



UNVEILING PATIENCE:

The Intersection of the Qur'an and Hadith in Buya Hamka's Thought

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Abstract: This article examines the concept of patience in the thought of Buya Hamka, focusing on the integration between the Qur'an and hadith in *Tafsir Al-Azhar*. As a central theme in Islam, patience is not only understood as a passive reaction to adversity but as an active attitude reflecting spiritual strength and depth of faith. This article identifies how Buya Hamka interprets patience through the *bi al-ma'thūr* method, using hadith as an explanatory tool to deepen the meaning of patience-related verses. With a qualitative analysis that emphasizes textual study, this article presents evidence that Buya Hamka relates patience to social and individual contexts and creates practical guidance for Muslims in facing the challenges of daily life. Through this approach, the author shows how patience can serve as a tool to achieve emotional balance and mental resilience. The contribution of this study lies in the emphasis on the relevance of Hamka's tafsir in the modern context, as well as the functionalization of hadith in expressing the profound values of patience. By filling an existing academic gap, this research offers new insights into the relationship between historical Islamic texts and contemporary spiritual practices, making *Tafsir Al-Azhar* an essential resource in guiding Muslims to understand and apply patience in their lives.

Keywords: Buya Hamka; Patience; The Intersection; Thought; Unveiling

DOI: <http://dx.doi.org/10.20414/ujis.v28i1.1056>

Introduction

The concept of patience is one of the central themes in the Qur'an that Muslims often face daily.¹ At every stage of life, humans face inevitable tests and challenges. Whether in the form of economic hardships, social issues, or internal conflicts, one thing that is often used as a basis for survival is the concept of patience.² Amid life's complexities that often provoke stress, anxiety, and loss of direction, patience becomes an increasingly essential and urgent concept that needs to be understood more deeply. Recognized as one of the core values in Islam, patience is not just a passive reaction to suffering and simply enduring hardship.³ In Islam, patience is an active attitude reflecting spiritual strength and faith depth. This noble value in the doctrine of patience plays a crucial role in shaping a solid character with integrity.⁴

This article will elaborate on the concept of patience in the frame of Buya Hamka's interpretation of *Tafsir Al-Azhar*. As a great scholar, Buya Hamka understands patience as a theological concept and as an ethical principle applied in social and individual contexts.⁵ In *Tafsir Al-Azhar*, Hamka elevates patience as an active and dynamic attitude, offering rich insights into how patience is

¹ Adang Kuswaya and Muhammad Ali, "The Concept of Peace in the Qur'an: A Socio-Thematic Analysis of Muslims' Contestation in Salatiga, Indonesia," *Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 73–102, <https://doi.org/10.21043/QIJIS.V9I1.10483>. El-Sayed el-Aswad, "Patience in Sunni Muslim Worldviews," *Encyclopedia of Psychology and Religion*, 2014, 1318–21, https://doi.org/10.1007/978-1-4614-6086-2_9317.

² M. Ilham et al., "Theological and Cultural Construction: Resilience Strategies of the To Sallang Minority in A Multicultural Society," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 2 (December 31, 2023): 247–64, <https://doi.org/10.24952/FITRAH.V9I2.8693>.

³ Seyda Aktulga-Gürbüz Directorate, "Patience In The Early Sufis," *Journal for the Education of Gifted Young Scientists* 10, no. March (2022): 1–9, <https://doi.org/10.17478/jegys.1038304>.

⁴ Muh. Tajab, Abd. Madjid, and Mega Hidayati, "Psychology of Patience in Al- Misbāh Exegesis," *Humanities and Social Sciences Reviews* 7, no. 5 (2019): 1221–30, <https://doi.org/10.18510/hssr.2019.75161>.

⁵ Bukhori Abdul Shomad and Ahmad Choirul Rofiq, "Implications of Hamka ' s Thoughts in Tafsir al-Azhar on the Standpoint of Islamic Social Organization in Preventing Authoritarianism in Indonesia" 14, no. 1 (2024): 91–116, <https://doi.org/10.18326/ijims.v14i1.93-116>.

an escape from problems and a tool to face life and deal with it wisely.⁶ Hamka integrates an understanding of patience with relevant hadiths, providing a practical and applicable context for Muslims in facing life's challenges.

Buya Hamka's *Tafsir al-Azhar* is one of the most influential tafsirs in the Islamic world, especially in Indonesia. In *Tafsir Al-Azhar*,⁷ Buya Hamka uses various approaches to interpret the concept of patience, including hadith as an essential reference. As the second source after the Qur'an, Hadith provides historical and practical context that enriches the understanding of patience. Hamka carefully selects and contextualizes the hadith so that they are relevant to contemporary situations and the spiritual needs of Muslims. Through the direct and contextual method of exegesis, *Tafsir al-Azhar* integrates the hadith as an essential element in interpreting the meanings of the Qur'an.

Some of the relevant studies include the intersection between spirituality and mental health, which shows how religious teachings can offer a unique and valuable perspective in overcoming mental problems.⁸ *Tafsir Al-Azhar* by Buya Hamka is a book that is widely dissected with different themes, including

⁶ Shinta Nuriya Idatul Alfain, Achmad Khudori Soleh, and Muhammad Rafi Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 195–212, <https://doi.org/10.33367/tribakti.v34i2.3633>; Rido Putra and Rahmad Tri Hadi, "HAMKA 's Thoughts on the Integration of Islamic Values and Indonesian Nationalism," *Tasfiyah: Jurnal Pemikiran Islam* 8, no. 2 (2024): 267–96.

⁷ Avif Alviyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," *Ilmu Ushuluddin* 15, no. 1 (2016): 25–35.

