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## **CHARACTERISTICS OF A HARD HEART FROM THE PERSPECTIVE OF TAFSIR AL-AZHAR**

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### **Abstract**

A study that discusses the characteristics of a hard heart from Hamka's point of view contained in Tafsir al-Azhar as a response to the rampant phenomenon of moral violations that have been generalized by many of the general public. The cause of moral violations is caused by the broken character of society due to several factors including family, education, environment, socio-economic status, and the main factor is the fragile condition of the heart that causes a person to have a hard heart. This research focuses not only on the general definition of a hard heart, but also on the characteristics of a hard heart. Primary and secondary data are used as data sources in the qualitative research method. The main information used comes from the Qur'an, traditions, Tafsir al-Azhar, and additional information in the form of books and various other writings related to the hard heart. The research departs from the interpretation of verses that refer to the definition of *qalbun qaswah* and *qalbun ghaliz*, which have the meaning of a hard heart. From these two words, the characteristics of a hard heart were found. In the research, it was found that in general, the main character that most dominates the formation of a hard heart is a closed heart and reluctant to accept

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invitations to goodness from anywhere, which causes other hard heart characters to arise. Another character of a hard heart that is related to moral violations that often occur in society is the lightness of committing repeated sins. This is stated in the interpretation of Tafsir al-Azhar Surah al-Mā'idah (5): 13.

**Keywords:** Qalbun, Hard Heart, Azhar Tafsir's Perspektif

## Introduction

Man is one of God's many creations on earth. The advantages that God bestows on man, of course, are different from those of God's other creations (K. A. RI 2012). The purpose of man's creation on earth has a message and value, it is precious, meaningful, and privileged. The privileges given to humans include that humans are positioned as caliphs on earth. Caliph does not only mean leader, it also has the meaning of substitute, the meaning of substitute does not only replace the other creations of God. Rather, God gives various abilities to prosper the earth, manage, maintain, and nurture it[1][2].

Man has a potential that distinguishes him from other creatures created by God, which helps him to survive. One of the potentials given by God is in the form of the heart. This potential is given to humans as a form of human rights in navigating the life they will take. Remember, all structures and every movement made by man will be accounted for later before God[3][4].

The heart is the leader of the rest of the body. All limbs will function properly if his heart is healthy. However, if the liver is not healthy, then all other parts of the body will also become unhealthy. In accordance with the hadith of the Holy Prophet follows:

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ وَ سَلَّمَ يَقُولُ إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَمَا لِرَاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

"From Abu Abdullah Nu'man bin Basyir (ra). Said: I heard the Holy Prophet. He said: "Surely what is lawful is clear and what is haram is also clear, and between them there are vague things, which most people do not know. So whoever guards himself from the vague thing has cleansed his religion and honor, and whoever falls in the vague thing has fallen into the realm of the haram; It's like a shepherd who herds around the boundary of the grazing land, and then enters it. Remember that every king has prohibitions and remember that

Allah's prohibitions are what He forbids. Remember that in the body there is a lump of flesh; If it is good, then it is completely damaged, if it is damaged, then it is completely damaged. Know that that lump of flesh is the heart." (Narrated by Imam Bukhari and Muslim)[5].

Imam Bukhari said "there is indeed a lump of flesh in the human body which, if good, will make one body good all the other way around, if bad, it will damage the body as well. This piece of meat is called liver" [6]. The mind is related to the heart, just as the auricle is related to hearing, and the heart is the ruler and head of all members of the human body[7]. The heart resembles a mirror, a place to reflect and judge good and bad things. The heart cannot be deceived no matter how much we try to legitimize bad deeds as good deeds, it will still declare that bad things are still bad[8] because it will not deny everything it has seen as reality[9]. The determinant of the impulse of interest or conflict between good and bad desires is the heart. The conclusion that can be drawn from the previous explanation is that the heart plays an important role in determining human behavior, including character[10]. The mechanism of self-potential flows from the belief of the heart then thinking using the mind, then recognized in the activity of the senses, and produces practices and results[11].

Ibn Qayyim affirms "that one's integrity, joy, and victory depend on two things, namely the heart and the explanation of revelation" [12]. The heart must be nurtured to turn into a good heart. When the heart has turned into a broken heart and died due to the effects of life experience and poor education, it will cause humans to lose managers as well as central to doing good. Al Ghazali, with regard to the heart affirms that the heart is like the ground, and faith is like a seed planted. Obedience means walking according to the direction and flow of the heart and what is directed to it. A heart that has fallen into worldly pleasures and taken captive with its wickedness, can be likened to a barren land that is no longer fertile, for which the seeds planted will surely not come home[13].

