

The Meaning of *Makar* in the Qur'an: A Comparative Study of Hamka's Interpretation in *Tafsir al-Azhar* and Sayyid Qutb in *Tafsir fi Zhilal al-Qur'an*

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Abstract

Crime and violence are frequently and easily encountered in the news and everyday life. The Qur'an itself strictly regulates the punishment for people who commit crimes, but it is still difficult to prevent crime as a whole. This study aims to find out clearly the nature of treason and how to overcome it according to *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*. The formulation of this research problem is how the interpretation of treason verses, forms of treason, and how to overcome it in the perspective of *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*? This research uses qualitative methods, *library research* and data analysis techniques in the form of descriptive-analytical with *muqarrin* (comparative) interpretation approach. Thus, this study concludes that the interpretation of the treason verses has some similarities and differences according to *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*. Both agree that treason is a form of typology. Both agree that treason is a form of deceit or strategy carried out by humans and contrary to the teachings or will of Allah. While the difference, *Tafsir al-Azhar* focuses on the treason committed after the disaster befalls, without mentioning the specific form of the deception. While *Tafsir fi Zhilal al-Qur'an* views treason as an attempt to oppose and obstruct the spread of Islamic teachings, by mentioning specific forms such as propaganda and lies.

Kata Kunci:

Al-Qur'an,
Makar, *Tafsir al-Azhar*, *Tafsir fi Zhilal al-Qur'an*

Abstrak

Kejahatan dan kekerasan sering dan mudah ditemui dalam berita dan kehidupan sehari-hari. Al-Qur'an sendiri dengan tegas mengatur hukuman bagi orang-orang yang melakukan tindak kejahatan, tetapi tetap saja sulit untuk mencegah adanya kejahatan secara menyeluruh. Penelitian ini bertujuan untuk mengetahui secara jelas hakikat *makar* serta cara mengatasinya menurut *Tafsir al-Azhar* dan *Tafsir fi Zhilal al-Qur'an*. Rumusan masalah penelitian ini adalah bagaimana penafsiran ayat-ayat *makar*, bentuk-bentuk *makar*, dan cara menanggulangnya dalam perspektif *Tafsir al-Azhar* dan *Tafsir fi Zhilal al-Qur'an*? Penelitian ini menggunakan metode kualitatif, jenis penelitian *library research* serta teknik analisa data berupa deskriptif-analitis dengan pendekatan tafsir *muqarrin* (komparatif). Dengan demikian, penelitian ini menyimpulkan bahwa penafsiran ayat-ayat *makar* memiliki beberapa persamaan dan perbedaan menurut *Tafsir al-Azhar* dan *Tafsir fi Zhilal al-Qur'an*. Keduanya sepakat bahwa *makar* merupakan bentuk tipu daya atau strategi yang dilakukan oleh manusia dan bertentangan dengan ajaran atau kehendak Allah. Sedangkan perbedaannya, *Tafsir al-Azhar* fokus pada *makar* yang dilakukan setelah bencana menimpa, tanpa menyebutkan bentuk spesifik dari tipu daya tersebut. Sementara *Tafsir fi Zhilal al-Qur'an* memandang *makar* sebagai upaya untuk menentang dan menghalangi penyebaran ajaran Islam, dengan menyebutkan bentuk-bentuk spesifik seperti propaganda dan pembohongan.

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INTRODUCTION

One of the terms adopted from Arabic into Indonesian is the word "*makar*". In Indonesian, *makar* refers to actions or efforts that are carried out in a hidden way and often have dishonest intentions to achieve certain goals.¹ However, in the context of the Qur'an, *makar* has a different meaning. This difference in meaning occurs due to various factors, such as historical factors, social factors, the influence of foreign languages, and the need for new words.²

The Qur'an addresses the issue of treason, which is an actual issue in modern concepts such as secularization and globalization, which play an important role in shaping the political and theological map patterns in countries, including Muslim majority countries. Along with the changing discursive views of pre-modern times and current international geopolitical conditions, issues such as rebellion, dissent, protest, and political violence can potentially trigger treason.³ Many people understand treason with a negative connotation, and the issue of treason has become a hot topic in today's society and media. Treason is considered a mass crime that sacrifices many innocent lives. Many figures and activists have been arrested on suspicion of treason. This phenomenon includes the tendency to easily accuse groups or individuals of treason.⁴

In the Qur'an, there are many terms that can be studied to be used as research material, which then the analysis can produce a deeper understanding of the term. One of the terms found in the Qur'an is the term "*makr*". In the Qur'an, there are many verses that use the term "*makr*". The number found is 43 times in 23 verses and 14 letters.⁵ This indicates that the Qur'anic lafadz that is repeated a lot has a deep and urgent message and is important for the people. On this basis, the author is encouraged to examine the interpretation of *makar* according to *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*.

