

Meaning Term '*Qasam*' in *Tafsir al-Azhar* Book's: Analytical Study of Hamka's Interpretation in Surah al-Fajr 1-4

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Abstract

This article discusses meaning term *qasam* in *Tafsir al-Azhar* of surah al-Fajr verses 1-4. The discussion in this study includes information about Surah al-Fajr, interpretation *qasam* on surah al-Fajr in *Tafsir al-Azhar* by Hamka's, other examples of Hamka's interpretations in al-Qur'an, and the method and patterns of Hamka's interpretations. The method used in this research is qualitative with data collection methods through literature review. The data processing method is descriptive-analysis. This study concludes that, 1) Hamka interprets *qasam* in Surah al-Fajr as a form of emphasis from Allah SWT to His servants to maximize the time they have available; 2) Hamka tends to provide a broad perspective in interpreting. At least this can be proven by the interpretation of *Tafsir al-Azhar* non-mazhabi and tahlili.

Keywords: *Tafsir al-Azhar*; Hamka; Surah al-Fajr; *qasam*

Introduction

In the Qur'an, there are 13 chapters that discuss about *qasam* or oath. Oath is not a strange speech to hear. *Qasam* or oath, of course many have discussed it from various interpretive points of view, in this case one of the interpreters who was the researcher's research study is Hamka. When looking from the point of view of other interpreters, such as Quraish Shihab, according to him the oath of God in juz 30 covers, *al-Duha* which contains God's oath with time, *al-Balad* God swears by things (mentioning the name of the city), then God swears by the name of the Angel in the letter *al-Nazi'at*.

Judging from the three letters which are both contained in juz 30, the meaning of the oath seems different, it is Allah SWT who

swears by time, objects and angels. From here it can be seen what the meaning is *qasam* those contained in juz 30 do not all have the same oath meaning, seeing this, the author tried to focus this research on surah al-Fajr. This article discusses three main points in it. First, discussion about *qasam* on surah al-Fajr in *Tafsir al-Azhar*. Second, presentation related to examples of Hamka's interpretation of verses *qasam* in another letter in juz 30. Third, Hamka's method and style of interpretation in *Tafsir al-Azhar*. These three points will be the focus of discussion in this study.

Writing Methods

This writing method is qualitative, namely scientific research by referring to a data base that has been collected. In collecting it, researchers grouped it into two parts, namely primary and secondary data. First, primary data, namely data collected from the main reference, namely books *Tafsir al-Azhar* by Hamka. Second, secondary data, namely data collected from other sources of Yusuf al-Qardhawi's works which have a correlation with this study such as other tafsir books and scientific articles which have a relationship to support this research. In processing data, researchers used descriptive analytical methods. That is, presenting the data that the researcher has successfully collected, then analyzing the data in order to achieve the objectives of this research.

About Surah al-Fajr

The name al-Fajr is taken from the first verse, which is the word 'fajr' which means dawn. Surah al-Fajr is a surah that is included in the group of Makiyyah surahs, the 89th surah revealed in Mecca before Prophet Muhammad migrated to Medina. Contains 30 verses and was revealed after surah al-Lail. In surah al-Fajr there are three major themes, firstly, about God's oath then tells about the previous people who lied to God's messengers, also about the punishment or punishment that God gave as a result of their acts of arrogance and disobedience. Second, talking about the laws (sunnah) of God that exist in the world, namely the trials that every human being will go through, pleasures, difficulties, poverty and about the human nature that loves wealth and the world very much.

Third, Surah al-Fajr closes with a discussion about the last day, that on the last day the unbelievers will really want to return to life in this world to atone for all the mistakes they have made and increase their good deeds.¹

In Surah al-Fajr, only verse 27 has *asbab al-nuzul*. As in a hadith narrated by Ibnu Abi Hatim, which is sourced from Buraidah r.a. explains that this verse is addressed to Hamzah r.a. who died as a martyr in the battle of Uhud. In the word of God which means “Oh calm soul”.² It was narrated by Ibn Abi Hatim through Juwaibir, from al-Dahak, sourced from Ibnu 'Abbas that the Prophet, may God bless him and grant him peace, said: “Whoever buys a raumah well, makes it fresh and fresh drinking water to quench thirst. May God forgive his sins.”

