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Understanding the Concept of Hell in the Qur'an: Tafsir Al-Azhar Perspective

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Abstract

Hell is a form of punishment that has been prepared by Allah subhanahu wa ta'ala for His servants who violate Him and defy His commands. Hell is a place filled with suffering, misery, and despair. Hamka explains the meanings contained in the Qur'an in simple language, and relates these verses to a social context. Hamka's view of hell is very interesting, in that he describes hell as a place of torment for those who disobey Allah, and there are countless kinds of physical and psychological suffering. This research uses library research method with a thematic approach or maudhu'i. The object of this study is Hamka's interpretation of verses that explain the position and torment of hell. The main source of this research is Hamka's Tafsir Al-Azhar in all volumes that include relevant verses. The conclusion of the study is as follows: First, Hamka describes hell as a place of return for those who disobey God's commands and deny His verses. Second, in hell there are various forms of torment, both physical and psychic, experienced only by those who defy God's commands and reject His verses.

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Introduction

One of the breadths of Qur'anic knowledge is the problem of hell. To talk about hell is to talk about the supernatural realm. Invisible means hidden, invisible, abstract and inaccessible to the five senses, but that does not mean that it does not exist. Something that is invisible to the eye or inaccessible to the human mind but explained in the Qur'an, means that something really exists, but we are not able to reach it.

Hell is the reward provided by Allah *subhanahu wa ta'ala*. For His servants who disobey Him and deny His commandments. The essence of hell is unknown except Allah *subhanahu wa ta'ala*. He has given an idea of how terrible the torture is in it. As Allah *subhanahu wa ta'ala* says in the Qur'an surah Fathir/35:36

Those who disbelieve, for them Hell is Hell. They are not destroyed until they die, and their punishment is not relieved. Thus we repay everyone who is very disbeliever.

Allah *subhanahu wa ta'ala* also said in surah Al-Furqan verses 11-15:

Actually, they deny the Day of Resurrection. We provide a fiery hell for those who deny the Day of Resurrection. When he (Hell) saw them from a distant place, they heard from him a rumbling sound of anger and fury. When they are thrown into a narrow place in hell in bondage, they there cry out in expectation of destruction. They expect destruction in order to escape the great punishment of the very hot hell, which is shackled, and placed in a very narrow place as described in this verse. (Will be told to them,) "Do not expect one destruction today, but expect many destructions. Say (Prophet Muhammad), "Is such a good (punishment) or an eternal paradise promised to the righteous as a reward and a place of return for them?"

Hell is also a place full of torment as Allah *subhanahu wata'ala* says in surah An-Nisa verse 56:

Indeed, those who disbelieve in Our Verses will be put into Hell. Every time their skin is burned, We replace it with another skin so that they can feel the punishment. Indeed, Allah is the mightiest and the wise.

The torment of hell when compared to the torment of the world will be incomparable, the Prophet Muhammad (*peace and blessings of Allaah* be upon him) in his words once explained how hot the fire of hell is. Abu Hurairah said that the Messenger of Allah (*peace and blessings of Allaah* be upon him) said, *"The fire that you used to light is part of the seventy parts of the heat of Hell."* The companions said, "O Messenger of Allah, for Allah's sake, the fire of this world is indeed quite hot." The Prophet Muhammad (*peace and blessings of Allaah* be upon him) said, *"But indeed the fire of Hell is 69 times hotter than the fire of the world, each part of which is as hot as the fire of the world."* Narrated by Muslim and Tirmidhi: 10032

Thus, if a person is freed from the fire of hell, then it is a real victory as stated by Allah *subhanahu wa ta'ala* in surah Ali'Imran verse 185:

Whoever is turned away from Hell and put into Paradise, he will indeed gain victory

Hell in the Qur'an has the following names: hell of *jahannam*, hell of *sa'ir*, hell of *huthamah*, hell of *ladza*, hell of *saqar*, hell of *ginger*, hell, hell of *hawiyah*. These places have been determined by their respective inhabitants according to their practices, as stated by Allah *subhanahu wa ta'ala* in the Qur'an surah Al Hijr/15:44

It (Jahanam) has seven doors. Each door (has been assigned) to a certain group of them.

