

# **AL HUBB IN QUR`ANIC ON HAMKA'S PERSPECTIVE**

## **THESIS**

Presented to the Department of Science of al-Qur`an and Tafsir of Institute  
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## **DECLARATION OF AUTHENTICATION**

I state that this final project is definitely my own work. I am completely responsible for content of this final project. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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## **LEGALIZATION OF THE THESIS EXAMINING COMMITTEE**

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## MOTTO

كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

**“Everyone does mistakes, and the best one is those who regret the mistakes”**

**(HR. Ibnu Tirmidzi and Ibnu Majah)**



## **DEDICATION**

*This final project is dedicated to:*

*My lovely parents; M. saberan and Ainun Jariyah, and my  
Beloved sisters and brothers, love and respect are always for you.  
Thank you for the hard efforts in making my education success.*

*All of my beloved teachers who taught me and inspired me to always  
study and be better.*

*My classmates, 2014's Ushuluddin, We have  
made a new experience.*

*A big family of Perhimpunan Mahasiswa Qur`ani (PMQ) Borneo, it is an  
honor to be part of you.*

*All of my friends thanks for lovely friendship.*



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Jakarta, November, 2018

Researcher,

**Muhammad Hudaturrahman**

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**TRANSLITERATION**  
**VOWEL LETTERS**

Â	a long spelling
Î	i long spelling
Û	u long spelling

**ARABIC LETTER WRITTEN SPELLING**

Arabic letter	Written	Spelling
ا	A	Alif
ب	B	Ba'
ت	T	Ta'
ث	Ts	Tsa'
ج	J	Jim
ح	<u>H</u>	<u>Ha'</u>
خ	Kh	Kha'
د	D	Dal
ذ	Dz	Dzal
ر	R	Ra'
ز	Z	Zai
س	S	Sin
ش	Sy	Syin
ص	Sh	Shad
ض	Dh	Dhad
ط	Th	Tha'
ظ	Zh	Zha'
ع	A'	'ain

ع	Gh	Ghain
ف	F	Fa'
ق	Q	Qaf
ك	K	Kaf
ل	L	Lam
م	M	Mim
ن	N	Nun
و	W	Waw
ه	H	Ha'
ي	Y	Ya'



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## ABSTRACT

'Love' is a word that is often heard when humans are young. Understanding of love is usually interpreted as a case that puts loyalty and submission by something to something else. Tasawwuf as a heart discipline also does not forget this object (love). It's just, the understanding is a little different from the meaning of love that is usually mentioned by young people, because love is identical with Sufism (tasawuf), the writer wants to take a modern Sufi figure in Indonesia, Buya Hamka, but the author only limits the love of God to His servants (*Hubbullah*) which became the focus of this study.

This research is about Qur'an and Tafsir, so this type of research is library research. To collect data relating to the object of research, the authors use the *Maudhu'i (thematic)* method. The data sources used are of two kinds, primary and secondary sources. primary sources in this study are al Qur`an and Tafsir al Azhar. While the secondary sources are books and literature related to this title. After the data is collected then the author analyzes, as for the data analysis process, the author uses qualitative methods.



## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

In carrying out the role of a Muslim, Muslims are required to do two important things which are charitable provisions in the hereafter, namely *hablun min Allah* and *hablun min al-nas*. Every Muslim is required to be perfect in carrying out these two relationships. *Hablun min Allah* is a manifestation of the personal relationship of a servant with his God. Every Muslim must always improve the quality of taqwa to Allah by doing everything possible to carry out the commands of Allah SWT and stay away from His prohibitions as stated clearly or not in the Qur'an and hadith.

The sentence of the pledge '*Syahadah*' which has been pledged by a Muslim has the consequence that every Muslim must practice Islamic law in accordance that Allah commands. Muslims are also required to know His rabb so that the pledge (*ikrar*) is not limited to empty pledges. Muslims must compete in goodness, competing to approach Allah to get the love of Allah, and to revive the spirit of faith which ultimately leads humans to the perfect degree of mankind. This is because people who get the love of Allah SWT (with love) all their behaviour will always be in accordance with the Shari'ah of Allah so that the spirit of the faith lives in his heart so that he becomes a perfect human being from things that can eliminate Allah's love for him.<sup>1</sup>

The world and everything in it was created by The Almighty love by love. As a result, love flows to all the arteries of the world. All actions

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<sup>1</sup> William C. Chittick, *Tasawuf di Mata Kaum Sufi*, (Bandung: Mizan. 2002), p. 117.

and movements come from love, the world forms are nothing but reflections of the uniqueness of the reality of love.<sup>2</sup>

First, Allah loves humans, then humans love Allah, when humans begin to love Him it will increase His love so that humans are able to follow the Prophet Muhammad, purify the soul, remember Allah continuously, and become perfect human beings.<sup>3</sup>

This is as quoted by al-Ghazali, Sahl al-Tustari said that the sign of love for Allah SWT is love for the Qur'an. A sign of love for Allah and the Qur'an is love for the Prophet. The sign of love for the Prophet SAW is love for his Sunnah. The sign of love to the sunnah is love to the hereafter. The sign of love for the hereafter is to hate the world. The sign of hate for the world is not taking it except as a charity and an intermediary to the hereafter.<sup>4</sup>

In Sufi terminology, the term love is one of the degrees of *maqamat* to reach the closest degree to Allah almighty. Love (*al hubb/mahabbah*) developed as a spiritual idea after Sufism left its form as a modest spiritual movement after the beginning of the 8th century M (-2nd century Hijri).<sup>5</sup>

At the beginning, sufism more as life asceticism (*zuhud*), and spiritual level (*maqam*) the highest is *tawakkal* (*full trust and dependence upon the Lord*) and *takwa*. *Mahabbah* became an important spiritual level after being explored based on the mystical experience of Sufism experts Ja'far al-

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<sup>2</sup> William C. Chittick, *Jalan Cinta Sang Sufi: Ajaran-ajaran Spiritual Jalaluddin Rumi*, transl. M. Sadat Ismail dan achmad Nidjam (Yogyakarta: Qalam. 2001), p. 296.

<sup>3</sup> William C. Chittick, *Tasawuf* ....., p. 117.

<sup>4</sup> Imam Al-Ghazali, *Bening Hati dengan Ilmu Tasawuf*, terj. Irwan Kurniawan, cet. 1, (Bandung: Marja. 2003), p. 25.

<sup>5</sup> Abdul Wahid B.S, “*Tasawuf Jalan Cinta*”, *Jurnal Studi Islam dan Budaya*, (Januari-Juni, 2004), p. 116-128.

Shidiq (699-756 M), who is considered the originator, he is also an expert in hadith and tafsir. *Mahabbah* also developed by Syaqqiq al-Balkhi, Harith al-Muhasibi, and especially popularized by Rabi'ah al-Adawiyah. When it was developed by the Sufis the most important level of spirituality arranged included repentance (*taubat*), patience (*shabar*), hope (*rajaa'*), fear (*khawf*), devotee (*fakir*), *zuhud*, *tauhid*, *tawakkal*, and love (*mahabbah*) included in it longs (*shauq*), closeness (*taqarrab*), and is willing (*ridha*) which is satisfied with His will.<sup>6</sup>

As is known that Sufism upholds the value of love, although the problem of love is rarely expressed in the earliest Sufi works, the Qur'an has spoken of love in a number of verses which explain its essential role. The love of Allah to a servant is closely related to the success of a servant in imitating the Prophet Muhammad. All experts mahabbah know that growing love for Allah is precisely the love of Allah to humans. Humans cannot love Allah if Allah has never loved humans.<sup>7</sup>

Al Hubb recurs 95 times in the Qur'an, and is mentioned 85 times in 35 surat.<sup>8</sup> *Al Hubb* as a part that must be known by humans. Then how did Buya Hamka comment on this in his tafsir? This is what becomes the curiosity of the writer to study more deeply from the Qur'an, the meaning of *Hubbullah* in tafsir al azhar.

## B. Identification of Problem

According to the background of study above, the writer formulated, they are:

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<sup>6</sup> Abdul Wahid B.S., "*Tasawuf Jalan Cinta*" ..., p. 116-128.

<sup>7</sup> William C. Chittick, *Tasawuf di Mata* ....., p. 117.

<sup>8</sup> A. Baiquni dkk, *Ensiklopedi al-Qur'an Dunia Islam Modern*, (Yogyakarta: PT Dana Bhakti Prima Yasa, 2005), Vol 2, p. 335.

1. The meanings of *al-hubb* which Allah mentioned in the Qur`an.
2. What is a form *al-hubb* allah's love in Qur`an.
3. What is the characteristics allah's love to human.

### **C. Formulation of Study**

Based on the identification of problem above, so that the formulation of the problem is more directed, then needs for the formulation of the problem, they are:

1. How is the interpretation of *al-hubb* in tafsir al azhar?

### **D. Objectives and Benefits of Study**

With respect to the statement in the formulation of the problem above, the purpose of this discussion is:

1. To find out the reality of love a servant to God based on the verses of the Qur`an related love to God.
2. To find out how a form of the love of God to his servants.

Furthermore, this research can be used:

To provide additional insights into the science relating to the interpretation of love verses.

1. As a motivation for the Muslims in General and in particular for the reader in order to find out the explanation of the verses of *al-hubb* to God.
2. As a Khazanah of science which deals with the problem of love to God and God's love to his servant.
3. Fulfill the final project as one of the undergraduate studies and earned a bachelor's degree majoring in Department of Tafsir Hadith at the ushuluddin faculty, Institute College of Science al-Qur`an Jakarta.



## E. Review of the Literature

Discussion of the problem of *al-hubb*, has been studied by Islamic figures with a different point of view, this suggests that the existence of human love is very interesting and when examined, both in terms of the interpretation of the verse, philosophy or Sufism. To know the specificity of this thesis, the following were presented some previous research that has similar problems, they are:

1. "Al-Hubb Fil Qur'an". Safidin, Ushuluddin Faculty, majoring in Tafsir Hadith of the year 2014. This thesis explained, the meanings of al-hubb in the story of surah Ibrahim
2. "Konsep Cinta Dalam Pemikiran Ibn 'Arabî". Mohammed Hanafi, Ushuluddin Faculty, majoring in Aqîdah Philosophy of the year 2003. In the thesis presents were three concepts of love according to Ibn 'Arabî: the natural love, spiritual love and holy love. From here can be known that in the thesis explains the concept of love Ibn 'Arabî and more likely on the approach to philosophy.
3. "Konsep Mahabbah Menurut al-Ghazali". Enif, Ushuluddin Faculty, majoring in Aqîdah Philosophy of the year 2003. In the thesis explained, according to al-Ghazalî that *mahabbah* is the furthest destination and includes a high degree, while the longing, the pleasure and the sincerity following the love.
4. "Akal Dan Cinta Dalam Pandangan Jalaluddin Rûmi". Anugrah Agung, Ushuluddin Faculty, majoring in Aqîdah Philosophy of the year 1996. In the thesis explains the relationship between love and reason, where people who make love often is not sensible and reasonable person yet to be able to make love, also explains the symbolism of the intellect and love of Jalaluddin Rûmi.

5. “Cinta Dalam Analisa Tasawuf”. Jamilah Ushuluddin Faculty, majoring in Philosophy of the year 1998. In the thesis explains the sense and meaning of love associated with *Ittihâd, hulûl, wahdat al-wujud* that in great outline that love is the direction between servant and God. Something that is the essence of human beings, where humans have spiritual awareness.
6. The book by Mahmud Ibn Al Sharif, in a piece called al-Qur'an “*Bertutur Tentang Cinta*” translated by Yusuf Hanafi and Abdul Fattah, discusses a lot about the essence of love, *maqam-maqam*, opinions about love, and reviewing a variety of verses the Qur'an and hadith Rasulullah (PBUH) about love and the interpretation.

From the review of the literature on the above, the authors will only examine the verses of the Qur'an that were related with *al-hubb* according to Buya Hamka.

## **F. Method of Research**

### **1. Types of Research**

This research is kind of qualitative research with the method of library research. It has researcher to write, edit, classify, redraw, and serve data.<sup>9</sup>

The data is taken from various written source. The source could be a book, article, journal, and documentation material, etc. The data will be combined to analyze the discourse in getting *Al hubb* in Qur'an.