Further, the well was bought by Usman RA. The Prophet, peace be upon him, said to him: “Are you willing if the well is used as a source of drinking for everyone?”, Uthman replied: “Yes, I am willing.” So, this is where God sent down His words (al-Fajr: 27).³

Qasam Interpretation on Surah al-Fajr in Tafsir al-Azhar

The language found in the Qur'an certainly has its own meaning. It is the same in understanding one of the surahs found in the Qur'an juz 30, namely Surah al-Fajr, as a way to facilitate one's understanding of the Qur'an. Surah al-Fajr contains about God's oath with His creatures found at the beginning of Surah al-Fajr verses 1-4. Allah's oath to His creatures is the most abundant in the Qur'an.⁴ In the *Tafsir Al-Azhar* book's, Hamka has a view towards *qasam* which is contained in the al-Qur'an juz 30. Here the author tries to explain the content of the Hamka interpretation in *Tafsir Al-Azhar* and focus on surah al-Fajr, verses 1-4:

¹ Sakib Mahmud, *Mutiara Juz 'Amma*, cet. 1 (Bandung, Mizan, 2005), 233.

² Mundofir Sanusi et al., *al-Qur'an Tajwid Warna Terjemah & Transliterasi al-Misbah* (Jakarta Pusat: Beras Alfath), p. 594.

³ Jalaluddin al-Mahalli & Jalaluddin al-Suyuti, *Tafsir Jalalain*, trans. Bahrin Abubakar, vol. 2 (Bandung: Sinar Baru Algesindo, 2010), 1325.

⁴ Manna' Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, trans. Mudzakir AS (Jakarta: PT. Pustaka Litera Antar Nusa, 1973), 416.

وَالْفَجْرِ وَلَيَالٍ عَشْرٍ وَالشَّفْعِ وَالْوَتْرِ وَاللَّيْلِ إِذَا يَسَّرَ

Translation: By the dawn, And [by] ten nights,
And [by] the even [number] and the odd, And
[by] the night when it passes.

The first verse *وَالْفَجْرِ* is Allah telling you to pay attention to the dawn. That is, the light of the sun is starting to loom in the east, about an hour or so before the sun itself rises. It is at that time that God obligates us to perform the Fajr prayer, and the time for Fajr ends when the sun has risen; "By the dawn." (verse 1).⁵

In *Tafsir Al-Azhar* it is written that when the dawn breaks, that is a very important time for humans, because after finishing worshipping God (Morning prayer), they begin to move towards the day that begins at noon to find sustenance on this earth. At that moment, God gave capital, a full day and night for a new day, to be filled with worship to God SWT and righteous deeds. The day should not be spent in vain or in vain, empty at all. Because the past cannot be repeated.

As for according to Quraish Shihab in his tafsir books "al-Mishbah". It is said that on the term *al-fajr*, there are different opinions of scholars regarding the meaning of the words used by Allah to swear, *al-fajr* in the sense of dawn that appears every day throughout this time. There are others who understand it to mean the whole day, not just the beginning of the sun's light. There are others who determine the dawn of a certain day, as in the opinion of al-Biqal'i above, or the early dawn of Zulhijjah, because after that it is called the ten nights, namely the ten nights of Zulhijjah (night of Eid Hajj).⁶

In the second verse, *وَلَيَالٍ عَشْرٍ* "And [by] ten nights", according to a history from Ibn Abbas and Mujahid, what is meant by the tenth night is from the first day of the month of Zulhijjah until the 10th day of the month. Because since the 1st it is preparation for the Hajj. The eighth day is the *tarwiyah* day,

⁵ Hamka, *Tafsir Al-Azhar*, vol. 10 (Jakarta: PT Pustaka Panjimas, 1983), 7986.

