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Buya Hamka's Perspective Awakening Day

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Abstract

In the Qur'an, the word "ba'ats" is mentioned 67 times about the day of resurrection. The researcher seeks to apply an analytical methodology in this case by combining the idea of verses about the day of resurrection with *Tafsir Al-Azhar* to fit the patterns that exist throughout the archipelago. Three verses in the Qur'an related to the theme of the resurrection day were chosen by the researcher based on the word "ba'ats". This research focuses on how Buya Hamka interpreted Surah Thaha: 102-104, Yasin: 51-54, and Al-Isra: 49-52 and how these verses had an impact on the concept of the day of resurrection. The results of this study show that there are several ideas about how the event happened. First, the events on the day of resurrection consist of many events: the sounding of the trumpet, the resurrection of all mankind, the blue of the eyes because of the sins remembered during life in the world, and people talk of regret for the wasted life in the world. Second, the view of the ignorant community on the Day of Resurrection consists of two things; their doubts about the Day of Resurrection are caused by their way of thinking that does not accept things beyond the five senses; lack of knowledge and unembedded faith which ultimately damages their morals.

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Introduction

As mentioned in the Qur'an with the word '*yaumil akhir*' 24 times and '*hereafter*' 115 times, Allah subhanahu wa ta'ala narrates one aspect of the hereafter, including heaven, hell, and the day of retribution. This shows that Allah subhanahu wa ta'ala is very concerned about this issue.

The facts mentioned above make the events of Resurrection Day interesting to discuss. The Day of Resurrection is mentioned in the Qur'an with the word '*ba'ats*' 67 times. This is because the Day of Resurrection is the second most important teaching of the Qur'an after the oneness of God. The process of calculating human deeds during life in the world and the people who will be resurrected on that day is the subject of discussion in this teaching.

However, the ignorant community continues to reject the existence of things that they consider unreasonable according to them, because of their materialistic mindset. Therefore, all news about ukhrawi matters in the Qur'an is only considered as ridicule and ridicule. Among them is enshrined in QS. Al-Isra': 49 and QS. Al-An'am: 29 which shows This shows that the people in the age of ignorance did not believe all the things about the events of the Last Day and considered it as something that would never happen in the cycle of human journey. They just thought about how to enjoy this life as much as possible before death.

The resurrection is a series of events that must take place, and the calculation of that day does not exclude even living beings from being counted in charity. This is proven by the lifestyle and mindset of the people, which are influenced by technological advances. Among the examples are the implementation of congregational prayers in mosques in general, and resurrection is natural disasters, deaths, and events that occur on the last day.

Because of the stubbornness of the ignorant, Allah strongly warned about the day of resurrection. In explaining His creation, both natural and human, the wisdom of previous stories, and the consequences that mankind will experience in the hereafter, Allah subhanahu wa ta'ala gives them a different perspective on the meaning of the resurrection day.

In addition, God showed the events that marked the coming of the resurrection day. This is a powerful warning from Allah *subhanahu wa ta'ala* to His servants.

Muslims began to abandon the Qur'an and As-Sunnah as time went by. Because of the many new ideologies embraced by Muslims today, such as Shi'ah, which are taken from Jewish theory, and others, which change the way people view Islam. It is not necessary to understand the Qur'an to understand its verses; it is even referred to as the Qur'an hamalatun lil wujuh, which means that the holy book of the Qur'an has many different aspects, sides, and interpretations. The social and environmental conditions of the community that change over time can affect the way a mufassir interprets the verses of the Qur'an. This can lead to differences in understanding of the Qur'an.

Abdul Malik Abdul Karim Amrullah, who is famous by the nickname "Buya Hamka", is one of the famous mufassir figures in Indonesia. Buya Hamka himself is a 'Sufism of Modernity', Buya Hamka's views are seen in many of his works. In a study written by Dhiya'an Fathiyah Alifah entitled Analysis of Hamka's Thought in Modern Sufism, it is explained that if Sufism and the development of the times do not go hand in hand, then the community will not accept it because it is not in accordance with the context of the times. Sufism itself always causes problems in its teachings because it is considered to deviate from the Sunnah of the Prophet. This, like the tarekat, has been seen for itself in society. Therefore, Buya Hamka gives his personal perspective on Sufism—in the sense of modernity.