In the history of humanity starting from the Prophet Adam until now, despite different streams, cultures and religions, humans pay great attention to life after death and the happiness that will be obtained in that life. In the heavenly teachings, it is stated that man will be rewarded according to his deeds in the world, in the teachings of Judaism and Christianity those who do good will be placed in the kingdom of God and will feel eternal happiness and vice versa.

Hamka is a very competent interpreter of the Qur'an. This is evidenced in his tafsir work entitled *Tafsir Al-Azhar*. There are two sources used for his interpretation, namely *bi al-ma'tsur* and *bi al-ra'yi*. In terms of interpreting through *bi al-ra'yi* sources he expressed his opinions on the interpretation of these verses.

In interpreting the verses of the Qur'an, he uses the method of *tahlili* (analysis), interpretation of the Qur'an with the Qur'an, interpretation of the Qur'an with hadith, opinions of companions and *tabi'in*, interpretation with *tafsir mu'tabar*, use of verses, using *bil ma'tsur analysis*, analysis with one's own analytical ability and compiled without bringing disputes between *mazhab*.

Research Methodology

This research is a research based on literature studies that use a thematic approach or *maudhu'i*. The focus of this research is on Hamka's interpretation of verses describing the position

and torment of hell in the Qur'an. The main source used in this study is *Tafsir Al-Azhar* which is a complete work of Hamka, which contains all the verses relevant to the topic. This interpretation is the main basis for understanding Hamka's view of the concept of hell in the Qur'an.

Results and Discussion

Verses about Hell and Its Greatness According to Hamka

1. Physical Torture

Below are some examples of verses discussing the torment of hell materially, which can be felt directly physically:

2. Fuel Hell

The fuel of the fire of hell is not the same as the fuel of fire in the world but consists of stones and those who disobey Allah *subhanahu wa ta'ala*. There are several verses that explain about the fuel of hellfire, including surah At-Tahrim/66:6.

O you who believe, protect yourselves and your families from the fires of hell whose fuel is man and stone. Its guardians are harsh and violent angels. They did not disobey God what He commanded them and always did what He commanded.

Hamka interprets the verse as follows:

At the base of this verse it is clear that simply confessing faith is not enough. Faith must be preserved and nurtured, especially on the basis of Faith that people should keep themselves and their households safe from the fires of hell. *"The ignition is man and stone."* Stones are worthless items that are thrown around and scattered everywhere. On the hills and mounds scattered in the desert there are boulders. That stone will be used to be firewood to ignite the fire of hell. Man who disobeys God, who lives in this world is worthless because he has been filled with sin, is the same as the stones scattered in the sand, in the hills and in the hills or in the flowing rivers. The only use is to light a fire. Above them are the angels who are rough and hard in attitude." It is called above it because Allah gives power to the angels to guard and guard the hell, so that the fire is always burning, so that the ignition is always ready, whether it is stone or human. The attitude of the guardian angels and the guardians of hell must be harsh, there must be no gentleness, no harshness, no tolerance. Because that is the attitude that is in accordance with the atmosphere of hellfire as a place provided by Allah to punish the guilty.

From this verse, Hamka interprets that the fuel of hell fire is stones and those who do not believe in Allah *subhanahu wa ta'ala*. In his commentary he said that stones are one of the priceless goods, people who do not believe are in the same position as stones, they have no value because they are filled with sin.

3. Chains and Shackles of the inhabitants of Hell

Apart from the various punishments of hell, there are also shackles and chains that will drag and bind them like animals. Their hands will be shackled around their necks. Chains are tied from various directions and tied at the feet of hell. The chains were also tied around their necks to pull them as well as drag them to hell.

Here are the verses of great, despicable, and low punishment in the form of chains and fetters in hell. Among them is surah Al-Insan/74:4

Indeed, We have provided for the disbelievers chains, fetters, and fire (hell) Sa'ir (which burns).

Hamka interprets the verse:

To chain his neck as a condemned man, according to his faults And fetters, to bind his hands And the fires of hell burn. All of them are a worthy punishment for those who are not grateful for the guidance given by God, the religion that the Apostles have right.