⁶ Shihab, M. Quraish, *Tafsir Al-Mishbah: Pesan, kesan dan keserasian al-Qur'an*, vol.15, (Jakarta: Lentera Hati, 2002), 244.

preparing to leave for Arafah. The ninth day is the *wuquf* day; that is to stop at the field of Arafah, which is the core of the Hajj practice. And after completing *wuquf*, he went back down to Mina, first stopping at Muzdalifah to stop for a moment to choose a stone to cast the Jumrah in Mina⁷

After throwing *Jumrah al-`Aqabah* on the morning of the tenth day in Mina, the tenth day was named after him *Yaum al-Nahr*, the day of slaughtering sacrifices. Thus, the important work of the Hajj has been completed. So that it can be completed on the same day *Tawaf Ifadah* and *Sa`i*, until the completion of all pillars, conditions and obligatory Hajj for that day as well. This opinion of Ibn Abbas is reinforced with a hadith:

From Ibnu Abbas, the Prophet Muhammad SAW said: “There are no days of good deeds that Allah prefers to him more than today, namely 10 Zulhijjah.” (Narrated by Bukhari)

There is also another interpretation of the ‘Tenth Night’. Ibn Jarir in his interpretation explains, ‘The tenth night’ is the 10 days of the month of Muharram. Then in another interpretation, from ar-Razi it is the last 10 days of the month of Ramadhan, because Prophet Muhammad SAW was more diligent in worshiping on the last 10 nights of Ramadhan, during the whole night the Prophet woke up more and woke up his family. And there is also a history that says ‘The ten nights’ are the five nights at the beginning of the month and the five nights at the end of the month, because such nights have more darkness than light, because the moon is still small. From several interpretations about ‘The Ten Nights’, Hamka said that these interpretations may be used by all and known by all, because the real secret is only in the owner of the Word itself: Allah SWT.

In the third verse, وَالشَّعَّعَ وَالْوَتْرَ “And [by] the even [number] and the odd.” All calculations consist of even and odd. The odd is satisfied by the even. Mujahid said: “*All creatures created by Allah exist in pairs: there is land and there is sea, there are jinn and there are humans, there is the sun and there is the moon, there*

⁷ Hamka, *Tafsir Al-Azhar*, 7986.

is disbelief and there is faith, there is happiness and there is suffering, there is guidance and there is misguidance, there is night and there is day.”⁸

If you look at Mujahid's interpretation, it can be further expanded with, there is earth and sky, there is a beginning and an end. There is birth and inner, there are men and there are women. As for the one who remains odd or single, who has no partner, he is God Almighty, standing alone, not associated with others, he is God Our Lord. قُلْ هُوَ اللَّهُ أَحَدٌ. “Say “God is One!”.

Ibn Jarir explains again in his interpretation that Allah SWT has taken an oath with the even and the odd. But God himself does not determine which is even and which is odd. Therefore, it is permissible for anyone to think about this matter. In addition, this can also be used as a reminder to God about this even and odd to reflect on the importance of accounting, or counting; since from the usual count up to *mathematics* or *wijskunde*, the highest is always the sequence of the odd and the even, and with advanced arithmetic we will come to the conclusion that only odd is the beginning of counting, whether from the perspective of arithmetic or from the perspective of measurement. And on one also the cover. Starting from one, ending with one.

In the fourth verse, وَاللَّيْلِ إِذَا يَسْرِ, “And [by] the night when it passes.” Everything is wired and connected. First the dawn breaks, then the sun rises and the day becomes day. Then the sun set and night came. It gets longer and late at night. Finally, he passed or walked. Let the wheel of our life turn in the rotation of the earth around the sun or the sun illuminates the sky by God's will. The next verse, which is verse five, becomes patri from nature which has been made a memorial oath by God.⁹

“Is there not, in that which is so lofty and mighty in its influence upon human life, an oath worthy of acceptance by

⁸ Hamka, *Tafsir al-Azhar*, 7987.

⁹ Hamka, *Tafsir al-Azhar*, 7987.

those endowed with reason?”. Namely, there really is an oath in that case which should lead the intelligent to accept and believe in what Allah conveyed through His Messenger, namely the inevitability of the Day of Judgment.¹⁰

Meaning Term *Qasam* in Surah al-Fajr according to Hamka

From the explanation above, according to Hamka *qasam* or the oath contained in Surah al-Fajr contains a statement from Allah SWT who swears by time and objects or His creatures. Hamka's interpretation of oaths means that Allah's oaths contained in the Qur'an are not just ordinary oaths or statements that have no purpose or purpose. However, the oath mentioned certainly has an implied meaning in each of its pronunciations. This shows that *qasam* or the oath found in the Qur'an is as a self-reminder to anything that God has created on the face of the earth and in the sky, to believe in all His creations, and always to always obey and rely on God SWT. Not forgetting the fact and obligation as a human being or His creation. As contained in al-Qur'an surah al-Fajr.