⁸ Alfain, Soleh, and Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective." Marta Kołodziejaska et al., "Religious Media Settlers in Times of Deep Mediatization," *Religion* 53, no. 2 (April 3, 2023): 199–223, <https://doi.org/10.1080/0048721X.2022.2083032>. LaShawna Wills, "Mental Health and Spiritual Well-Being: The Generational Differences of Worship Experiences in the Multicultural Church," *Masters Theses*, May 22, 2024. Holly K. Oxhandler et al., "Promoting Religious and Spiritual Competencies in Clinical Social Work: Considerations, Potential Barriers, and Supports," *Spirituality in Clinical Practice*, 2024, <https://doi.org/10.1037/SCP0000364>. Abur Hamdi Usman and Mohd Farid Ravi Abdullah, "Forgetting (Al-Nisyān) Therapy: An Islamic Insight," *Jurnal Ilmiah Peuradeun* 11, no. 1 (January 30, 2023): 59–80, <https://doi.org/10.26811/peuradeun.v11i1.770>.

the concept of shirk,⁹ the prohibition of transgender,¹⁰ the concept of the younger generation,¹¹ sustenance,¹² the concept of character education.¹³ Moreover, many more themes are discussed in the book.

Although various studies have been conducted to uncover the moral and theological messages in the tafsir, a specific focus on the intersection between the Qur'an and hadith in revealing the meaning of patience in Buya Hamka's thought is still rare. In this context, this article seeks to fill the void by highlighting how Buya Hamka uses hadith as a reference to provide a deeper and more practical insight into patience. With an approach that integrates Qur'anic verses and hadith, Hamka not only enriches theological understanding but also provides practical guidance for Muslims in overcoming the challenges of daily life.

With the claim that *Tafsir Al-Azhar*, in some of its interpretations, uses the *bi al-Ma'thūr* method,¹⁴ the author tries to

⁹ Muhammad Ebin et al., "Shirk According to Buya Hamka in Al-Azhar Interpretation (Examining the History of Thought and Interpretation)," *Taqaddumi: Journal of Qur'an and Hadith Studies* 3, no. 2 (2023): 141–54, <https://doi.org/10.12928/taqaddumi.v3i2.8919>.

¹⁰ Misra Netti et al., "Prohibition of Transgender Marriage According to Buya Hamka (In the Book of Tafsir Al-Azhar)," *INNOVATIO: Journal for Religious Innovations Studies* 23, no. 2 (December 11, 2023): 141–55, <https://doi.org/10.30631/INNOVATIO.V23I2.186.p>

¹¹ Mushollin Hasbullah, "Generasi Muda Dalam Al-Qur'an Perspektif Tafsir Al-Azhar Dan Tafsir Al-Misbah," *Journal of Comprehensive Islamic Studies* 1, no. 2 (2023): 427–50, <https://doi.org/10.56436/jocis.v1i2.150>.

¹² Ika Febriyanti, Putri Purnama Sari, and Talitha Rahma Yuniarti P, "Rezeki Dalam Al-Qur'an (Analisis Perbandingan Tafsir Al-Qurtubī Dan Tafsir Al-Azhar)," *REVELATIA Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (2023): 27–40, <https://doi.org/10.19105/revelatia.v4i1.8713>.

¹³ Messy Messy and Charles Charles, "Pendidikan Karakter Dalam Al-Qur'an Surah Al-Isra Ayat 23-30 Menurut Tafsir Al-Azhar," *Innovative: Journal Of Social Science Research* 2, no. 1 (2022): 472–82, <https://doi.org/10.31004/innovative.v2i1.3760>.

¹⁴ Kauthar Abd Kadir, "Kajian Metodologi Tafsir Al-Azhar Karangan Buya Hamka Study of the Methodology of Al-Azhar Interpretation by Buya Hamka," 2024, 22–30, <https://doi.org/10.55573/JISED.096403>; A. Nirwana AN et al., "Serving to Parents Perspective Azhar's Quranic Interpretation: Study of Birrul Walidain's Terms with the Thematic Method.," *Linguistics and Culture Review* 6, no. S5 (2022): 254–63; Syarifah Rahmah and Rozi Irfan Rosyadhi, "Unlocking

prove this claim and see how the hadith used is functionalized. Therefore, research on the intersection of the Qur'an and hadith in unveiling the meaning of patience in the thought of Buya Hamka is not only academically essential but also has high practical value.

This qualitative research relies on text studies focusing on understanding the concept of patience in *Tafsir Al-Azhar* by Buya Hamka. The primary purpose of this study is to reveal how Buya Hamka integrates an understanding of patience through a combination of Qur'anic verses and hadith.

The approach used in this research is a tafsir study using the *bi al-ma'thūr* method, which is a method of interpretation that refers to the hadith as an explanatory source to understand the verses of the Qur'an.

The primary source in this research is the text of *Tafsir Al-Azhar* by Buya Hamka. This text will be the main object of analysis, focusing on the sections that discuss the concept of patience, the hadith used by Hamka to strengthen his interpretation, and relevant literature on the concept of patience in Islam. Data analysis techniques with identification, categorization, and interpretation.¹⁵ Data collection is done through literature study and text analysis by reading and analyzing the text of *Tafsir Al-Azhar* to identify the use of hadith as bayan with its various types (*bayān al-taqrīr*, *bayān Tafsīr*, and *bayān al-tabdīl/bayān al-naskh*)¹⁶ in interpreting the concept of patience. Identification is used to identify the parts in *Tafsir Al-Azhar* that discuss the concept of

HAMKA's Insights on Inner Peace in Tafsir al-Azhar," *Suhuf* 35, no. 2 (2023): 39–49, <https://doi.org/10.23917/suhuf.v35i2.22965>.