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<sup>9</sup> Hadari Nawawi, *Metodologi Penelitian Sosial*, Gajah Mada, Yogyakarta, 1991, p.

Moreover, the qualitative data will be source or reference to help researcher for serving it in thematic frame (method *mawdhû'i*).

## 2. Source of Data

To know further both comprehensive information and understanding about the research that researcher did, so two sources of data will be used; primary and secondary.<sup>10</sup> Primary data here means all data come out of Al-Qur'an; all verses that especially talk about stingy. Secondary data is all discourses that can help the research of al hubb in Qur'an and all relevant opinions and books to support it.

The kind of this research is truly library research. It means that all sources of data are from the written literatures which related to the topic. Thereby, because this research relates to Al-Qur'an directly, the main first source is Al-Qur'an.

## 3. Data Analysis

To analyze the data researcher uses the method of content analysis. The applied methodology is thematic method (*mawdhû'i*). It means collecting verses of Al-Qur'an which have some contents by means those verses talk about one problem and arranging them based on *asbâb al-nuzûl*, and then researcher gives some elaboration. Finally, researcher concludes what has been elucidated. According to Al-Farmawi, the steps of thematic method (*mawdhû'i*) can be explored as following:

- a. Choose and decide the topic of problem which is going to be explored by thematic method.

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<sup>10</sup> Moh. Ali, *Penelitian Kependidikan, Prosedur dan Strategi*, Angkasa, Bandung, 1987, p.

- b. Search and collect the verses which relate to the topic of problem, either it is *makkiyah* or it is *madaniyah*.
  - c. Arrange the verses based on the chronology of revelation time supporting with the knowledge of cause of revelation (*asbâb alnuzûl*).
  - d. Know and understand the correlation (*munâsabah*) of the verses in each chapter.
  - e. Arrange the topic of research in good, systematic, and complete framework.
  - f. Complete the explanation of problem with hadith if need, so that it will be perfect and clear.
  - g. Learn the verses thematically and comprehensively by collecting all similar verses; compromising the aim of verses between ‘*âm* and *khash*, and *muthlaq* and *muqayyad*; synchronizing the contradictive verses; explaining the verses *nasikh* and *mansukh*. Thereby, all verses will have one meaning sense without any contradiction and forcefulness action to inappropriate meaning.<sup>11</sup>
4. Research steps
- a. The first step is collecting research books or other written sources that match or relate to the title that will be discussed. That in regard to the intent with this is the books contain contents, which can support the matters that will be discussed in the study.
  - b. The second step is to examine the contents of the book. That should be done here is to mark the chapters that may have a direct relation with the contents of the research to be bunk.

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<sup>11</sup> Al-Farmawi, *Metode Tafsir Mawdu’i Sebuah Pengantar*, (PT. Raja Grafindo Persada, Jakarta, 1996), p. 46.

c. The last step is to quote the parts related to the important research that will be discussed.

#### 5. Writing technique

As for writing technique that is used by referring the writing ilmiah (thesis or desertation) at PTIQ Jakarta.

### **G. Framework of Discussion**

Discussion of this research will be poured in a few chapters which are included in the introduction and the closure, they are:

Chapter I : Background of the study, identification of problem, formulation of study, objectives and benefits of study, review of the literature, research methods and framework of discussion..

Chapter II : This section is a description of Buya Hamka which includes a description of the biography, and his works. In addition there is also an explanation of Tafsir al-Azhar which included writing background and writing methodology.

Chapter III : Definition of *al-hubb*, *al-hubb* in a various perspectives, the terms of *al-hubb* in the Qur`an.

Chapter IV : Study analysis of the verses *al hubb* in tafsir al azhar.

Chapter V : Is the closing section containing the conclusions of the study results and suggestions



## CHAPTER II

### KNOWING OF HAMKA

#### A. Hamka's Biography

##### 1. History of Hamka's life

Haji Abdul Malik bin Abdul Karim Amrullah or well known as Hamka is a modern scholar, political activist and writer who's very famous Indonesia. He was born on February 17<sup>th</sup>, 1908 in Sungai Batang Maninjau, West Sumatra. Maninjau is well known with its natural beauty, cool air, surrounded by hills and also the beauty of Lake Maninjau which used as tourist attraction. His father, Sheikh Haji Abdul Karim Amrullah known as "Haji Rasul" is a popular moslem scholar and also one of Islamic renewal leading figure in Minangkabau,<sup>12</sup> and his mother named Shafiyah is highly respected person by the people of Sungai Batang.<sup>13</sup>

Hamka's father always concern about his education, even since the day he was born. The first education that Hamka learn is religious education which is directly given by his father, Haji Rasul. That education was conducted at home after whole family moved from Maninjau to Padang Panjang in 1914.

In Padang Panjang, a terriroy called the "Serambi Mekkah", Hamka learned about Qur`an or hijaiyah letter and then, he also learn about some religious service thing, such as the purification ritual, prayer and others.

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<sup>12</sup> Harun Nasution (Ed), *Ensiklopedia Islam Indonesia*, (Jakarta: Djambatan, 1992), p. 294.

<sup>13</sup> Samsul Nizar, *Memperbincangkan dinamika intelektual dan pemikiran HAMKA tentang pendidikan islam*, (Jakarta: kencana, 2008), p. 17.

At the age of seven, Hamka begin his school which is the lowest level of education that conduct for three years known as “Sekolah Rakyat”.<sup>14</sup> When Hamka was 10 years old , his father established Thawalib Sumatra in Padang Panjang. There Hamka studied about religion and Arabic language.<sup>15</sup>

In 1923, Hamka attended an organization which held by Muhammadiyah and Islamic States, through the organization Hamka got a great chance to learn with Islam religious figure and socialism Haji Omar Said Tjokroaminoto, Sociology by Soeryopranoto, the Science of Monotheism by Ki Bagus Hadi Kusumo and Ushul Fiqh and Mantiq by his father.<sup>16</sup>

Hamka worked as a religious teacher in 1927 at the Planation Tebing in Medan and religious teachers in Padang Panjang in 1929. Then Hamka was appointed a lecturer at Islamic University, Jakarta and Muhammadiyah University, Padang Panjang since 1957 until 1958. After that he was appointed as rector at Islamic University, Jakarta and Professor Mustopo University, Jakarta. From 1951 to 1960, he served as a clerk Religion by the Minister of Religious Affairs of Indonesia but resigned when Sukarno told him to choose between being public servant’s or contribute in politics with Majelis Shura Muslimin Indonesia (Masjumi).<sup>17</sup>

Hamka known as an adventurer. His father even called him “Si Bujang Jauh”. In July 1925, Hamka back to his father’s house in Gatangan,

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<sup>14</sup> Samsul Nizar, *Memperbincangkan dinamika intelektual dan ...* p. 18.

<sup>15</sup> Badiatul Roziqin, *101 Jejak Tokoh Islam Indonesia* (Yogyakarta: e-Nusantara, 2009), p. 53

<sup>16</sup> M. Dawam Rahardjo, *Intelektual Intelligensi dan Perilaku Politik Bangsa* (Bandung: Mizan, 1993), p. 201-202.

<sup>17</sup> Badiatul Roziqin, *101 Jejak Tokoh Islam ...* p. 191



Padang Panjang.<sup>18</sup> Since then he takes a Muhammadiyah Organization. In February 1972, Hamka went to Mecca to perform the Hajj and settled approximately six months. In July, Hamka back to Medan. There he became a teacher of Religion at a farm for a few months. At the end of 1927 Hamka back to his hometown.

Hamka was a self-taught in the various fields of science such as Philosophy, History, Sociology, Islam and the west Politic. With his good Arabic language proficiency, he can investigate the work of scholars and poets in the Middle East such as Zaki Mubarak, Jurzi Zaidan, Abbas al-Aqqad, Musthafa al-Manfaluthi and Hussain Haykal.<sup>19</sup> Hamka also frequently read and changed minds with famous figures in Jakarta such as Host Jokroaminoto, Raden Mas Surjopranoto, Haji Fachruddin, Ar Sutan Mansur and Ki Bagus Hadikusumo.

Beside active in religion and politics, Hamka also known as a Journalist, Writer, Editor and Publisher. Since 1920s, he became a Journalist some Akhbar such as Pelita Andalas, the Islamic Call and Muhammadiyah call. In 1928, he became an editor of the progress of society magazine.

Hamka attended the establishment of Muhammadiyah started in 1925 to fight against superstition, heresy, institutes in Padang Panjang. Began in 1928, Hamka leads Muhammadiyah branch in Padang Panjang. In 1929, Hamka established a training center for Muhammadiyah preachers

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<sup>18</sup> Susanto, *Pemikiran Pendidikan Islam* (Jakarta: Amzah, 2009), p. 101

<sup>19</sup> Irfan Safrudin, *Ulama-ulama Perintis: Biografi Pemikiran dan Keteladanan* (Bandung: Majelis Ulama Indonesia, 2008), p. 290.

in Makassar. Then he was elected chairman of Muhammadiyah Majlis in 1946.<sup>20</sup>

In 1953, Hamka was selected as Center Management Advisor in Muhammadiyah. In July 25<sup>th</sup> 1977, Hamka sworn as chairman of the Indonesian Ulama Council. In 1928, Hamka become a participant in Muhammadiyah Congress in Solo. Returning from Solo, Hamka become Chairman of heritage Park, Chairman of Tabligh, and then become Chairman of Muhammadiyah branch of Padang Panjang. In 1930, Hamka sent by the Padang Panjang board to establish Muhammadiyah in Bengkalis. In 1931, Hamka sent by the board of Muhammadiyah to Ujung Padang Panjang to become a missionary of Muhammadiyah in order to encourage the 21<sup>th</sup> (May 1932) Muhammadiyah Congress in Ujung Padang.

Hamka been unanimously and no other candidates were proposed to hold and office as Chairman of the Executive Board of the MUI (Majelis Ulama Indonesia). Buya Hamka been in a deliberation, both by scholars officials. The conference, which was signed twenty-six people Chairman Ulama Council of Provinces I, ten scholars element of Islamic organizations Central level (Nahdlatul Ulama, Muhammadiyah, Syarikat Islam, Perti, Al-Wasliyah, Muthla'ul Anwar, Guppi, PTDI, Council of Mosques and Al-Ittihadiyah), four scholars of Islamic Spiritual Department of the Army, Navy, Air Force and Police, as well as thirteen scholars were invited.

It is fitting if delegates choose Buya Hamka as Chairman because he is a Datuk Indigenous Stakeholders, a cleric who in addition engaged in

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<sup>20</sup> Rusydi, *Pribadi dan Martabat Buya Prof. Dr. HAMKA*, (Jakarta: Pustaka Panjimas, 1983), Cet. II, p. 21.

propaganda is also a professor at the public college and Buya Hamka also is a pujangga.

In 1950, Hamka held a visit to several Arab countries after the pilgrimage for the second time, after returning from a visit the writer romance books, entitled *Mandi Cahaya di Tanah Suci*, *Di Lembah Sungai Nil dan Dajah*. Previously Hamka wrote *Di Bawah Lindungan Ka'bah* (1938), *Tenggelamnya Kapal Van Der Wijk* (1939), *Merantau ke Deli* (1940), *Di Dalam Lembah Kehidupan* (1940), and a biography of his father entitled *AYAHKU*, (1949).