Ibn Kathir also interpreted the verse in his commentary that, "Allah preaches what He has provided for the disbelievers, in the form of chains, shackles, flames, and burning in Hell. As He said in Surah Ghafir/40:71-72

When shackles and chains are (attached) around their necks, as they are dragged into the very hot water. They are then burned into the fire.

Hamka interprets the verse that:

In hell their necks will be shackled and their hands or feet will be chained, They will be dragged. That is the very despicable punishment that they will suffer in hell in the future.

In the hadiths, it is explained that the shackles tied to the neck and the chains twisted around the hands or waist will be dragged by the Zabaniyah, the angel who is in charge of carrying out God's law on the inhabitants of Hell. Sometimes they are dragged into *the hamiim*, which is bubbling hot water, twice as hot as the water in this world. Then he was dragged into the ginger, which is a very hot pit of hell, whose fire burns brightly.

The interpretation of Hamka is in harmony with the interpretation of Ibn Kathir in his commentary, namely, "It means that the chains are connected to the hand of the Angel Zabaniyah and then the angel drags them to their faces, once into boiling water and once into a burning fire."

Then in Surah Al-Haqqah/69:31-32 Allah *subhanahu wa ta'ala* said:

(Allah said,) "Seize him and put his hands around his neck. Then, put him in the ginger (hell). Then he twisted him with a chain that was seventy cubits long. (QS. Al-Haqqah/69:30-32)

Hamka interpreted the surah Al-Haqqah as follows:

Then came the Lord's command; "Take him!". Immediately interpreting this verse, a disciple asked, "Why don't you just take the more precise words, for example, "Arrest him!" Yet the interpreter prefers to take the meaning "Take him!" Because the words "Arrest him!", are attached to a person who will probably still be able to resist if he is arrested. But the one who has lost his strength, despair, and powerlessness need not be arrested anymore, for he will no longer be able to resist, it is more correct to say, "Take him!" "And put your hands on lehemiah." So his hands were placed on his back and then he was shackled around his neck, so that he was helpless again;

"Then he went into hell and he was taken." Throw him in or put him in. We use the word sunu is a word that is commonly applied to the person who is put into the fire and burned.

"Then to the chain that is seventy cubits in size, twist him." Such is the great punishment of torment that they will suffer in hell. Until it is also called a chain that is up to seventy cubits long, how long is that chain!

These great verses contain many understandings of the

shackles that Allah *subhanahu wa ta'ala* has prepared, which will bind them in a state of contempt. They will also get the punishment they fear, which is in the form of the flames of hell that will devour their faces. They received such torture with the condition of their hands and feet shackled to each other.

3. Hell's Clothes

The inhabitants of paradise have clothes of fine and thick silk and wear bracelets of gold and silver. The same is true of the inhabitants of hell. They also have clothes. However, their clothes are very different from the clothes of heaven. They dress only to add to the torment for them.

Allah *subhanahu wa ta'ala* said in the Qur'an surah Al Hajj/22:19.

For those who disbelieve, clothes are made from the fire of hell.

Hamka interprets this verse as follows:

"Then the disbelievers will be cut off for them clothes from the fire," as a punishment for the great punishment or error. When you imagine the fire garment to be cut or the bubbling hot water that will be poured on your head, there must be a sense of horror in the heart for anyone who associates with God. If we pay attention to the clothes that will be cut for them to wear, that is, all from the fire, we can no doubt understand that the skins will be destroyed and burned and the contents of the stomach will erupt.

This is where philosophers, faith in the Qur'an with not many ta'wil strengthens the belief that both the blessings of heaven or the punishment of hell will be felt by human beings not only spiritually, but also physically.

Ibn Abbas said, "The disbelievers were made of clothes from fire, so it is mentioned that they were also given a robe (clothes) along with their songkok.

Allah is the most holy substance who has created and done His will. He had created angels from light, jinns from fire and humans from earth. Then He is also the one who is able to create a garment from fire as well.

Allah *subhanahu wa ta'ala* also said in the Qur'an surah Ibrahim/14:49-50

On that day you will see sinners bound with bondage. Their clothes were made of liquid (like asphalt) and their faces were covered by the flames of hell.

Hamka interprets the verse as follows:

"Their garments are of hot copper, and their faces will be covered by the fire of hell."