¹⁵ Dan. Kaczynski, Michelle. Salmona, and Tom. Smith, *Qualitative Data Analysis Strategies* (Edward Elgar Publishing, 2024).

¹⁶ Umma Farida and Abdurrohman Kasdi, "Application of Hadith As a Source of Law in Determining the Fatwa of the Indonesian Council of Ulama (MUI)," *Jurnal Studi Hadis* 9, no. 2 (2023): 303–36, <https://doi.org/10.21043/riwayah.v9i2.22579>; Maizuddin Maizuddin et al., "The Typology of Hadith as the Bayan of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law," *Samarah* 7, no. 2 (2023): 760–80, <https://doi.org/10.22373/sjhk.v7i2.17467>; Intan Zakiyyah, "TAFSIR ALQURAN DENGAN AL-SUNNAH (Studi Historis-Sosiologis Al-Quran)," *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 21, no. 01 (August 17, 2021): 1–21, <https://doi.org/10.53828/ALBURHAN.V21I01.218>.

patience. Categorization is done to group the hadith used based on the theme and their relevance to the concept of patience. Interpretation is utilized to interpret the use of hadith to explain the concept of patience and its relevance in a broader context.

The paper's structure consists of two main topics, which include the life and works of Buya Hamka and the intersection of hadith and tafsir in Buya Hamka's thoughts on the verses of patience. The first part discusses Buya Hamka's life in detail, from his childhood and education to his intellectual journey and preaching. The second section describes how Buya Hamka positions hadith as additional information in interpreting the verses of the Qur'an, and how the hadith about patience helps deepen the understanding of the values of patience contained in the Qur'anic verses.

Buya Hamka's Live and Work

Before entering further into the discussion, describing the background of the author of Tafsir Al-Azhar is essential to see the horizon of the research object this time. Understanding the background of the text's author will make it easier to understand each text he produced and will help in the analysis process at the end of this paper.

The name Hamka itself is said to be an abbreviation of Haji Abdul Malik Karim Amrullah, which is the actual name of Buya Hamka himself. He was born in Maninjau, West Sumatra, on February 16, 1908, and coincided with the 14th of Muharram 1326 H.¹⁷ His mother was Shafiyah Binti Bagindo Nan Batuah, who died in 1934.¹⁸

¹⁷ Souvia Rahimah et al., "Characteristics of Spanish Mackerel (*Scomberomorus Commerson*) Bone Gelatin for Ice Cream Stabilizer," *Indonesian Journal of Halal Research* 2, no. 1 (2020): 1–7, <https://doi.org/10.5575/ijhar.v2i1.7820>; Rifqy Jauhar Akmaliah Fuady, "The Influence of Food and Beverages in Human Life According to Buya Hamka (Analysis Study of Tafsir Al-Azhar)," *Indonesian Journal of Halal Research* Vol 2, No 1, 2020, <https://journal.uinsgd.ac.id/index.php/ijhar/article/view/7704>.

¹⁸ Khoirun Nidhom, "The Influence of Context and Position of Words in the Qur'an on Hamka's Interpretation of the Verses of Ahkam Fiqhiyyah," *The International Conference on Quranic Studies The International Conference on Quranic Studies*, 2014, 267–86.

During childhood, Hamka began his education by learning the Koran, which he finished in his parents' house and was taught by his sister Fatimah.¹⁹ Then, at 8, Hamka continued his primary education at a school founded by Zainuddin Labai El-Yunus, precisely the Diniyah School, which operated in the afternoon. However, Hamka was soon transferred to Madrasah Thawalib, a madrasa managed by his father's manager, to educate Hamka to become a great scholar.²⁰ During his time at the school, Hamka displayed his talent in Arabic, which enabled him to read Arabic-language literature, and he also showed his ability to understand Western works.

It is also said that at that time, Hamka often visited the library managed by Zainudin Labai. In the library, he read a lot about the Land of Java. This later became the background for Hamka to carry out one of the traditions of the Minang people, namely migrating.²¹ In July 1924, Hamka began his journey to Java to emigrate and study religion with Ahmad Rasyid Sutan Mansur. Hamka's first trip to Yogyakarta began with a meeting with his uncle, Jafar Amrullah, after which Hamka was accepted into Sarekat Islam, became a member, and participated in studies conducted by the Islamic Society. Hamka then met Bagoes Hadikoesoemo and studied *Tafsir al-Baidāwī* under his guidance. Through the Muslim League, Hamka also learned about political Islam and Muhammadiyah from HOS Tjokroaminoto (leader of the Muslim League), Fakhruddin, and Suryopranoto (Muhammadiyah people).²²

¹⁹ Rahmat IR. Limbong et al., "A Fair Leader Perspective Buya Hamka (Review of the Word 'Ulil Amri in Surah an Nisa: 59)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 220–37, <https://doi.org/10.23917/qist.v2i2.1308>; Alexander Wain, *Architects of Islamic* (IAIS Malaysia, 2019).

²⁰ Husnul Hidayati, "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El-'Umdah* 1, no. 1 (2018): 25–42, <https://doi.org/10.20414/el-umdah.v1i1.407>.

²¹ Patricia Borchert and Duluth Mary Zellmer-Bruhn, "Reproduced with Permission of the Copyright Owner . Further Reproduction Prohibited Without," *Journal of Allergy and Clinical Immunology* 130, no. 2 (2010): 556.