In 1925 Hamka become a member of political party named Sarekat Islam. In 1945, Hamka help in challenging the Dutch colonialist venture into Indonesia through speech and accompanying Guerrilla activity in the forest at Medan. In 1947, Hamka was appointed as chairman of the National Defense Front Indonesia, Hamka become Committee Constitutional Assembly of Indonesia Masyumi and became a major speaker in 1955.<sup>21</sup> Masyumi proscribed by the Indonesian government in 1960. From 1964 to 1966, Hamka imprisoned by President Sukarno, accused Pro Malaysia. During imprisoned Hamka start writing Tafsir al-Azhar which is being his greatest scientific works. After get out of the prison, Hamka appointed as a member of the National Consultative Body Virtue, Indonesia, Indonesian Hajj Travel Council members and members of the National Cultural Institute, Indonesia. For honored his services in broadcasting Islam in good and beautiful Indonesian language, on May 10<sup>th</sup> 1959 the Supreme Council of al-Azhar University of Cairo, to give the title of Doctor Honoris Causa (Ustaziyah Fakriyah) to Hamka. Hamka also received the same degree

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<sup>21</sup> Nur hamim, *Manusia dan pendidikan elaborasi pemikiran HAMKA*, (Sidoarjo: Qisthos, 2009), p. 29

(DR) of the University Kebangsaan Malaysia in the field of Literature. On June 8<sup>th</sup> 1974 before Hamka appointed as honorary professor by the University Prof. Dr. Moestopo on May 17<sup>th</sup> 1966. In his letter to Solihin Salam, he said: "You knew that I was not going to school Only stubbornness and sufferings that led me to get recognition by the oldest university in the world ".<sup>22</sup> In 27 Juli 1975 Hamka officially become the chairman of Majelis Ulama Indonesia (MUI) which is the result of national discussion decision.<sup>23</sup> In 1980, Hamka continue chosen become the chairman of Majelis Ulama Indonesia (MUI), by national discussion MUI II period of 1980-1985. But less than a year Hamka resign from that job as the chairman of Majelis Ulama Indonesia (MUI) on Mei 1981, this is, because Hamka produce Fatwa that Moslem was forbidden to attend Crismast celebration.<sup>24</sup>

On July 24<sup>th</sup>, 1981, Hamka died surrounded by his wife Khadijah, his close friend, his son Afif Amrullah. Hamka was 73 years old at that time. Hamka shut his eye after all his work are done. For this, Leon Agusta says: "at the end of the performance were completed" in his capacity as former chairman of the Majelis Ulama Indonesia. Hamka ensure "presence" in an effort to fulfill the credo of his own life" once dutiful, after it was dead.<sup>25</sup> From this statement, Hamka is moslem scholars figure who want to give the best for the people of Islam in the life of the nation.

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<sup>22</sup> Shalahuddin Hamid, Iskandar Ahza. *Seratus Tokoh Islam yang Paling di Berpengaruh di Indonesia*,(Jakarta: PT Intimedia Cipta Nusantara, 2003), p. 66.

<sup>23</sup> Ahmad Tibry, *Konsep Bahagia Hamka*, (Padang: IAIN IB Press, 2006), p. 33.

<sup>24</sup> Samsul Nizar, *Memperbincangkan dinamika inteletual dan ...*p. 37.

<sup>25</sup> M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar Sebuah Telaah Tentang Pemikiran Hamka Dalam Teologi Islam*, (Jakarta: Pustaka Panjimas, 1990), p. 53.

## 2. Hamkas' Work

Hamka was an intellectual figure which is owned by Indonesia in the 20th century. His consistent thought to problems that faced by Muslims. Hamka was one of the productive intellectuality, not only a matter of religion, but also on questions of social life and literature. His thoughts provide a great contribution to the intellectual development of the people of Islam and also a persistent scholar which attempts to change the people traditional lifestyle toward intellectual modernization.

Hamka works reached 113 books covering various field: Literature, History, Autobiography, Politics, and Religion Sufism, such as:

- a. In 1935 *Khatibul Ummah*.
- b. In 1927 he went to Mecca while being a correspondent of *Pelita Andalas* in Medan. After Return from Mecca he became a writer on *Seruan Islam Magazine* in Tanjung Pura.
- c. *Langkat* and assistance of the *Islamic Star and Literature Muhammadiyah* Yogyakarta.
- d. In 1928, he published his first novel in Minangkabau language entitled *Si Surabiah*. In the same year he also lead *Kemajuan Zaman Magazine* and only published in a few numbers.
- e. In 1929, he authored *Agama dan Perempuan, Pembela Islam (Tharikh Abu Bakr), Ringkasan Umat Islam, dan Adat Minangkabau, Agama Islam Kepentingan Tabligh dan Ayat-Ayat Mi'raj*.
- f. In 1930, he became a writer on *Pembela Islam Bandung*

newspaper and became acquainted with M.Natsir and Ahmad Hassan etc. In 1932, he taught in Makassar and published a magazine called Al Mahdi. He also published his book entitled *Laila Majnun* by Balai Pustaka on the same year.

- g. In 1935, he returned to Padang and in 1936 to 1943, he published a weekly Islam which is quite well known called "*Pedoman Masyarakat*".
- h. In 1943, when Japan entered to Indonesia. Hamka published many books and essay in Religion and Philosophy, mysticism and romance major such as *Tenggelamnya Kapal Van Der Wijck* (1937), *Di Bawah Lindungan Ka'bah* (1936), *Merantau Ke Deli* (1940), *Terusir, Keadilan Ilahi*, etc.
- i. His works in Religion and Philosophy major is *Tasawuf Modern*, which was originally derived from religious articles in *Pedoman Masyarakat Magazine*, Medan. *Falsafah Hidup*, *Lembaga Hidup*, *Pedoman Mubaligh Islam*, etc.
- j. After the revolution war he moved to West Sumatra and he published other books such as the *Revolusi Pikiran*, *Revolusi Agama*, *Adat Minangkabau*, *Menghadapi Resolusi*, *Negara Islam*, *Sesudah Naskah Renville*, *Muhammadiyah Melalui Tiga Zaman*, *Dari Lembah Cita-Cita*, *Merdeka, Islam dan Demokrasi* (1946).
- k. In 1950, Hamka moved to Jakarta and publish his works such as: *Ayahku* (1950), *Kenang-Kenangan Hidup*, *Perkembangan Tasawuf dari Abad ke Abad*, *Riwayat Perjalanan ke Negeri-Negeri Islam*, *Di Tepi Sungai Nil*, *Di Tepi Sungai Dajlah*, *Mandi Cahaya Di Tanah Suci*, *Empat Bulan di America*.
- l. In 1955 Hamka published his books such as *Pelajaran Islam*

(1956), *Pandangan Hidup Muslim, Sejarah Kehidupan Jamaluddin Al-Afghani* (1965), *Sejarah Umat Islam*.

- m. In 1962 Hamka began to interpret tafsir al-Azhar, this book consists of 30 volumes in accordance with the number of chapters of the Qur'an. This interpretation largely completed when he was in prison for 2 years and 7 months.<sup>26</sup>

Then Hamka's Works grouped in various majors, such as:

**Politic:** *Revolusi Agama 1946, Negara Islam 1946, Merdeka 1946, Islam dan Demokrasi 1946, Dilamun Ombak Masyarakat 1946, Adat Minangkabau Menghadapi Revolusi 1946, Sesudah Naskah Renville, 1946, Urat Tunggal Pancasila 1952, Ekspansi Ideologi 1963, Pidato Pembelaan Peristiwa Tiga Maret 1947, Revolusi Islam, Revolusi Adat, Cita-Cita Kenegaraan Dalam Ajaran Islam 1970, and Falsafat Idiologi Islam.*

**History:** *AYA HKU Biographi, Pembelaan Islam, Tarikh Abu Bakar Sidiq, Sejarah Umat Islam, Ringkasan Tarikh Islam, Sejarah Islam Di Sumatera, Dari Perbendaharaan Lama, Fakta dan Khayal Tuanku Rao, Sayyid Jamaluddin Al-Afghani, Kenang-Kenangan Hidup, Muhammadiyah Melalui Tiga Zaman, Kenang-Kenangan di Malaysia 1957.*

**Religion:** *Khatibul Ummah, Tasawuf Modern, 1939, Falsafah Hidup 1940, Lembaga Hidup 1940, Lembaga Budi 1940, Perkembangan Tasawuf dari Abad ke Abad 1952, Lembaga Hikmat 1953, Islam dan Kebathinan 1972, Pandangan Hidup Muslim 1960,*

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<sup>26</sup> Shalahuddin Hamid, Iskandar Ahza, *Seratus Tokoh Islam yang Paling ....*, p. 63-

*Mengembalikan Tasawuf ke Pangkalnya 1942, Renungan Tasawuf, Kumpulan Ceramah 1985, Pribadi 1950, Muhammadiyah Melalui Tiga Zaman 1946, 1001 Soal Hidup, Kumpulan Karangan di Pedoman Masyarakat 1950, Soal Jawab 1960, Di Lembah Cita-Cita 1952, Himpunan Khotbah, Bohong di Dunia 1952, Doa-do'a Rasulullah SAW 1974, Kedudukan Perempuan dalam Islam 1970, Muhammadiyah di Minangkabau 1975, Mutiara Filsafat, Rangkuman dari Tasawuf Modern, Filsafat Hidup, Lembaga Hidup dan Lembaga Budi 1956, Mutiara Taraweh dan Idu lFitri 1991, Akhlaqul Karimah, Adat Tanya Jawab Umat Islam di Masa Kini, Revolusi Islam, Revolusi Pikiran , Dari Hati ke Hati, Di Tepi Sungai Nil, Tasawuf Perkembangan dan Pemurniannya, Adat Minangkabau dan Agama Islam, Perkembangan Kebathinan di Indonesia, Revolusi Agama, Keadilan Ilahi, Di dalam Lembah Kehidupan, Ghirah, Cemburu, Di dalam Lembah Cita- Cita dan Tafsir Al-Azhar, 30 Juz.<sup>27</sup>*

Based on this works, it shown and describe that Hamka has intellectual interests which is he delivered in writing and monumental works such as Tafsir al-Azhar that based on the spirit of Islam and renewal that never goes out.

## **B. Tafsir al-Azhar**

### **1. Profile of Tafsir al-Azhar**

Tafsir al-Azhar is one of Hamka's monumental works, on the beginning Tafsir al-Azhar was written in the grip and influence of the PKI atmosphere in Indonesia. The impact of this PKI influence, Hamka was accused as PKI that held a secret meeting to kill President Sukarno.

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<sup>27</sup> Hamka, *Kenang-kenangan Hidup* (Jakarta: Bulan Bintang, 1974), p. 12.



Because of the accusation, Hamka sent to the jail. Hamka can't do much activities include connected with his friends. His spare time are used for reading and writing.

Tafsir al-Azhar authored by Hamka derived from dawn lectures that he gave at the Agung Mosque since 1959. Regarding this Tafsir al-Azhar writting, as stated by Hamka while complete his interpretation, both while in custody and after get out and examine it again.

Al-Azhar interpretation published for the first time by Pembimbing Masa publisher lead by Haji Mahmud. Meanwhile the first printing by Pembimbing Masa, completing the issuance of juzu' one to juzu' fourth. Then Pustaka Islam Surabaya also published juzu'5 to juzu' 14 published by Yayasan Nurul Islam Jakarta. Al-Azhar commentary was first printed in 1976, his work has undergone several reprints, even the publisher not only in Indonesia, but also printed in Singapore. Hamka was known as a muslim scholar with a background in environmental innovator and forward-thinking that has produced many works about Islam and one of the largest was Tafsir al-Azhar, the work started in 1961, continued in 1963 to 1967 and was completed in 1969 consists of 30 chapters with 20 books.

The purpose of the interpretation of al-Azhar as disclosed by Hamka in the introduction to his interpretation is:

1. To help the young generation of Islam in Indonesia, which is lately their passion to know Islam, the contents of the Qur'an is very high, but they do not have the ability to learn Arabic.
2. To help the Mubaligh, who many knew little Arabic but less general knowledge, because now the Mubaligh face the nation which has become intelligent and critical.
3. Acknowledgements Hamka to the University of al-Azhar.

## 2. The Method and Pattern Tafsir al-Azhar

The word "Method" comes from the Greek "Methodos" which means "way or road". In English, this word is written 'Method' and Arabic translates with "Tariqat" and "Manhaj". In Indonesian the words mean: "how manageable units and thought well to achieve the purpose, way of working to facilitate the implementation of an activity in order to achieve predetermined objectives."<sup>28</sup>

Definition of 'Method' could generally be used on a variety of objects, both related to thinking and reasoning, or regard to physical work. So the method is one of the crucial means to achieve its intended purpose. In connection with the study of al-Qur'an interpretation cannot be separated from the method, which is "an orderly way and thought well to achieve a true understanding of what Allah means in the verses of the Qur'an were revealed by Allah to the Prophet Muhammad SAW."<sup>29</sup>

Then the interpretation is a process, act, how to interpret it; attempts to explain the unclear meaning.<sup>30</sup> The point is to interpret the verses of Qur'an which is the meaning and the purpose is not clear, because of that need interpretation so then the meaning and purpose easily understood clearly. The word "interpretation" drawn from "Tafsir"

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<sup>28</sup> Nasharuddin Baidan, *Metode Penafsiran al-Qur'an* (Kajian Kritis terhadap Ayat-Ayat yang Beredaksi Mirip), (Yogyakarta: Pustaka Pelajar, 2011), p. 54.