From the words of Al Ghazali above, it can be concluded that the good and bad behavior of a person is greatly influenced by the condition of his heart. A good and healthy heart is also necessary for faith to be istiqamah, even one's faith and salvation depend on the condition of one's heart[14]. In every episode and area of life that every human being faces, they often encounter beliefs and temptations that are not instructions or ways they should follow. Persuasion and deceit often continue to affect the wrath of the creator, corrupt the light of his heart, and create insults and accusations[15]. There are several reasons why this can happen, one of which is the lack of knowledge and application of religious science among the community, so that many phenomena of moral violations committed by the community are found, and knowing that what has actually been done is a mistake.

The fact that is found from the phenomenon of moral transgression that is rife in society today is that some of them actually understand how dangerous the effects of their actions are, and God's wrath when they do them. However, the fact is that they cannot resist temptation and cannot avoid these sins[16]. Sometimes they may repent and return to good deeds, but then they retreat and fall back into bad deeds. Thus, a generation was born that was fragile, uncontrollable, dominated by matter, and far from the norms of learned religious norms. No wonder the teenagers in this country are unable to resist lust, settle in with the luxuries of the world, and are destroyed by the evils of the world.

Based on the information described above, character damage that often occurs in society can actually be caused by various factors, one of which is environmental factors, where the environment plays an important role in the development of a person's personality[17]. Then the second factor is the education system, and the family is the third factor, because the family is where every human being begins his life. The Prophet (peace be upon him) said, "Every child born in a state of fitrah, then his parents will make him a Jew, Christian or Magi[18]. The fourth factor is socioeconomic status. But even so, the real main causes are liver fragility, treatment failure, and loss of liver identity, which results in a hard liver. Whereas, some of the factors mentioned above are just distant causes.

Speaking of a hard heart, the Qur'an describes a hard heart at the level of quality of death in three words, including the first, namely the word *usyma'azzat* which characterizes a person whose heart is far from the truth because of the hatred that is rooted in his heart[19]. Then the second, the word *Khatama* which describes the condition of a locked and closed heart[20] cannot be opened except by Allah alone, but in this condition it has not hardened beyond the hardness of the stone[21] and the third is in the word *qaswah* that is to describe the condition of the heart that hardens beyond the hardness of the stone, so that there is no more room to receive warnings, instructions, and lessons. Their already hardened hearts, unwilling to weaken, and unwilling to submit, not even good and clear information is useful for softening their hearts[22].

Referring to the explanation above, it can be concluded that whether or not a person is good is influenced by his heart. If his heart is good, then so is his behavior. But if his heart is bad, then his behavior will be bad. The problem that will be raised in this study is how the characteristics of someone who has a hard heart that results in the emergence of norm violators who are very difficult to accept *hidayah* from Allah. In this study, the author will try to find the definition of hard heart to find the characteristics of hard heart in the review of one of the books of tafsir, namely Tafsir al-Azhar considering that in the Tafsir uses the style of *adabi al-ijtimā'i*

## Method

This research is a library research by making library materials as material for searching information related to problems found and obtained from the points of writing contained in the book of Tafsir al-Azhar. This research can be done by reading books and other data sources from libraries, or it can also be done by using library materials to find theories that have been researched by previous experts. When viewed from the type of data, the research being conducted is qualitative research[23][24]. Qualitative research is research used in the world of social sciences and humanities, in the rules of microstudies. Primary Data Sources in this study are the Quran and tafsir books which in this case focus on one tafsir, namely Tafsir al-Azhar, while secondary data sources related to this discussion are books, journals, theses, or theses related to the hard heart listed in the Quran.

In this data analysis, the method used by the author is a descriptive method of analysis, where the data obtained is then poured in the form of words and schemes, then described so that it can provide realistic clarity in the analysis of this study. By collecting various relevant data in this discussion, namely related to the perspective of Tafsir al-Azhar in interpreting a hard heart. Then, after that the author began to look for important elements related to what are the characteristics of a hard heart contained in the interpretation[25]. Among the steps taken in this study are determining the subject matter to be studied, explaining the theory of the hard heart in general, explaining and describing the theory of the hard heart according to Hamka's interpretation which includes its definition, and characteristics, collecting verses related to the hard heart, compile interpretations of the verses on hard hearts in Tafsir al Azhar, and draw conclusions.

## Discussion

### Characteristics of Tafsir Al-Azhar

Buya Hamka's Tafsir al-Azhar is the greatest of Hamka's hundreds of other works. There are several factors behind the writing of Tafsir al-Azhar. The first factor is young people in Malay areas who have an interest in learning the Quran, even though they do not master Arabic. The second factor is to facilitate preachers in delivering their da'wah. Because they know Arabic, but still lack in general knowledge. Therefore, they consider it less broad in conveying their da'wah. Assist preachers in providing information directly from the Qur'an to the general public[26].