On the first and fourth verse, in it explains about God swearing by the name of time. Dawn time and night time. Hamka interpreted that dawn as a form of Allah SWT's command to his people to perform the morning prayer, to move in the morning to seek sustenance on earth. A full day and night for the new day is used to worship Allah and do righteous deeds. Sentence fourth, Hamka interprets these two verses as having one unity, connected and connected. From dawn to sunrise, day turns into afternoon. Then the sun set, night fell. The night wore on and finally passed. Reminding that the wheel of life continues to turn, life continues to move and run like the earth revolves around the sun, everything happens by God's will. Allah SWT provides morning, afternoon, evening and night so that everyone can be filled with worship of Allah SWT. Don't let time pass in vain, because the past cannot be repeated.

Then God swears by the name of His object or creature. On the third verse, Hamka explains the meaning of God's oath about reckoning. All calculations consist of even and odd. All creatures are made by God as pairs, there is earth and sky, there are men and

¹⁰ M. Quraish Shihab, *Tafsir al-Mishbah*, 244.

women. There is only one that is odd and unpaired, namely God Almighty, standing alone and not in association with others, namely Allah SWT. At the end of the discussion Hamka means again that about even and odd can be used as a warning from Allah SWT and reflect on how important it is *hisab* or count.¹¹

If look at the meaning of the oath contained in the verses above, it is similar to the description of Allah's oath which is intended to convince His creatures. Allah SWT swears by His creatures because these creatures indicate their creator, namely Allah SWT. Apart from that, it also shows the virtues and benefits of these creatures, so that they can be used as lessons for humans. Allah can swear by whatever He wishes.¹² However, human oaths with other than Allah SWT are a form of polytheism.¹³

It can be said that the purpose of a human oath is to convince the interlocutor of the truth of what he said. It is thought that this belief can arise because in the gaps in human oaths there is an implied promise in the oath he utters that he is willing to accept curses if the contents of his oath are not true. This is because in Islamic teachings it is stated that no one has the authority to impose curses except Allah, so every Muslim is prohibited from swearing except by using the name, nature or deeds of Allah SWT.

This is different from Allah's oath, even though His oath is to convince another party, the way to convince him is not like the human method above, but by providing arguments about the truth of the statement. For example, the news that a will come, because I saw he already had a ticket. Of course, this will be more convincing than news delivered without sentences "*Because I saw he already had a ticket.*" This sentence becomes a kind of argument about the news of his arrival. Such is the case with Allah's oaths. His oaths function as arguments, and therefore God chooses something that is closely related to the content of His oath.¹⁴

¹¹ Hamka, *Tafsir al-Azhar*, 639.

¹² Manna' Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, 417.

¹³ Manna' Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an*, 416.

¹⁴ M. Quraish Shihab, *Tafsir al-Mishbah*, 373.

An Example of the Interpretation of Hamka in *Tafsir al-Azhar* about *Qasam* apart from Surah al-Fajr

Discussion about *qasam* or oaths are interesting enough to be explored down to their roots, to the point of stealing the attention of interpreters, scholars or experts to reveal *qasam* which is in the Qur'an, especially in Juz 30. Apart from Surah al-Fajr Hamka has a view about *qasam* in some letters.

a. Surah al-Duha 1-3.

وَالضُّحَىٰ وَاللَّيْلُ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Translation: By the morning brightness, And [by] the night when it covers with darkness, Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].¹⁵

“By the morning brightness,” وَالضُّحَىٰ. In the first sentence in *Tafsir al-Azhar*, it is written that God swears, strictly commanding us to pay attention to the time of duha. Duha time starts in the morning after sunrise, until it rises, until near noon. In old Malay it is called ‘sepenggalah matahari naik.’ When the sun has reached the middle of the sky, which is called ‘noon’, then there is no more time for duha.¹⁶ The time of duha is taken by God to draw our attention to him. Maybe because at this time we are lively, strength and freshness are still there thanks to a good night's sleep. So, during duha is a good opportunity to try on God's earth, as long as God himself recommends. (See Surah al-Mulk: 15).