The author chooses *Tafsir fi Zhilal al-Qur'an* and *Tafsir al-Azhar* as the object of research because both offer a rich and diverse perspective on the interpretation of the Qur'an. *Tafsir fi Zhilal al-Qur'an* by Sayyid Qutb emphasizes the social and political aspects and the relevance of the Qur'an in the modern context.⁶ While *Tafsir al-Azhar* by Buya Hamka, combines traditional understanding with the Indonesian cultural

¹ Muhammad Ali, *Kamus Arab-Indonesia* (Jakarta: Pustaka Al-Kautsar, 2015), h. 234.

² Muhammad, *Tindak Pidana Makar Dalam KUHP Dan Hukum Pidana Islam (Studi Komparatif)* (Institut Agama Islam Negeri Sunan Ampel Surabaya), h. 11.

³ Syariful Alam, "Tinjauan Yuridis Konsep Makar Dalam Perspektif Hukum Tata Negara Islam", *Legality: Jurnal Ilmiah Hukum* 26, no. 2 (2020), h. 310–324.

⁴ Ahnaf Gilang Ramadhan, "Makar Kenabian Dalam Al-Qur'an: Telaah Surat Al-Anbiya' Ayat 57 Menurut Ibnu 'Ashur", *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2024).

⁵ Muhammad Fu'ad Abd al-Baqi, *Al-Mu'jam Al-Mufahras Li Al-Faz Al-Qur'an* (Kairo: Dar al-Hadist, 2007).

⁶ Muhammad Roni, et al., "Konsep Pemikiran Sayyid Qutb tentang Bai'ah: Studi Analisis Tafsir Fi Zilalil Qur'an", *Al Quds: Jurnal Studi Al-Quran dan Hadis* 6, no. 1 (2022), h. 61-82.

context.⁷ Both present a depth and complexity of explanation that allows in-depth analysis of the concept of treason and its handling. Research comparing these two commentaries can provide insight into the application of Islamic teachings in different contexts, as well as contribute to academic studies by offering a useful comparative perspective.

In starting this research, the author chooses relevant scientific works as references in this research. To avoid repetition in a scientific work, pre-research will be carried out on the object of research on *Makar* (comparative study of *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*). The previous studies related to the subject matter that the author studied are: *First*, Research on Sayyid Qutb's Interpretation of *Makar* Verses written by Chaidir Alam. The results of this study are, when interpreting the word *makar* in the Qur'an, Sayyid Qutb always includes a correlation, both from what the purpose of the *makar* is, who does it, and for whom this *makar* is intended. When this *makar* is directed at believers, Allah always prevents and rewards it.⁸

Second, a study entitled *Reactualization of the Meaning of Treason in the Qur'an According to Wahbah az-Zuhaili in the Era of Modernity* by Aufa Khairani. In this study the author discusses treason that occurs in the era of modernity and what crimes occur today such as robbery, online fraud, online loans, sending links, online investigations, buying and selling fraud, and fake application websites.⁹ The *third* research entitled *Makar in Islamic Criminal Law* by Lilies Anisah. In this study, the act of treason regulated in the criminal code and included in *jarimah al baghyu* in Islamic criminal law is an act that violates the rules and violates the provisions because people who take action against the legitimate government are the same as those who go against the provisions of Allah SWT.¹⁰

Fourth, Research entitled *The Concept of Treason and How to Overcome It in the Perspective of the Qur'an* by Dapit Amril. The subject of discussion in this study is how a complete and clear picture of the concept of treason and how to overcome it in the Qur'anic perspective by analyzing the subject matter so as to give birth to a certain concept of the concept of treason.¹¹ The *fifth* research entitled *The Concept of Makar (Deceit) in the Semantic Perspective of Toshihiko Izutsu* by Anita Ulyati Azizah. Explaining the concept of "*makar*" has a very broad and complex meaning. Toshihiko Izutsu, in his semantic analysis, found that the word "*makar*" can be interpreted as 'deceit' and has two subjects: God and man. Treason committed at God's command is

⁷ Eko Zulfikar, et al., "Pengakuan Islam Terhadap Eksistensi Agama Lain: Studi Relevansi Penafsiran Hamka Di Indonesia", *Jurnal Perspektif* 16, no. 1 (2023), h. 36-46.