<sup>29</sup> Nasharuddin Baidan, *Metode Penafsiran* ....., p.55.

<sup>30</sup> Depdikbud, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1989), p. 882.

meaning or explanation of the verses of the Qur'an or other holy books to make it more clear.<sup>31</sup>

Interpretation has been progressed quite variety in attempt to understand and explain the purpose and content of holy verses of Qur'an. The diversity of patterns of interpretation is inevitable. Among the factors that raise the diversity of patterns is the difference endency, motivation commentators, difference mission, difference in circumstance. All that raise a variety of shades, which then developed into a method of interpretation such as Tahlili, Ijmali, Muqaran, and Maudhui, Tahlili section includes Tafsir bil Mat'sur, Tafsir bil Ra'yi, Figh, Philosophical, Ilmi and Adabi Ijtima'iy.<sup>32</sup> As the steps in his tafsir outlines, Hamka use:

- a. Provide the introduction at the beginning of the letter. Contains information about the letter that will be interpreted, with regard to the place of descent, descent of the events, and the relationship of the mail then.
- b. Write a couple of verses that are considered a single theme.
- c. Translating the scriptures into indonesian language.
- d. Provides interpretation of each paragraph as well as the commentary is more appropriate to the interpretation of the tafsir bi ra'yi.
- e. In the mentioned hadith mentioning the companions usually bring the Hadith and mukharrij. Based on the above steps, that the methods used in the tafsir al-Azhar is the tahlili method, a method that interprets the verses of the Qur'an in a manner exposes all aspects contained in the

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<sup>31</sup> Depdikbud, *Kamus Besar Bahasa .....*, p. 883.

<sup>32</sup> Rahmat Syafi'i, *Pengantar Ilmu Tafsir*, (Bandung: Pustaka Setia, 2006), p. 253.

verse, as well as explain the meanings are covered in it,<sup>33</sup> according to the expertise and trend exegetes in interpreting the verse, in this case began with the following methods:

a. Tafsir al-Qur'an by al-Qur'an.

He was using this method in interpreting the verses of al- Qur'an as like as another scholars, but not all of the verses of the Qur'an are interpreted with that method. The use of such methods can be seen when he was interpreting a QS ad-Dukhan verses. 40-41. Allah SWT said:

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ. يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ

*"Behold, the day of the decision (day of judgement) it is a time of promise for them all". (Q.S ad Dukhan 40-41)*<sup>34</sup>

That is the day that a close cannot give benefits to companions encounter the slightest, and they will get no help.

This verses tells us about today's decision , that decision is the fate of happy will go to heaven or go to hell after see and review a charity during the life of the world. There is no family nearby to help though, who will be able to help? The only help is your own self.<sup>35</sup> To explain the form of reply, he was explaining in QS ad-Dukhan verse 42. Allah SWT said:

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<sup>33</sup> Abd. Al-Hayy al-Farmawi, *Metode Tafsir Maudhu'iy: Suatu Pengantar*, judul asli "Al- Bidayah Fi Al-Tafsir Al-Maudhu'iy: Dirasah Manhajiah Maudhuyiah, terj oleh Surya A, Jamrah, (Jakarta: Rajagrafindo Persada, 1994), cet 1, p. 23.

<sup>34</sup> The Qur'an Online Translation and Commentary.

<sup>35</sup> Hamka, *Tafsir Al-Azhar*, (Jakarta: Pustaka Panjimas), juz 25-26, p. 110-111.

إِلَّا مَنْ رَحِمَ اللَّهُ ۗ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

*"Unless people are given the grace of God. Verily, he is the Most Compassionate Mighty again".(Q.S ad Dukhan 42)<sup>36</sup>*

This verse tells us that all creatures of the radar of Almighty God, to obey and faithful servant to Allah swt, that is blessed by Allah swt.

b. Tafsir al-Qur'an by Hadith

Hamka was not to leave the most important method in the interpretation al-Qur'an with the Hadith. The use of such methods can be seen when he was interpreting QS an-Nisa' verse 103. Allah SWT said:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۗ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا

الصَّلَاةَ ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

*"Then when you have completed the prayer, remember Allah at the time of standing, at the time sitting and lying down at the time. then, when you feel secure, then build a proper prayer (as usual), Verily, the prayer that is the obligatory specified time over people who believe". (Q.S an Nisa: 103)<sup>37</sup>*

This verse tells us about prayer in war, when done praying someone always claimed to always remember to God in standing, sitting or lying down, this one to master yourself so don't forget that this struggle not because to avenged killing, but because it brings someone into the path of Allah.

<sup>36</sup> The Qur'an Online Translation and Commentary.

<sup>37</sup> The Qur'an Online Translation and Commentary.

c. The Opinion of Friends and Tabi'in

Hamka incorporate the opinions of friends and tabi'in to corroborate his opinion in interpreting passages of the Qur'an. The use of such methods can be seen when he was interpreting QS an-Naml verse 65. Allah SWT said:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ

*"Say: 'there is no one in the heavens and on the Earth who knows the unseen except Allah', and they don't know when they will be resurrected."*(Q.S an Naml: 68)<sup>38</sup>

This verse tells us that the knowledge of things unseen is known only by Allah. In this case he was carrying the opinion of a tabi'in. Qatadah once said about people who believe in the science of the stars and astrology. According to Qatadah when someone abusing the purpose then its position is misguided. Then the person is required to pay attention to the time God granted him.

d. Taking a history from the book of Tafsir Muktabar

Hamka also refers to other books of tafsir in interpreting the Qur'an. Among them is the Tafsir al-Manar bouquet of Muhammad Abduh and his disciples Sayyid Ridha, fi Zhilalil Qur'an bouquet Sayyid Qutub, Mafatih Al-Ghaib bouquet of Al-Razi. This shows that he was not bound by a single reference to ensure accuracy and compliance. The use of such methods can be seen when he was interpreting QS an-Naml verse 82. Allah SWT said:

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<sup>38</sup> The Qur'an Online Translation and Commentary.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا

لَا يُوقِنُونَ

*"And if the word has fallen over them, we put out a kind of creeping thing of the Earth that will tell them, that real human not sure to Our verses".(Q.S an Naml: 82)<sup>39</sup>*

This verse tells us that when the time came, when humans forget and neglect against her religion, will the beast out of the earth known as *Dabba*. In this case he was referring to the interpretation of Al-Razi on the interpretation of the Dajjaal: first, the huge body of animals, second, four legs, its shape, long feathered bird feathers and two wings. Third, how the discharge from the Earth. Fourth, where the beast will come out. Fifth, how many times the stars will come out.<sup>40</sup> Hamka also refers to the Tafsir al-Qur'an al-Adzim about the same thing.

e. Use of the Poetry

He was known as a poet and man of letters. Therefore, Hamka was also included in the syi'ir explanation toward the verses of the Qur'an or Islamic poets from other syi'ir. Example in QS Ali-Imran, verse 158, Allah SWT said:

وَلَيْنَ مُتُّم أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ

*"And really if you die or fall, surely to God you collected".(Q.S al Imran: 158)<sup>41</sup>*

<sup>39</sup> The Qur'an Online Translation and Commentary.

<sup>40</sup> Hamka, *Tafsir al-Azhar*, (Jakarta: Pustaka Panjimas, 1983), juz 20, p. 29

<sup>41</sup> The Qur'an Online Translation and Commentary.

This verse tells us that whatever the cause of death of a person in a State of martyrs or pain will eventually be collected before the Almighty God for reckoning. In this case he was referring to poetry sheet from Iqbal about the value of life: Age is not a matter of years, life is not a number. A day in the jungle, lion lived a thousand years to count sheep.<sup>42</sup>

f. Interpretation with the opinion (Ra'yu) Own

Hamka confirms that an interpretation of that just follow the previous history means simply "textbook thinking". By contrast, the interpretation of which is based solely on the personal opinion of the risks are too great, so imperceptibly away from the meaning of religion.<sup>43</sup> In this case, he was acknowledging that he was inspired by the Tafsir al-Manar and the interpretation of *Fi Zhilalil Qur'an*, so in sheer history not only his interpretation but also incorporate opinion Hamka. In this case also confirms that interpretation did not lead to a dispute between the scholars.

And then, in terms of source or form of tafsir, Hamka combines the tafsir bil ma'tsur and bi ra'yi, it is seen in QS al-Baqarah 158:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۗ

"Indeed Shafaa and Marwa is part of the syi'ar of Allah SWT".(Q.S al Baqarah: 158)<sup>44</sup>

According to the Syaikh Muhammad Abduh this verse is still the sequence of the qiblat transition problem. It is mentioned that from the matter of Sa'i between Shafa and Marwah be warned to be patient and to

<sup>42</sup> Hamka, *Tafsir al-Azhar*, (Jakarta: Pustaka Panjimas, 1983), juz IV, p. 128.

<sup>43</sup> Hamka, *Op. Cit.*, p. 40.

<sup>44</sup> The Qur'an Online Translation and Commentary.



pray, in order to receive all the perfection of the blessings of God, in order to withstand all kinds of trials, then with this verse it is envisioned all hope, that the future will come around in shafa and Marwah hills. How much trouble will be faced, but hope is always imagined. Especially accompanied the hope of Allah SWT.

Hamka suggests that, according to the hadith of Bukhari and Muslim from Ibn Abbas, syiar Sa'i is the memory of the hajj (the wife of Ibrahim) when Ismail was conceived has been born, then Hajar left alone by Ibrahim, and the water supply run out while his son (Ismail weeping) And thirst, then ran between two hills (Shafa and Marwah) to seek water until 7 times, after completion, to return to his son, to see the angel digging the ground, then to go out of the water, to say: Zam Zam, meant be gathered.

According to Hamka, this verse indicates a mixture of tafsir bil ma'tsur and bi ra'yi, beginning with explaining the munasabah verse by quoting the opinion of Muhammad Abduh, explaining vocabulary, then explaining with the hadith of the Prophet saw, Because Hamka opinion was more dominant, then, tafsir al-Azhar by Hamka using tafsir bi ra'yi.

Based on the description and explanation of the methods used by Hamka in his tafsir, that the pattern used in Hamka's interpretation was al-Adabi al-Ijtima'iy, that explains the verses of the Qur'an based on the accuracy of the phrase with a straight forward language, emphasizing the goal of principal the revelation of the Qur'an and apply in the social life, such as solving the Muslims flourished in peoples lives in an attempt to push towards progress and development.



## CHAPTER III

### MEANINGS OF AL HUBB

#### A. Definition of *Al Hubb*

Love in arabic *al-hubb* or *Mahabbah* which comes from the words *ahhabba – yuhibbu – mahabbatan* it's means love deeply, or loving or love deeply.<sup>45</sup> *Al-muhibbu* is *fa'il* means to love or lover.<sup>46</sup>

*Hubbullah* could be interpreted Allah love's for His servants taken from the words *iradah* and Allah *rahmah* which is given to His servants in the form of abundant reward and favor.<sup>47</sup>

#### B. *Al Hubb* in Various Perspectives

According to the book *al-Kasyfu wal Bayan* written by Qusyairi, explained that love is a noble thing. Allah the Holy One who witnessed the love of His servant and Allah also told His love to that servant. Allah explained that He loved him. Likewise, the servant explained his love for Allah the Most Holy. Allah says:

*If Allah has loved his servants, Allah said to Jibril "O jibrîl Jibrîl, I really love the fulan, then love him. So Jibrîl loved him, then cry out to the heavens. ' Verily Allah hath loved fulan, then love him! Then the inhabitants of the heavens ever loved him. Then Allah gives the fulfilment in him on Earth. And*

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<sup>45</sup> Mahmud Yunus, *Kamus Arab Indonesia*, (Jakarta: Hidayakarta, 1990), p. 96.

<sup>46</sup> See: Riyan Hidayat, *Kamus Pengetahuan Islam Lengkap*, (Depok: Mutiara Alamah Utama, 2014), First print, p. 368.

<sup>47</sup> Nata Abuddin, M.A, *Akhlaq Tasawuf*, (Jakarta : Pt Rajagrafindo Persada, 2008), p. 208.