“And [by] the night when it covers with darkness,” وَاللَّيْلُ إِذَا

سَجَىٰ (verse 2). The memorial oath at night when it is dark is to remind people how important it is to rest, to take new strength at night to fight for life again the next day. And later when two-thirds of the night has entered, about three o'clock in the afternoon in the Equatorial region, it is recommended that we perform tahajjud prayers and close with witr, at least 8 rakaats and as many as we

¹⁵ Mundofir Sanusi, *al-Qur'an Tajwid Warna Terjemah & Transliterasi al-Mishbah*, (Jakarta: Beras Alfath, 2017), 596.

¹⁶ Hamka, *Tafsir al-Azhar*, 8032.

can. After praying, we sit asking for God's forgiveness or reading the Qur'an until dawn comes.¹⁷

After God took an oath with timewow and late that night, only then did God go to what He meant by the oath. Found in verse 3 *مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ* “Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]”. The literal meaning is “your God will not say goodbye to you” so that you feel lonely because Jibril will not come again. And God will not be angry so that you will no longer be cared for.

According to Ibnu Jarir's interpretation, there was a time when the revelation stopped, so that there was no longer any continuation of the Qur'an that he would convey to mankind, so he felt isolated from the Prophet. And this is known by the polytheists, until they say: “Muhammad has been bid farewell by his Lord and has been scolded.” The one who said so was Abu Lahab's wife. Hence comes this verse; that it is an estimate of the *musyrikin* that is not true, God never abandoned His Prophet and was never angry with him. He was always accompanied by his Lord.¹⁸

In the above interpretation, according to the researcher, surah al-dhuḥa explains about Allah who swears by the names of time, dhuha time and night time. Hamka interprets that the oath contained in it contains the expression of Allah SWT to creatures to pay attention to the duha time, perform the 2, 4 to 8 rakaat duha prayers and seek Allah's sustenance on earth, because during dhuha time that is a good opportunity to make efforts on earth, given the circumstances the body is still, fresh, agile and strength is still maintained thanks to a good night's sleep.

Then God swears by night. At night, when it is quiet, he reminds us how important it is for people to rest, to take strength during the night to fight tomorrow, and it is recommended to perform tahajjud prayer covered with witr, which at that time is used to ask for forgiveness from Allah SWT. Surah at-Tin verse 1-3.

¹⁷ Hamka, *Tafsir al-Azhar*, 8032.

¹⁸ Hamka, *Tafsir al-Azhar*, 8032.

وَهَذَا الْبَلَدِ الْأَمِينِ، وَطُورِ سَيْنِينَ، وَالَّتَيْنِ وَالزَّيْتُونِ

Translation: By the fig and the olive, And [by]
Mount Sinai, And [by] this secure city
[Makkah].¹⁹

The first sentence in *Tafsir al-Azhar* there are various interpretations. According to Mujahid and Hasan, the two fruits were taken as an oath by God to be observed. Fruit *tin* taken an oath because he is a famous fruit to eat, and fruit *zaitun* because it can be hammered and its oil can be extracted. Qatadah said “Tin is the name of a hill in Damascus and Zaitun is the name of a hill in Baitul Maqdis.” It means that both countries are important to be noticed. And according to a narration, received from Ibn Abbas, *tin* is the mosque first built by Noah on the mountain al-Judi and Zaitun is Baitul-Maqdis.²⁰

Not a few commentators tend to say that it was the importance of the two fruits themselves that caused them to take an oath. Fruit *tin* is a soft, soft fruit that tastes almost the same as serikaya fruit that grows in Indonesia, and *zaitun* known to many people because of its oil, *zaitun* oil. It does not stop there, there are other interpretations which state that it is fruit *Tin* and *Zaitun* it grows a lot in Palestine. Near Jerusalem there is a hill called the Mount of Olives, because many olive trees grow there. According to the belief from the hill that is the Prophet Isa al-Masih *Mi'raj*²¹ to the sky.²²

وَهَذَا الْبَلَدِ الْأَمِينِ، وَطُورِ سَيْنِينَ

Translation: And [by] Mount Sinai. And [by]
this secure city [Makkah].

