



## PLEASURE IN THE QUR'AN: AN ANALYSIS OF HAMKA'S INTERPRETATION OF SURAH AT- TAKATSUR

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### ABSTRACT

This study aims to examine and analyze the meaning of favors contained in Surah At-Takatsur by analyzing Al-Azhar's interpretation. The method used in this research is qualitative literature research with the descriptive-analytical method, assisted by Hans George Gadamer's horizon theory as a bridge to reveal favors in Surah At-Takatsur in the interpretation of Al-Azhar. This study showed that: 1) the favors described in the surah are related to the favors of this mortal world, 2) The favors obtained by humans can be neglected in life in the future, and these favors will be accounted for in the future, 3) The true pleasure is the enjoyment of life in the future.

**Keywords:** Enjoyment, Later, Surah At-Takatsur, Tafsir Al-Azhar

### ABSTRAK

Artikel ini menelaah dan menganalisis maksud nikmat yang terdapat dalam Surah At-Takatsur dengan analisis terhadap tafsir Al-Azhar. Metode yang digunakan dalam penelitian ini berupa kualitatif jenis library research dengan metode analisis-deskriptif, yang dibantu dengan teori cakrawala dari Hans George Gadamer sebagai jembatan untuk mengungkap nikmat pada Surah At-Takatsur dalam tafsir Al-Azhar. Dari kajian yang dilakukan dapat diketahui bahwa: 1) nikmat yang dijelaskan dalam surat tersebut berkenaan dengan nikmat dunia yang fana, 2) nikmat yang diperoleh oleh manusia dapat melalaikan mereka pada kehidupan di hari kelak dan nikmat tersebut akan dipertanggung jawabkan di hari kelak, 3) nikmat yang sesungguhnya adalah kenikmatan hidup di hari kelak. Dengan pengertian nikmat yang dimiliki manusia semasa hidupnya hanyalah sesaat, yang tidak akan terbawa di hari kelak.

**Kata Kunci:** Nikmat, Hari Kelak, Surah At-Takatsur, Tafsir Al-Azhar



## INTRODUCTION

Enjoyment is part of human feelings for what they get; it can be in the form of happiness and can also be in the form of misery because human life in this world is a blessing given by the Creator to him. However, sometimes, humans are negligent in maintaining the blessings they feel and are often complacent about the favors they have. This necessity often occurs in human life, so studies related to favors are a form of hard times humans always face.

Previously, the discussion of favors revolved around human responses to the favors they have (Arifin, 2017; Mustafidah, 2021; Yuniarti, 2014). However, the studies used by previous researchers lined up book comparisons (Faiz et al., 2020). However, the discussion regarding the favors described by previous researchers has yet to be in Surah At-Takatsur, or previous researchers discussed Surah At-Takatsur not in the realm of favors. With this previous study, it is clear that the research conducted by the author is research that has never been studied before. Moreover, Surah At-Takatsur, which is in the order of 102 in the Qur'anic letters, indicates 'the future day.'

The study of favors in general or Surah At-Takatsur, actually many have conducted research from various points of view. Such as the research conducted by Yuniarti, with the title *Risiko Kufur Nikmat Studi Penafsiran Al-Quran Surat Ibrahim Ayat 7* (Yuniarti, 2014). In her research, Yuniarti focuses on the realm of kufur nikmat in surah Ibrahim verse 7, which she explains by taking perspectives from various interpretations of the mufasir. Then there is also research from Arifin entitled *Respon Manusia Terhadap Nikmat Allah Dalam Al-Qur'an* (Arifin,

2017). The content of his research explains the favors that Allah gives as part of a reprimand for self-introspection, which he obtained through surah Al-Imran: 120 and 180, surah Al-Isra': 100, surah An-Nisa: 32 and 54, surah Al-Baqarah: 90, 109, and 264, surah Al-Hadid: 23, and surah Al-Insan: 3.

Furthermore, research comes from Anisatul Mustafidah, with the title *Nikmat Dalam Surah Ali-Imran Ayat 103, 171, 174 Menurut Al-Zamakhsyary Dalam Tafsir Al-Kasyshaf* (Mustafidah, 2021). His research focused on the favors in surah Ali Imran: 103, 171, and 174 from Al-Zamakhshari's perspective. In addition, research from Ali Faiz and his colleagues *Kajian Perbandingan Pentafsiran Surah Al-Takatsur Antara Al-Maraghi Dan Sayyid Quth Serta Relevansi Nilai-Nilai Kehidupan Di Masa Kini* (Faiz et al., 2020). In their research, they explained that comparing interpretations of Surah At-Takatsur verses 1-8 from the perspective of Tafsir *al-Maraghi* and Tafsir *Fi Zilalil Qur'an* has similarities and differences. However, the core of their research results is the content of Surah At-Takatsur, which contains moral, sociological, and creedal values.