Then, the third factor is that the majority of Indonesia's population is Muslim. Thus, many of them thirst for religious guidance to know the secrets of

the Quran. As is well known, the substance of Tafsir al-Azhar, originally came from lectures or speeches delivered by Hamka at the Great Mosque of al-Azhar, Jakarta. Since 1959, such activities have been going on. Then Hamka's explanation in the lecture or tafsir lecture was disseminated in *Gema Islam* magazine led by Colonel *Muchlas Rowi* and General Sudirman.

Later, although Hamka was imprisoned during the New Order period, he continued to write his commentary. During his time in detention, Hamka was well aware that this situation was the greatest wisdom because according to him it was impossible for the arduous work (interpreting the Quran) to be solved with the various activities he experienced. Until one day he fell ill and was treated at the Friendship Clinic, *Rawangmangun*, Jakarta. He continued to write his commentary[27]. The reason for naming Tafsir al-Azhar is due to several reasons, including first, the tafsir is the content of Hamka's study delivered at the Great Mosque of al-Azhar, every time after the *shubuh* prayer. Hamka named his tafsir al-Azhar, because it came from Masjid al-Azhar.

Then the second, as an appreciation and gratitude to al-Azhar Egypt for granting Hamka the scientific title of *Ustadziyah Fakhiriyah* (Doctor Honoris Causa). Hamka wanted to give a gift in the form of Tafsir al-Azhar by completing it to the 30th juz of the verses of the Qur'an, in return for the deep favor especially for the award he received from al-Azhar. However, over time, this according to Hamka could not be resolved because of Hamka's old age in addition to Hamka's other activities. Nevertheless, Hamka still took the time to study Tafsir al-Azhar after every morning prayer for 45 minutes[28]. Speaking of the madhhab used in Tafsir al-Azhar, in general most of the tafsir is in accordance with the life view of an interpreter. However, this does not apply to Tafsir al-Azhar. Although the expert is closer to the *Shafi'i* school, Hamka insists that the school he previously professed was the *Hambali* school.

With the intention of not being bound by any school nor ta'ashub to an understanding, but simply trying to approach the meaning of the verse, deciphering the meaning of the Arabic lafadz into Indonesian and giving people the opportunity to think. Hamka revealed that the school followed by interpreters was the school of the Prophet and his companions and the scholars who followed in the footsteps of the Prophet of Allah. In terms of aqidah and worship, taslim is solely surrender by not asking again. But it is not merely devotion to human opinion, but considers which is closer to the truth, and leaves behind the deviant. Despite the deviation, it was not on a bad intention from the person who issued the opinion[29].

There are four ways to interpret the Qur'an: *mauḍū'i*, *tahlīlī*, *ijmālī* and *muqāran*[30]. The method Hamka used in interpreting Tafsir al-Azhar was the

tahlīlī method. A method in which a mufassir tries to understand the content of the verses of the Qur'an from various points of view by emphasizing the order of the verses of the Qur'an as contained in the mushaf[31].

In general, it can be seen that when Hamka interprets the verses of the Qur'an more it relates to history and contemporary events. Then, in its presentation describes the re-disclosure of texts and their meanings and mentions religious terms that make up certain parts of the text as well as the addition of other supporting materials to help the reader understand the material discussed in certain suras in the Qur'an. Hamka uses analytical methods so that the possibility of presenting detailed and adequate interpretations is greater[32]. The difference between Tafsir al-Azhar and previous interpretations is that Hamka underlines the use of Qur'anic instructions in the existence of Muslims in essence, especially in terms of linking interpretations based on history and contemporary events[17][33].

Then in the style of interpretation, the pattern used in al-Azhar tafsir is *adabi al-ijtimā'i*, where he always responds to the social situation of society and overcomes problems that arise in it. *Adabi al-ijtimā'i* itself is a tafsir that seeks to solve various kinds of problems by putting forward the instructions of the Qur'an and explaining the instructions of the verses of the Quran that are directly related to people's lives[34][35]. Tafsir al-Azhar focuses on explaining the verses of the Quran using meticulous expressions. Explain the meaning of the Quran in beautiful and interesting language and relate its verses to the prevailing social reality and cultural system.

In Tafsir al-Azhar, Hamka also examines historical, social, and cultural problems in Indonesia. In addition, Hamka also demonstrated the breadth of his knowledge, and emphasized the understanding of the verse as a whole (by quoting fatwas or opinions of previous scholars). Dialogue between the text of the Quran and the condition of the people during the process of writing Tafsir al-Azhar took place[36]. Although the style of *adabi al-ijtimā'i* carries out interpretations on various issues related to the content of interpreted verses such as Philosophy, Theology,, Law, Sufism. But his interpretation does not deviate from his pattern of trying to overcome the various problems of society, and encourages society to obtain worldly and *ukhrawi* progress according to the instructions of the Qur'an[37].