²² Wan Sabri Wan Yusof, "Hamka's 'Tafsir al-Azhar': Qur'anic Exegesis as a Mirror of Social Change," Temple University, 1997,

After a few months in Yogyakarta, Hamka continued his journey to Pekalongan to fulfill his promise to visit and meet his brother-in-law, Ahmad Rasyid Sutan Mansur. With the pending International Caliphate Congress in 1924, Hamka's father, who was preparing to leave for Egypt to attend the meeting, took the time to visit his son in Pekalongan and observe his son's development in the Islamic movement in Java. In July 1925, Hamka returned to Padang Panjang at his father's request. Then, in July 1927, Hamka returned to Medan to rebuild Muhammadiyah in Lhok Seumawe and devoted himself as a teacher with his brother, A. R Sultan Mansyur. On April 5, 1929, Buya Hamka married the late Siti Rahmah. They married pretty young. At that time, Buya Hamka was 21 years old, and Siti Rahmah was 15 years old. Hamka was active as a Muhammadiyah administrator in Padang Panjang and was preparing for the 19th Muhammadiyah Congress in Minangkabau, after which Hamka was always active in serving and managing the organization.²³

In 1942, when Japan invaded Sumatra, everything changed. The red and white flag no longer flew, all organizations were disbanded, and the entire community contributed to the Great Republic's victory in the Southeast Asian War.²⁴ Meanwhile, in 1944, Hamka was appointed by the Japanese government as a member of the House of Representatives to resolve problems that arose among Muslims. On the other hand, as a member of the DPR who followed the orders of the Japanese government, Hamka was marginalized and reviled by the community, even within his organization.²⁵

<https://www.proquest.com/openview/3f0e81b048d060d0ee822ecfe30c6588/1?pq-origsite=gscholar&cbl=18750&diss=y>.

²³ Akmal Akmal and Abdurakhman Abdurakhman, "Highs and Lows in the Relationship Between Hamka and Muhammadiyah During the Period of Guided Democracy," *International Review of Humanities Studies* 4, no. 3 (2019), <https://doi.org/10.7454/irhs.v0i0.193>.

²⁴ M. C. Ricklefs, "A History of Modern Indonesia since c. 1300," *A History of Modern Indonesia since c. 1300*, 1993, <https://doi.org/10.1007/978-1-349-22700-6>.

²⁵ Ratna Saptari, "Bridging Narratives, Writing the History of the Indonesian Revolution," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 179, no. 2 (2023): 269–74; Bambang Purwanto et al., "Revolutionary Worlds," *Revolutionary Worlds*, 2023, 538, <https://doi.org/10.5117/9789463727587>.

Due to difficult circumstances, Hamka left Medan in 1945 for Padang Panjang and returned to care for the school administration (*Kulliyatul Muballigīn*). His attention to the school allowed Hamka to return to writing. Several books were published during this period, such as *Islam and Democracy*, *Islamic State*, *Ideological Revolution*, *Religious Revolution*, *Minangkabau Customs Facing the Revolution*, and *From the Valley of Ideals*. Then, in 1946, Buya Hamka was elected chairman of PP Muhammadiyah in the election of the Muhammadiyah Conference held in Padang Panjang. On December 18, 1949, Hamka decided to leave Minangkabau for Jakarta. In 1955, Hamka was elected as a member of the Constituent Assembly of the Masyumi Party in the elections.²⁶ Hamka later died on July 24, 1981, two months after he resigned as chairman of the MUI, due to the MUI's conflicting decision on the prohibition of Muslims celebrating Christmas. Hamka was hospitalized for several days and died of a heart attack.²⁷

During his lifetime Hamka has produced 118 works. Some of his works are: Hamka started writing at the age of 17 and produced 118 works, some of which are²⁸: *Khatibul Ummah* (Khatib of the Ummah), which was written in 3 volumes, *Si Sabariah* (1929), *Adat Minangkabau and Islam* (1929), *Summary of Tarikh Ummat Islam* (1929) *Hikmat Isra' and Mi'raj*, *The importance of doing Tablig* (1929), *Defenders of Islam* (1929), *Arkanul Islam* (1932), *Laila Majnun* (1932), *al-Mahdi Magazine*, *Army Magazine*, *Mati*

²⁶ Malkan, "Tafsir Al-Azhar: Suatu Tinjauan Biografis Dan Metodologis," *Jurnal Hunafa* 6, no. 3 (2009): 365.

²⁷ Putri Nur Adhima and Lailatul Rif'ah, "Sikap Optimisme Dalam Perspektif Buya Hamka (Kajian Kitab Tafsir Al-Azhar)," *CBJIS: Cross-Border Journal of Islamic Studies* 4, no. 2 (2023): 112–26, <https://doi.org/10.37567/cbjis.v4i2.1721>; Rizka Sarofah Rizka et al., "Tazkiyatun Nafs Terminology: Buya Hamka's View," *Journal of Research in Islamic Education* 5, no. 2 (2023): 118–27, <https://doi.org/10.25217/jrie.v5i2.4153>; Yuyun Affandi et al., "The Process of Human Creation in The View of HAMKA With The Nazhariyyat Al-Siyaq Approach (Analysis of The Book of Al-Azhar)," *International Journal Ihya' 'Ulum al-Din* 25, no. 1 (2023): 33–48, <https://doi.org/10.21580/ihya.25.1.15006>.

²⁸ Akmal and Abdurakhman, "Highs and Lows in the Relationship Between Hamka and Muhammadiyah During the Period of Guided Democracy"; Rusydi Hamka, *Pribadi Dan Martabat Buya Hamka* (Jakarta: Mizan Publik, 2016).