From these previous studies, the scope of favors in Surah At-Takatsur has yet to be explained as a whole. Uniquely in *Tafsir Al-Azhar*, there is a key or the focus of the main discussion to be studied, and this is not found in the interpretations discussed previously. Moreover, the study conducted by the author is one of the problems of the times that need to be reviewed to avoid blind taklid. At this stage, the author found *Tafsir Al-Azhar* by Buya Hamka in explaining the favors and the grave, which he meant as the porch of the afterlife.

From the explanation above, discussing the favors in surah is interesting. At-Takatsur with the perspective of *Tafsir Al-Azhar*. Moreover, *Tafsir Al-Azhar* is one of the interpretations classified as representing contemporary problems or what is commonly called modern interpretation by focusing on this study in the form of enjoyment contained in Surah At-Takatsur by analyzing the Al-Azhar interpretation by Buya Hamka. The study aims to examine and analyze the meaning of pleasure contained in Surah At-Takatsur by analyzing Al-Azhar's interpretation.

## RESEARCH METHODS

This is a qualitative type of *library research* in the form of a literature review focused on data sources related to favors in Surah At-Takatsur's perspective of *Tafsir al-Azhar*. Therefore, the author requires documentation-type data collection techniques and is assisted by data analysis in the form of descriptive analysis as a bridge to further exploring the favor in the surah at-Takatsur perspective of *Tafsir al-Azhar* collected from the data found by the author.

The method used in this research is in the form of interpretation of an interpretation of the Qur'an from the perspective of Nasr Hamid Abu Zayd. According to Nasr, interpretation is another part of a text that is an important cultural and civilizational mechanism in knowledge development (Zayd, 2013, p. 2).

Then about theory, the author uses Hans George Gadamer's horizon theory as a bridge to reveal the favors in Surah At-Takatsur in *Tafsir al-Azhar* to see the representation of the Tafsir text. Then to test the validity of the data, the author uses

theoretical triangulation, which is information that is compared with relevant theoretical perspectives to avoid individual research bias from the findings. This is done to find theoretical knowledge in analyzing the data obtained (Mamik, 2015, p. 118)

## RESULTS AND DISCUSSION

Favors in Surah At-Takatsur are shown with the word *an-nā'im*, found in the 8th or last verse of Surah At-Takatsur, interpreted by Buya Hamka. However, before entering the last verse, the explanation of the previous verses, namely verses 1-7, is presented with an interesting explanation to understand what Buya Hamka means by favor. Therefore, it is necessary to see how Buya Hamka's interpretation interprets Surah At-Takatsur.

### A glimpse of *Tafsir Al-Azhar*

*Tafsir Al-Azhar* is in Indonesian, published by Pustaka Panjimas, Jakarta, and first printed in 1982. Before actually entering into the interpretation of the Qur'anic verses, the mufasir first provides many preambles, which consist of the Preface, Introduction, The Qur'an, The P'jâz of the Qur'an, The Mu'jizat Content of the Qur'an, The Qur'an Lafaz and Makna, Interpreting the Qur'an, The Direction of Tafsir, Why it is Named "Tafsir Al-Azhar," and finally Divine Wisdom. Then in his preface, Buya Hamka also mentioned the names of his father, Doktor Syaikh Abdulkarim Amrullah, Syaikh Muhammad Amrullah (grandfather), Ahmad Rashid Sutan Mansur (brother-in-law), as people who motivated him (Munawan, 2018, p.158)

*Tafsir Al-Azhar* is categorized as a modern interpretation that seeks to

harmonize the text with the demands of the times (Sahidah, 2018, p.120). The explanation that the birth of tafsir works in this century cannot be separated from the problems of the times, or it can be said that it follows the current development of the times that affect the mufasir's site in interpreting a Qur'anic text. However, not all interpretations born in the modern century are categorized as modern interpretations. A modern interpretation can be known in terms of the extent to which the interpretation can contribute to the problems of the modern era (Sirry, 2016)