⁸ Chaidir Alam, "Penafsiran Sayyid Qutb Tentang Ayat-Ayat Makar", *Acta Universitatis Agriculturae et Silviculturae Mendelianae Brunensis*, (2020), h. 1.

⁹ Aufa Khairani, "Reaktualisasi Makna Makar Dalam Al-Qur'an Menurut Wahbah Az-Zuhaili Di Era Modernitas" *Asian Journal of Islamic Studies and Da'wah* 2, no. 1 (2014), h. 11-21.

¹⁰ Lilies Anisah, "Makar, dan Hukum Pidana Islam", *Jurnal Hukum Tri Pantang* 5, no. 2 (2019), h. 9-18.

¹¹ Dapit Amril dan Hafizzullah, "Konsep Makar Dan Cara Mengatasinya Dalam Perspektif Al-Qur'an", *Al-Fawatih: Jurnal Al-Qur'an Dan Hadis* 1, no. 1 (2020).

referred to as "*makar mahmud*", which has a good purpose, while treason committed by humans is referred to as "*makar mazmum*", which can have a good or evil purpose. In a legal context, treason is defined as an act that seeks to alter or change the prevailing regulations, which is allowed by law.¹²

Based on the above background, the main problem formulations that will be discussed in this paper are: "How is the interpretation of treason in *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*." The purpose of this research is to clearly know the nature of treason and how to overcome it according to *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*. This research is expected to contribute to society by increasing understanding of the nature of treason and how to handle it, as well as providing practical guidance. Theoretically, this research aims to enrich the literature on tafsir and the application of Islamic teachings related to treason, offer a comparative analysis between *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*, and develop a theoretical model according to Islamic principles as a reference for further studies in the field of Islamic law and ethics.

RESEARCH METHODS

In this study the authors used a qualitative method with the type of *library research*, namely research that focuses on literature by analyzing the content of the literature related to research from both primary and secondary data sources.¹³ The primary sources in this study use the book *Tafsir al-Azhar* by Buya Hamka and the book *Tafsir fi Zhilal al-Qur'an* by Sayyid Qutb. While the use of secondary data refers to works in the form of hadiths, articles, journals, scientific writings, and relevant works related to the theme being studied. The data analysis technique used in this research is descriptive-analytical with a *muqarrin* (comparative) approach. *Muqarrin* research, which is research by comparing something that has the same features, is often also used to help explain a principle or idea.¹⁴

RESULTS AND DISCUSSION

Biography of Buya Hamka and *Tafsir al-Azhar*

Hamka, short for Haji Abdul Malik Karim Amrullah, or often called Abdul Malik, was born on February 16, 1908 in Maninjau, West Sumatra, and died on July 24, 1981. His father, Sheikh Abdul Karim Amrullah, known as Haji Rosul, was a major figure in the youth Islamic movement in Minangkabau.¹⁵ Hamka's early education began with

¹² Anita Ulyati Azizah dan M Safwan Maburur, "Konsep Makar (Tipu Daya) Tuhan Prespektif Semantik Toshiko Izutsu", *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 7, no. 2 (2022), h. 22-46.

¹³ Lukman Nul Hakim, "The Relation of The Ministry of Religion's Interpretation of QS. Al-Ikhlâs with The First Principle of Pancasila", *Al-Shamela: Journal of Quranic and Hadith Studies* 2, no. 1 (2024), h. 3.

¹⁴ Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2015), h. 132.

¹⁵ Dewan Redaksi, *Ensiklopedia Islam* (Jakarta: Icthiar Baru Van Hoeve, 1993). h. 75.

learning to read the Qur'an at his parents' home. In 1914 AD, he entered the madrasa 'Thawalib School' which applied the classical system, curriculum, and traditional materials. After that, Hamka continued his education at the Diniyyah school owned by Zainuddin Labai EI Yunusi in Pasar Usang, Padang Panjang.¹⁶

Hamka had a special talent in Arabic, which allowed him to access a wide range of Arabic literary works, including translations of Western writings. Hamka's daily pattern is reflected in his dedication to knowledge: in the morning, he went to school in the village; in the evening, he attended the Diniyyah school; and in the evening, he spent time in the Surau with his peers.¹⁷ One of Hamka's monumental works is the tafsir of the Qur'an entitled "*Tafsir al-Azhar*", which is written in Malay that is easily understood by ordinary people. This work has become one of the most popular Qur'anic commentaries in Indonesia and is widely recognized for its ease of understanding. *Tafsir al-Azhar* originated from Buya Hamka's lectures and displays various dimensions of his writing expertise, including imagination, sharp memory, and strong memorization.¹⁸ Buya Hamka wrote *Tafsir al-Azhar* because he wanted to leave a valuable legacy for the Indonesian nation, the majority of whose population is Muslim. He also wanted to show his expertise as a writer, writer, and journalist. In addition, he wanted to show his ability to relate to contemporary issues and the culture of the people, especially the Malay-Minangkabau culture.¹⁹