*if Allah hates a servants, then Malāikat Mālik said, ' I don't take it unless I hated it as hated of Allah to him.*<sup>48</sup>

In the book *al-Mu'jam al-Falsafi*, Jamil Shaliba also said, *Mahabbah* (Love) the opponent said from *al-Baghd* (Hate).<sup>49</sup> *Al-Mahabbah* could be interpreted *al-Wadud* that is very loving or affectionate.<sup>50</sup> *Mahabbah* is the tendency of the heart for something pleasant. If the tendency is getting stronger, then the name is no longer *mahabbah*, but in the form of being *'isyaq* (engrossed). In the definition of al-Muhasibi, *mahabbah* is interpreted as "the total tendency of the heart on something, attention to it exceeds the attention of oneself, soul and property, attitudes of self in accepting both outwardly and inwardly, its commands and prohibitions, and self-recognition of lack of love given to him."<sup>51</sup>

According to al-Hujwairi *al-mahabbah/al-hubb* taken from *al-hibbah*, are the seeds that fall to the earth in the desert. This word is addressed to the seeds in the desert (al hubb), because love is the source of life as the seeds are the origin of plants. Another source said the word was derived from the al-habab, it likes bubbles of water and overflows during heavy rains because love is a surge of heart that longs for union with lovers. This is just

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<sup>48</sup> Abu Ishak Ahmad bin Muh ammad bin Ibrahim Atsa'labi an-Naisaburi, *Al- Kasyfu wal Bayan*, Print.VI, (Bairut: Darul Ihya' Turats al-'Arabi, 2002) p. 233.

<sup>49</sup> Jamil Shaliba , *Al-Mu'jam al-Falsafi*, Jilid 2, (Mesir: Dar al-Kairo, 1978), p. 439.

<sup>50</sup> Jamil Shaliba , *Al-Mu'jam ....*, p. 349.

<sup>51</sup> Abdul Fatah Muhammad Sayyid Ahmad, *Tasawuf antara al-Ghazali dan Ibnu Taimiyah*, translate. M. Muchson Anasy, (Jakarta Selatan: khalifa, 2005), p. 141.

as the body can live because there is a spirit, so the heart can live because there is love, and love can live because it sees and unites with a lover.<sup>52</sup>

In the view of al-Junaid, *maḥabbah* is defined as ‘tendency of heart on Allah almighty’ the tendency of the heart for something because of hope for God's blessing without feeling self-burdened, or obeying all that is commanded or forbidden by Allah, and willingly accepting what Allah has set and destined.<sup>53</sup>

Regarding the opinions of Sufi about love, some of them say that love is an eternal tendency in a drunk longing heart. It is said that love puts his lover ahead of all who accompany him. It was also said that love is loyal to lovers, whether when dealing with it or not.<sup>54</sup>

Al-Junaid was asked about love, then answered, "love is the inclusion of properties on the properties of a lovers who love him." That is, the person who loves is always flattering that she loved, so that the person who loves sinks into the memories of the traits he loves and forgets his own characteristics and feelings for the qualities he has.<sup>55</sup>

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<sup>52</sup> Abul Qasîm Abdul Karim Hawazin al-Qusyairi An-Naisaburi, *Risalah Qusyairiyah: Sumber Kajian Ilmu Tasawuf*, penyunting: Umar Faruq, (Jakarta: Pustaka Amani, 1998), p. 477-478.

<sup>53</sup> Abdul fataḥ Muḥammad Sayyid Aḥmad, *Tasawuf antara al-Ghazali dan Ibnu Taimiyah*, terj. M. Muchson Anasy, (Jakarta Selatan: khalifa, 2005), p. 141. As a comparison material, can also be seen writing Abuddin Nata, *Akhlak Tasawuf*, Print. IV, (Jakarta: Raja Grafindo Persada, 2002), p. 208.

<sup>54</sup> Abul Qasim ‘Abdul Karim Hawazin al-Qusyairi an-Naisaburi, *Risalah Qusyairiyah: Sumber Kajian Ilmu Tasawuf*, transl. ‘Umar Faruq, (Jakarta: Pustaka Amani, 1998), p. 478.

<sup>55</sup> Abul Qasim ‘Abdul Karim Hawazin al-Qusyairi an-Naisaburi, *Risalah Qusyairiyah: Sumber ...* p. 479.

*Mahabbah* according to al-Qusyairi in Sufism which is a matter (condition) of a noble soul whose form is witnessed (absoluteness) Allah SWT. by the servant, then the loved one also expresses love to the one whom His love.<sup>56</sup> Allah's love for servants who love Him can be taken from the words *irādah* and the *rahmah* of Allah given to His servants in the form of abundant merits and blessings.<sup>57</sup> *Mahabbah* is different with *al-Raghbah*. *Mahabbah* is love that is not accompanied by hope in things that are worldly, while *al-Raghbah* is love accompanied by a strong desire to get something, even though it must sacrifice everything.

Abu ‘Ali Aḥmad ar Rudzabari said, “Love is loyalty.” Abul Ḥasan Samnūn bin Hamzah al-Khawwash said, People who love God has gone with the glory of the world and the hereafter.” This is because the Prophet Muhammad once said:

المرء مع ن أحبّ

“Someone will be with the one he loves.”<sup>58</sup>

Abu Bakar Muhammad al-Kattani said, "There has been a love dialogue in Makkah al-Mukarramah during the Hajj season. The sheikhs (professors) expressed their opinions, while al-Junaid at the time was the youngest. They said to al-Junaid, "Convey your opinion O Iraq people" then al-Junaid bowed his head, and his eyes shed tears, then said, "A servant who has left himself to remember his Lord, stands fulfilling the rights of his God,

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<sup>56</sup> Al-Qusyairi al-Naisaburi, *Al-Risalah al-Qusyairiyah*, (Mesir: Dar al-Kahir), p. 318.

<sup>57</sup> Al-Qusyairi al-Naisaburi, *Al-Risalah* ... p. 319.

<sup>58</sup> Muḥammad bin Isma‘il bin Ibrahim bin Mughirah al-Bukhari, *Shāḥih Bukhari*, Juz XIX, p. 147.

looking at him with the eyes of his heart until his heart burns his identity, drinks the clarity of the drink from his love glass, so that the veil of God is revealed to be the Almighty from His occultation. If this servant speaks, then he speaks in the name of Allah. If he expresses an opinion, he takes it from God. If you move, it is because of God's command. If he is silent, he is always with God. He is always with the name of Allah and for Allah and always with God. "So the sheikhs wept as he said," There is no better word than you say, may Allah give the crown to the wise people."<sup>59</sup>

Rabi'ah al-Adawiyah said in his munajah, "O my Lord, will you burn a heart that loves you?" Then a voice that responds, "We do not treat this, so do not have a prejudice against us."<sup>60</sup>

In his sacred munajah, Rabi'ah al-'Adawiyah said, I love you with two love, first is a love of lust, and second, love is caused because you have the right to love it. As for my first love, love of lust, it is my remembrance to You, who turns me away from other than You. Whereas my love which is caused by you having the right to love is the spread of Your secret before me until I see You. There is no flattery for me in the first love, not the second. Praise be to you in my first and second love.<sup>61</sup>

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<sup>59</sup> Abul Qasim Abdul Karim Hawazin al-Qusyairi an-Naisaburi, *Risalah Qusyairiyah: Source...*, p. 488. The purpose of wise people is "people who knows very well about Allah who is seen and felt is no longer love, but a beloved self," and this includes the third level in the book *Luma'* karangan syeikh Nasr 'Abdillah bin 'Ali as-Sarraj al-Tusi.

<sup>60</sup> Abul Qasim Abdul Karim Hawazin al-Qusyairi an-Naisaburi, *Risalah Qusyairiyah: Source...*, p. 489. This is a warning so that you do not suspect Allah. Indeed, Allah has never broken a promise. Suppose Allah wants to torture those who love Him, why does God create love in his heart.

<sup>61</sup> An-Nabawi Jaber Siraj dan 'Abdussalam A. Halim Mahmud, *Rabi'ah Sang Obor Cinta Sketsa Sufisme Wali Perempuan*, (Sabda Persada: Yogyakarta, 2003), p. 3.

Margaret Smith said, al-Qusyairi defined love as tendency of the heart that has ben in the intoxication of love, harmony with the Beloved, the elimination of all qualities of lovers, the upholding of essence the Beloved (Allah), and finally the lover's heart intertwined with the will of the Divine. As for al-Junaid, love is a fusion in the majesty of the Beloved in the power of the lover. Said Abu ‘Abdullah, love means giving everything you have to the God you love so much that you have nothing left in you. While the word Ash-Syibli is called love because it erases everything except the Beloved and love is the fire that will consume everything except the Will of Ilāhi.<sup>62</sup>

Said Abu 'Uthman, "The wicked people of wisdom occur when they give up their eyes, verbally, and ears to things that lead to the world and world interests. Whereas the betrayal of *muhibbin* (people who love Allah) happens when choosing their desires from the pleasure of Allah ‘Azza Wa Jalla in facing their future. The lies of students occur when the affairs of beings and their interests defeat dzikir to Allah and the interests of Allah.”<sup>63</sup>

According to Harun Nasution, the meanings of *mahabbah* is:

- a. Be obedient to Allah and hating attitude against Him.
- b. Submit your whole being to the beloved
- c. Empty hearts from everything except the beloved of the Lord.<sup>64</sup>

All of the opinions above the author conclude that *al-Hubb* or *Mahabbah* is to follow all the commandments of Allah and stay away from

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<sup>62</sup> Margareth Smith, *Rabi'ah: Pergulatan Spiritual Perempuan*, trans. Jamilah Baraja, Print. IV, (Surabaya: Risalah Gusti, 2001), p. 107.

<sup>63</sup> Margareth Smith, *Rabi'ah: Pergulatan Spiritual* ..... p. 490.

<sup>64</sup> Harun Nasution, *Falsafah dan Mistisisme dalam Islam*, (Jakarta: Bulan Bintang, 1983), p. 70.



any restriction, and follow the teachings that Rasulullah brought with a sincere heart and with the virtue of those who love Allah. Allah says in the Qura`n:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ.  
قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ.

“Say, ‘If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful. Say, ‘Obey Allah and the Apostle.’ But if they turn away, indeed Allah does not like the faithless.”(Q.S al Imran: 31-32)<sup>65</sup>

## C. The Terms of *al Hubb*

### 1. Impulse (*al-Hawa*)

Raghib explains: <sup>66</sup> ‘Impulse means the soul’s inclination to lust; it is said that it is called *hawa* because it causes one to fall (*yahwa*) into every calamity in this life.

Allah says:

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ  
أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ

“And We made a covenant with the Children of Israel, and We sent messengers to them. Every time a messenger came to them with what their souls did not desire (*tahwa*); some they denied, and some they slay.”(Q.S al Maidah: 57)<sup>67</sup>

<sup>65</sup> The Qur`an Online Translation and Commentary.

<sup>66</sup> Raghib al-Isfahani, *Al-Mufradat fi gharib al-Qur`an*, p. 607.

<sup>67</sup> The Qur`an Online Translation and Commentary.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهُهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً

*“Have you seen him who has taken as his god his own impulse (hawahu)? Will you be a guardian over him?” (Q.S al Furqon: 43)<sup>68</sup>*

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ يَتَّبِعُونَ إِلَّا

الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ

*“These are nothing but names which you have named, you and your fathers. God has not revealed any warrant for them. They follow nothing but conjecture and that which (ignoble) souls desire (tahwa), even though guidance has already come to them from their Lord.” (Q.S an Najm: 23)<sup>69</sup>*

## 2. Lust (as-Syahwah)

Raghib explains:<sup>70</sup> ‘The root of passion is the soul’s attraction to what it desires. In the life of this world, it is of two kinds: true and false. The true is that which the body cannot live without, such as lust for food when one is hungry, and the false is that which the body can live without. The word ‘lust’ can be used to designate both the object of the lust and the feeling of lust itself.

Allah says:

<sup>68</sup> The Qur`an Online Translation and Commentary.

<sup>69</sup> The Qur`an Online Translation and Commentary.

<sup>70</sup> Raghib al-Isfahani, *Al-Mufradat fi .....*, p. 298.