Hamka when he was in the process of compiling Tafsir al-Azhar (*Tartib al-Tafsir*) he used Ottoman *tartib* i.e. interpreting verses based on the preparation of the Ottoman mushaf. The privilege obtained from Tafsir al-Azhar is due to starting with an introduction that talks a lot about the sciences of the Quran, such as the definition of the Quran, Makiyyah and Madaniyah, Nuzul al-Quran,

Bookkeeping Mushaf, I'jaz and so on[38]. Tafsir al-Azhar consists of 30 juz (volumes), starting from the first surah i.e. surah al-F ā tihah to surah an-Nā s. Each juz begins with the muqaddimah, which explains Makkiyah and Madaniyyah, followed by an explanation of the general content and meaning or divine message of each surah contained in a juz[39].

In the first juz, an introduction is presented to the book of Tafsir al-Azhar as a whole (30 juz) which contains the sciences that need to be mastered by the Mufassir such as the Quran and the sciences of the Quran itself as well as the interpretation of the Quran, and the use of sciences that support it both related to religion and non-religion[40]. Then explained about the beginning of the preparation of the book of Tafsir al-Azhar and the direction or madhhab owned by Hamka in interpreting verses of the Quran. In every surah always begins with a muqaddimah which explains in detail about the name of the surah both in terms of language and history accompanied by shahih narrations[41]. In Tafsir al-Azhar Hamka also lists the verses and translates them himself literally, and what is interesting is that he classified the sequence of verses in an ordered manner (according to the Ottoman mushaf) then mentioned the subject or topic of discussion of the classification of verses in each surah.

In interpreting the verses, Hamka uses four interpretive techniques that are identical to Tafsir al-Azhar. Among the first, textual interpretation techniques. This technique is most prominent in the interpretation of al-Azhar, especially in terms of the plausibility (correlation) between verses that include almost all interpreted verses[42]. An example is found in the interpretation of Q.S. Az-Zukhruf: 35 then relates it to QS. Qa ṣ ṣ: 76-83. The code at the beginning of the verse and the end of the verse colors the interpretation of al-Azhar, which is the model he uses to comment on the passages he composed sequentially.

The second is the linguistic interpretation technique used by Hamka in certain verses that require linguistic aspects to facilitate understanding of the verses of the Qur'an, which are in Arabic. So this aspect needs to be considered, although textual interpretations are more prominent in the interpretation of al-Azhar. In this technique, Hamka gives examples in the interpretation of QS. ā li-'Imrān: 19 and 85 who try to explore the meaning of the word Islam[43]. Third, namely socio-historical interpretation or called asbabul nuzul study, where the content of this study is to examine the background of the descent of Quranic verses to the Prophet of Allah. In addition to trying to find out the background of the descent of verses of the Quran, this field of study is also very useful for understanding the meaning and spirit of a verse, which is certainly very useful in an effort to contextualize verses for different times and places[44].



As it is well known that Hamka was an expert on Islamic history, so not a little history of the descent of the Qur'an is found in his interpretation. On a large scale, Tafsir al-Azhar contains many narrations about *asbabun nuzul*, among which Al-Wahidi wrote in his book *Asbabun Nuzul* and as-Tsalabi in his tafsir narration from Ali ibn Abu Talib, he said that this book was sent down in Mecca from a treasury under 'Arsh. In Tafsir Hamka, an example of socio-historical interpretation techniques is found in Q.S. al-Baqarah's interpretation of 256 on there being no compulsion in religion.

Then, the fourth is cultural interpretation techniques. In the matter of contextualizing Qur'anic verses, Hamka looks at the historical reality of his time, then looks for Quranic guidelines and instructions on what to do. In addition to textual interpretation, this interpretation also stands out in Hamka's interpretation. An example of this cultural interpretation is the interpretation of Q.S. As Syyouareā:28 which relates to rain after a drought. For Hamka, the meaning of the verse is not just physical rain, but a relaxation after experiencing difficulties and opportunities, including the relaxation of the newly independent Indonesian nation at that time after being colonized for a long time[45]. The arrangement of tafsir, verse by verse and group by group, is another characteristic of Tafsir al Azhar[38]. subjects such as Tafsir Sayyid Qutub and al-Maraghi. Hamka also admitted that Sayyid Qutub in Tafsir Fi Zhilal al-Quran greatly influenced Hamka in writing Tafsir which incidentally was patterned *al-adab al-ijtim ā'i* and *Haraki*. Another aspect is found that proves that in its development, Hamka referred a lot to Muhammad Abduh's Tafsir al-Manar (Howard n.d.). In relation to the preparation of tafsir, sometimes Hamka gives a title to the subject to be interpreted in the group of verses. For example in interpreting the early verses of surah al-Baqarah. He grouped verse 15 and titled it "Piety and Faith" before giving his interpretation of the verses[38].