Modern interpretation is characterized by being free of *isra'iliyyat* and *nashraniyyah* stories, not signaling false traditions, revealing the beauty of language, uniting developing scientific theories with Qur'anic discussions, the source of interpretation is a combination of *bi al-ra'y* and *bi al-ma'tsur*, until the method is *ijmali*, *tahlili*, *muqarran*, *maudhu'i*, and *contextual*, while the style is *al-Laun al-'Ilmi*, *al-Madzhab*, *al-Ilhadi*, *adabi al-Ijtima'i*, and *Falsafi*. More precisely, modern tafsir is an effort by the mufasir to reconstruct classical tafsir works that are no longer in tune with the modern era (Firdausiyah, 2020)

Abdul Malik Abdulkarim Amrullah initiated Tafsir Al-Azhar with the pen name Buya Hamka. Buya Hamka was born in Molek or precisely in Tanah Sirah Village in Sungai Batang village on the banks of Danan Maninjau, Tanjung Raya, on 13 Muharram 1362 H to be precise with February 16, 1908. His father, Sheikh Abdul Karim Amrullah, molded Hamka into a great scholar whose thoughts are remembered today (Hidayat, 2015, p. 50).

Then Tafsir Al-Azhar is considered a representation of the problems of the modern era because the tafsir tries to contextualize the text with the space and time that was happening at that time (Firdausiyah, 2021). Then related to modern interpretations that motivated Buya Hamka's thinking in sparking this interpretation is none other than *Tafsir Al-Manar*, which is the thoughts of Muhammad Abduh (Zulkarnaini, 2021)

From this, it can also be understood that the true emergence of *Tafsir Al-Azhar* is none other than because of the needs of the times or to respond to the problems of the times that are happening as an answer to alleviate or solve the problem. The method of *Tafsir Al-Azhar* uses the *Tablili* method, while the style is none other than *Salafi* (Munawan, 2018, pp. 160-167). However, this tafsir sometimes has nuances in the *adabi-ijtimai* style, which is closely related to the social community in Indonesia.

### Interpretation of Surah At-Takatsur in *Tafsir Al-Azhar*

The interpretation starts from the beginning of the verse, namely the first verse of Surah At-Takatsur, which reads

الْهَكْمُ الشَّاكِرُ

"Pride in multiplying (the world) has failed you."

This verse is interpreted by Buya Hamka as "you have been distracted by boasting." With his explanation, Allah has rebuked humans for their negligence of the world's life, which makes humans turn away from the true purpose of life. Buya Hamka further explains this verse in *Tafsir Al-Azhar* as an affirmation of the world's life, which is only momentary, and humans tend to

neglect their attention to the hereafter (Amrullah, 2007, p.8097)

Then continued with the second verse with the meaning “*So that you visit the graves*” or grave pilgrimage, which is nothing but death or another expression called the porch of the afterlife (Amrullah, 2007, p. 8097). While in verse 3 to verse 5, there is a repetition of words that are repeated in each verse. In His words,

كَلَّا سَوْفَ تَعْلَمُونَ ۗ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ  
كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۗ

“*Never. You will find out later. Then it will not even be known to you in the future. Never! If you know with sure knowledge.*”

The three verses emphasize and recommend not to boast about carrying the worldly. Because when humans die, even a little of the world's pleasures in the form of wealth and wealth cannot help, including their children and families.

Verse 3 to verse 5 illustrates that the true pleasure in boasting owned in this world is only vanity that cannot help him hereafter. Therefore, if humans can confidently learn to live according to the Prophet's instructions, “*surely you will see the hell,*” said Allah in Surah At-Takatsur verse 6.

When understanding the explanation from verse 1 to verse 5, it will be found that this verse indicates the consequences of what humans do while in the world in the form of boasting. Logically, boasting is part of the pleasure, but many pleasures essentially lead to disaster and harm the

owner in the world and hereafter (Quthb, 2003, p.84)

More clearly, if the favors he has are without gratitude, then it will not pass without any reply in the future. However, it will be different if humans can make the instructions of the Prophet Muhammad the foundation of life; it will appear confident and faith in the unseen that has not happened, namely hell, which is intended for people who disbelieve.

The determination of verse 1 to verse 6 of Surah At-Takatsur lies in verse 7 and verse 8 afterward. In verse 7, Allah says, “*Then, indeed you will see him with a confident vision,*” which is explained in *Tafsir Al-Azhar* that a vision of belief will open *mu'ayanah*, which is a belief that can be seen from the eyes and can be experienced by yourself in eternal life (khulud) in the hereafter. The 8th verse is the closing of Surah At-Takatsur, which is nothing but the *keyword* of the previous verses (Amrullah, 2007, p. 8099)

Buya Hamka's interpretation is also combined or contextualized with the occurring reality. However, the understanding of this letter contains belief and faith, so what can be captured in preparing oneself for the world of the hereafter? The explanation indirectly seeks to relate to Allah's call for Muslims about the problems that will be faced in the future.