From verse 2, it is called his name *Thurisinina* also called *Thurisina* also called Sinai and also simply called Thur. We know it now as the Sinai Peninsula. While verse 3 means the peaceful

¹⁹ Depag, *al-Qur'an Terjemahannya* (Jakarta: Pustaka Islami, 2004), 82.

²⁰ Hamka, *Tafsir al-Azhar*, 8046.

²¹ The Prophet's journey from earth to Sidratul Muntaha, the seventh heaven which is the highest place. (Prophet Isa al-Masih in the second heaven).

²² Hamka, *Tafsir al-Azhar*, 8046.

state is Mecca, where this verse was revealed. That is why it is said "this".

Ibnu Katsir said "Half of the Imams said "These are three places, in each of which God has raised His Prophets, the most prominent Messengers, with great laws." First, the place where it grows a lot tin and zaitun. That is Baitul-Maqdis. It was there that God sent Isa ibn Maryam (AS). Second, Thurisinina, that is Thurisina, where God spoke with Musa ibn 'Imran (AS). Third, a safe country, namely Mecca. Whoever enters there, his safety is guaranteed. It was there that God sent His Messenger Muhammad (PBUH).

Ibnu Kathir said further: *"And in the Torah, these three places have been mentioned: "Allah and Thursina have come," that is, God has spoken with Moses. And emanated Him from Seir, "that is among the hills in Baitul Maqdis, where Isa al-Masih was raised. "And revealed himself in Faran." That is the name of the hills of Mecca, where Muhammad SAW was sent. All of this was mentioned in order to proclaim the existence of the Messengers, that's why He took successive oaths which were noble, nobler and most noble."*²³

Then Ibn Taymiyyah said *"Thus says God "For figs, for olives. For Thurisinina Hill, for this peaceful land" is the oath of glory bestowed by God to the three noble and great places, where the light of God and His guidance and in those three places His three books were revealed: The Torah, the Gospel and the Qur'an, as mentioned in the Torah: "God comes from Tursina, has risen in Seir and his light shines from Mount Paran."*

Furthermore, there are also contemporary interpreters, as mentioned by al-Qasimi in his commentary, who argue that God's oath with the fig in question is the Bodhi tree or Holy Fig Tree²⁴, where Gaotama Buddha meditated when he sought the Highest Wisdom. Buddha was the founder of Buddhism, which later changed a lot from its original teachings. Because his teachings were not written in his time but long after his death. It is only narrated as traditions from the hadiths among us Muslims, by word

²³ Hamka, *Tafsir al-Azhar*, 8046.

²⁴ M. Quraish Shihab, *Tafsir al-Mishbah*, 374.

of mouth. It took a long time for it to be written down, after its adherents had become more advanced.²⁵

According to this interpreter, the founder of Buddhism's short name is Sakiamuni or Gaotama. The beginning of his awakening was a moment when he took shelter and meditated under a large Bodhi tree. At that time a revelation came to him, and he was sent as the Messenger of God. Satan tried many times to deceive him, but was not permeable. The Bodhi tree became a sacred tree in Buddhist beliefs, which they named as well *Acapala*. It is very likely that interpreters who interpret the fig fruit in al-Qur'an as the bodhi tree where the Buddha meditated have not really studied Buddhist philosophy. According to research by experts, Buddha taught more about the philosophy of dealing with life, and did not talk about God. Then the Buddha's followers who came behind satisfied their hearts by deifying the Buddha himself.

But a great scholar from Arabia and Sudan, Ahmad Soorkati who has resided in Indonesia once also stated his estimate, it is very likely that what is meant by a Messenger of God whose name is mentioned in the Qur'an *Zulkifli*, that is Buddha. Origin of meaning *Zulkifli* is the one who has nurturing, or who is an expert in nurturing. Maybe nurturing the human soul. So, Ahmad Soorkati expressed the opinion that the sentence "*it comes out*" close to the name of the country where Buddha was born, namely Kapilawastu.²⁶

There are various interpretations above, hence the meaning of oath in a surah al-Tin, Hamka interprets and understands verse by verse and then looks at the various views of previous commentators that are linked to the present day. In a surah al-Tin Allah SWT swears by the name of an object, namely fruit *tin*, this expression from Allah SWT provides clarity that there is something that is glorified and has extraordinary benefits. Even though there are many interpretations from various experts, Hamka said that they are all interpretations. However, the absolute truth is only in Allah SWT.