In the aspect of the story of *Israiliyat* in Tafsir al-Azhar, Hamka explains that in addition to the scholars' general understanding of the three forms of the story of *Israiliyat*, he affirms that Israel is a wall that blocks people from the truth of the Qur'an. When there are *Israiliyat* narrations in the Tafsir of Al-Azhar, it is nothing but a warning (Howard n.d.). In general, such is the systematics of compilation applied by Hamka in Tafsir al-Azhar.

### **Characteristics of Hard Hearts in Tafsir Al-Azhar**

The heart in Arabic is called *qalb*. Etymologically, this word comes from the Arabic *qalaba-yaqlibu-qalban*, which means to reverse, to turn away, to make what is above become below and what is behind becomes ahead (Yunus 1989). In the Al Munawwir Dictionary it is explained that *qalb* can be interpreted as the heart, the substance of the soul, the soul of mental fortitude, the inside of the

middle, or something pure[46]. In HR. Ahmad 23463: "O Dzat who turns our hearts upside down, set our hearts in Islam"[47].

In the Big Indonesian Dictionary (KBBI), the word *qalb* has the basic meaning of the base of inner feelings or a pure heart. Physically, a *qalb* is a lump of flesh located on the left side of the chest. Spiritually, the *qalb* in the human body serves as a container for all inner feelings as well as a place to store feelings. Imam al-Ghazali has the same opinion in interpreting the heart among the first, the heart which means a round and long lump of flesh located on the left chest, which has a certain function where there is a cavity containing black blood in it. The heart in question is the source of spirit and life. In modern medical science, the liver is a muscular pump inside the chest that works continuously without stopping to pump blood throughout the body, from birth to death.

Then secondly, the heart which means al-Qalb in the meaning of the soul is something subtle (*lathifah*), has the nature of divinity (*rabbaniyah*) and (*ruhaniyah*) is not formed. It is the essence of man who can grasp all understanding, knowledge and wisdom, that is, man who is the target of all the commandments and prohibitions of Allah, who will be tortured, reproached and prosecuted for all his deeds. More clearly, al-Ghazali says "the definition of the heart is the king who governs and directs all the limbs. The heart becomes the guide of the soul, and all the limbs obey the commandments and prohibitions of its guide"[48]. Sheikh Abdul Qadir Al Jailani said that the human heart can be a clear mirror and can emit light. However, it can also become dirty and give birth to darkness. Therefore, light and darkness can arise from the human heart. When man's heart is clean, it will reflect light that can illuminate his life and keep him on the path of truth. But on the other hand, if the heart is dark and dirty, it will make the eyes of the heart so blind that it comes out of God's decree and his life becomes lost[49].

Al-Hakim al-Tirmidhi, a Sufi figure who lived at the beginning of the third century of the Hijra, divided the heart into four levels. He distinguished the term in the Qur'an which is usually interpreted as heart. First, the term *Shadr*. It is the outermost part of the heart. Its place in the heart is equivalent to the place of the white of the eye, called *shadr* because it is located at the beginning or in front of the position of the heart[50]. Functionally, knowledge and perception of *shadr* is a developed perception of reason that generates analysis in maintenance and judgment. It is similar to reason in some areas of knowledge, where learning, recording, and fulfilling religious obligations are the only means of acquiring knowledge. It is knowledge that is prepared to be expressed, recited, told, and explained in situations of possible forgetting at any time. Second, the term *qalb*. *Qalb* or heart is a means of refinement that resides inside the chest (*shadr*). The heart is the principal source of knowledge, it is the spring and the *shadr* is the

pool. It is a place of light of faith, a light that inspires confidence, understanding, and intention. Thus, the relationship between qalb and shadr is the relationship between principal and branch.

Qalb is the principal, while shadr is the branch that strengthens the existence of the principal. Shadr is a place that conveys information about ibārah (analogy), that is, information that can be communicated orally. While qalb is a source of knowledge that is in the content of ibārah which is known as the science of wisdom and the science of isyārah. The science of isyārah implies the knowledge that Allah gives to a servant about the attributes of His oneness, His majesty, His power, His divinity, His overall nature, and the nature of His creation and deeds. Fuad is in a position a notch higher than qalb. This is because when someone wants to benefit from something, the fuad does it first, then the qalb. Fuad has a central position on the qalb, the lid of the qalb, and the center of the qalb as the center of clarity of goodness, the place of light from the qalb[51]. According to Quraish Shihab, "something in man that accepts a matter that is no longer discussed, because reason has decided so that it cannot be changed back". Fuad has a role, as an inner sense that becomes a tool to inform the truth in the qalb. It is a place as a container of truth that essentially holds irrefutable truth, and at the same time that truth will then be radiated into the activity of shadr.