Is such a cruel thing? It was not a cruelty, but a worthy retaliation. Only then should it be called cruel if the warning is not brought first. The apostles and prophets had come with warnings. The narration of the Prophets who received revelation alone is no less than 124,000 people from time to time, up to the Prophet Muhammad (*peace and blessings of Allaah* be upon him) among whom there are more than 300 so-called Messengers who carry the Shari'ah. And the three famous books of revelation, namely the Torah, the Gospel and the Qur'an, and added with some Zabur and added with some Shuhuf. And humans themselves are also given a receiving tool, namely the intellect. And reason loves the good and hates the bad. The Apostles and Prophets with the books of revelation give clear information. Persuade, seduce

and call. Threatening with danger, giving good news to the obedient. So if it is denied and rejected as well, and then given the appropriate law, isn't it a proper thing? Is that cruel? If you still feel that the law is cruel, go to hell, your neck is shackled, your clothes are made of hot copper, you drink blood water mixed with pus, you eat zaqqum fruit. If everything is cruel and terrible, why not from now on in this time of life all of them are avoided and shunned, even though the way to do good is still open?

From the interpretation of the hamka, he explained that the condition of the inhabitants of hell. They were shackled because they denied the apostles, even though they were only one apostle but they were considered to deny all of them because the messengers were sent for only one purpose, which was to disobey Allah and stay away from shirk. In the hereafter, those who deny the people will wear clothes made of hot copper. Hamka also said that the punishment was not a cruelty because many messengers had been sent to them to remind him when he was in the world.

Both verses explain that on that terrible day you will see sinners in bonds and bondage with their demons. And wear clothes to those whose clothes are made of catalysts or tar. That is a material that quickly ignites a fire. The material was gilded with a camel that had scabies so that it burned its scabies due to its heat and sharpness. It is black and smells bad.

4. Psychic Torture

Below are some examples of verses discussing the torture of hell psychologically, which can be felt directly inwardly:

5. Guardian of Hell

There are several angels in charge of guarding hell. They never disobey and always carry out what Allah *subhanahu wa ta'ala*. As He said in Surah At-Tahrim/66:6.

O you who believe, protect yourselves and your families from the fires of hell whose fuel is man and stone. Its guardians are harsh and violent angels. They did not disobey God what He commanded them and always did what He commanded.

Hamka interprets about the angel that:

"Above them are the angels who are rough and hard in attitude." It is mentioned above because Allah gives power to the angels to guard and guard the hell, so that the fire is always burning, so that the ignition is always ready, whether it is stone or human. The attitude of the guardian angels and the guardians of hell must be harsh, there must be no gentleness, no harshness, no tolerance. Because that is the attitude that is in accordance with the atmosphere of hellfire as a place provided by Allah to punish the guilty. "Do not disobey Allah in what He commands, and they do what is commanded." The end of the verse shows how strict the discipline and regulation are that the angels carry out and guard. It appears that they are all merely obediently and faithfully carrying out God's commandments, not denying and not changing in the slightest.

Hamka explained in his commentary that the angels behaved rudely and violently, their hearts had been turned from compassion and compassion for the disbelievers to Allah *subhanahu wa ta'ala*. They were indeed created for the task of punishment.

In a number of verses, Allah *subhanahu wa ta'ala*. Explaining

their violence against the inhabitants of hell. In addition to inflicting painful physical torture on the disbelievers, they will also inflict psychological torture through blasphemy, humiliation and slander. They will curse their disbelief and opposition to Allah, and then question them with very harsh and repulsive questions on three different occasions: (1) when the gates of hell are opened before they are put into them, (2) when they enter hell, and (3) when they ask the guardian angels of hell to intercede with Allah for their torment to be alleviated.