Mengandung Malu (1934), *Di Bawah Lindungan Ka'bah* (1936), *Tenggelamnya Kapal Van Der Wijck* (1937), *In the Valley of Life* (1939), *Dijemput Mamaknya* (1939), *Keadilan Ilahi* (1939), *Merantau ke Deli* (1940), *Terusir* (1940), *Tuan Direktur* (1939), *Cemburu* (1949), *Tashawwuf Modern* (1949), *Lembaga Hikmat* (1953), *Human Rights Viewed from an Islamic Perspective* (1968), *In the Valley of Ideals* (1952), *Islamic Studies* (1973), *Urut Tunggang Pancasila* (1952), *History of Islam in Sumatra, Muslim Life View, Tafsir al-Azhar* with 30 juz following the order of the Qur'an.

Tafsir Al-Azhar was named Al-Azhar because it is the same name as the mosque where he lived in Kebayoran Baru Jakarta. It was the mosque where he first taught. Hamka compiled tafsir, and initially, he explained only a few verses and juz. Hamka's purpose in explaining the Qur'an was first because the younger generation's enthusiasm for studying the Qur'an was hindered by their ability to use Arabic to understand the Qur'an and their security. Secondly, many preachers are fluent in Arabic but need more knowledge of the sciences for preaching, such as history, science, and others.²⁹

In 1967, *Tafsir Al-Azhar* was published for the first time. Three publishers, namely, carried out the publication and printing of *Tafsir Al-Azhar*; the first book was printed by the publisher of Pembimbing Musa, which was printed from Juz 1 to Juz 4, then published by the publisher of Pustaka Islam Surabaya 15 to 30 Juz. The final printing of the Jakarta Nurul Islam Foundation publisher finished 5 to 14 Juz.³⁰

In his interpretation, Hamka uses two data sources as a reference, namely primary and secondary data sources. The primary data source means his interpretation according to the rules of *tafsir bi al-ma'thūr*, namely the interpretation of the Qur'an with the Qur'an, the Qur'an with Sunnah, and the words of the

²⁹ Misbahul Munir, "Studi Komparatif Antara Tafsir Al Misbah Dan Tafsir Al Azhar," *MIYAH: Jurnal Studi Islam* 14, no. 01 (2018): 15–38, <https://doi.org/10.33754/MIYAH.V14I01.195>.

³⁰ Moh. Toriql Chaer and Fitriah M. Suud, "Pendidikan Anak Perspektif Hamka (Kajian Q.S. Luqman/31: 12-19 Dalam Tafsir Al-Azhar)," *Southeast Asian Journal of Islamic Education* 2, no. 2 (2020): 121–35, <https://doi.org/10.21093/sajie.v2i2.2192>.

Companions. Then, the secondary data sources mentioned are the sayings of the *Tabi'in* (*Qawl Tābi'in*), the previous tafsir books, and several tafsir books in Indonesia, which are also not spared from research comparison.³¹

Tafsir Al-Azhar itself uses the *Tahlili* interpretation method to interpret the Qur'an. *Tahlili* is a method of interpretation that interprets the Qur'an analytically according to the views and inclinations of the mufasssir himself and is presented in the general sense of the vocabulary of the verse, *Asbāb al-nuzūl*, *Munāsabah* or the relationship between the verse and the previous verse, the fiqh of a verse sometimes contains the opinion of the scholars of the Mazhab and in terms of its preparation follows the order of the verse or surah according to the order of the text of the Mushaf Al-Qur'an as used by Hamka in *Tafsir Al-Azhar*.³²

The style of interpretation used by Hamka in *Tafsir Al-Azhar* is more towards the *al-adab al-ijtimā'i* style namely his interpretation explains verses related to social society³³ and discusses the social conditions of society and provide a guide to solve problems that arise in society.³⁴ Thus, the construction of Hamka's thought cannot be separated from the modalities surrounding him, such as his life journey, social dynamics, politics, activism, and the figures that color his thinking.

³¹ Hamdi Putra Ahmad, "Construction of Indonesian Cultural Thoughts in Tafsir Al-Azhar as Hamka's Teaching Practice; Text Analysis Using George Herbert Mead Communication Theory," *Attarbiyah: Journal of Islamic Culture and Education* 2, no. 2 (2017): 174–89, <https://doi.org/10.18326/attarbiyah.v2i2.174-189>.

³² Quraish Shihab, *Kaidah Tafsir*, III (Tangerang: Lentera Hati, 2013).

³³ Abad Badruzaman and Thoriqul Aziz, "The Locality of Tafsir Al-Azhâr Hamka: An Analitical Study of Surah Âli 'Imrân Interpretation," *ULUL ALBAB Jurnal Studi Islam* 21, no. 1 (June 29, 2020): 158–87, <https://doi.org/10.18860/UA.V21I1.8703>.

³⁴ Dewi Murni, "Tafsir Al-Azhar: Suatu Tinjauan Biografis dan Metodologis", *Jurnal Syhada* 3, No. 2 (2015): h. 35. Wendi Parwanto, Udi Yulianto, and Muhammed Aydin, "Interpretation of Heaven in the Tafsir Al-Azhar By Hamka and Its Relevance To Educational Values," *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta* 4, no. 2 (2023): 303–15, <https://doi.org/10.53800/wawasan.v4i2.252>.