### Analysis of Surah At-Takatsur in *Tafsir Al-Azhar*

Buya Hamka's interpretation of Surah At-Takatsur reflects his method, namely tahlili. So, it is not why the discussion he knows as the key is in the 8th verse, but still by the method he uses. Moreover, this tahlili method is one of the methods often used by

Indonesian mufasirs. This is because there is a focus on explaining the meaning of the verse, both with fellow Islamic texts and with the opinions of scholars in the study of Qur'anic interpretation (Firdausiyah, 2019, p.277)

Surah At-Takatsur has an inherent correlation in each of its verses. The interconnectedness can be seen from Allah's rebuke and call in the first and second verses, then from the third to the fifth verses, which are the *taukid* sentences of human behavior in the first and second verses—followed by Allah's decree in the sixth to eighth verses. The repetition of the verse is due to the understanding of the Arabs, who understood the repetition of the word to signify an expression of the severity of the frightening event and the threat to be experienced (Ath-Thabari, 1992, pp. 597-611)

Besides that, Surah At-Takatsur actually has a verse correlation with verses in other surahs. As is the case with Surah Al-Anbiya' (21):35, which explains the certainty of death. As He says in the verse,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْحَيْرِ  
فِتْنَةً وَاللَّيْنَا تَرْجَعُونَ ﴿٣٥﴾

“Every soul will taste death. We shall test you with evil and good as a (true) trial, and you shall be returned to us alone.”

The correlation of this verse is very clear that humans will one day feel death, and the explanation of the fitnah referred to in verse is one of the tests or trials that can be in the form of favors or difficulties (Affandi, 2020, p.74). Then Surah Al-Anbiya' (21): 35 provides understanding in

the form of confirmation of the warning in Surah At-Takatsur. What he has today is nothing but a momentary favor that will be accounted for later, and it will happen.

The happiness that is meant is sometimes often neglected, as in the case of the blessing of property, the blessing of strength, the blessing of beauty or beauty, and the blessing of intelligence. If these favors are explained, the realm will be different. Seeing the negligence of the blessing of wealth, then the realm will enter the *fitnah al-badr* (little gratitude and being miserly or wasteful).

Then seeing the negligence of the blessing of strength and the blessing of intelligence can lead humans to *fitnah al-gurur*, for example, deception, lies, against the truth, belittling others, and there may be others. Furthermore, seeing the negligence of the blessing of beauty will lead humans to the realm of *fitnah al-kebaila'* and the urge to *sendzan*, which leads humans to sin (Kaltsum, 2018, pp. 156-157)

This explanation certainly reminds us that the splendor in the world cannot be taken to the grave. Moreover, it is emphasized that later when the apocalypse occurs, everything that looks magnificent, luxurious, and dashing and all that exists will be destroyed. No exception to the life that was originally filled with all living things will be quiet because there is only disaster everywhere without exception (Rohmah, 2019, p.27)

When looking at Buya Hamka's interpretation in his tafsir, there is no mention of *asbabun nuzul* for the revelation of Surah At-Takatsur. The author quotes information from *Tafsir Al-Maraghi* that the *asbabun nuzul* of this letter concerns two

Ansar tribes: Bani Harithah and Bani Harith, who boasted of their wealth and descent. They asked each other: “*Do you have a hero who is brave and agile like so and so?*” They boasted to each other about the position and wealth of the living. They also invite each other to go to the graves to boast about the heroism of their fallen group by showing their graves. This surah was revealed as a rebuke to those who live in splendor, neglecting Allah’s worship (Al-Maraghi, 1974, p.402; Faiz et al., 2020, p. 67-68)

Thus, it can be understood that the Arabs at that time were still familiar with the *culture of power*. At the same time, boasting is a genetic legacy that always exists in every generation of human life. This is due to human nature itself, which basically likes pleasure, and from this pleasure, sometimes humans can slip into the pit of humiliation. As explained in the previous *Al-Azhar Tafsir*.