As for the first verse:

The disbelievers were led to Jahanam in droves so that when they got there, the gates were opened and the guards said to them, "Have not the apostles from your circle come to you who recite the verses of your Lord and warn you of this meeting (with) yours?" They replied, "Yes, (the apostles have come)." However, the punishment must apply to the disbelievers. It was said, "Enter the gates of Hell (to dwell) in it forever!" So, (Hell of Jahanam) is as bad as a place to live for those who are deceitful. (QS. (Az-Zumar/39:71-72)

Hamka interprets the verse that:

Crowded, in groups. Those who accompany it must be the angels who are assigned to accompany it, like the ruthless guards who are present. Meanwhile, the accompanying groups could no longer act according to their own will. They have measured contemptuously as they walk to the place of torment so that when they have come to him, that is, to the Hell of Hell, they are despicable people. And the gates were opened by the angels who were guarding them, and said to them the guardians, "Do not the Apostles come to you from among yourselves, that is, not those who come from other places, but are sent by God in the midst of their own families, just as Hud came among the 'Aad, Shalih among the kaurm Tsamud, Shu'aib among his own family of the Madyans, and so was the arrival of Muhammad (peace and blessings of Allaah be upon him) among the Quraish; "Reciting to you the verses of your Lord," the guidance of faith and sharia, containing instructions and prohibitions, for your mere happiness; "And gave you a stern warning about the meeting this day of yours?" That the Apostles have long warned you of how great the day you are facing today is. They replied: "Yes!" They admit frankly that it is true that the Apostles have come from among themselves and that the verses of God have been delivered in full. There is no apostle who does not fulfill his duties completely and perfectly. "But there is definitely a sentence of punishment on those who disbelieve." All the commandments of Allah were conveyed to us by the Messengers. But we don't want to believe, we are infidels and refuse. So if today we are punished with such great punishment, it is all due to our fault.

It means that there is a command from God to the angels who guard the hell to be delivered to those who will be tormented. "Enter ye into the gates of jahannam, and dwell in them," for that is a place worthy of your error and iniquity, "So it is a very bad place for the proud.

From this verse Hamka explains that when the gates of Hell are opened and the disbelievers are led into it, the guards of Hell ask them as a form of rebuke and reproach for them so that they will be more remorseful.

Then the second verse is when they go to hell. Allah *subhanahu wa ta'ala* said in surah Al-Mulk/67:8-11.

(Hell) almost exploded with anger. Whenever a group of disbelievers is thrown into it, its guards ask them, "Has not a warmer ever come to you?" They replied, "Ever! Indeed, a warmer has come to us, but we deny (him) and say, 'Allah has not sent down anything.'" (The angels said,) "You are nothing but (in) a great error." They also said, "If we had listened to or thought about it, we would not have been among the inhabitants of Sa'ir." They confess their sins (when repentance is no longer useful). So, be far away from the inhabitants of Sa'ir (the burning hell).

Hamka interprets the verse that:

This is to describe the hell itself, in which he tortures people who do not want to believe in their God, he tortures people until they scream and bubble as if water is boiled or oil is fried. Describe how terrible it is to remember how vast hell itself is, in which disobedient people are tormented from the time the world is developed until the Day of Resurrection. Sometimes his anger and anger rise so that it seems to be thrown outside, like a flood accompanied by a hurricane. "Whenever a company is thrown into it, ask them the guards of Hell, saying, "Do you not come to you who give warning?" Ask the guardian angels, why have you been thrown all the way here? Why is this great torture that you will receive? Has it not ever come to you Prophet or Messenger who warns you of this danger that you are now facing? For it is impossible for you to suffer such a great punishment if the giver of the warning comes to you. God would not have brought His punishment and torment if God had not sent messengers who would warn him first.

They replied: "Actually, there is! Indeed, the giver of the warning has come to us." Everything he has given us a remembrance. The straight road that must be taken for us to survive. A bad path that we must avoid so that we do not get harmed. What is halal is told, what is haram is also told. The benefits that are harmful, down to the smallest, even to the bad consequences, about the torture that we will suffer if we violate Allah's provisions. Then we lied, we didn't want to believe. We do not want to accept, we lie about all the counsel He gives." That is, we do not believe that God has revealed to what called the Prophet, or what the Messenger or the Giver remembers. In fact, they were even more courageous, until they said to the Giver of the remembrance: "None other than you are an orong who is in a real error."

This means that not only did the Prophet and the Messenger of Allah remember that they were lying, but even more than that, they accused the person who was in a real error. Because they felt that they were right and that the Prophet was wrong! Those who walk the straight path while the Messenger is walking a crooked path, because they completely change what they received from their ancestors.

That was their frank confession of their attitude to the Prophet and Messenger who had warned them of the right path, which they rejected outright. Then after they are thrown into hell, only then do they regret it and admit it outright.