The Intersection of Hadith and Tafsir in Buya Hamka’s Thoughts on the Verses of Patience

Before discussing the intersection of hadith and tafsir in Hamka’s thoughts on the verses of patience, the author will first discuss the meaning of patience and what terms are included in the meaning of patience. Patience itself is absorption from Arabic which, according to Abu al-Husain Ahmad Ibn Faris Ibn Zakariyya, comes from three basic letters, namely *al-ṣād*, *al-bā’*, and *al-rā’* “صبر” which etymologically has three meanings, namely imprisonment (*al-ḥabs*), the peak of something (*al-‘alī al-shari’a*), and one type of stone that is strong and rough on the surface.³⁵

According to Muhammad Irham himself, in his research entitled *The Nature of Patience in the Qur’an*,³⁶ says that with this first understanding, it can be interpreted that patience is the confinement of lust that encourages humans to do harmful things. This second meaning can indicate that when someone is patient, he can reach the peak and ultimate goal, namely security in this life and the hereafter and that he is noble. The third meaning can indicate that patience makes a person firm and steadfast in facing various life challenges and problems with an optimistic attitude and trying to find solutions.

Then, in the Qur’an, the verses containing the “صبر” and its derivations are found in various chapters. Khoirul Ulum has collected the various verses containing the words in the following table:³⁷

No	Words	List of Surah’s of the Qur’an
1	صَبْرٌ	Al-Syūrā: 43 Al-Aḥqāf: 35
2	صَابِرِينَ	Al-Ra’d: 24 Al-Naḥl: 126
3	صَابِرِينَ	Ibrāhīm: 21 Al-Furqān: 42

³⁵ Abu al-Husain Ahmad Ibn Faris Ibn Zakariyya, *Maqayis Al-Lughah*, Jilid III (Beirut: Dar al-Fikr, 1979).

³⁶ Muhammad Irham, “Hakikat Sabar Dalam Al-Qur’an,” *Jurnal Tafseer* Vol. 2, no. No. 1 (2014): 114.

³⁷ Khairul Ulum, “Khoirul Ulum,” *AlBayan: Jurnal Ilmu AL-Qur’an Dan Hadits* 4, no. Sabar dalam Al-Qur’an (2021): 23.

4	صَبَرُوا	Al-An'ām: 34 Al-A'rāf: 137 Hūd: 11 Al-Ra'd: 22 Al-Nahl: 42 Al-Nahl: 96 An-Nahl: 110 Al-Mu'minūn: 111	Al-Furqān: 75 Al-Qaṣaṣ: 54 Al-'Ankabūt: 59 Al-Sajadah: 24 Fussilat: 35 Al-Hujurat: 5
5	تَصَبَّرُوا	Ali 'Imrān: 120 Ali 'Imrān: 125 Ali 'Imrān: 186 Al-Nisā' 25 Al-Tūr: 16	
6	اتَّصَبَّرُوا	Al-Furqān: 20	
7	نَصَبِرْ	Al-Baqarah: 61	
8	وَلَنَصْبِرَنَّ	Ibrāhīm: 12	
9	يَصْبِرْ	Yūsuf: 90	
10	يَصْبِرُوا	Fussilat: 24	
11	اصْبِرْ	Hūd: 49 Hūd: 115 Al-Nahl: 127 Al-Kahfi: 28 Tāha: 130 Al-Rūm: 60 Luqmān: 17 Ṣād: 17	Gāfir/Al-Mu'min: 55 Gāfir/Al-Mu'min: 77 Al-Aḥqāf: 35 Qāf: 39 Al-Tūr: 48 Al-Qalam: 48 Al-Ma'ārij: 5 Al-Muzammil: 10 Al-Mudassir: 7 Al-Insān: 24
12	اصْبِرُوا	Ali 'Imrān: 200 Al-A'rāf: 87 Al-A'rāf: 128 Ṣād: 6 Al-Tūr: 16	
13	صَابِرُوا	Ali 'Imrān: 200	
14	مَا أَصْبَرْتُمْ	Al-Baqarah: 175	
15	اصْطَبِرْ	Maryam: 65 Tāha: 132 Al-Qamar: 27	
16	الصَّبْرُ	Al-Baqarah: 45 Al-Baqarah: 153 Yūsuf: 18	Yūsuf: 83 Al-Balad: 17 Al- Aṣr: 3
17	صَبْرًا	Al-Baqarah: 250 Al-A'rāf: 126 Al-Kahfi: 67 Al-Kahfi: 72	Al-Kahfi: 75 Al-Kahfi: 78 Al-Kahfi: 82 Al-Ma'ārij: 5
18	صَبْرًا	Al-Nahl: 127	
19	صَابِرًا	Al-Kahfi: 69 Ṣad: 44	

20	الصَّابِرُونَ	Al-Anfāl: 66 Al-Qaṣaṣ: 80 Al-Zumar: 10	
21	الصَّابِرِينَ	Al-Baqarah: 155 Al-Baqarah: 177 Al-Baqarah: 249 Al-ʿImrān: 17 Al-ʿImrān: 142 Al-ʿImrān: 146 Al-Anfāl: 46	Al-Anfāl: 66 Al-Naḥl: 126 Al-Anbiyā': 85 Al-Ḥajj: 35 Al-Aḥzāb: 35 Al-Ṣaffāt: 102 Muḥammad: 31
22	صَابِرَةً	Al-Anfāl: 66	
23	الصَّابِرَاتِ	Al-Aḥzāb: 35	
24	صَبَّارٍ	Ibrāhīm: 5 Luqmān: 31 Saba': 19 Al-Syūrā: 33	