زَيْنَ لِلنَّاسِ حُبِّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ

وَالْحَيْلِ الْمَسْؤُومَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاكِ

*“Adorned for mankind is love of lusts (shahawat)—of women, children, stored-up heaps of gold and silver, horses of mark, cattle, and tillage. That is the pleasure of the life of this world; but God—with Him is the most excellent abode.”(Q.S al Imran: 34)<sup>71</sup>*

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً ۗ مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ

*“Do you come lustfully (shahwatan) to men instead of women? Nay, you are a wanton folk.”(Q.S al A’raf: 81)<sup>72</sup>*

### 3. Longing (ar-Raghab)

Raghib explains:<sup>73</sup> ‘Longing means a deep will the Almighty says: ‘...and supplicate us out of longing and in awe... To ‘long for’ means: ‘to be avid for’, Allah says: ‘...for Allah we long’.

Allah says:

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَىٰ

النِّسَاءِ اللَّاتِي لَا تُؤْتُوهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ ۗ وَالْمُسْتَضَعْفِينَ مِنَ

الْوِلْدَانِ وَأَن تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

*“They will ask you for a pronouncement concerning women. Say: ‘God pronounces to you concerning them, and what is recited to you in the Book,*

<sup>71</sup> The Qur`an Online Translation and Commentary.

<sup>72</sup> The Qur`an Online Translation and Commentary.

<sup>73</sup> Raghib al-Isfahani, *Al-Mufradat fi .....*, p. 220.

*concerning the orphan women to whom you do not give what is prescribed for them, for you long to (targhabun) marry them, and the oppressed children, and that you deal justly with orphans. Whatever good you do, God is ever Knower of it’.*”(Q.S an Nisa: 127)<sup>74</sup>

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

وَيَدْعُونََنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ

*“So We responded to him, and gave him John, and We re- stored [fertility to] his wife for him. Truly they would hasten to good works, and supplicate Us out of longing (raghaban) and in awe, and they were submissive before Us.”*(Q.S al Anbiya: 90)<sup>75</sup>

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ

إِنَّا إِلَى اللَّهِ رَاغِبُونَ

*“If only they had been content with what God and His Mes- senger have given them, and had said, ‘Sufficient for us is God; God will give us from His favour, and His Messenger [will also give us]; for God we long (raghibun)’.*”(Q.S at Taubah: 59)<sup>76</sup>

#### 4. Pity (al-Ra’fah)

Raghib explains:<sup>77</sup> ‘Pity is mercy ... Allah says: ...And do not let any pity (ra’fah) for them overcome you in Allah’s religion.

Allah says:

<sup>74</sup> The Qur`an Online Translation and Commentary.

<sup>75</sup> The Qur`an Online Translation and Commentary.

<sup>76</sup> The Qur`an Online Translation and Commentary.

<sup>77</sup> Raghib al-Isfahani, *Al-Mufradat fi* ..... , p. 230.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ  
الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَنِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ  
فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۗ فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ ۗ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

*“Then We sent to follow in their footsteps Our messengers, and We sent to follow, Jesus son of Mary, and We gave him the Gospel, and We placed in the hearts of those who followed him pity (ra’fah) and mercy. But [as for] monasticism, they invented it—We had not prescribed it for them—only seeking God’s beatitude. Yet they did not observe it with due observance. So We gave those of them who believed their reward but many of them are immoral.”(Q.S al Hadid: 27)<sup>78</sup>*

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ ۗ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ  
اللَّهِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَلِيَشْهَدَ عَدَاؤُهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ

*“As for the adulteress and the adulterer, strike each of them a hundred lashes. And do not let any pity (ra’fah) for them overcome you in God’s religion, if you believe in God and the Last Day. And let their punishment be witnessed by a group of the believers.”(Q.S an Nur: 2)<sup>79</sup>*

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ

رَحِيمٌ

<sup>78</sup> The Qur`an Online Translation and Commentary.

<sup>79</sup> The Qur`an Online Translation and Commentary.

“Verily there has come to you a messenger from among yourselves for whom it is grievous that you should suffer; who is full of concern for you, to the believers full of pity (raouf), merciful.” (Q.S a Taubah: 198)<sup>80</sup>

## 5. Mercy (ar-Rahmah)

Raghib explains:<sup>81</sup> ‘Will is essentially a force composed of desire, need and hope; it is used to describe the soul’s desire for something to happen or not to happen. To ‘seduce’ means to attempt to influence someone else’s will to make them want what they do not want ... God says: ‘...It was she who attempted to seduce me...’ (Yusuf, 12:26), and ‘...The Chief of the Court’s wife has been seducing her boy...’ (Yusuf, 12:30)’.

Allah says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect.” (Q.S a Ruum: 21)<sup>82</sup>

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تَوْبُوا إِلَيْهِ ۗ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ

“And ask forgiveness of your Lord, then repent to Him. Truly my Lord is Merciful (Rahim), Loving.” (Q.S Hud: 90)<sup>83</sup>

<sup>80</sup> The Qur`an Online Translation and Commentary.

<sup>81</sup> Raghib al-Isfahani, *Al-Mufradat fi gharib al-Qur`an*, p. 212.

<sup>82</sup> The Qur`an Online Translation and Commentary.

<sup>83</sup> The Qur`an Online Translation and Commentary.

## 6. Contentment (ar-Ridho)

Contentment is a stage of love, and both human love for God and human beings' love for one another require contentment.

Raghib explains: <sup>84</sup> 'The verb is *Radiya - yarda*, gerund *rida*, participles *mardi* and *mardu*. People are content with Allah when they do not hate the turns of fate He sends upon them and Allah is content with people when He sees them obeying His commandments and prohibitions.

Allah says:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ

*“God says, ‘This is the day those who were truthful shall profit by their truthfulness. Theirs will be Gardens under neath which rivers flow, wherein they shall abide forever. God is content with them, and they are content with Him— that is the great triumph’.*(Q.S al Maidah: 119)<sup>85</sup>

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ  
عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَلِكَ  
الْفَوْزُ الْعَظِيمُ

*“And the first to lead the way, of the Emigrants and the Helpers, and those who follow them by being virtuous, God is content with them, and they are content with Him; and He has prepared for them Gardens—with rivers*

<sup>84</sup> Raghib al-Isfahani, *Al-Mufradat fi gharib al-Qur'an*, p. 218.

<sup>85</sup> The Qur`an Online Translation and Commentary.

*flowing beneath them to abide therein forever: that is the supreme triumph.*" (Q.S at Taubah:100)<sup>86</sup>

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ  
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ؕ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ  
مِنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ۗ أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

*"You will not find a people who believe in God and the Last Day loving those who oppose God and His Messenger, even though they were their fathers or their sons or their brothers or their clan. [For] those He has inscribed faith upon their hearts and reinforced them with a spirit from Him, and He will admit them into gardens underneath which rivers flow, wherein they will abide, God being content with them, and they being content with Him. Those [they] are God's con-federates. Assuredly it is God's confederates who are the suc- cessful."* (Q.S al Mujadilah: 22)<sup>87</sup>

## 7. Will (al-Iradah)

Will (or desire) is a stage of love, and both human love for Allah and human beings' love for one another require will. Allah says:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَجِلُّ لَهُنَّ ؕ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي  
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا

<sup>86</sup> The Qur`an Online Translation and Commentary.

<sup>87</sup> The Qur`an Online Translation and Commentary.



إِصْلَاحًا ۖ وَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ

حَكِيمٌ

*“Divorced women shall wait by themselves for three periods. And it is not lawful for them to hide what God has created in their wombs if they believe in God and the Last Day. Their mates have a better right to restore them in such time if they wish (aradu) to set things right; women shall have rights similar to those due from them, with justice; but their men have a degree above them; God is Mighty, Wise.” (Q.S al Baqarah: 228)<sup>88</sup>*

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ

عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ

أَمْرُهُ فُرُطًا

*“And restrain yourself patiently along with those who call upon their Lord at morning and evening, desiring His Countenance; and do not let your eyes overlook them desiring the glitter of the life of this world. And do not obey him whose heart We have made oblivious to Our remembrance, and who follows his own whim, and whose conduct is [mere] prodigality.” (Q.S al Kahfi: 28)<sup>89</sup>*

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِمْ

مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

*“And do not drive away those who call upon their Lord at morning and evening desiring His countenance. You are not accountable for them in*

<sup>88</sup> The Qur`an Online Translation and Commentary.

<sup>89</sup> The Qur`an Online Translation and Commentary.

anything; nor are they accountable for you in anything, that you should drive them away and be of the evildoers.” (Q.S al An ‘am: 52)<sup>90</sup>

## 8. Anguish (al-Gharam)

Raghib explains:<sup>91</sup> ‘The Almighty says: ‘... Truly its chastisement is abiding an- guish,<sup>92</sup> derived from the word *mughram*, which means a person who is obsessed with women and follows them around like a zealous creditor (*gharim*).

Allah says:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Charities are only for the poor and the needy, and those employed to collect them, and those whose hearts are to be reconciled, and for (the freedom of) the slaves and the debtors, and in the way of Allah, and for the traveller. (This is) an ordinance from Allah, and Allah is all-knowing, all-wise.” (Q.S at Taubah: 60)<sup>93</sup>

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۗ إِنَّ عَذَابَهَا كَانَ غَرَامًا

“And who say, ‘Our Lord, avert from us from the chastisement of Hell. Truly its chastisement is abiding anguish (*gharama*).” (Q.S al Furqon: 65)<sup>94</sup>

<sup>90</sup> The Qur`an Online Translation and Commentary.

<sup>91</sup> Raghib al-Isfahani, *Al-Mufradat fi gharib al-Qur`an*, p. 395.

<sup>92</sup> Qurtubi said, in his Commentary on God’s words ‘Truly its chastisement is abiding an- guish’: ‘That is, perpetual and unending; the *gharim* (‘creditor’ or ‘foe’) is named after this, because of how zealously he follows his target. The word *mughram* means someone who is obsessed and passionately in love with something.’ (*Tafsir al-Qurtubi*, vol. 13, p. 71).

<sup>93</sup> The Qur`an Online Translation and Commentary.

<sup>94</sup> The Qur`an Online Translation and Commentary.

إِنَّا لَمُغْرَمُونَ

“We have indeed suffered anguish (la-mughramun)!”(Q.s al Waqiah: 66)<sup>95</sup>

### 9. To be Smitten (as-Syaghaf)

Raghib explains:<sup>96</sup> ‘He has smitten (*syaghafa*) her heart with love’ means that he has touched the *syaghaf* of her heart, meaning its core.”

Allah says:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ ۗ قَدْ شَغَفَهَا حُبًّا ۗ إِنَّا لَنَرَاهَا

فِي ضَلَالٍ مُّبِينٍ

“And some of the women in the city said, ‘The Chief of the Court’s wife has been seducing her boy. Indeed he has smitten her heart (*shaghafaha*) with love. Lo! we see her to be plainly astray.”(Q.S Yusuf: 30)<sup>97</sup>

### 10. Inclination (Mail)

Raghib explains:<sup>98</sup> ‘To incline means to turn from the centre to one of the sides, and it is used to mean ‘injustice’ ... One is said to incline to someone when one helps him or her.

Allah says:

<sup>95</sup> The Qur`an Online Translation and Commentary.

<sup>96</sup> Raghib al-Isfahani, *Al-Mufradat*..., p. 290.

<sup>97</sup> The Qur`an Online Translation and Commentary.

<sup>98</sup> Raghib al-Isfahani, *Al-Mufradat* ..., p. 569.

وَاللّٰهُ يُرِيدُ اَنْ يَّتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوَاتِ اَنْ تَمِيلُوْا مَيْلًا عَظِيْمًا

*“And God desires to turn [forgivingly] towards you, but those who follow their passions, desire that you incline with a terrible inclination (tamilu maylan).”(Q.S an Nisa: 27)<sup>99</sup>*

وَلَنْ تَسْتَطِيْعُوْا اَنْ تَعْدِلُوْا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۗ فَلَا تَمِيلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا

كَالْمُعَلَّقَةِ ۗ وَإِنْ تُصْلِحُوْا وَتَتَّقُوْا فَإِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا

*“You will never be able to be just to your wives, even if you be eager; yet do not incline (tamilu kulla al-mayl) altogether away, so that you leave her like one suspended. If you set things right, and fear, surely God is ever Forgiving, Merci-ful”. (Q.S an Nisa: 129)<sup>100</sup>*

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<sup>99</sup> The Qur`an Online Translation and Commentary.

<sup>100</sup> The Qur`an Online Translation and Commentary.