Quraish Shihab, explaining in surah al-Isrā': 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولٌ

"And do not follow things that you do not know. Because of hearing, sight and conscience, they will all be held accountable."

In the word al-Fuad he explains, in the singular and ma'rifat is intended to show that each person individually his conscience can understand and acknowledge good and bad values. Individual humans can make judgments and determine the value they will carry out. Third, the term Lubb. Lubb is the deeper part of the fuad, is the highest peak and safest level in the heart. It is like a pivot that never disappears and never moves. It contains all spiritual light and all religious foundations. Without al-Lubb's piety and all its foundations, the light would not be perfect and would not be preserved. According to the Sufis, there are four lights, namely the light of Islam, the light of faith, the light of *makrifah*, the light of tawhid. The latter light is the original light for all light where the source is *lubb*. Ibn Qayyim says that the heart is divided into three states: a healthy liver, a sick heart, and a dead heart. The first state, *Qalbun Salim* (Healthy heart) *Qalbun* means heart, and *salim* in general in Arabic means safe, healthy, and clean. Ibn Kathir says "qalbun salim is defined as safe from filth and polytheism." Sa'id ibn al-Musayyab says "qalbun salim is a clean heart possessed

by believers." The fundamental reason is that the hearts of unbelievers and hypocrites are a sick heart, according to the word of Allah in surah al-Baqarah (2): 10:

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَهُمْ عَدَابُ آلِيمٍ ۗ وَمَا كَانُوا يَكْذِبُونَ

"In their hearts there was sickness, and God added to the sickness; and they had grievous punishment, for they lied."

Ibn Qayyim also explained that *qalbun salim* is a clean and healthy nature that has been integrated with the heart. Clean means avoiding *Shubhat*, being clean from fear, and relying on Allah alone. Congratulations in servitude to God other than Allah swt, and only submit to worship Allah alone. A heart that always ponders which is *haq* and which is *bathil*. The second condition is *Qalb Maridh* (Sick heart) In accordance with Ibn Kathir's explanation of *qalbun salim* he inserted that the sick heart belongs to the unbelievers and hypocrites. Ibn Qayyim explains that heartache is the departure of the heart from its normality, because of doubt or because of importance other than Allah. Meanwhile, the health of the heart is to know the truth and to give importance to God over others[26][52].

Al Ghazali also said that a sick heart is a heart that is no longer able to carry out its proper functions that are in harmony with the purpose of its creator, namely knowledge, wisdom, *ma'rifat*, loving Allah, worshipping Him, feeling happiness when remembering Him, and preferring Allah over others, and asking for His help[53]. And the third state of the heart is *Mayyitul qalb* (The dead heart). There is no life in a dead heart. A heart that does not know God, refuses to love and worship Him. Lust is the leader, *shahwat* is the authority, negligence is the driving force, and carelessness is the vehicle. The hearts of the dead do not know who their god is, and are apathetic when they gain victory because of their lust. It does not matter to them whether Allah will be pleased or angry with their behavior[54].

After looking at the presentation of various liver conditions, al-Alusi classified the hard liver, which was the main discussion in this study, into the part of the diseased liver." A diseased liver is basically included in the category of a living liver, but it has disease. In one situation there is love for Allah, faith, sincerity and laughter for Allah. However, there is also a love of lust, spite, piety, love of power, pride that can actually destroy them. In the Qur'an there are two terms that mean hard heart. According to Quraish Shihab, for him a hard heart is called *qalbun qaswah* which means hard and concentrated. The word *qaswah* can be used to describe objects and hearts that have the same meaning of

existence in the same state, unable to change in a different state from the original state.

Meanwhile, according to Ibn Qayyim he said a hard heart is called a dead heart, described as a heart that has no life in it, does not know its God, does not worship Him according to the commands that He pleases. He even always indulged his lusts, even though he was wrathed and hated by God. He underestimated everything, as long as he got a share of his wishes. He worships other than Allah in love, fear, hope, pleasure, hatred, exaltation and humiliation. He prioritized his passions over the pleasure of his God. Lust is the leader, shahwat is the commander, ignorance is the driver, negligence is the vehicle[55]. Then another term that has the meaning of hard heart is qalbun ghaliz. Ibn Qayyim describes a hard heart with the word qalbun ghalizun, which although different still has almost the same meaning and is explained in surah āli-'Imrān (3): 159:

فَمَا رَحْمَةً مِّنَ اللَّهِ لَئِنَّهُمْ ؕ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ  
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

"So by the grace of Allah you (Muhammad) behaved meekly towards them. If you are harsh and harsh-hearted, they will naturally distance themselves from your surroundings. Therefore forgive them and ask forgiveness for them, and consult with them in that matter. Then, when you have made up your mind, then put your trust in God. Truly, God loves the captive."