Based on the above research, the author also tried to trace the interpretations of the verses above in the book of *Tafsir Al-Azhar*, and the results of the search showed that there were only two verses whose interpretations used hadith related to Sabar, namely QS. Ibrāhīm: 5 and QS. Saba': 19. The following is the full text of QS. Ibrāhīm: 5 translated by Hamka as follows:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَذَكِّرْهُمْ بِآيِهِم
اللَّهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

“And indeed We sent Moses with Our verses. That you brought your people out of darkness into light and warned them of the days of Allah. Verily, in such is a sign for every patient and grateful person”.³⁸

Hamka explains in the passage, "And indeed We sent Moses with Our verses" (base of verse 5). This verse confirms that the prophets were sent to save people from darkness to the path of light. Just as Prophet Muhammad was sent with that purpose, Prophet Moses was also sent with the same motive. The darkness of Pharaoh's oppression of freedom and oppression of the worship of God Almighty. From the darkness of slavery and humiliation to a free and independent people under the leadership of their own Prophet. To regard man or other things as powerful gods beside

³⁸ Hamka, *Tafsir Al-Azhar*, Jilid 5 (Jakarta: Pustaka Panji Mas, 1982).

God is darkness in the soul that needs to be replaced with spiritual light.³⁹

Then, in the section "And remind them of the days of Allah," Hamka explains that the Days of Allah are the joys and sorrows experienced in life, joys and sorrows of times of oppression and liberation from injustice. How much suffering did the Children of Israel have to endure, from being enslaved people in Egypt until they crossed the sea to the Sea of Qulzum to the other side and the test of Faith due to the trickery of Samiri, who told them to worship the idol "Ijl." How Allah gave His Torah to govern their lives, both in religious and social affairs. The joys and sorrows of *Ayyāmillāh*, or the Days of Allah, need to be remembered so that we do not lose sight of the Land in good times.⁴⁰

Then, at the end of this verse, Hamka translates by saying, "Surely in such are signs for every patient, grateful person." (end of verse 5). Hamka then explains that at the end of this verse, our minds are directed to the struggle of the Prophet Moses to become *i'tibār* for his followers. The glory of a struggle is a meeting of two critical attitudes: patience and gratitude.⁴¹

Then Hamka continued his explanation by saying that the matter of Prophet Moses is explained in the verse, namely that the followers of Muhammad also behave similarly in fighting for their religion so that they live in balance between patience and gratitude.⁴²

Then Hamka quotes a hadith which he calls a Sahih hadith to conclude the interpretation of this verse:

إِنَّ أَمْرَ الْمُؤْمِنِينَ كُلُّهُ عَجَبٌ لَا يَقْضِي اللَّهُ فَضَاءً إِلَّا كَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ
صَبَرَ فَكَانَ خَيْرًا لَهُ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ

"Verily, the deeds of those who believe are all astonishing. Allah does not send down a decree, but it is good for the believer. When he is afflicted with

³⁹ Hamka.

⁴⁰ Hamka.

⁴¹ Hamka.

⁴² Hamka.

calamity, he is patient. So patience is good for him. Gratitude is also good for him".⁴³

Then Hamka explains the meaning of صَبْر in the verse that patience and gratitude are the two wings of a lasting life for believers. Because life itself will not be calm from ups and downs, sometimes below, sometimes above, sometimes sorrow, sometimes joy. So, some remain happy, and some remain sad. Fortitude and greatness of the soul are tested with various trials, but the shield and shield of self at such times is patience. Moreover, when favors come in abundance, joy is felt, and then the control of the self is to thank Allah because all of that would not have happened without His pleasure. Calmness in the face of alternating down and up conditions is found in believers. As the Prophet said.:

عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهَ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ (رواه البخاري و مسلم عن أبي هريرة)

"Be amazed at those who believe. Allah does not ordain a decree, but it brings good to the believer if joy befalls him, he thinks, which is good for him. Moreover, if he is afflicted with hardship, he is patient, which is good for him, too. Such a thing does not exist except in the believer. (Narrated by Bukhārī and Muslim from Abū Hurairah)".⁴⁴

In the context of the intersection of the Qur'an as the main text and hadith as bayan with its various types (*bayān al-taqrīr*, *bayān Tafsīr*, and *bayān al-tabdīl/bayān al-naskh*),⁴⁵ How hadith works in Hamka's interpretation of the verses of "patience."

From the two verses previously presented, it can be seen how Hamka cites the same hadith in his interpretation. Although editorially, there are differences in meaning, they are similar. The

⁴³ Hamka.

⁴⁴ Hamka.

⁴⁵ Farida and Kasdi, "Application of Hadith As a Source of Law in Determining the Fatwa of the Indonesian Council of Ulama (Mui)"; Maizuddin et al., "The Typology of Hadith as the Bayan of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law"; Zakiyyah, "TAFSIR ALQURAN DENGAN AL-SUNNAH (Studi Historis-Sosiologis Al-Quran)."

Hadith in QS. Ibrahim: 5, if traced, is a hadith narrated by Ahmad Bin Hanbal from Anas Bin Mālik while QS. Hamka mentions Saba':19 that Bukhārī and Muslim narrated the hadith from Abū Hurairah.

In QS. Ibrāhīm: 5 This hadith is used to emphasize the wisdom of the story of the people of Prophet Moses so that it can be used as a lesson by the people of Prophet Muhammad. While in QS. Saba': 19, The hadith narrated by Bukhārī, is used to emphasize the wisdom of the story of the people of Saba' who were punished by Allah so that patient people can take the story as a lesson.

Thus, when viewed from their function, the two hadiths are more about corroborating the Qur'anic verse about the virtue of patience. They are not hadiths that explain the meaning of patience in detail; they merely emphasize the verse that is already mentioned. Therefore, it can be said that the two hadith only function as *bayān al-taqrīr*.

