

Dimensions of Hamka's Modern Sufism (A study of the verses of Maqamat in Tafsir Al-Azhar by Hamka)

Zulkifli

Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia

Email: 2050122040@student.uinsby.ac.id

M. Daud Rhosyidy

Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

Email: david@uinkhas.ac.id

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Abstract

Seeing the reality of today's society, moral degradation has arisen in humans, so it is essential to improve ourselves by returning humans to their existence as servants of Allah SWT. One alternative is to study and practice the teachings of Sufism. In the teachings, there are spiritual stages (maqâmât) to achieve perfection as a servant of Allah. The focus of this research is to examine Hamka's interpretation style in al-Azhar's tafsir by explaining his interpretation regarding the maqâmât verses so that the dimensions of Sufism and its relevance found in Hamka's al-Azhar tafsir are known. This research aims to find out Hamka's style and interpretation in al-Azhar's interpretation regarding the maqâmât verses and the dimensions of Sufism contained in them so that we can find out whether maqâmât is still relevant or not to be practiced in the present era. The methodology used in this research is qualitative library research (library research) with a mauḍu'i model of the Sufism approach that focuses on maqâmât verses using descriptive-analytical analysis of Hamka's Sufism thought. The results of this discussion show that Hamka's interpretation of the verses of maqâmât is in the style of Sufism by exploring the meaning of zahir and the inner meaning in which there are nuances to society (*Adabi Ijtima'i*) covering the socio-culture of Indonesian culture so that the dimension of Sufism contained in Hamka's interpretation is still very relevant to modern life today.

Keywords: *Sufism, Hamka, Maqâmât, Interpretation of al-Azhar.*

Abstrak

Melihat realitas masyarakat sekarang, timbul degradasi moral dalam diri manusia, sehingga penting membenahi diri dengan mengembalikan manusia pada eksistensinya sebagai hamba Allah SWT. Salah satu alternatifnya adalah dengan mengkaji dan mengamalkan ajaran tasawuf, dalam ajaran terdapat tahapan-tahapan spiritual (maqâmât) dengan tujuan meraih derajat kesempurnaan sebagai hamba Allah. Fokus penelitian ini ialah dengan mengkaji corak penafsiran Hamka dalam tafsir al-Azhar dengan memaparkan penafsirannya terkait ayat-ayat maqâmât, sehingga diketahui dimensi tasawuf dan relevansinya yang terdapat dalam tafsir al-Azhar karya Hamka. Tujuan dari penelitian ini adalah untuk mengetahui corak dan penafsiran Hamka dalam tafsir al-Azhar terkait ayat-ayat maqâmât serta dimensi tasawuf yang terdapat di dalamnya sehingga dapat diketahui, maqâmât masih relevan atau tidak untuk

diamalkan di masa sekarang ini. Metodologi yang digunakan dalam penelitian ini adalah penelitian kualitatif jenis kepustakaan (Library Research) dengan pendekatan tasawuf model maudu'i yang berfokus pada ayat-ayat maqâmât dengan menggunakan deskriptif analitis pada pemikiran tasawuf Hamka. Hasil dari pembahasan ini menunjukkan bahwa penafsiran Hamka pada ayat-ayat maqâmât bercorak tasawuf dengan penggalian makna zahir dan makna batin yang di dalamnya terdapat nuansa ke kemasyarakatan (*Adabi Ijtima'i*) mencakup sosial budaya masyarakat Indonesia, sehingga dimensi tasawuf yang terdapat pada penafsiran Hamka masih sangat relevan dengan kehidupan zaman modern sekarang ini.

Kata Kunci: Tasawuf, Hamka, Maqâmât, Tafsir al-Azhar

A. Introduction

Buya Hamka is a prominent scholar and a Mufassir whose work of commentary is known to us as Tafsir al-Azhar, which he wrote when he was still in custody.¹ Because the interpretation written by Hamka has an Indonesian flavor, it is appropriate for students, academics, and the general public to use this interpretation as material for studying and gaining knowledge. As a result, Hamka's work has become a work in high demand by many groups as a reference in the field of interpretation.² This interpretation is suitable for study in various circles because Hamka is very systematic in writing this interpretation (tahlili). Hamka studies a lot, which is the main subject in studying the Koran, related to Aqidah, sharia, and morals.³

During the colonial period, which lasted approximately 350 years, many people at that time experienced anxiety and depression, so Muslims began to live by building the nuances of Sufism as a means of fostering the soul to achieve happiness.⁴ In the past, the Dutch and their allies employed various forms of colonialism against the Indonesian people, including the use of firearms, explosives, and other such weapons. However, far from it all, where a more modern wave of life genuinely conquers the country and its people and makes humans consumed by lust so that they are complacent in what they see because it becomes more straightforward to achieve what they want, this is where it all happens⁵.