The end of the verse is very precise. "Woe to the inhabitants of hell."

At the end of this verse there is the sentence *suhqon*, we interpret trampling, or trampling, oppressed to the point of contempt for the experts of hell. Therefore, it is a natural punishment that he must receive because of his great mistakes and sins.

From the interpretation of hamka, it can be concluded that every time a group of disbelievers is thrown into it, the guardian angels ask them, "Has there not come to you (in the world) an apostle and a warmer?" This question from the angel of punishment to the disbelievers is a form of additional punishment for them. In order to increase the sense of regret above their previous regret, and increase the torture above their previous torture.

The next verse is when they ask the guardian angels of hell to intercede with Allah so that their torment may be eased. Allah *subhanahu wa ta'ala* said in Surah Ghafir/40:49-50.

Those who were in Hell said to the guards of Hell, "Ask your Lord that He may lighten our punishment for just one day." (The guards of Jahanam) said, "Did not the apostles come to you with real evidence?" They replied, "Yes." They said, "Please!" The prayers of the disbelievers are in vain.

In his commentary, Hamka explained that:

Those in hell are those who have received punishment and remain in it. The guardian of hell is the angel who has been assigned to do it: "Ask your Lord," O angels who guard hell, "That it may be relieved for us for a day from punishment."

Because of the great pain, pain and severity of the punishment they received, they did not stop even for a moment, they begged the guardian angel to help them to ask God to give them rest from torment even for a day.

The guardian angel of hell replied, "Are not the Apostles, the Apostles who are of your own family, and not anyone else? All these things have been explained to you in advance in the time of the world? They give glad news (*bashiran*) to those who follow the right path and they also give news of threat, terrible news (*nadziiran*) for those who do not want to obey it?

They replied: "Indeed!" It means that they admit that everything has been conveyed to them by the Apostles, but this is how their fate will be because they do not care about the Messenger's invitation. Said them. (That is, the guardian angel of jahannam): "Then please" Try to ask, try to ask, try to pray. "And there is no plea of the disbelievers except in vain."

So be warned of the terrible things that will be in the day from now on, so that they may watch themselves and try to obey the call of the Messenger of Allah and stay away from the calls of the devil and the devil who are misleading. Because if you have gone to hell in the future, you can't ask for a little less torture even for a day. Even though while life is easy, all of it is avoided, if you want to.

6. God Doesn't Want to Talk to Them

Allah says in the Qur'an sura al-Mu'minin (23:105-108)

Have not My verses been recited to you, but you have always denied them? They said, "O our Lord, our iniquity has overtaken us and we are a perverted people. O our Lord, get us out of it (the fire of hell and return us to the world). Then, if we continue to repeat (disbelief), we are indeed wrongdoers." He (Allah) said, "Stay there in contempt and do not speak to Me."

Hamka interprets the verse that:

There is a great difference between their conversation after suffering the punishment of torture, and the time they lived

in the world before. He used to ask for evidence that man would be revived after death. Now that the day of resurrection has come, confess that they are indeed wrong, for they cannot overcome their passions, but they are the ones who are defeated by their own wickedness. Therefore they began to beg the Lord earnestly, that they would be given the opportunity once again to return to the world. The plea for mercy will certainly not be able to change God's rules towards His nature. Therefore the Lord said:

"Immerse yourself in that hell, no more talking to my Daku."

In the commentary of Ibn Kathir he said about this verse, "Indeed, the experts of Hell called out to the Angel Malik (Guardian of Hell) for forty years, but there was no answer. Then Malik answered them, "Indeed, you remain in Hell." Abdullah ibn Amr said, "Their call for the sake of Allah was not heeded by the Angel Malik and also by Allah *subhanahu wa ta'ala*. Then they said to their Lord: "O our Lord, we have been overpowered by our wickedness, and we are perverts. O our Lord, get us out of him (and return us to the world). So if we return (also to disbelief), we are indeed wrongdoers." So they were silenced for twice the age of the world, and then answered by His words: *Dwell in contempt, and do not speak to Me*. Abdullah ibn Amr said, "By Allah, from then on the people of Hell no longer say a word, nothing is uttered by them but only their breath and exhalation in the groans of pain in Hell." Then Abdullah ibn Amr also said that their voice is similar to the sound of a donkey, which is first a squeak, then at the end is a stuttering sound.