Tafsir al-Azhar is included in the category of tafsir *bi al-ra'y*, where the interpretation is done based on the text of the Qur'an itself. In the preparation of its interpretation, this tafsir uses the *tahlili* method, which means starting from Surah al-Fatihah to Surah an-Nas. Regarding the way of explanation, the method used is the *muqarrin* method, which is an interpretation that compares a group of verses that discuss a problem carefully. The style of this interpretation, characteristically, follows the *adabi al-ijtimā'i* approach, by presenting beautiful Malay language and relevant to the social context and society at that time.²⁰

The brief history of *Tafsir al-Azhar* stems from the Fajr lectures delivered by him at the al-Azhar Grand Mosque since 1959. Despite the challenges of time and other obstacles, Buya Hamka persisted in writing every morning after the Fajr prayer. The name al-Azhar itself is taken from the al-Azhar Grand Mosque, which was named by the Rector of Egypt's al-Azhar University, Sheikh Mahmud Syaltut,²¹ and has a deep

¹⁶ Hamka, *Falsafah Hidup* (Jakarta: Pustaka punjimas, 1984), h. 2.

¹⁷ Fuadi Fuadi, "Refleksi Pemikiran Hamka tentang Metode Mendapatkan Kebahagiaan", *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 20, no. 1 (2018).

¹⁸ Kusnadi Kusnadi et al., "Eco-Sufism In Tafsir Al-Azhar: Hamka's Sufism Interpretation's Contribution To Sustainable Environmental Conservation In Indonesia", *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 8, no. 1 (2023), h. 71-92.

¹⁹ Avif Alviyah, "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar", *Ilmu Ushuluddin*, vol. 15 (2019), h. 28.

²⁰ Eko Zulfikar, et al., "Eco-Theology in Tafsir al-Azhar: Hamka's Efforts in Building a Paradigm and Environmental Awareness", *Proceeding International Conference on Quranic Studies* 1, no. 1 (2023).

²¹ Hamka, *Tafsir Al-Azhar* (Jakarta: Pustaka Panjimas, 1982), h. 66.

meaning, linking the place of interpretation with the place of writing. Despite being detained by the Old Order authorities in 1964, Buya Hamka's passion for writing never died. Even behind bars, he continued to craft meaning and give life to the holy verses of the Qur'an. After his release in 1966, Buya Hamka continued the refinement of *Tafsir al-Azhar* that he had long worked on.²² The method used in this tafsir is the *tahlili* method with a comprehensive approach, which focuses on understanding the overall message of the Qur'an. The systematic writing begins with an introduction that explains the context of the surah, followed by an explanation of the verses in sequence.

Biography of Sayyid Qutb and *Tafsir fi Zhilal al-Qur'an*

His full name is Sayyid Qutb Ibrahim Husain Shadzili. He was born on October 9, 1906 and died in 1966. He was born in Musyah, an area in the province of Ashuth, in the highlands of Egypt.²³ Musyah is known to have a strong religious tradition, where most of the population adheres to Islam, while a small number are Christians. His father, al-Hajj Qutb Ibrahim, was a member of the Hizb Waṭani (Nationalist Party) led by Mustafa Kamil. The family home became the center of the party's political activities, often used for important meetings, both public and secret, which only certain people attended. His father had a high social status in the region due to his broad horizons, intellectual prowess and political awareness. This earned him respect as a leader who solved the various problems faced by the local community. Sayyid Qutb lost his father while pursuing his studies in Cairo.²⁴

Sayyid Qutb is a mufassir who also plays a role in contributing to the realm of politics and state administration. With his concern for the condition of Muslims who are underdeveloped due to an overly textual understanding of the sources of law (the Qur'an and sunnah), Sayyid Qutb wrote his own famous tafsir called *Tafsir fi Zhilal al-Qur'an*. This tafsir adopts a more open approach and makes interpretations based on the context of the times at hand.²⁵ *Tafsir fi Zhilal al-Qur'an* authored by Sayyid Qutb is considered a breakthrough in the field of Qur'anic interpretation due to its unique approach and distinctive methodology.