¹ Ahmad Nabil Amir dan Tasnim Abdul Rahman, "Hamka's Quran Exegesis And Its Theoretical Foundation," *Malaysian Journal of Islamic Movements and Muslim Societies* 1, no. 2 (2021): 1–19.

² Zulfikri Zulkarnaini dan Mohammed AF Badawi, "The Relevance of Muhammad Abduh's Thought in Indonesian Tafsir: Analysis of Tafsir Al-Azhar," *Millah: Jurnal Studi Agama*, 2021, 113–48.

³ Syamsul Arifin, Muhammad Wahyudi, dan Muh Mustakim, "Political Leadership Among Religious Minorities: A Study of the Books Tafsir Al-Azhar and Tafsir Al-Misbah on The Non-Muslim President," *Al-Ulum* 21, no. 1 (2021): 1–26.

⁴ Hamka, *Perkembangan Tasawuf Dari Abad Ke Abad* (Jakarta: Pustaka Keluarga, 1952), 5.

⁵ Mei Lin Fung dan Leng Leroy Lim, "Digital Is the New Dimension," dalam *Digital Humanism: A Human-Centric Approach to Digital Technologies* (Springer, 2022), 221–38.

Therefore, studying Sufism in the current era is very important, especially for students, academics, and young people. This is none other than because the rapid development of technology and science makes people neglect themselves and their goals as servants of God, resulting in the moral decadence experienced by many groups ⁶. Moreover, the teachings of Sufism are, of course, still very relevant as a guide in fortifying oneself from all things, especially from the attitude of humans, who are easily negligent and greedy for anything related to the world ⁷. Husein Nasr once stated in his writing "The Dilemma of Modern Man" ⁸. "Today's society seems to deify technology and science so that its influence makes them separate from their existence; therefore, they abandon their understanding of religion based on revelation and live in a secular state."

Related to this research, previously, there were several researchers with similar study themes, including Suhada ⁹ with the research title "The Sufistic Dimension of Istighfar Verses in the Qur'an: Examination of Tafsir al-Azhar." In this study, Suhada examines the concept of istighfar from a Sufistic perspective. According to him, the idea of istighfar and the concept of Sufism have something in common: they are both self-purification processes before meeting the Creator. By taking several verses in the Qur'an related to istighfar, Suhada examines the concept of istighfar from the perspective of Hamka's Sufism. Then, Hamka's opinion on Al-Azhar's interpretation is used to show his perspective. This study uses a descriptive method with a maudhu'i (thematic) approach focusing on istighfar verses.

Another research article titled "The Sufistic Dimension in Tafsir al-Azhar by Buya Hamka" was authored by Abidiyah Kamila ⁹. The research conducted by Abidiyah Kamila aims to explain Sufism in general based on Buya Hamka's Sufistic ideas found in the commentary of al-Azhar. This research only examines a little of the Tasawuf verses in interpreting al-Azhar. Still, it focuses more on Buya Hamka's sufistic ideas, which are presented with several examples of Buya Hamka's sufistic interpretations in the interpretation of al-Azhar. This research is a qualitative type of library research.

⁶ Ammara Khan, Ghulam Ali Khan, dan Hafiz Muhammad Hamid, "Causes Of Moral Degradation, In The Light Of Islamic Perspective And Contemporary Philosophical Ideas," *Journal of Positive School Psychology* 6, no. 10 (2022): 4363–72.

⁷ Moh Roychan Fajar, *Menuju Aswaja Materialis: Aswaja, Sains Marxisme dan Post-Moderatisme Islam* (Malang: PT. Cita Intrans Selaras, 2021), 155.