²⁵ Hamka, *Tafsir al-Azhar*, 8048.

²⁶ Hamka, *Tafsir al-Azhar*, 8049.

Hamka's Method and Style of Interpretation of Surah al-Fajr in *Tafsir al-Azhar*

As explained in the previous chapter, Hamka has no attachment to anyone mazhab, that is what makes him *Tafsir al-Azhar* can be said to have an interpretation pattern *non-mazhab*, which intends to avoid any dispute between mazhabans, both fiqh mazhab and kalam mazhab.²⁷ *Tafsir al-Azhar* it started with Hamka's dawn lecture at the al-Azhar Grand Mosque. In *Tafsir al-Azhar*, Hamka himself discusses many aspects according to his interests. Hamka is seen interpreting in detail, verse by verse al-Qur'an from various aspects, according to the sequence of surahs contained in the mushaf, showing the relationship of the surahs and related hadiths.

Seeing this, it can be concluded, in *Tafsir al-Azhar* the method used by Hamka is method *Tafsir Tahlili*.²⁸ Regarding the style, Hamka admitted that his *tafsir* was greatly influenced by *Tafsir al-Manar* by Rasyid Ridha. *Tafsir al-Manar* it's patterned *al-Adabi al-Ijtima'i*. Hamka wrote that, a very interesting interpretation for interpreters to use as an example is *Tafsir al-Manar* by Rasyid Ridha's, which is based on his teacher, Muhammad Abduh.²⁹

From this statement, it can be concluded that, *Tafsir al-Azhar* by hamka's fall into the category *pattern of Tafsir al-Adabi al-Ijtima'i*, meaning social and cultural literary styles. Even though in its interpretation there are various styles, fiqh, science, philosophy, linguistics and others, it is still the literary style of social culture that stands out the most compared to other styles.

Conclusion

At the end of this article, the researcher concludes several things, first, Hamka interprets *qasam* in Surah al-Fajr as a form of emphasis from Allah SWT to His servants to maximize the time that Allah has provided to worship Him. Essentially, the points of this interpretation tend to be similar to Surah al-'Ashr. However, in terms of premise, there are differences between the two.

²⁷ Saiful Amin Ghafur, *Profil Para Mufasir al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), 209-210.

²⁸ Sasa Sunarsa, "Teori Tafsir (Kajian Tentang Metode dan Corak Tafsir al-Qur'an)," *Journal For Islamic Studies* 3.01 (2019), 250.

²⁹ Hamka, *Tafsir al-Azhar*, 41.

Second, Hamka tends to provide a broad perspective in interpreting. At least this can be proven by the interpretation of al-Azhar *non-mazhabi* and *tahlili*. Apart from that, based on the author's analysis, Hamka is also not too inclined regarding the social conditions behind his *magnum opus*. These two points are the product of the researcher's analysis of the verses *qasam* in al-Qur'an, especially surah al-Fajr verses 1-4.

Social media provides users with multiple modalities, including audio, text, and video, for purposes such as information exchange, marketing, and other forms of engagement. From an operational standpoint, specific platforms present content strictly in reverse chronological order, displaying the most recent posts first. However, the majority of platforms, including Facebook, Instagram, and TikTok, utilize artificial intelligence algorithms that curate users' feeds based on relational relevance rather than posting time. These algorithms prioritise content that, based on a user's tracked behavior (search history, click counts, view counts, account types followed, comments, and shares), is most likely to capture the user's attention, thereby constructing a personalised social network that anticipates and reflects the user's interests.³⁰

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³⁰ Filippo Menczer, "Here's Exactly How Social Media Algorithms Can Manipulate You," website *Big Think*, accessed 2022, 3 August, <https://bigthink.com/the-present/social-media-algorithms-manipulate-you/>.

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