Sayyid Qutb introduced reforms by putting aside discussions that were considered not so important contextually, while emphasizing the literary aspect in his interpretation. This book uses the methodology of *tafsir bi al-Ma'tsur*, he also utilizes the method of *tafsir bi al-ra'yi* or by using logic.²⁶ More broadly, *Tafsir fi Zhilal al-Qur'an* can be classified as part of tafsir al-Adabi al-Ijtima'i, which highlights the literary, cultural, and social aspects of the Qur'an. This indicates that Sayyid Qutb not

²² Hamka, *Tafsir Al-Azhar*, h. 53.

²³ Nuim Hidayat, *Sayyid Qutb, Biografi Dan Kejernihan Pemikirannya* (Jakarta: Gema Insani, 2005), h. 15.

²⁴ Shalah Abdul Fatah al-Kalidi, *Pengantar Memahami Tafsir fi Zhilal al-Qur'an* (2001), h. 23–24.

²⁵ Abu Bakar Adanan Siregar, "Analisis Kritis Terhadap Tafsir Fi Zilal Al-Qur'an Karya Sayyid Qutb", *Ittihad: Jurnal Pendidikan*, 1, no. 2 (2017).

²⁶ Faizah Ali Sybromalisi, *Titik Temu Agama Dan Polotik (Analisa Pemikiran Sayyid Qutb)*, (Solo: CV. Ramadhani, 1991), h. 136-138.

only seeks to explain the Qur'anic verses theologically, but also as a guide to understanding the literary, cultural, and social values contained therein.²⁷

Interpretation of *Makar* According to *Tafsir al-Azhar* and *Tafsir Fi Zhilal al-Qur'an*

1. Definition of *Makar*

In QS. Yunus verse 21, Allah mentions the definition of treason and can be expanded based on *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*;

وَإِذَا أَدَفْنَا النَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَاءٍ مَّسَّتْهُمْ إِذَا هُمْ مَّكْرٌ فِي آيَاتِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تُمَكَّرُونَ

"When We bestow a blessing on people after a calamity has befallen them, they hasten to engage in all manner of deceit (to contradict) Our verses. Say, "Allah is swifter in His retribution (for such deceit)."

Indeed, Our angels record your deceit." In *Tafsir al-Azhar*, it is explained that treachery in the verse above is all the deceit committed by humans after a disaster befalls them. Allah is quicker to give His vengeance for that deceit. Indeed, the angels of Allah record the deceit of man.²⁸ In *Tafsir fi Zhilal al-Qur'an* the word "*makar*" (مكر) here refers to the efforts of the enemies of Islam to oppose and obstruct the spread of Allah's teachings contained in His verses. This deception can be in the form of propaganda, lies, or other strategies aimed at thwarting the mission of da'wah and destabilizing Muslims. The word "*makar*" in Surah Yunus verse 21 refers to the context of the strategies and deceptions used by the opponents of da'wah and truth.²⁹

2. History of *Makar*

In QS. al-Anfal Verse 30, Allah explains the history of treason as follows:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ الْمَكْرِينَ

"(Remember) when the disbelievers plotted against you (Prophet Muhammad) to detain, kill, or expel you. They devised a trick and Allah avenged it. Allah is the best avenger of deceit."

In *Tafsir al-Azhar* this verse tells about the evil plan (treason) of the Quraysh people who wanted to get rid of the Prophet Muhammad SAW. The leaders of the polytheists in Makkah held a meeting at Darun Nadwah to discuss the actions they would take against the Prophet. Abu Jahal and other Quraysh planned to kill the Prophet Muhammad SAW by stabbing him while he slept. However, this evil plan of the disbelievers did not succeed as Allah warned His Messenger. This verse also reminds us that although the disbelievers arranged their schemes, Allah also arranged

²⁷ M. Ayub, *Al-Qur'an dan Para Penafsirnya* (Jakarta: Pustaka Firdaus, 1992), h. 12.

²⁸ Hamka, *Tafsir Al-Azhar*, h. 2736.

²⁹ Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an*, (Kairo: Dar al-Shuruq, 2004), Cet. ke-10, h. 236.