⁸ Lina Nurhasanah, "Peran Tasawuf Dalam Kehidupan Manusia Modern (Perspektif Sayyed Hossein Nasr)," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 6, no. 2 (2017).

⁹ karya Buya Hamka, "Dimensi Sufistik Dalam Tafsir Al-Azhar," t.t.

Humans have needs that are very closely related to the soul, which in the study of Sufism is known as spirituality, and this spirituality is the essence of human beings¹⁰. Therefore, it can be understood that a servant who always feels himself in a dry state mentally and spiritually becomes discouraged, which is a sign of the dryness of one's spirituality¹¹. Departing from this, Sufism is present as an alternative to answering the situation above, none other than because the orientation in the study of Sufism is medicine from the dryness of spirituality and brings servants closer to God¹². In addition to the above roles, Hamka added that Sufism could also function as a guide for Muslims in the state because, according to Hamka, three sciences cannot be separated from a Muslim as a citizen, namely fiqh with its function in distinguishing halal from haram, valid from null, and so on. The science of monotheism as a study to know God, which supports the abovementioned sciences, requires the science of tasawuf¹³.

Hamka, as one of the leading figures, is also open to deepening and contributing thought in the field of tasawuf¹⁴. This is evidenced by the existence of several Hamka thoughts that are poured into several of his works, such as *Modern Sufism* (1996), *Development and Purification of Sufism*, *Returning Sufism to its Base* (1958), *Reflections on Sufism* (2017), and *Development and Purification of Sufism* (2016). In addition to the works discussed above, Hamka recognized his affection for the realm of Sufism in the book he authored, *Muqaddimah (Modern Sufism)*¹⁵.

Many Sufis have contributed to the process of defining Sufism. Yet, most Sufis tend to understand Sufism regarding ethical principles¹⁶. As with Hamka in interpreting tasawuf, tasawuf is a means of achieving closeness to God because, with tasawuf, we try to purify the soul, form good morals and character, and distance ourselves from things that lead to horror and cause dirty souls.

Allah SWT said in Q.S as-Syams 9-10:

¹⁰ Malokhat Baltabayeva dan Dilshodakhon Kodirova, "The need to provide the priority of spiritual and educational processes in the modern education system," *ACADEMICIA: An International Multidisciplinary Research Journal* 12, no. 1 (2022): 423–27.

¹¹ Arndt Büssing dkk., "Triggers of spiritual dryness—results from qualitative interviews with religious brothers and sisters," *Pastoral Psychology* 69 (2020): 99–117.

¹² Masrur Masrur, "Pemikiran dan Corak Tasawuf Hamka dalam Tafsir Al-Azhar," *Medina-Te: Jurnal Studi Islam* 12, no. 1 (2016): 15–24.

¹³ Hamka, *Renungan Tasawuf* (Jakarta: Pustaka Panjimas, 1985), 21.

¹⁴ M Afif Anshori, Zaenuddin Hudi Prasajo, dan Lailial Muhtifah, "Contribution of sufism to the development of moderate Islam in Nusantara," *International Journal of Islamic Thought* 19, no. 1 (2021): 40–48.

¹⁵ Salihin Salihin, "Pemikiran Tasawuf Hamka Dan Relevansinya Bagi Kehidupan Modern," 2016, 4.

¹⁶ Abdul Halim Mahmoud, *Hal Ihwal Tasawuf: Terj al-Mungidz Minaddalâl* (Dâr al Ihya, 1990), 209.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10)

It means: "How fortunate are those who purify it (the soul)? And it's a loss for those who pollute it.

The verse above explains that blessed are those who purify it- a combination of the physical and the spiritual. The body is cleaned of hadas and uncleanness (big or small), while the soul, or spiritual, is also cleaned of everything that can undermine its purity. The most dangerous thing that can cause a dirty soul is associating partners with God, denying the truth brought by His Messenger, and having arrogant, vengeful, and jealous traits towards others. The opposite of purifying is polluting it (physically and spiritually), that is, by not correctly cleansing oneself from small and large impurities and often doing acts that violate His commands, such as not praying, shirking, jealousy, revenge, hatred of others, and so on¹⁷.