Ibn Qayyim interprets the pronunciation of the heart in the verse as a hard heart. That God uses the heart as a vessel on earth. His most favored vessels are the softest, strongest, and clearest. Something opposite to such a heart are two wretched hearts, which can be seen from two contradictory qualities, including: first, a hard heart, in which there is no honesty and goodness, cannot see the truth, is negligent, inconsistent, has no knowledge of the truth and has no compassion for beings. The second, which is the opposite of the first, is a heart that accepts all forms but has no power to maintain them or exert influence over others. This heart is soft as water and has no strength or firmness. Whatever approaches it, it will be affected by it, whether it has an impact on strength, weak, positive or negative[56]. Judging from the definitions that have been presented by the scholars above, the interpretation of al-Azhar has an opinion not much different from other opinions. The discussion of the characteristics of a hard heart in this study focuses on nine verses found in various surahs found in the Quran. Among them are al-Baqarah: 74, surah āli-'Imrān: 159, surah al-Mā'idah: 13, surah al-An'ām: 43, surah al-Ḥajj: 53, surah az-Zumar: 22, surah Al-Ḥadid: 16.

In this study, the author tried to analyze the meaning of terms that mean hard heart, including the term *qalb qaswah* and the term *qalb ghaliz* to reveal the characteristics of a hard heart. The definition of a hard heart according to al-Azhar's interpretation is a heart that is reluctant to accept good advice and is not touched by *hidayah*. Hamka in the tafsir of surah al-Baqarah verse 74 and surah al-Hajj verse 53, gives a parable to the hard condition of the heart that the condition of the hard heart, is harder than a stone. Because even though the stone is hard, it still has benefits and benefits for the river, while if the hard heart does not have the slightest benefit because there is no warning and benefit that can enter their hearts. There is not the slightest gap and room for *hidayah* that will enter their hearts. Hamka seems to affirm what kind of parable is the picture of a hard heart, whereas if the stone alone can still collapse because of the fear of Allah Almighty

In more detail, Hamka explains in the interpretation of surah al-Baqarah verse 88 that those who are hard-hearted, in fact their hearts are not closed, but they have been cursed by Allah because of their *kufr*. In this verse the word *ghulfun* which means closed is one of the characteristics of a hard heart does not mean closed, but they know various sciences, but they can no longer receive knowledge from anyone. For them (hard-hearted people), there is nothing more who knows a lot and no one is most true but themselves. So that any warning and from anyone will not be able to enter their hearts. And God threatened to curse and punish them for what they did[14]. In general, the main character that dominates the formation of a hard heart is a closed heart and reluctant to accept kindness from anywhere, giving rise to the emergence of other hard heart characters. According to the tafsir al-Azhar surah al-Mā'idah: 13, there are several hard-hearted characters in this verse including, first, easy to break promises. In this verse the Israelites broke their promise to God because of lust, and even changed their own books according to their own passions, desires and interests so that the truth could not enter their hearts. As a result of their courage to break their promise to God, another act of immorality came that was so lightly committed.

Among the actions they do is the light abandonment of prayer, *zakat* that is never again issued. Believing what the Prophet said, but not implementing it into daily life, even hinders those who want to implement it. In this regard, Allah warns believers in surah al-Ḥadid verse 16 which states that a believer should when recited the holy verses of the Quran they are more faithful, solemn and captive to Allah, and implement the teachings contained in the Quran into their daily lives. Then it is affirmed that the hearts of believers should not behave the same as the story of the hard-hearted predecessors, where the Jews were when the Torah was brought by Moses and the Christians when the Gospel was

brought by Jesus. They read and even memorized these glorious books every day, but there was not the slightest influence on their hardened heart[57].

And according to the author's observations, this phenomenon is found a lot in this era. Where, there are so many who study and understand Islam, but are reluctant to practice it into life. Often, it takes a law based on desire and lust. In fact, it is not uncommon to understand about halal and haram a law contained in Islam, but still break through doing something that is actually forbidden and even mix between *halal* and *haram*. One example is someone who memorizes the Quran every day, but is dating. One of the studies related to dating is a study conducted on students of PAI FTK UIN Ar-Raniry where in the study several students and female students said that the Islamic dating style is a relationship that is mutually honest, does not touch each other, does not sit alone, supports each other in education, time, and reminds each other in doing obligations and behaving well. In fact, in Islam itself it is clear that dating before marriage is a haram act that is forbidden in Islam. As has been stated in both the history of the Prophet and the books describing his life, the activities of men and women are separated except in some special activities permitted by the Shari'ah.