*Tafsir Al-Azhar* is known as a modern tafsir because of its contribution to contemporary problems (Firdausiyah, 2020, 2021). However, not all verses in the Qur’an can be contextualized in contemporary problems, just like in Surah At-Takatsur, which is a form of warning from Allah to humans. At this stage, Buya Hamka also logically explains what can be understood from this letter, namely what boasting means. Boasting here is explained by Buya Hamka in the form of wealth, rank, position, children, and offspring, or more precisely, in a luxurious life, a house like a palace, tends to the modern era, likes gold, silver, and rice fields. All of these are called God’s favors. (Amrullah, 2007, p.8099)

Of the many favors the Creator gave, hisab in the future will not be missed. Buya

Hamka explains from his perspective and previous scholars that it is possible that one day the favors that humans have, whether health or all worldly pleasures, will be accounted for. As well as questions that will arise in the future “*What did you do with him (favor)?*”, “*Where did you get all the favors?*”, “*Is it from the halal or the haram?*”, “*Did you enrich yourself by sucking the sweat, blood, and tears of your fellow human beings?*” and many more (Amrullah, 2007, p.8099).

In this condition, Islam has a role in realizing the salvation of life in this world and the hereafter for its adherents, namely by knowing, contemplating, and analyzing all aspects that Allah bestows on humans for the happiness of the hereafter and not forgetting worldly pleasures (Ngulwiyah et al., 2021, p.70). However, it should also be emphasized that happiness and tranquility in life are nothing but trials and tests.

Humans are the chosen creatures created for one of the missions of preserving the continuity of life in the universe because humans can decide something by the instructions of their Rabb (Sada, 2016, p.133). Moreover, every religion aims to save its adherents, and more than that, by giving news of good and bad rewards, promises, and threats that must occur after the end of human life (Susanti & Hayani, 2021, p.15). One of God’s affections for his servants is the warning in Surah At-Takatsur, which Buya Hamka *details*.

Analysis of Surah At-Takatsur in *Tafsir Al-Azhar* gives enthusiasm and motivation to running life in the world as a field humans will harvest hereafter. Therefore, humans have two roles: planting and watering their fields before bearing fruit and entering the harvest process in the afterlife. This means

that humans can make the world a place to seek and give good and take care of their virtues before being sucked up in the afterlife as an accountable thing. For those who plant virtue and take care of the virtue they have, the harvest will also be so, and vice versa.

The 8th verse in Surah At-Takatsur, the key to this surah, explains that one day, humans will be held accountable for the favors they have enjoyed during their lifetime. This relates to the responsibility of each human being towards himself, and no one can escape from being responsible for everything he does while in the world (Musollin, 2021, p.130).

### **Implication of Surah At-Takatsur in *Tafsir Al-Azhar* with Human Life**

The explanation in Surah At-Takatsur has two indications: life and death. Life and death are two different but interrelated aspects. Human life is nothing but hopes for the ideals he wants to achieve, while death is the end of human activity (Kristanto, 2018; Setiawan, 2016, p.265). Humans can only wait for when they will return “to the place of origin” they were created.

Life is short; what takes a long time is the afterlife. When humans feel bored, it feels like a long time, but when they feel the atmosphere and conditions are pleasant, it feels like a long time. That is how life is in the world. The nature of the world is only a moment, a transitory practice. However, even so, it has an impact on the hereafter as a determinant of charity. This explains that what humans do in the world should be oriented toward the hereafter (Sopiansyah et al., 2021, p.137). In addition, the Qur'an was originally a guideline to regulate all

aspects of human life (Musollin, 2021, pp. 2-11), which is in the form of worship to interaction, as well as a picture of the hereafter.

One that regulates aspects of human life lies in what Surah At-Takatsur describes. This can be understood from the hints in the verse, which contains an explanation to make humans aware of themselves in remembering the afterlife. This can be seen in the lives of humans, who often like to boast and forget to be grateful for their blessings. Then when humans are awakened the day after tomorrow, they will only realize what they did, as the end of the verse in Surah At-Takatsur. It is like sleeping when living in the world and waking up or realizing when on the next day.

Every word of Allah or verse of the Qur'an must be understood positively because, with positive thinking, one can find happiness, joy, safety, and success in human actions. Besides, a person can be more constructive and creative with positive thinking (Swandono, 2018, p.73). So that what is done can be captured by thinking calmly and consciously about what is made for good and avoiding what is not good, without suspecting or thinking negatively about the actions of others, especially the impact of what is done by themselves.