To gain degrees and be closer to God, people of Sufism must pass various kinds of spiritual stages, and this becomes a conception (tariqat) of the way to God¹⁸. This route begins with spiritual practice, known as (Riyâdah), and Mujâhadah, which translates to "inner struggle." From there, it steadily progresses through many phases, known as maqamat (Levels) in the Sufi tradition¹⁹. This route begins with spiritual practice, known as Riyâdah and Mujâhadah, which translates to "inner struggle." From there, it steadily progresses through many phases, known as maqamat (Levels) in the Sufi tradition²⁰.

Reading Hamka's tasawuf study, researchers discovered that the tasawuf he offered was like that of other Sufi scholars, particularly in terms of a focus on moral considerations. From this reading, Hamka's tasawuf concepts and terms such as zuhud, rida, qana'ah, tawakkal, sa'âdah, irâdah, mahabbah, marifah, and so on, as contained in modern tasawuf books, aim to form commendable morals for people, especially God. Following on from the previous train of thought, the researcher attempts to investigate the concept of maqamat, which has been formulated by Sufi scholars, specifically Abu Nashr al-Sarraj al-Thusi, and attempts to describe it through Hamka's tasawuf thoughts as outlined in his monumental work,

¹⁷ Hamka, *Tafsir al-Azhar*, Jilid 10 (Singapura: Pustaka Nasional PTE LTD, 2007), 8019–20.

¹⁸ Athoillah Islamy, "Dialectic Motivation, Behavior And Spiritual Peak Experience In The Perspective Of Islamic Psychology," *Alfuad: Jurnal Sosial Keagamaan* 3, no. 2 (2019): 35–46.

¹⁹ Ahmad Bagus Nasution dan Rayani Hanum Siregar, *Akhlak Tasawuf: Pengenalan, Pemahaman dan Pengaplikasiannya* (Jakarta: PT Rajagrafindo Persada, 2013), 47.

²⁰ Hamka, *Perkembangan dan Pemurnian Tasawuf: Dari Masa Nabi Muhammad SAW hingga Sufi-Sufi Besar* (Jakarta: PT Pustaka Abdi Bangsa, 2016), 183.

specifically Tafsir al-Azhar, so that later on it becomes possible for us to see whether the study and concept of Sufism are still relevant or not.

B. Research Method

This qualitative research uses the type of literature (library research). According to Hermawan Warsito ²¹, library research involves gathering information from various literature and libraries, such as books, notes, articles, magazines, historical stories, documents, and other sources relevant to this research topic. This study focuses on verses relating to maqamat formulated by Sufi academics, specifically Abu Nashr al-Sarraj al-Thusi, and attempts to describe them through Hamka's tasawuf concepts as they are presented in his mammoth book, Tafsir al-Azhar.

C. Findings Research

1. Dimensions of Sufism in Tafsir al-Azhar

a. Al-Taubah

Avoiding and forsaking sin is best for purifying the soul ²². Humans who protect themselves from sin and have high purity are certainly more noble than someone who often commits sins and then repents them. It will be easier for humans who are not accustomed to sin to avoid sin than for people who are already filled with sin and then refrain from these immoral acts ²².

According to Hamka, repentance is necessary for a servant, whether stained with sin or awake from sin. This is because repentance, to erase sins, is also a means to get closer to Allah SWT. Of course, to achieve perfect repentance, there are things that must be achieved and fulfilled in the implementation of repentance. In Hamka's interpretation of Q.S. al-Nur: 31 ²⁴ and Q.S. al-Furqon: 70-71 ²⁵, several dimensions must be met to achieve it.

- a) Recognizing mistakes and not having to wait to get entangled in sin and then repent is important because if someone does not realize his mistake or does not feel guilty for what he has done, then, of course, he will be stubborn and reluctant to obey. Even so, a good Muslim will still repent even if he doesn't make a mistake because, as explained above, repentance is a means to get closer to Allah SWT.

²¹ Muhammad Ahmad Anwar, *Prinsip Metodologi Research* (Yogyakarta: Sumbangsih, 1976), 2.

²² Amini Ibrahim, *Khud Sazi: Tazkiyah wa Tahdzib-e Nafs* (Jakarta: Islamic Center, 2002), 187.