In his efforts to strengthen his belief in the pillars of faith, Hamka used many Western theories and disciplines. One of Hamka's characteristics as a modernist thinker is the appearance of Islam that is open to scientific discovery. In addition, Hamka used psychological theory, one of the discoveries of Western society, to support faith.

Therefore, this study aims to explain the interpretation of surah Thaha: 102-104, Yasin: 12 and Al-Isra': 49-52 in the tafsir of Al-Azhar; and explain the concept of the resurrection day based on the verse.

Research Methodology

The methodical steps that will be put forward are taken from the book *Research Methods of the Qur'an and Tafsir* by Abdul Mustaqim. Among the steps are as follows: studying Haji Abdul Malik Karim Abdullah's thoughts on modernity's Sufism; determining the formal object to be studied explicitly, namely the thematic study of the verses of the resurrection day; determining the data to be studied, namely primary and secondary data (primary data is taken from the tafsir of Al-Azhar while secondary data is taken from articles, journals, and books related to the day of resurrection and Buya Hamka's thoughts); identification of the elements that build the character's thinking, in the sense of reviewing how Buya Hamka's thinking patterns, basic assumptions, arguments, and implications; conducting an analysis of Buya Hamka's views on the day of resurrection descriptively; Then draw conclusions from carefully researched research so as to produce the right answer to a problem formulation.

Results and Discussion

Among the verses discussed by Buya Hamka when explaining his thoughts on the Day of Resurrection are:

On the day when the trumpet will be blown, and We

gather together the disobedient on that day, while their eyes are bruised. (102) Whisper among them: You dwell only ten days. (103) We know better what they say, and as soon as the more honest people among them say: We do not stay, but only for a day.

Buya Hamka explained that in the coming day, there will be a trumpet blowing. The trumpet in Arabic is called *ṣūr*. Initially, this term referred to the horns of a buffalo or cow, or it could also be made of a large skeleton taken from the sea, then made hollow and blown violently so that it produces a sound that is heard very far away. According to the hadiths that explain the meaning of this *serunai*, it is said that at the appointed time, an angel named Israfil will blow the *serunai*. His first blow will end the lives of all living beings. While the second blow will resurrect all dead beings, restart life; That is what is called the Day of Resurrection. The apocalypse means rising from the grave, for a second life. Hamka then quoted a hadith that stated that the time for Israfil to blow the trumpet was very close. Right now the trumpet was in his mouth and he was ready to blow it, just waiting for God's permission. Some of the companions of the Messenger of Allah (*peace and blessings of Allaah be upon him*) said to him: "O Messenger of Allah! What shall we say?" He replied: "Say:

Our guarantor is Allah, and He is the most glorious of the place of surrender, to whom we put our trust.

Buya Hamka then explained the word 'blue' or 'bruise' which is taken from the word in the verse, namely '*zurqa*', which basically means blue or bluish. A person's eyes can look blue or grayish due to lack of sleep. Lack of sleep is caused by anxiety and deep discomfort in the heart. When the trumpet is blown, it means that the call has arrived and there is no way to avoid it. People can no longer sleep peacefully, because they are reminded of their sins and transgressions against God. They are afraid of the reckoning and reckoning of their deeds, because their good deeds are very few. They feel that their lives have been spent in vain and that their years have been wasted.

Furthermore, Hamka explained that because of that fear, they did not dare to open their mouths to speak loudly. The atmosphere became quiet due to the tense situation at that moment. Even the angels do not dare to speak, unless they have permission from God the Most Merciful (see Sura 78, an-Naba' verses 37 and 38). Even the innocent angels remained silent, not daring to speak, much less those who had been gathered and would be brought before the Divine Court, all felt guilty. So, if they were talking to each other, it was nothing more than whispering. Their conversation in those whispers only discussed their respective faults and the punishment they would receive. The question arises: How long do we live in this world? Then someone answered: "You only dwell (in the world) for ten days."

In this regard, Buya Hamka commented that we don't know for sure how long our lives are, maybe fifty years, sixty, seventy, or more or less, but for sure time feels like it is going so fast. This sensation makes many people regret when they reach the end of life. In fact, some people begin to feel this regret from a young age. Many of them spend their youth without thinking about the future, without realizing that time is constantly passing. Suddenly, they realized that they had wasted time, even though it felt like it had just been a short

time. That is why, they feel regret. Although time felt short, there was no way to go back and change it. While still in the world it feels like this, which gives rise to regrets; what about in the grave? Wouldn't that regret be multiplied? Why is it just running out today? It is as if the life passed is only ten days?