About awareness and self-awareness implied in Surah At-Takatsur, it is none other than the fact that humans always experience it, such as sleep, dreams, forgetting, and death. This example is nothing but a form of God's message in the form of monotheism (Setiawan, 2016, p.252). The Prophet said, “*As you sleep, so you die. And as you wake up, so will you be resurrected.*” (Ibrahim, 2013, pp. 28-29)

Implicitly and explicitly, Surah At-Takatsur has implications in human life in the form of awareness of the existence of humans themselves, namely 1) making the afterlife the priority, 2) always wanting goodness, 3) always doing good with the environment—not doing damage in the world (Ngulwiyah et al., 2021, pp. 70-71).

Another implication can be seen from the direction of Buya Hamka's thinking, which is wanting to change the community's lifestyle towards a better direction. This is a critical direction of thought for all sciences. Although sociology and anthropology were once considered good tools to understand society and humans, in the present era, it is necessary to have the realm of shaping society and humans for the better. Therefore, at this stage, Islamic theology is important for human life (Jamiluddin, 2020, p.56)

Islamic theology is none other than one of the sciences that discusses the ushul of creed (Rusli, 2015). Islamic theology is a part of Islamic studies. Islamic studies itself examines the knowledge needed by Muslims to live the life of the world and their afterlife. This is because the position of religion as a cultural and social phenomenon can be approached qualitatively and quantitatively, either by historical, hermeneutical, anthropological, feminist, phenomenological, philosophical, psychological, sociological, or theological). Theology as a research subject has three categories: religion as doctrine, structure, and religion as the dynamics of society (Harianto, 2016, p.295).

The explanation is none other than *Tafsir Al-Azhar* itself which can reflect reviving Islam. Buya Hamka explained it with a typical Indonesian Islamic

transformation, namely in the transformation of consciousness. Consciousness here serves to shape the state of society towards an ideal order (Jamiluddin, 2020, pp. 58-59)

Then there is also human existence in the world, namely making the world the best charity field for happiness in the future (Sopiansyah et al., 2021). The implications are none other than to lead to happiness in the afterlife, and it must be understood that the world is not the ultimate goal of the world's way of life. Because the pleasure felt in this world is only a moment that can make the enjoyer complacent. Happiness in the hereafter is the desire of many people, and life in this world is part of a chain of interconnected lives in the hereafter. This happens when the process of the first life in the world is over or has reached the phase of death, which is nothing but the next dimension of life (Latif, 2016)

They were exploring the implications contained in Surah At-Takatsur in *Tafsir Al-Azhar* is none other than to prepare oneself for the judgment in the future, which is in the form of favor. With the understanding that it must exist, it is believed with faith that what is in this world is only a momentary thing. Therefore, contemplating, understanding, and exploring the gifts given by Allah with the knowledge that the Prophet has taught is a must to obtain happiness in this world and the hereafter. It is also so that humans are not complacent with the world's pleasures without remembering and seeing the purpose of human life towards happiness in the hereafter.

The most important implication of *Tafsir Al-Azhar* is that it presents interpretation in the realm of relative

understanding because the ultimate truth belongs to Allah alone. Moreover, efforts to interpret the Qur'an will never cease as Muslims attempt to understand the divine message (Ningrum & Wahyuni, 2018, p.239); finally, in Surah At-Takatsur, with Buya Hamka's interpretation implies the existence of ethics and morals in this world. Ethics is a science, while morals are teachings (Basuki, 2019, p.5). So, it can be understood that ethics and morals in living in the world, one of which is emphasized is to be grateful and not to act *injustice* for the blessings that Allah gives while in the world, by the contents in the content of Surah At-Takatsur interpreted by Buya Hamka.

## CONCLUSION

The study of the favors in Surah At-Takatsur, with the perspective of *Tafsir Al-Azhar* by Buya Hamka, explains that this letter is a letter that contains a warning to humans not to neglect the blessings of the world given by God to them. Because the favors in the world that humans feel today are only momentary and eternal (*abadi*) in the hereafter. Surah At-Takatsur warns that all the pleasures humans feel on this earth will one day be accounted for before God, where they come from, and where they go.

Thus, gratitude for the favors and knowledge taught by the Prophet for God's grace is one of the ways to achieve happiness in the hereafter; from Surah At-Takatsur, humans are expected to learn and remember the true nature of life in this fleeting world and can sort out which ones can be prioritized for life in the future. Maintaining ethics for life in the world starts from planting goodness, watering, and bearing fruit until the time comes to harvest it later in the afterlife. One of the

implications of this research is related to understanding the ethics and morals of life in the world that will be brought to the afterlife.

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