- b) Ask forgiveness from Allah SWT. The door of Allah's repentance for His servants is always open because Allah is Most Gracious and Merciful to His servants.
- c) He regrets and is lamenting to be immediately released from the restraints of lust, so he feels disgusted at the mistakes he has made.
- d) It is said to be perfect repentance after the repentance is accompanied by good deeds and leaving something that could lead him back on the wrong path.

Avoiding and forsaking sin is best for purifying the soul. Humans who protect themselves from sin and have high purity are certainly more noble than those who often commit sins and then repent. It will be easier for humans who are not accustomed to sin to avoid sin than for people who are already filled with sin and then refrain from these immoral acts ²³.

Because it is difficult for humans to go through the process of repentance without falling back into disgrace, and because, as ordinary humans, the struggle of lust with reason is often won by lust, causing them to fall back into sin, the implementation of repentance takes quite a long time for Sufis before they can move on to the next level. This is because it is difficult for humans to go through the process of repentance without falling back into disgrace ²⁴.

A slightly different message than Hamka's is that the accomplishment of repentance can be perfect if the abovementioned dimensions are met. However, for Sufis, repentance is the beginning, the middle, and the end, so no matter how good and high the position of a servant is, repentance must still exist and cannot be separated until the end of his life ²⁵. This repentance was an urgent need for the Sufis when he started climbing from one station to the next ²⁶.

This is none other than because the Sufis are very worried and afraid when their hearts are far apart from remembering Allah SWT ²⁷. The repentance of the Sufis is the repentance of true believers, where they try to reach the ma'rifah level by always being

²³ Ibrahim, *Khud Sazi: Tazkiyah wa Tahdzib-e Nafs*, 187.

²⁴ Harapandi Dahri dan Muhammad Rosadi, *Kajian Naskah Klasik Keagamaan Bidang Tasawuf: Menyibak Ajaran Tasawuf dalam Naskah Klasik* (Jakarta: Maloho Jaya Abadi Press, 2010), 74.

²⁵ Ibnu al-Qayyim al-Jauziyah, *Madârij as-Sâlikin: Baina Manâzil Iyyâka Na'budu wa Iyyâka Nasta'in* (Bayrut-Lebanon: Dâr al-Kutb al-Ilmiyah, 2004), 114.

²⁶ Mahjuddin, *Akhlaq Tasawuf II* (Jakarta: Kalam Mulia, 2012), 219.

²⁷ Azmi Zarkasyi dan Faisal Setiawan Fajri, "Analysis Of The Meaning Of Khasyyatullah In The Sufi-Formed Qur'an," *Jurnal Scientia* 11, no. 02 (2022): 511–15.

close to Allah SWT so that the Sufis do not chase the world too much and only feel the pleasures and sweetness of the spiritual realm with total confidence.

Repentance, in essence, is a massive battle to form obedience to Allah SWT, one Indonesian scholar, KH. Saleh Darat revealed that repentance is an obligation for every Muslim because repentance will open every obedience and become the foundation for every good deed (Tawbah al-nasûha).²⁸

b. Al-Wara'

Hamka, in interpreting Q.S. al-Mu'minin: 51²⁹ and Q.S. al-Muddassir: 4³⁰, sees several dimensions in the application of wara', namely by starting on something small, such as the cleanliness of food and clothing, because clean food and clothing affect the cleanliness of the soul. Clean food is, of course, not only what appears from the outside but also clean from the way it is obtained; that is, everything that should be eaten must be obtained in a halal way. With this, the brain will think well and positively, so the body will respond by doing good things.

Hamka's view of wara', which starts with small matters, aligns with the Sufis, who practice wara' in general. In Sufis, there is an instilled sense of purity and fear of Allah SWT, so they are cautious about what they use or consume. The Sufis take care of everything in them, physically and mentally, to make the body always respond to good things, as Hamka expressed. They are careful and even leave something that does not benefit them in getting closer to Allah SWT, be it sight, hearing, speech, thinking, etc.

Because for the Sufis, wara' is not only limited to staying away from and leaving something doubtful but also distancing himself from something that is not a basic need. Abu Bakr asy-Syibli stated that wara' is abstaining from everything except Allah SWT³¹. This is important and something that the Sufis prioritize because this wara' character leaves despicable qualities, which include takhliyah, namely emptying and cleaning the soul before it is filled with praiseworthy attributes³². Syekh Faqih Jalâluddîn revealed

²⁸ Ali Mas'ud Kholqillah, *Pemikiran Tasawuf KH. Saleh Darat al-Samarani* (Surabaya: Pustaka Idea, 2018), 157.