His own schemes, and Allah is the best planner.³⁰ According to *Tafsir fi Zhilal al-Qur'an*, the Quraysh planned three options to stop the Prophet Muhammad's preaching: imprisoning him to death, killing him, or expelling him from Makkah. They chose to kill him by involving youths from various tribes so that the blood would be divided and Bani Hashim would not be able to retaliate. This verse describes how Allah foiled their evil plan. It shows the contrast between human weakness and Allah's mighty power. Allah surrounded and foiled their plans without them realizing it, showing His all-pervading power.³¹

3. Types of *Makar*

Departing from the meaning of *makar* in the Qur'an, it is found that there are several lafaz that are similar to the word, either directly or indirectly. However, each word that is considered synonymous with another word in the Qur'an turns out to have its own characteristics that cannot be interchanged.

a. *al-Khida'*

The word *al-Khida'* in the Qur'an has a meaning that is not much different from the meaning of treason. However, *al-Khida'* is an activity that is more hidden than the word treason, because the perpetrator tries to cover up his actions by revealing the opposite of what is hidden, so the perpetrator of *al-Khida'* is difficult to ascertain, whether he is a friend or an enemy. This word comes from (خ-د-ع) which means to hide something.³² In *al-Mu'jam al-Wasit*, *al-khida'* means to reveal something different from what is hidden. In the Qur'an, this word is often associated with hypocrites, because they believe that their actions are unknown to anyone, including Allah SWT, when in fact Allah knows everything. Allah says in QS. an-Nisa verse 142:

إِنَّ الْمُنْفِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَىٰ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

"Verily, the hypocrites seek to deceive Allah, but Allah repays their deception (by allowing them to dissolve in their misguidance and deception). When they stand up to pray, they do so lazily, intending to show off before people. Nor do they remember Allah except very little."

In *Tafsir al-Azhar*, this verse explains the behavior of hypocrites who are considered "deceiving Allah" for pretending to believe. Their two-faced attitude towards the Prophet and the believers is considered equivalent to deceiving Allah. Although it is mentioned that Allah "deceives" them back, this is not in the true sense of the word, but rather indicates that the wrong path they choose will lead them to loss in accordance with the law of cause and effect (Sunnatullah). In fact, hypocrites

³⁰ Hamka, *Tafsir Al-Azhar*, h. 2736.

³¹ Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an*, h. 236.

³² Dapit Amril, "Konsep Makar Dan Cara Mengatasinya...", h. 37. See. Ulul Azmi, et al., "Pemahaman terhadap Lafadz *Makar*, *Kaid*, dan *Khida'* Dalam Al-Qur'an Surah Ali Imran Ayat 54 dan Al-Baqarah Ayat 9", *Al-Wasathiyah: Journal of Islamic Studies* 2, no. 1 (2022), h. 28-43.

are only deceiving themselves, as Allah is all-knowing of their intentions. The main characteristic of hypocrites mentioned in this verse is that they perform acts of worship, especially prayers, lazily and without sincerity, showing their lack of sincerity in religion.³³

While in *Tafsir fi Zhilal al-Qur'an* this verse explains that the Qur'an teaches believers about the behavior of hypocrites who try to deceive Allah. Believers understand that Allah cannot be deceived because He knows everything, so they despise the hypocritical attitude. As "payback", Allah allows the hypocrites to remain in error without warning, which is a form of punishment. Interestingly, calamities and hardships are often Allah's mercy to correct mistakes or teach people a lesson. Meanwhile, the pleasures given to sinners can be a form of reprieve (istidraj), allowing them to continue in their misguidance until they finally face the worst consequences of their actions.³⁴

b. *Gurur* (غرر)

In *Lisan al-'Arab*, Ibn Manzur mentions that the word *غرر* (*gharara*) means: "to be deceived and cheated: to deceive someone and give him false hopes".³⁵ Allah SWT says in QS. Fathir verse 5;

يَأْتِيهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْعُرْوُزُ

"O people, surely the promise of Allah is true. So, let not the life of the world deceive you and let not the deceitful (devil) deceive you about Allah."

In *Tafsir al-Azhar*, Hamka explains that this verse reminds us that Allah's promise is true. We are created, live in the world, die, and will be resurrected in the hereafter. We are reminded not to be deceived by the temporary life of the world or things that keep us away from the way of Allah. The world is only a transitory place, not the final destination. To achieve salvation in the hereafter, we must believe and do good during our time in this world. We must be wary of the temptations of this world and focus on our ultimate goal in the Hereafter.³⁶

While in *Tafsir fi Zhilal al-Qur'an* this verse explains that the Promise of Allah is a truth that must occur without doubt or denial. This truth will not be lost, canceled, or deviated. In contrast, the life of the world is often deceptive. Therefore, man is reminded not to be deceived by the life of the world or by Satan who always seeks to mislead. Satan has declared his enmity towards man, so man is commanded to make him a real enemy. Man should not befriend him, take him as a counselor, or follow his

³³ Hamka, *Tafsir Al-Azhar*, h. 1480.