Hamka's thoughts on patience, as in his interpretation of the verses of patience, also show its relevance to the concept of patience in Islamic psychology. Hamka emphasizes the importance of patience as an essential psychological and spiritual virtue in the lives of believers, especially when facing trials and struggles. By referring to the stories of Prophet Moses and other Prophets, Hamka portrays patience as a passive attitude or condition and an active force that helps individuals endure suffering while still holding on to faith. This concept contributes to a broader understanding of mental resilience and spiritual well-being in Islamic psychology, making it an essential mechanism for dealing with life's challenges.⁴⁶

Hamka also integrates patience and thanksgiving by highlighting the balance of the believer's psychological and spiritual state.⁴⁷ Hamka outlines how to endure hardship and

⁴⁶ Zartashia Kynat Javaid and Sidra Mobeen, "Religious Coping and Mental Well-Being: A Systematic Review on Muslim University Students," no. August (2024).

⁴⁷ Bakhoh Jatmiko, Gift Mtukwa, and Sherly Ester Elaine Kawengian, "Embracing Psychology for Theology: The Role of Developmental Theories in Christian Spiritual Formation," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan*

respond to blessings, thus offering a holistic approach to emotional control in Islamic teachings. This approach aligns with modern psychological theories of resilience, where individuals are encouraged to endure hardship and appreciate moments of joy or success.⁴⁸ In his commentary on the balance between patience and thankfulness, Hamka expands the discussion of emotion regulation in Islamic psychology by offering a divine perspective on human suffering and joy.⁴⁹ His reference to the Hadith - in which all affairs of the believer are viewed positively, both when facing difficulties and when enjoying blessings - reinforces this point.⁵⁰

Thus, by developing an interweaving of historical context, theological insights, and psychological reflections, Hamka does not merely provide a literal or canonical interpretation but expands its meaning through the emotional and spiritual struggles of the prophets and their followers. This approach includes quoting relevant hadith and incorporating broader reflections. Through his interpretation, Hamka's concept of patience not only enhances the understanding of this virtue in Islamic spirituality

Warga Jemaat 8, no. 1 (2024): 49, <https://doi.org/10.46445/ejti.v8i1.713>; Ziang Wang et al., "The Twisted Path to Sacredness: A Grounded Theory Study of Irrational Religious Orientation and Its Psycho-Sociological Implications," *BMC Psychology* 12, no. 1 (2024): 1–15, <https://doi.org/10.1186/s40359-024-01858-8>; M. Ilham et al., "Theological and Cultural Construction: Resilience Strategies of the To Sallang Minority in A Multicultural Society," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 9, no. 2 (December 31, 2023): 247–64, <https://doi.org/10.24952/FITRAH.V9I2.8693>.

⁴⁸ Alfain, Soleh, and Yamani, "The Role of Patience in Coping Mental Problems: A Quranic Perspective"; Metin Çınaroğlu, "A Tale of Resilience and Faith: Understanding Grief Through Islamic Coping Mechanisms," *Spiritual Psychology and Counseling* 9, no. 2 (2024): 169–86, <https://doi.org/10.37898/spiritualpc.1403670>; Ilham et al., "Theological and Cultural Construction: Resilience Strategies of the To Sallang Minority in A Multicultural Society," December 31, 2023.

⁴⁹ Adintya Salsabilla, Nurussakinah Daulay, and Mohammad Al Farabi, "Perspektif Buya Hamka Tentang Urgensi Spiritual Quotient (SQ) Dalam Pendidikan Islam," *Didaktika: Jurnal Kependidikan* 13, no. 3 (2024): 3179–92; Putra and Hadi, "HAMKA ' s Thoughts on the Integration of Islamic Values and Indonesian Nationalism."

⁵⁰ Shomad and Rofiq, "Implications of Hamka ' s Thoughts in Tafsir al-Azhar on the Standpoint of Islamic Social Organization in Preventing Authoritarianism in Indonesia."

but also integrates it into discussions on emotional resilience, leadership, and social justice-making it relevant to Islamic psychology and the broader field of Islamic studies.

Conclusion

This article identifies that the Qur'an contains approximately 98 verses referencing the concept of "patience," which is generally understood as the ability to restrain one's passions to avoid adverse outcomes. Buya Hamka utilizes the *bi al-ma'sūr* interpretation method, where hadith are explanatory tools, although he references only two specific verses—QS. Ibrāhīm: 5 and QS. Saba': 19. Both hadith convey similar meanings, albeit with different wording, and function primarily as *bayān al-taqrīr*, providing a solid foundation for understanding patience. Hamka's interpretation reveals the relevance and practical application of patience in the daily lives of Muslims, highlighting its significance in both personal and communal contexts. The article effectively illustrates the strengths of Buya Hamka's interpretations by situating the concept of patience within a broader social and political framework.

Additionally, the study contributes valuable insights into the interplay between Islamic thought, social movements, and the psychology of leadership in the face of adversity. Despite its contributions, the study acknowledges certain limitations. The focus on only two specific hadith in Buya Hamka's interpretations restricts a comprehensive understanding of his methodology. Further research is recommended to explore Hamka's broader interpretive strategies within *Tafsir Al-Azhar*, particularly regarding his use of hadith across other verses. Expanding the scope of the study could lead to a more nuanced appreciation of Hamka's approach and its implications for contemporary Islamic thought.

Acknowledgments

The authors would like to acknowledge and express their deepest gratitude to the Indonesia Endowment Fund for Education (LPDP) for the scholarship grant and support provided for this research.

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