²⁹ *Tafsir al-Azhar*, 2007, 4798.

³⁰ *Tafsir al-Azhar*, 7725.

³¹ Imam Kanafi, *Ilmu Tasawuf: Penguatan Mental Spiritual dan Akhlak* (Pekalongan: PT. Nasya Expanding Management, 2020), 32.

³² Aboe Bakar Aceh, *Pendidikan Sufi: Sebuah Upaya Mendidik Akhlak Manusia* (Semarang: CV. Ramadhani, 1985), 30.

that to achieve a high degree before Allah, humans must be pure in three ways: outwardly, inwardly, and sir.

Zahir purity, namely purity from large or small headrests, and purification from uncleanness that is on the body and clothes, and inner purity means purifying the heart from envy, jealousy, greed, miserliness, and joy, and purifying the five senses from what is forbidden, evil, and doubtful. In comparison, the holy sir remembers something other than Allah SWT.³³

c. Al-Zuhud

Hamka, in his interpretation of Q.S. al-Ankabut: 64 34 and Q.S. al-Nisa: 77, explains that an ascetic person should make the world a place and means of preparing provisions for salvation in the hereafter so that he lives with the awareness that everything in the world belongs solely to Allah SWT. When he lives with this awareness, he will not hesitate or be afraid to sacrifice everything he has if it becomes a provision that can save him in the afterlife.

Because Hamka sees all of this with the eyes of his heart and understands that what he currently has is not something that lasts forever until he must neglect his God, a person who is zuhud will be able to pass through the obstacles and temptations of the world so that the wealth he has does not distance him from God. This is because a person who is zuhud can pass through the obstacles and temptations of the world—the finest spot to visit again and again.

From this, it can be concluded that the dimension of asceticism in Hamka's view is not to leave the world but rather to go through the obstacles and temptations of the world because, in essence, all of that is small in the eyes of Allah SWT; the treasures of the world are very few and insignificant in front of Him. He is not proud of what he has. Thus, in principle, he reduces the pleasures of this world in the hope of everlasting joy in the hereafter.

Hamka's view regarding zuhud is that zuhud is not a goal to stay away from, hate, or even humiliate the world because it can be a cause for the decline of Islam itself. If you understand the meaning of Hamka's point of view, this aligns with the opinions of several figures such as Ibn Taimiyah, Sufyan as-Thauri, al-Junaid, etc. They imply that Zuhud does not have to lower himself to that level and abandon everyone else, like Ibn

³³ Dahri dan Rosadi, *Kajian Naskah Klasik Keagamaan Bidang Tasawuf: Menyibak Ajaran Tasawuf dalam Naskah Klasik*, 76.

Taimiyah, who argues that *zuhud* is abandoning everything that does not contribute to the interests of the hereafter. Thus, of course, it does not imply leaving the world. Still, one must use the world and everything in it to draw closer to Allah SWT.

d. Al-Faqir

Fakir is usually interpreted as someone who needs something, has a *hajat*, or is poor. Meanwhile, according to the Sufis, fakir is defined as not asking for more than what is already in him. Fakir implies the attitude of not forcing yourself to get something. They do not demand more for what they already have and are satisfied with it, so they no longer ask for anything else³⁴. People with this trait will not feel proud and arrogant for what they have because they realize that all of that could have disappeared in the blink of an eye.³⁵

In al-Ghazâli's view, that is absolute poverty, namely that everything that exists other than Allah SWT is poor because forever, they will still need Allah SWT like Ibrahim bin Amad al-Khawwas, who maintained that the fakir symbolizes pious people and that becoming a fakir becomes a habit of pious people.

Hamka's views regarding the poor can be seen in Q.S. al-Baqarah verse 273 and Q.S. Muhammad verse 38. Hamka's interpretation of Q.S. Muhammad verse 273 is similar to Sufi scholars' general views. Hamka believes that the poor are those who have many wants and needs, while the rich are those with the fewest needs. So do not be surprised if some Sufism experts, when asked what the meaning of Sufism is, answer that Sufism is for those who have nothing³⁶.