³⁴ Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an*, h. 429.

³⁵ Abū al-Fadl Jamāl al-Dīn Muhammad Ibn Mukrin Ibn Manzūr, *Lisān al-Arab*, (Kairo: Dar al-Ma'arif, 1956), h. 3232.

³⁶ Hamka, *Tafsir Al-Azhar*, h. 1480. See, Fathiya Rahma Setyawidi, *Penafsiran Buya Hamka Terhadap Lafadz Al-Kayd, Al-Makar dan Al-Ghurur (Kajian Tafsir Tematik)*, Tesis, UIN K.H. Abdurrahman Wahid Pekalongan, 2024.

steps. A sane person will not follow his enemy. Satan will not invite to goodness or salvation.³⁷

c. *al-Hilah*

Al-Hilah comes from the word *حول* (*ha-wa-la*) which means "the changing of something from one state to another". Another meaning of this word is effort or endeavor.³⁸ From this meaning is known the word *حول* (*haul*) which means year, because the year is a rotation from time to time. Allah says in QS. Saba' verse 54:

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِمَّنْ قَبْلَهُمْ كَانُوا فِي شَكٍّ مُّريبٍ

"A barrier is put between them and what they desire, just as was done to those before them who were like them. Indeed, they were in deep doubt."

In *Tafsir al-Azhar*, it is explained that those who did not believe during their life in this world wanted their confession of faith to be accepted in the hereafter. However, this wish is blocked by Allah's justice. If faith were accepted after death, there would be no difference between the obedient and the disobedient, between the believers and the disbelievers, or between those who worked hard to follow Allah's commands and those who rejected the truth. Allah's justice demands that the Hereafter is a time to prove the faith that has been built up during life, not to declare it. This treatment is the same as that applied to the previous people. During life, they were in doubt and took pride in it. In the hereafter, they are surprised and anxious to face the reality, but their regret is too late and is no longer useful.³⁹ In the commentary of *Tafsir fi Zhilal al-Qur'an*, this verse explains that the unbelievers are prevented from having the faith they want at the last moment. They cannot suddenly believe when they see the approaching punishment or danger. This situation is the same as what happened to the people before them who also did not believe.⁴⁰

Allah had given them punishment, and when it came, they asked for salvation. However, this request came too late, after the punishment had been carried out and there was no longer any chance of escape. This shows that faith should be built throughout life, not just when facing danger or death.

4. Retribution for treason perpetrators

In QS. al-An'am verse 124, Allah says:

وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ

"When a verse comes to them, they say, "We will not believe until it is given to us (something) like what was given to the messengers of Allah." Allah knows better

³⁷ Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an*, h. 429.

³⁸ M. Quraish Shihab, *Ensiklopedia Kosa Kata Al-Qur'an* (Jakarta: Lentera Hati, 2007), h. 303.

³⁹ Hamka, *Tafsir al-Azhar*, h. 1480.

⁴⁰ Sayyid Qutb, *Tafsir Fi Zhilal al-Qur'an*, h. 119.

where to place His apostolic duty. The sinners will have disgrace in the sight of Allah and a severe punishment for their deceit."

In *Tafsir al-Azhar*, it is explained that the reward for the perpetrators of treason is great humiliation. They will be afflicted with "*Shagharun*", which means being humbled or "minimized" by Allah. Although they may have previously held a high position (*al-kabir*), their status will fall and they will be despised by others. This retribution is a consequence of their efforts to oppose the teachings of Allah and His Messenger and obstruct the spread of the truth. Implicitly, this explanation also indicates that their evil plans will fail and they will face punishment from Allah. In essence, the perpetrators of treason will experience humiliation and a decline in status, both in the eyes of Allah and in the eyes of people, as a result of their actions.⁴¹ In *Tafsir fi Zhilal al-Qur'an* this verse explains that the reward of humiliation from Allah is commensurate with their arrogant attitude to follow and accept the truth and their invasion of the position of the Messengers, and the reward of a severe punishment is commensurate with their actions that devise evil tricks and their actions against the Messengers and their oppression of the believers.⁴²

5. Purpose of *Makar*

In QS. Fathir verse 10, Allah says:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ
السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ يَوْمَ تُنْفَخُ أُولَئِكَ هُمُ الْمُؤْمِنُونَ

"Whoever desires glory (know) that glory belongs to Allah. To Him will ascend good words and good deeds. As for those who plot evil, there will be a severe punishment and their evil plans will be destroyed."