Imam As-Sa'di also said in his commentary, "This word of Allah is a very powerful word of influence on them. The disbelievers are already so remarkable in loss, regret, humiliation and despair of mercy and goodness. There is no place to ask for mercy anymore because it is only from Allah *subhanahu wa ta'ala*. This is the wrath of Allah which is more terrible in the hearts of the inhabitants of hell than the torment of hell itself." This means that the influence of the word of Allah *subhanahu wa ta'ala* on the disbelievers is no longer allowed to speak with Allah *subhanahu wa ta'ala*. This means that there is no hope at all of getting good, and what happens is continuous torment and no longer being able to get out of hell.

7. Feelings of Regret and Despair

Allah *subhanahu wa ta'ala* said in the Qur'an surah Maryam/19:39

Arinya:

Give them a warning of the day of repentance when all things have been decided, while they are in negligence and they are not believers.

Hamka interprets the verse as follows:

"And threaten them with that day of repentance." It is better for you to warn from now on, O My messenger, that Allah has said to His messenger, Muhammad (*peace and blessings of Allaah* be upon him), that the time will come when they will regret it, on the day when regret is no longer useful when the matter has been decided. According to a narration from Abdullah bin Mas'ud, actually for everyone who disobeys Allah and disbelieves, a house has been prepared for them in paradise. But because of their iniquity against God, they did not have time to live in the house, because they were put into hell. How sorry they were after the case was decided that the man would be put into Hell, that the house that had been

prepared for him in Paradise was also explained to him. Why is this so? The end of the verse says: "For they are negligent and they have no faith."

Therefore, in some of the sahih hadiths, some of them were narrated by Bukhari and Muslims and some were narrated by Imam Ahmad that after the Paradise Expert was put into Paradise and the Hell Expert into Hell was brought into the midst of Allah's creature whose name of death resembled a young great sheep, and then he was set up in the middle between Paradise and Hell. So that all eyes look at him, both in heaven and in hell. Then he asked the inhabitants of paradise: "Do you know who you are and what is this?" Everyone raised their heads and looked and everyone knew that it was death. The inhabitants of hell were also questioned. They raised their heads together and looked at each other and all replied that it was al-maut. So the death was slaughtered. Then he said to the inhabitants of Paradise, "Stay in heaven and death will be no more!" And to the inhabitants of Hell it is said, "Remain yourselves in it, and death will be no more." Then the Messenger of Allah recited this verse 39: "And threaten them with the day of repentance, when the matter has been decided, because they are negligent and they do not believe!" Then the Messenger of Allah (*peace and blessings of Allaah* be upon him) gestured with his hand to continue his speech: "The world's members have been neglected by their world." This is also in an interpretation from Ibnu Abbas which is always repeated to us when interpreting this verse, by our teacher Shaykh Abdul Karim Amrullah that on the day of regret it is not only those who do good deeds who feel regret. Even those who do good feel regret, seeing how great the reward and reward God has given! He regretted why he had only done so much, when if he had wanted to, he could have done more good than that.

From Hamka's interpretation, it is very clear that the inhabitants of Hell are no longer able to withstand the severity of the punishment, so they also ask the angel Malik to ask Allah *subhanahu wa ta'ala* to kill them all. But Allah *subhanahu wa ta'ala* did not care about them, even when they asked for death Allah *subhanahu wa ta'ala* slaughtered death in front of their own eyes so that it added to their despair and regret. How languid the disbelievers are, the death that they always ask for is precisely the death that Allah *subhanahu wa ta'ala* slaughtered before him. Sorry for the inhabitants of hell with very high regrets. But what is the use of regret in the hereafter when it has entered hell, if the regret comes when it is in the world, God willing, it will be useful.

Conclusion

The conclusions of the study are as follows: First, Hamka presents the view that hell is the ultimate goal for individuals who do not heed Allah's commands and ignore His verses. Second, in hell there are various kinds of suffering, whether physical or psychological or psychological, which are experienced only by those who reject Allah's commands and reject the truth of His verses.

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