Even though they were whispering, God knew exactly what they were talking about. Their fear of hearing their conversation does not prevent God from knowing their hidden hearts. The honest people among them stated that they did not feel that they had lived in this world for a long time, but only for a short time. When the disobedient people spoke among themselves, they felt that the time they had spent in the world felt very short, even as if it was only ten days. However, for those who live honestly and obediently to God, the time on earth feels shorter than that, even just a day. For them, living in obedience to God brings great happiness, and knowing God is a source of true tranquility. When a person reaches martyrdom and feels happiness in the hereafter, he even wants to return to this world only to fight and die again in the way of Allah. He longed for the opportunity to live and die in glory over and over again. Indeed, the perception of the length or speed of life is relative. However, God's calculation of everything in this universe is much broader than man's understanding of time. Humans measure time based on the rotation of the earth and the movement of the sun, moon, and stars. However, the universe is so large and complex, with thousands of suns surrounded by its satellite stars, each of which has its own journey. How small man is in front of the greatness of the universe that he is surrounded by. In God's kingdom that includes heaven and earth, man's only choice is to submit and obey.

Buya Hamka also raised a chapter titled 'When the Apocalypse Comes' when interpreting QS. Yasin: 51-54:

And it is blown at the trumpet; so suddenly they appear from the tombs towards their Lord. (51) And they said, "Woe to us! Who raises us from our beds? This is what the Merciful God promises and indeed the Messengers. (52) There is no cry except once; and suddenly they were all brought before Us. (53) So on that day there will be no persecution of oneself; And you will not be rewarded except according to what you do.

Hamka explained how the situation when the trumpet was blown, according to the previous one mentioned in verse 49, where the first cry of the trumpet was a sign of death for all living beings at that time. The moment the scream is heard, all living things die instantly, without a chance to make a will or return home. Thus, the whole life experiences a simultaneous cessation of breathing. Then, it is not detailed how much time has passed, considering that the counting of years is completely under the power of God. So, the second trumpet was blown. The purpose of this second blow is to resurrect all living beings who have died and are in the Barzakh Realm, or the realm of the grave, known as "Yaumal Ba'ats" in Arabic, which means "Day of Resurrection". "And suddenly they came out of the tombs to their Lord." They gathered and came out of each of their graves. The astonishment that arises when imagining a person who has been in a grave for centuries will rise again, but in practice, sometimes when a grave is dug up, only a few bones are left and have already been damaged. How can all this be restored? This kind of question often arises in Muslims who are

influenced by philosophical thought, leading to a disbelief in the day of resurrection and resurrection before Allah called "Yaumal Mahsyar". The reason for trying to measure God's power with limited minds and vision becomes elusive, because of our limited knowledge. For God, it is not difficult. Human beings are created from semen or khama, which then develops into blood, flesh, and humans who live in the world. Although we can observe such events on a daily basis, no expert in knowledge can provide a detailed explanation of how the process occurs. We can only admit that that's what happened, and we don't have enough knowledge to understand the process. Therefore, we will also believe in the coming resurrection day, for we have witnessed God's power in creating man from a pool of water. Thus, it is certain that He is able and has the power to restore human life from the remnants that remain, whether it is a piece of bone, a handful of soil, or a pile of dust scattered everywhere.

Then Hamka explains verse 52 where the people spoken of in the verse ask, "Who awakens us from our sleep?" Expressions of astonishment and confusion enveloped them as they realized that they had reawakened. Ever since they breathed their last and were buried, their consciousness of life vanished. They slept soundly after undergoing the first examination in the Grave Realm. The duration of the deep sleep is not known to them, because the time in the Barzakh Realm is different from our calculation in the world, which is based on the sun's travel. The answer came, "This is what the Most Merciful God has promised, and indeed His apostles have promised." The apostles sent by God have told about this in the world. Now, the execution: that the dead will be resurrected in a new life. "That scream only happened once." This verse shows God's power and greatness. The call will only happen once, the sound of the trumpet is enough. "And suddenly they were all brought before Us." We can describe it in a simple scenario such as the trumpet of the morning call that wakes up the soldiers in the dormitory; The trumpet only sounded once. With a single call, all the soldiers woke up, prepared, and assembled. Similarly, on the day of resurrection (ba'ats) and the day of gathering (mahsyar), where millions of God's servants, from the beginning of man's creation to the last man, will gather. After they gathered, the calculation (Hisab) began. Then, a decision was made. Good deeds will get good results, while bad deeds will get bad results. Decision papers were also submitted. The person who gets the decision from the right will be happy, while the one from the left or back will be woeful. "On that day there will be no oppression in the slightest." God will act justly, according to His just nature. The condemned person will not blame God, but rather blame himself for not following the teachings of the Prophet. And those who are rewarded will not feel too prioritized, but will receive a well-deserved reward, in accordance with God's love for His servants. "You will only be rewarded according to what you do." Therefore, there will be no more doubts. The place to determine the weight of the scales in the hereafter is only in this world.