## CHAPTER IV

### ANALYSIS STUDY AL HUBB IN AL AZHAR

#### A. The verses about Allah’s pattern and way of loving His servant

Trying to know the right (haqiqi) of Allah's love for humans is something that is not easy to do. But through His *wahyu* we can find out. So, Under this the author will describe by referring to the interpretation of al Azhar various kinds of patterns and the way Allah gives His love to His servants, they are:

##### 1. By Giving a reward

In surat al Baqarah verse 195 Allah says:

وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“and be virtuous. Indeed Allah loves the virtuous.” (Q.S al-Baqarah: 195)<sup>101</sup>

Buya Hamka explains that (*yuhibbu*) here is Allah rewarding and loving His servants who believe Him, who always improve their charity and worship.<sup>102</sup>

While interpreting Al Imran verse 57 :

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ

“But as for those who have faith and do righteous deeds, He will pay them in full their rewards”. (Q.S. al-Imran: 57)<sup>103</sup>

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<sup>101</sup> The Qur`an Online Translation and Commentary.

<sup>102</sup> Buya hamka, *Tafsir* .... , Vol 1, p. 453.

<sup>103</sup> The Qur`an Online Translation and Commentary.

He explained the meaning of Allah gave the reward here is giving to those who believe and do good works. And that meant people of faith are those who believe in the Prophet and also the Messenger of Allah.<sup>104</sup>

Then in surah al Imran, verses 145, 146 and 148 are mentioned:

وَسَنَجْزِي الشَّاكِرِينَ

*and soon We will reward the grateful. (Q.S. al-Imran: 145)*<sup>105</sup>

وَاللَّهُ يُحِبُّ الصَّابِرِينَ

*and Allah loves the steadfast. (Q.S. al-Imran: 146)*<sup>106</sup>

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*and Allah loves the virtuous. (Q.S. al-Imran: 148)*<sup>107</sup>

When he interpreted these verses he explained that Allah likes those who are grateful, patient, and believers who like to do good deeds (muhsinin). Then Allah will reward in the world and in the hereafter.<sup>108</sup> He also interpreted the way Allah loved humans by giving rewards to His servants in surah al Maidah verse 54:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

<sup>104</sup> Buya hamka, *Tafsir* ....., Vol 2, p. 788.

<sup>105</sup> The Qur`an Online Translation and Commentary.

<sup>106</sup> The Qur`an Online Translation and Commentary.

<sup>107</sup> The Qur`an Online Translation and Commentary.

<sup>108</sup> Buya hamka, *Tafsir* ....., Vol 2, p. 946-947.

“Allah will soon bring a people whom He loves and who love Him”. (Q.S al-Maidah: 54)<sup>109</sup>

## 2. By Returning the love of His servant

In surat al Imran verse 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ

رَحِيمٌ

“Say, ‘If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful’. (Q.S al-Imran: 31)<sup>110</sup>

He explained that Allah repleid the love of His servants who love Him and His Messenger. By returning their love, Allah forgives their past sins.<sup>111</sup>

But when he interpreted surat an Nur verse 22 :

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي

سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Let the well-off and the opulent among you not vow not to give to the relatives and the needy, and to those who have migrated in the way of Allah,

<sup>109</sup> The Qur`an Online Translation and Commentary.

<sup>110</sup> The Qur`an Online Translation and Commentary.

<sup>111</sup> Asbabun nuzul this verse is when Rasul saw and the Christian entourage 60 people with 14 of the best people were in Medina, then Allah SWT commands the prophet with the answer to the word of Allah Surat Al Imran verse 31, Say: ‘If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful’. (See: Buya hamka, *Tafsir ...* Vol 2, p. 756).

*and let them excuse and forbear. Do you not love that Allah should forgive you? And Allah is all-forgiving, all-merciful.” (Q.S an-Nuur: 22)<sup>112</sup>*

That is forgiven here is that Allah forgives the actions of someone who wronged Him and did not decide to help those who hurt him.<sup>113</sup>

### **3. By Glorifying His servants**

In surat al Imran verse 146 mentioned:

وَكَايِنٍ مِّن نَّبِيِّ قَاتَلَ مَعَهُ رِثِيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا  
ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

*“How many a prophet there has been with whom a multitude of godly men fought. They did not falter for what befell them in the way of Allah, neither did they weaken, nor did they abase themselves; and Allah loves the steadfast”. (Q.S al-Imran: 146)<sup>114</sup>*

In this verse, he interprets that Allah loves his servants by glorifying His servants who are patient because they are not weak when they are confronted with the enemy or overwritten and do not complain.<sup>115</sup>

### **4. By Keeping and Making His servants love their faith**

Allah says in surat al Hujurat verse 7:

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<sup>112</sup> The Qur`an Online Translation and Commentary.

<sup>113</sup> This verse as a rebuke to the sahabah of Abu Bakr because he swore that he would not provide for someone who had slandered his daughter, then this verse came down. (See: Buya Hamka, *Tafsir ...* Vol 7, p. 4912).

<sup>114</sup> The Qur`an Online Translation and Commentary.

<sup>115</sup> Buya hamka, *Tafsir ....* Vol 2, p. 945.



وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۗ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبِيبٌ  
إِلَيْكُمْ ۗ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ  
الرَّاشِدُونَ

*“Know that the Apostle of Allah is among you. Should he obey you in many matters, you would surely suffer. But Allah has endeared faith to you and made it appealing in your hearts, and He has made hateful to you faithlessness, transgression and disobedience. It is such who are the right-minded”. (Q.S al Hujurat: 7)<sup>116</sup>*

He explained in this verse that one of the ways Allah loves his servant is that Allah keeps and loves humans by making people love their faith.<sup>117</sup>

## **B. Human characteristics that are loved by Allah in Qur`an**

In the Qur'an there are several human characteristics that are loved by Allah, they are: *At Tawwabin, Al Mutathahirin, Al Muttaqin, Al Muhsinin, Al Mutawakkilin, As Shabirin* and *Al Muqsithin*.

Hamka interprets in his tafsir of verses that categorize human characteristics loved by Allah. Below will be explained in detail the meaning of man loved by Allah.

### **1. At Tawwabin**

In the Qur'an, there are many verses that explain repentance but are only mentioned in one verse which is proof that Allah loves those who repent, namely in surah al Baqarah verse 222.

<sup>116</sup> The Qur`an Online Translation and Commentary.

<sup>117</sup> Buya hamka, *Tafsir* ..... Vol 9, p. 6820.

Allah says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

“Indeed Allah loves the penitent and He loves those who keep clean”. (Q.S al Baqarah: 222)<sup>118</sup>

He interpreted (*yuhibbu at tawwabin*) that what was meant by repentance here was to regret the sin he had committed and determined not to repeat it.<sup>119</sup>

## 2. Al Mutathahirin

Besides Allah likes those who repent Allah also likes those who purify.

Allah says in surat at Taubah verse 108:

لَا تَقُمْ فِيهِ أَبَدًا ۚ لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ

تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“Do not stand in it ever! A mosque founded on Godwariness from the (very) first day is worthier that you stand in it (for prayer). Therein are men who love to keep pure, and Allah loves those who keep pure”. (Q.S at-Taubah: 108)<sup>120</sup>

<sup>118</sup> The Qur`an Online Translation and Commentary.

<sup>119</sup> Buya hamka, *Tafsir* ..... Vol 1, p. 525.

<sup>120</sup> The Qur`an Online Translation and Commentary.

In this verse he interprets (*Wallahu yuhibbul Mutathahirin*) that one of the ways Allah loves His servants is pleased with those who cleanse themselves.<sup>121</sup>

### 3. Al Muttaqin

In the Qur'an, there are many verses that are taqwa-themed, including those that explain the characteristics of Allah in loving those who are devoted, among them are in surah ali Imran verse 76, surah at Taubah verse 4 and verse 7.

Allah says:

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

“Yes, whoever fulfills his commitments and is wary of Allah —Allah indeed loves the Godwary”. (*Q.S al Imran: 76*)<sup>122</sup>

Hamka explained that people here was a person who fulfils the promise with fellow Muslims, even with other religions.<sup>123</sup>

Then Allah says:

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<sup>121</sup> According to *riwayah* by as-Sayuthi in his tafsir ad-Darrul Mantsur, Rasulallah saw once asked the people of Quba' is there a special practice of cleanliness that they did, so that they got the high praise from God, namely: in it there are some men who like cleanliness ". So they replied that they did what Allah commanded, such as prayer, ablution and after taking *janabah* they take a bath. Then Rasulallah saw asked “is there nothing else”? there was, we after cleaning defecation and urinating even though we have washed it with stones, always we wash it with water. Then Rasulallah saw said “that it was good, please carry on. (See: Buya hamka, *Tafsir* ..... Vol 4, p. 3130)

<sup>122</sup> The Qur`an Online Translation and Commentary.

<sup>123</sup> Buya hamka, *Tafsir* ....., Vol 2, p. 813.

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَا يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا  
إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

*(barring the polytheists with whom you have made a treaty, and who did not violate any [of its terms] with you, nor backed anyone against you. So fulfill the treaty with them until [the end of] its term. Indeed Allah loves the Godwary". (Q.S at Taubah: 4)<sup>124</sup>*

He explained that those who are devoted in this verse are those who avoid themselves from corrupting the agreement.<sup>125</sup>

Next in surat at Taubah Allah says:

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ  
الْحَرَامِ ۖ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

*"How shall the polytheists have any [valid] treaty with Allah and His Apostle?! (Barring those with whom you made a treaty at the Holy Mosque; so long as they are steadfast with you, be steadfast with them. Indeed Allah loves the Godwary). (Q.S at Taubah: 7)<sup>126</sup>*

He explained that this verse relates to verse 4 wherein verse 4 Hamka mentions not to destroy the agreement even though the polytheists do. The meaning of *Taqwa* here in al-Azhar is mentioned the same as verse 4, that is, people who refrain from corrupting promises or maintaining good relations.<sup>127</sup>

<sup>124</sup> The Qur`an Online Translation and Commentary.

<sup>125</sup> Buya hamka, *Tafsir* ....., Vol 4, p. 2851.

<sup>126</sup> The Qur`an Online Translation and Commentary.

<sup>127</sup> Buya hamka, *Tafsir* .... Vol 4, p. 2863.

#### 4. Al Muhsinin

In the Qur'an, there are five words proving that Allah loves those who doing good that is found in Surah Al-Baqarah verse 195, Surah Ali-Imran ayat 134, Surah Al-Imran ayat 148, Surah Al-Maidah verse 13, Surah Al-Maidah verse 93. In etimology means a person who is good, morals and charity.<sup>128</sup>

Allah says in surat al Baqarah verse 195:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ

المُحْسِنِينَ

*“Spend in the way of Allah, and do not cast yourselves with your own hands into destruction; and be virtuous. Indeed Allah loves the virtuous”. (Q.S al Baqarah : 195)<sup>129</sup>*

He interpreted the meaning of the word innallah yuhibbul muhsinin here is doing good in spending his wealth in the way of Allah and in giving to people whose costs are borne by the servant.<sup>130</sup>

Whereas he interprets the surah Ali Imran verse 134:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ

المُحْسِنِينَ

<sup>128</sup> Rian Hidayat, *Kamus Pengetahuan Islam Lengkap*, (Depok: Mutiara Allamah Utama, 2014) p. 369.

<sup>129</sup> The Qur`an Online Translation and Commentary.

<sup>130</sup> Buya hamka, *Tafsir* ..... Vol 1, p. 453.

*those who spend in ease and adversity, and suppress their anger, and excuse [the faults of] the people, and Allah loves the virtuous”. (Q.S al Imran: 134)<sup>131</sup>*

He explained that in this verse Allah loves His servants who doing good and gives him reward. And he explained that the love of Allah to His servant was the greatest degree of reward.<sup>132</sup>

Then in surat al Imran verse 148 :

فَاتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*“So Allah gave them the reward of this world and the fair reward of the Hereafter; and Allah loves the virtuous”. (Q.S al Imran: 148)<sup>133</sup>*

He explained that in this verse Allah gives rewards to those who admit that they made mistakes. Hamka pun menjelaskan bahwa dengan memenuhi keenam syarat: yaitu, 1. Tidak mengeluh karena cobaan. 2. Tidak patah semangat. 3. Pantang mundur. 4. Selalu bersabar. Selalu muhaabah diri dan mengingat dosa-dosa yang telah lalu kemudian memperbaikinya. 6. Selalu memohon pertolongan Allah sat. maka allah membalas kebaikan mereka, perbuatan mereka tidak sia-sia. Mereka diberikan kebahagiaan di dunia dan kebahagiaan di akhirat.<sup>134</sup>

And then in surah al Maidah verse 13 :

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<sup>131</sup> The Qur`an Online Translation and Commentary.