However, extreme Sufis often misunderstand people experiencing poverty. In the end, they usually torture themselves with various actions that can injure themselves so that they are no longer able and empowered to live life and worship as they should. From this, it can be concluded that the dimension of poverty, according to Hamka, is not injuring oneself by intentionally living poor or poor, but instead taking what is needed not to make him negligent and busy seeking wealth. Therefore, this poor attitude must also be based on a *qana'ah* attitude.

³⁴ M. Iqbal Irham, *Membangun Moral Bangsa Melalui Akhlak Tasawuf* (Ciputat: Pustaka al-Ihsan, 2013), 138.

³⁵ Abdul Qadir Jaelani, *Pencerahan Sufi: Fathur Rabbani* (Yogyakarta: Penerbit Forum, 2016), 317.

³⁶ *Tafsir al-Azhar*, Jilid 9. 2007, 6729.

e. Al-Shabr

Hamka, in his interpretation of Q.S. al-Baqarah: 45 37 and Q.S. Ali: 200 38, Makes prayer and patience a tool to strengthen a personality that has faltered owing to the hardships it has endured. However, Hamka's opinions regarding patience are only confined to the understanding of patience as it is traditionally understood, specifically patience in dealing with lust, tribulations, and those who do ill to him.

This contrasts the patience meant by the Sufis, such as Ibn Sâlim, who explained that patience is divided into three levels. The three levels mentioned refer to patience, which is patience for Allah's sake, for Allah's sake, and with Allah. The patient is mentioned 103 times in the Qur'an, spread across 45 surahs. The magnitude of the Qur'an's attention to patience, because patience has a high value, even becomes a necessity when someone wants to achieve a high degree as a servant³⁷. Patience is a characteristic of those who go through various difficulties with an open mind, a strong will, and great fortitude³⁸.

Imam al-Ghazâli conveyed the attitude of patience as something that is very important to underlie every kind of worship. This is because with this attitude, a servant will not be reluctant to carry out worship. With patience, a servant will arrive at the true essence of prayer.³⁹

f. Al-Tawakkal

For Sufis, the notion of trustworthiness is not enough to just surrender. However, to cover everything, both attitudes and actions should also be accepted with full sincerity. Everything that happens is outside of effort, but it all comes from God. Surrender completely to God's power; don't ask, refuse, or suspect because the fate that everyone accepts is God's gift⁴⁰.

In the Q.S ali-Imran: 160⁴¹ and Q.S at-Talaq: 3⁴². Hamka, in his commentary, explains that trustworthiness must be accompanied by endeavor beforehand. Meanwhile, people who have yet to make the most of what they have planned cannot be called people who put their trust in it.

³⁷ *Tafsir Al-Qur'an Tematik: Spiritualitas dan Akhlak* (Kementerian Agama RI, 2010), 305.

³⁸ 'Aidh Abdullah al-Qarni, *La Tahzan* (Jakarta Timur: Qisthi Press, 2004), 36.

³⁹ Dahlan al-Kabiri, *Siraj al-Talibin* (Bayrut: Dar al Fikr, t.t.), 56.

⁴⁰ Irham, *Membangun Moral Bangsa Melalui Akhlak Tasawuf*, 140.

⁴¹ *Tafsir al-Azhar*, Jilid 2. 2007, 975.

⁴² *Tafsir al-Azhar*, Jilid 10. 7468.

The dimension of trust proposed by Hamka is that a servant who wants to achieve trustworthiness should have complete confidence that Allah will never disappoint him for what he has tried; this belief must also be based on gratitude and patience. He needs gratitude when what he wants is achieved and satisfying and patience when what he wants is not under what he wants.

When used in the Sufi sense, the *tawakal* that Hamka mentioned will only occupy the standard position of *tawakal*. For most Sufis, trustworthiness is interpreted as trust and surrendering to Allah and what befalls him, like Dzun Nun al-Miṣri, who said that *tawakal* is allowing oneself not to regulate and detaching oneself from circumstances and power. Likewise, Sahl bin Abdullah noted that Resignation is letting go of oneself to follow Allah's rhythm as He wills. *Tawakal* is at a unique level, some Sufis say, and to reach it, he should dig a grave and bury himself in it, then forget the world and everything in it. This indicates that getting to that level is complex, and maybe no one can afford it.