Then the second characteristic found in surah al-Mā'idah verse 13 is that they have a vengeful nature which causes them to try to kill the Prophet even though the Prophet has migrated to Medina and made a peace treaty. Hamka said judging from the above interpretation he found one science, namely the branch of the soul which has the same principles as his explanation of the nature of someone who is hard-hearted about crime. That when religion commands us to train ourselves to stay away from evil turns out to have a purpose so that we are not accustomed to doing evil. Because, when we have fallen into an evil, we will find it difficult to return to goodness. For evil imprints so much on the heart and soul, that it makes the heart hard.

One of the examples described by Hamka is a foreman of indentured coolies in the era of large gardens in Deli during the Dutch colonial period. The foremen only objected when they were about to hit the coolies for the first time. After starting once, he will successively become a habit. So from this phenomenon, it can be concluded that what is meant by a hard heart is when comfortable in committing a crime or despotism, it will continue to repeat the same mistakes. How hard the hard-hearted hearts are to cause them not to believe that the various calamities that befall them are God's destiny. When disasters, afflictions, and destitution befall them, they do not repent and self-righteousness, but they grow infidels, lie more and more to Allah's Apostle, reject the truth more and more, and turn their backs on Allah and grow more stubborn in heart and head.

Until the devil came who whispered and flattered their attitude and said the step they were doing was the right step, causing them to be in an increasingly arrogant state of heart. In surah az-Zumar verse 22 Allah gives a comparison between a person who has a heart that is opened to accept Islam, and a person who has a hard heart. the one whom Allah opens his heart to accept Islam, his chest is very spacious, and his soul becomes peaceful. Unlike a hard-hearted person, instantly covered with all the truth that will enter. They are in a real error, whatever work they take care of will never be completed, but only more murky because they do not get the blessings of Allah Almighty.

Allah does not only compare the circumstances of a person whose heart is opened to accept Islam, with that of a hard-hearted person. But God also gives a picture of the attitude of a person who is soft-hearted and hard-hearted when he becomes a leader[58]. In surah QS. āli-'Imrān verse 159 Allah gives high praise to His Messenger, for being meek, and not angry with His people who are being led and educated to have a more perfect faith[59], [60]. Allah affirmed that this gentle attitude was due to the mercy, mercy, and love that had been instilled in him. Thus, it was this grace that influenced his attitude in leading. With God's flattery so high because of his attitude, it shows that God is very pleased if it continues.

With this, God has given instructions about the science of leading. Then, God said, 'For if thou art rude, courageous, scatter them from around you' that a leader who is harsh and hard-hearted or rigid in nature, will be reluctant to approach. People will stay away one by one, so he will hold the smoke alone. If people have run away, don't blame those who stay away, but introspect yourself first. This was the message given to Muhammad's people who were also given the task by Allah to inherit the Prophet, continuing his leadership. With this verse Allah gives guidance that a leader who is always rude and hard-hearted will not succeed in leadership. Examining from the description above, the author concludes that a hard-hearted person who is hard has the main character of a closed heart and rejects the truth. So that no matter how many clues reach them, they will not be able to enter their hearts. except, God Himself opens their hearts. Starting from this main character, it became the main cause of the emergence of hard-hearted characters who were more detailed.

## **Conclusion**

Judging from the results of research that has been conducted by the author, conclusions can be drawn, including the following: First, according to Hamka, the most important characteristic of hard hearts is a closed liver. Is the cause of the emergence of another hard-hearted character. The point of shutting themselves off here is to resist every warning and truth that comes to them. Thus, it finally makes them arrogant and feel that these hard-hearted people are the



most righteous. Second, as a result of closing themselves, other characteristics arise in the form of having a vengeful nature, easily breaking promises, being dominated by lust, very easy to do disobedience, and reluctant to implement religious teachings in daily life, even hindering people who want to implement Islamic teachings in everyday life. Third, the characteristic of a hard-hearted person according to Hamka is someone who is reluctant to practice the teachings of Islam in his life. Fourth, being rude to others is an attitude that characterizes a person who has a heart that is not soft. Fifth, a hard-hearted person is reluctant to make peace about the mistakes they make. When difficulties come, they do not repent and become more proud and disobedient to Allah.

### **Credit author statement**

**Anisa Nur Fauziyah:** Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Ali Muhammad Asaad:** Methodology, Writing - review & editing, Investigation. **Abdullah Mahmud:** Conceptualization, Methodology, Writing - review & editing, Investigation.

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