<sup>132</sup> Buya hamka, *Tafsir* ... Vol 2, p. 926.

<sup>133</sup> The Qur`an Online Translation and Commentary.

<sup>134</sup> Buya Hamka, *Tafsir* .... Vol 2, p. 947.

فِيمَا نَقَضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ لَا  
 وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ؕ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ ؕ فَاعْفُ  
 عَنْهُمْ وَاصْفَحْ ؕ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

*“Then, because of their breaking their covenant We cursed them and made their hearts hard: they pervert words from their meanings, and have forgotten a part of what they were reminded. You will not cease to learn of some of their treachery, excepting a few of them. Yet excuse them and forbear. Indeed Allah loves the virtuous”. (Q.S al Maidah:13)<sup>135</sup>*

He explained that's meant by good people here is, that if they forgive the mistakes of others, they were good people, and if they are doing well then Allah loves them.<sup>136</sup>

In surat al Maidah verse 93 allah says:

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

*“There will be no sin upon those who have faith and do righteous deeds in regard to what they have eaten [in the past] so long as they are Godwary and faithful and do righteous deeds, and are further Godwary and faithful, and are further Godwary and virtuous. And Allah loves the virtuous”. (Q.S al Maidah: 93)<sup>137</sup>*

<sup>135</sup> The Qur`an Online Translation and Commentary

<sup>136</sup> Buya hamka, *Tafsir ...* Vol 3, p. 1656.

<sup>137</sup> The Qur`an Online Translation and Commentary.

He explains what is meant by this verse is Allah loves the believers who practise goodness, and they stay away from the things that Allah has forbidden.<sup>138</sup>

## 5. Al Mutawakkilin

The characteristics of people who are loved by Allah are one of them who surrender (*tawakkal*). In the Qur'an there are verses proving that Allah loves those who surrender themselves in surat al Imran verse 159.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ  
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ  
يُحِبُّ الْمُتَوَكِّلِينَ

*“It is by Allah’s mercy that you are gentle to them; and had you been harsh and hardhearted, surely they would have scattered from around you. So excuse them, and plead for forgiveness for them, and consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him”. (Q.S al Imran: 159)<sup>139</sup>*

Hamka explains about this verse is high praise from Allah for His Messenger, because of his graceful, not get angry quickly with his people who are being led and educate their faith to be more perfect. Even though they made a few mistakes, the Prophet was not angry. Instead, give up his business to Allah.<sup>140</sup>

<sup>138</sup> Buya hamka, *Tafsir* ..... Vol 3, p. 1865.

<sup>139</sup> The Qur`an Online Translation and Commentary.

<sup>140</sup> Buya hamka, *Tafsir* ....., Vol 2, p. 971.



## 6. As Shabirin

In the Qur'an, there are many -themes- about patience and there are verses that explain one of the characteristics of humanity that is loved by Allah which is found in surat al Imran verse 146.

وَكَايِنٍ مِّن نَّبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا

وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ

*“How many a prophet there has been with whom a multitude of godly men fought. They did not falter for what befell them in the way of Allah, neither did they weaken, nor did they abase themselves; and Allah loves the steadfast”. (Q.S al Imran:146)<sup>141</sup>*

He interpreted what was meant by those who were patient here to be patient in enduring difficulties in the way of Allah.<sup>142</sup>

## 7. Al Muqsithin

The verses proving that Allah loves those who are fair are surah al Maidah verse 42, surah al Hujurat verse 9, surah al Mumtahanah verse 8. Allah says in surat al Maidah verse 42:

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<sup>141</sup> The Qur`an Online Translation and Commentary.

<sup>142</sup> Buya hamka, *Tafsir ...*, Vol 2, p. 945.

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ ۚ فَإِن جَاءُوكَ فَاحْكُم بَيْنَهُم أَوْ أَعْرِضْ عَنْهُمْ ۗ

وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْئًا ۚ وَإِن حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۚ إِنَّ

اللَّهُ يُحِبُّ الْمُقْسِطِينَ

*“Eavesdroppers with the aim of [telling] lies, eaters of the unlawful —if they come to you, judge between them, or disregard them. If you disregard them, they will not harm you in any way. But if you judge, judge between them with justice. Indeed Allah loves the just”.* (Q.S al Maidah: 42)<sup>143</sup>

He explained that what is meant in this verse is Allah rewards those who do justice. And those who do justice here are just in deciding the law.<sup>144</sup> Furthermore, in surat al Hujurat verse 9:

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ۚ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ

فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ۚ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ

وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

*“If two groups of the faithful fight one another make peace between them. But if one party of them aggresses against the other, fight the one which aggresses until it returns to Allah’s ordinance. Then, if it returns, make peace between them fairly, and do justice. Indeed Allah loves the just”.* (Q.S al Hujurat: 9)<sup>145</sup>

<sup>143</sup> The Qur`an Online Translation and Commentary.

<sup>144</sup> Buya hamka, *Tafsir ...*, Vol 3, 1739.

<sup>145</sup> The Qur`an Online Translation and Commentary.

He explained that what is meant by the people who act fairly here is to be fair in doing everything they do and leave the things they leave behind, then this attitude will deliver the culprit to the highest degree and the highest position.<sup>146</sup>

And then in surat al Mumtahanah verse 8 :

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ  
وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you in regard to those who did not make war against you on account of religion and did not expel you from your homes, that you deal with them with kindness and justice. Indeed Allah loves the just”. (Q.S al Mumtahanah: 8)<sup>147</sup>

He also explained the meaning here for those who feared and liked to stay in touch and be honest with people who are not hostile us.<sup>148</sup>

### C. The verses about forms of Allah’s love

Allah says:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

Indeed We have given you abundance. (Q.S al Kautsar:1)<sup>149</sup>

<sup>146</sup> Buya hamka, *Tafsir* ... Vol 9, 6822.

<sup>147</sup> The Qur`an Online Translation and Commentary.

<sup>148</sup> In this verse there is the word ‘*muqsithiin*’ it means fearing (‘*adill*’). But actually the meaning of *qisthi* here is broader than fair (‘*adil*’). Because fairness is to decide two decisions, which does not cause wrong-doing. (See: Buya hamka, *Tafsir* .... Vol 9, p. 7304).

<sup>149</sup> The Qur`an Online Translation and Commentary.

Various kinds of proof of Allah's love for His servants mentioned in the Qur'an are many: that are applied in the form of Allah's favours (*ni'mah*) such as *Sustenance (Rizqi)*, *Creating of humans partner*, *Creating of humans as perfect beings*.

### 1. Allah's love in sustenance

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

“O you who have faith! Eat of the good things We have provided you, and thank Allah, if it is Him that you worship”. (Q.S al Baqarah:172)<sup>150</sup>

This verse explains the foods (halal) that Allah has provided for His servants so that people are grateful. Because in good food there are also vitamins that will strengthen the human body so that they can be more grateful and their faith increases.<sup>151</sup>

In surat shaba verse 39:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِن عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُم مِّن شَيْءٍ فَهُوَ

يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ

“Say, ‘Indeed my Lord expands the provision for whomever of His servants that He wishes and tightens it, and He will repay whatever you may spend, and He is the best of providers’”. (Q.S Shaba: 39)<sup>152</sup>

<sup>150</sup> The Qur`an Online Translation and Commentary.

<sup>151</sup> Buya hamka, *Tafsir* .... Vol 1, p. 383-384.

<sup>152</sup> The Qur`an Online Translation and Commentary.

He interpreted the form of Allah's love by giving sustenance to His Servant who spent his wealth in the way of Allah and Allah would replace it or reciprocate.<sup>153</sup>

And then in surat as Syura verse 19:

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۗ وَهُوَ الْقَوِيُّ الْعَزِيزُ

*“Allah is all-attentive to His servants. He provides for whomever He wishes, and He is the All-strong, the All-mighty”.* (Q.S as Syura: 19)<sup>154</sup>

Hamka interprets sustenance to His servants in this verse by giving life, luxury, wealth, rank and others. But when Allah wants to take it, it is very easy for him. Allah gives sustenance to whom he will.<sup>155</sup>

## 2. In the form of creating human partners

Allah's love for humans makes people live in a couple. Therefore, it is becoming part of the favors and blessings that the human should be thankful for.

Allah says:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

*“In all things We have created pairssso that you may take admonition”* (Q.S ad Dzariyat: 49)<sup>156</sup>

<sup>153</sup> Buya hamka, *Tafsir* .... Vol 8, p. 5866.

<sup>154</sup> The Qur`an Online Translation and Commentary.

<sup>155</sup> Buya hamka, *Tafsir* .... Vol 9, p. 6506.

<sup>156</sup> The Qur`an Online Translation and Commentary.

Hamka explained in his interpretation that everything He created on this earth was in pairs. Small and large. Earth and sky. Dark and light. Life and death. Heaven and hell, etc. One is only God. And no one be His partner.<sup>157</sup>

Then in surat ar Ruum 21

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

*“Among His signs is the creation of the heavens and the earth, and the difference of your languages and colours. There are indeed signs in that for those who know”. (Q.S ar Ruum: 21)<sup>158</sup>*

Allah has given love and affection to humans as a form of love from Allah, so that they can live peacefully together in fostering a family.<sup>159</sup> Whereas he interprets surat an Nahl verse 72:

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ  
مِنَ الطَّيِّبَاتِ ۚ أَقْبَالِ الْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ

*“Allah made for you mates from your own selves and appointed for you, from your mates, children and grandchildren, and We provided you with all the good things. What, will they believe in falsehood while they deny the blessing of Allah?”. (Q.S an Nahl: 72)<sup>160</sup>*

<sup>157</sup> Buya hamka, *Tafsir* .... Vol 9, p. 6923.

<sup>158</sup> The Qur`an Online Translation and Commentary.

<sup>159</sup> Buya hamka, *Tafsir* .... Vol 7, p. 5501.

<sup>160</sup> The Qur`an Online Translation and Commentary.

He explained that Allah created humans in pairs and gave offspring in this verse as a form of Allah's love.<sup>161</sup>

### 3. Creating humans as perfect beings

In the Qur'an, many of us find verses that are so glorifying to humans. Besides that, there are verses that describe Allah did not create anything except the best, including humans.

Allah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

*“We certainly created man in the best of forms”. (Q.S at Thin: 4)<sup>162</sup>*

Hamka explained that among Allah's creatures on the surface of this earth, only humans were created by Allah in the best form (birth form and inner form). The perfect form that distinguishes humans from animals. And humans are also given a sense and understanding of science. And says:

Whereas in surat at Taghabun verse 3 Allah says:

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوْرَكُمْ ۗ

*“He created the heavens and the earth with reason, and He formed you and perfected your forms...,” (Q.S at Taghabun: 3)<sup>163</sup>*

He interpreted that Allah created man in a perfect form as a sign of His love for human.

<sup>161</sup> Buya hamka, *Tafsir* .... Vol 5, p. 3938.

<sup>162</sup> The Qur'an Online Translation and Commentary.

<sup>163</sup> The Qur'an Online Translation and Commentary.





## CHAPTER V

### CLOSING

#### A. Conclusion

The meaning of *Hubb* varies greatly and is not clearly known in the Qur'an. Hamka himself did not explain *Hubbullah* to humans in detail because he better described the human's love for Allah. But, based on the analysis of the verses in the chapter IV the author concludes that the pattern and the way Allah's love to His servants given in the form of favour (*nikmat*) is by *giving a reward, returning the love of His servants, glorifying His servants, keeping and making people love their faith.*

Then the characteristics of those who are in love of Allah is *at-Tawwabin, al-Mutathahirin, al-Muttaqin, al-Muhsinin, al-Mutawakkilin, as-Shabirin, and al-Muqshitin.*

And then the forms Allah's love to human by giving *sustenance (rezki), creating humans partners and creating human as perfect beings.*

#### B. Suggestion

The form of the *Hubbullah* was too much mentioned in the Qur'an. In this research the author just researching about form *Hubbullah* to His servant.



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