For Muslims who are heading for the path of Allah, trust is a basic need, especially in the matter of sustenance, which usually makes people tempted to seek and keep looking until they get it, even though the body becomes tired, clothes become wrinkled, they become restless at night. They struggle at night, during the day⁴³. Put forward by Shaykh Ibrâhim Mustafa, trustworthiness means accepting something, fully surrendering to it, and feeling content with it⁴⁴. It is this attitude that the Sufis always strive to create a soul that is calm, courageous, and sincere in living life despite its tortuous circumstances.

g. Al-Riḍa

Dzun Nun al-Miṣri stated that *riḍa* is happy for what has been outlined by Allah SWT; he does not oppose Allah's *qadha* and *qadar*, so everything that Allah has outlined he accepts happily⁴⁵. In the Q.S. al-Ma'idah: 119⁴⁶ and Q.S. al-Bayyinah ayat 8⁴⁷. As for Hamka, the pleasure of Allah includes the peak of the highest spiritual blessings and the essence of the blessings of heaven, achieved by those who fear and put their trust in

⁴³ Yusuf al-Qordhowi, *Ath-Thariq Ilallah: al-Tawakal* (Jakarta Timur: Pustaka al-Kautsar, 2000), 18.

⁴⁴ *Tafsir Al-Qur'an Tematik: Spiritualitas dan Akhlak*, 345.

⁴⁵ Irham, *Membangun Moral Bangsa Melalui Akhlak Tasawuf*, 141.

⁴⁶ *Tafsir al-Azhar*, Jilid 2. 2007, 1932.

⁴⁷ *Tafsir al-Azhar*, Jilid 10. 8081.

Him. It can be understood that Allah will relieve or give up heaven to those who are excellent and willing to accept all the provisions Allah has given them.

In line with what the Sufis have said, Hamka's interpretation of rida. For the Sufi Rida, including the highest station of the al-Muqarrabîn people. Rida is likened to the most excellent door of Allah, thus ensuring that the servant is always in peace, whatever the conditions he is experiencing.

God's pleasure for his servant can be seen by always adding pleasure to him, rewarding him, and elevating his glory. While the joy of a servant to Allah, namely by accepting with all one's heart the decrees and rules of Allah, namely by carrying out all His commands and leaving all that He has forbidden, being grateful when receiving favors, and being patient when misfortune befalls⁴⁸.

This is essentially the same as what Abu Ali ad-Daqaq once relayed about a student who stated, "A servant can know that Allah is pleased with him; that is, when his heart is pleased with Allah, then Allah is also pleased with him." In other words, when a servant's heart is pleased with Allah, Allah is happy with him. In another understanding, if patience is meant as an attitude that can refrain from always carrying out heavy worship, then rida is intended as a steadfast attitude in accepting Allah's provisions, be they good, wretched, happiness, or tribulation.⁴⁹

D. Conclusion

From the description that has been put forward in the previous chapters, it can be concluded that the style of interpretation of Hamka in the interpretation of al-Azhar is al-Adâbi al-Ijtimâi or socio-cultural society, and some of it is also in the style of Sufism. Hamka's interpretation, which has a Sufi style, tries to explore the outer and inner meanings of the verses he interprets. In interpreting maqâmât verses, Hamka does not focus too much on mystical studies, which are built on the spiritual exercises of a Sufi to a certain level, so it is not surprising that Hamka's interpretation of maqâmât verses is sometimes more inclined to the zahir meaning of verses that are based on scientific principles and moral science in general. The dimensions of Sufism, collected in the interpretation of maqâmât verses, can be seen from the concept of Hamka Sufism, which is by modern life, especially about asceticism. This is because Hamka does not want Islam and its economy to weaken, so it is

⁴⁸ *Tafsir Al-Qur'an Tematik: Spiritualitas dan Akhlak*, 290.

⁴⁹ al-Kabiri, *Siraj al-Talibin*, 56.

concluded that the Sufi life offered by Hamka is still very relevant to practice in modern times, as he has formulated in his book entitled Modern Sufism.

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