Furthermore, Hamka also explained about the Day of Resurrection when interpreting QS. Al-Isra': 49-52:

And they asked: If we have become bones and fragile things, will we be resurrected as a new event? (49) Say, Be ye stone or iron. (50) Or another great event in your heart! Then they will say: Who will give us back? Say: He who made you in the beginning of time. Then they will

shake their heads at you, and they will say, "When will it be?" Say: Hopefully he is restless. (51) Remember the day when He will call you, and you will receive the call by praising Him, and you think that you will stay only a short time. US\$ 52

Hamka explained that God's command to turn stone or iron into life highlights His infinite power in creating and changing all things. Although stone and iron appear solid, it is easy for God to transform them into other forms. It reminds man of the greatness of God and that everything is under His control. However, humans still often doubt the resurrection after death, even though God has provided much evidence of His power. The Prophet taught that the Day of Resurrection will come, when all mankind will be called by Allah from their graves. This shows the importance of maintaining faith and preparing for the hereafter, because on that day, every deed will be punished and the justice of Allah will be upheld. In this study, especially on the understanding of the verses about the resurrection day studied, the researcher takes the pattern or concept of the resurrection day in the tafsir of Al-Azhar. If understood and analyzed one by one, the pattern or concept of the resurrection day from each verse is found, namely: QS. Thaha: 102-104 explains that there are three descriptions of events on the day of resurrection; the blowing of the trumpet, the people are gathered in the Field of the Mahsyar, and the people whisper about the length of their lives in the world. QS. Jasin: 51-54 explains that there are two descriptions of events on the day of resurrection; the blowing of the trumpet and the resurrection of man from the grave. QS. Al-Isra': 49-52 explains that there are humans who think that they will not be resurrected after death.

From the discussion above, the researcher found the concept that existed in the event of the resurrection day. And this is a brief picture of the events of the resurrection day that occurred. In this concept, the researcher divides 2 concepts of the resurrection day in the verse above.

1. Resurrection Day Event Form

Here can be taken several forms of depictions of man on the day of resurrection, as follows:

1. Blowing the Trumpet, the trumpet is blown twice where the first kills all living things and the second revives humans after going through the phase in the grave realm.
2. All human beings will be resurrected even though their bodies have been crushed and separated.
3. The blue eyes are caused by the remembrance of the sin of disobedience while in the world.
4. There was a human discussion on that day about regret for the waste of life in the world.
5. The view of the ignorant community towards the Day of Resurrection
6. The doubt about the Day of Resurrection is due to the mindset of those who never accept things that are outside of the five senses.
7. The lack of knowledge was caused by the backwardness of human beings at that time and the lack of faith in the heart.

Conclusion

From Hamka's analysis of several verses about the Day of Resurrection in the Qur'an, including QS. Thaha: 102-104, Yasin: 51-54, and Al-Isra': 49-52, it can be concluded that the whole refers to the events of the resurrection day. First, in the interpretation of QS Thaha: 102-104, Hamka explains events

such as the blowing of the trumpet and the gathering of people in the field of mahsyar. The same is true in the interpretation of Yasin: 51-54, which describes the blowing of the trumpet and the resurrection of man from the grave. On the other hand, in the interpretation of Al-Isra' verses 49-52, Hamka highlights the attitude of the ignorant community who do not believe in the resurrection after death. This reflects the concept of Resurrection Day which is not much different from the original text, emphasizing the main events and people's views on it, which reflects the importance of faith in understanding Resurrection Day as a day of retribution for man's deeds in the world. In order to welcome the day of resurrection, it is important for every individual to be firm in faith and good deeds.

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