According to *Tafsir al-Azhar*, the verse explains that the purpose of treason is to seek glory and gain by improper means. This includes collecting wealth unlawfully, pursuing rank by improper means, oppressing the weak, and deceiving the ignorant. It also seeks to build a false image through good words without evidence of good deeds. The ultimate goal is to achieve false glory or false status. However, this commentary emphasizes that all these efforts are futile and will end in a painful punishment.⁴³ *Tafsir fi Zhilal al-Qur'an* explains that the purpose of "treason" is to devise evil plans or deceit. Those who commit such deceit want to achieve an advantage or defeat others in an unfair way. According to *Tafsir fi Zhilal al-Qur'an*, those involved in such matters will face severe punishment. Their evil plans will also not succeed and will end in failure and loss, similar to infertile soil that cannot produce good fruits. This shows

⁴¹ Hamka, *Tafsir al-Azhar*, h. 2180.

⁴² Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an*, h.447.

⁴³ Hamka, *Tafsir al-Azhar*, h. 5903.

that deceit and evil plans do not bring long-term good, but instead will end in trouble for the perpetrators.⁴⁴

6. How to deal with *Makar*

The Qur'an teaches several ways to deal with deceit or treason. One of the main ways mentioned is to be patient. patience is a consolation from Allah to the Prophet Muhammad SAW when the Prophet found it difficult to face the disturbances and deceit committed by opponents of the religion of Allah. In QS. al-Nahl verse 127, Allah consoles the Prophet Muhammad by saying: "*Be patient (Prophet Muhammad) and your patience is solely with (the help of) Allah, do not grieve over their (disbelief), and do not (also) narrow your chest against the deceit they plan*".

Patience according to *Tafsir al-Azhar* is a condition for victory. Your patience is not a sign of weakness, but rather it is what actually gives you strength, because you are able to control yourself in difficult situations. In such cases, you are with Allah; you are not left alone by Him. "And do not grieve for those who do evil, even though they have not yet accepted your invitation. Rather, rejoice, for in addition to those who remain stubbornly unwilling to follow, many have also submitted and become your loyal followers." "And do not narrow your hearts because of their deceit."⁴⁵ Meanwhile, according to *Tafsir fi Zhilal al-Qur'an*, patience here is a process of self control and asking for help from Allah can calm the heart from the feeling of wanting revenge.⁴⁶

Analysis of the Interpretation of *Makar* in *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*

1. Interpretation equation

The two commentaries, *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an*, have similar views on the concept of treason. Both explain that treason or deceit is an attempt to obstruct or harm the da'wah and the truth of Allah's teachings. In these two commentaries, treason is understood as an act of planning evil or deceit with the aim of achieving profit or destroying the enemy.

- a. Meaning of *Makar*. Both *Tafsir al-Azhar* and *Tafsir fi Zhilal al-Qur'an* define treachery as a strategy or deception used by the disbelievers to oppose or thwart the da'wah. They agree that this treason is not only a physical act but also includes propaganda and more subtle evil strategies.
- b. Recompense for *Makar*. Both commentaries also explain that the reward for treason is punishment and humiliation. *Tafsir al-Azhar* explains that treasonists will be humiliated by Allah, while *Tafsir fi Zhilal al-Qur'an* underlines that they will receive severe punishment and failure for their deceit.

⁴⁴ Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an*, h. 135.

⁴⁵ Hamka, *Tafsir al-Azhar*, h. 3991.

⁴⁶ Sayyid Qutb, *Tafsir Fi Zhilal Al-Qur'an*, h. 194.

c. Purpose of *Makar*. Both commentaries explain that the purpose of treason is to achieve glory or gain by improper means. *Tafsir al-Azhar* emphasizes achieving false status and unlawful gains, while *Tafsir fi Zhilal al-Qur'an* refers to unfair gains or victories.

2. Differences in interpretation

a. Emphasis on social and historical context

Tafsir al-Azhar often emphasizes the social and historical context behind verses, such as the Quraysh's evil plot against the Prophet Muhammad. It provides details about the specific situation and how their plot was designed within the social context of Mecca. *Tafsir fi Zhilal al-Qur'an* focuses more on the universal meaning and spiritual implications of treason. More emphasis is placed on how treason relates to the general principles of Islam and its wider impact on society.

b. Emphasis on Interpretation Methodology

Tafsir al-Azhar often uses historical approaches and in-depth exposition to explain the meaning of verses. It seeks to explain in detail how the perpetrators of treason, such as the Quraysh, carried out their actions and the retribution they received. Whereas *Tafsir fi Zhilal al-Qur'an* uses more of a thematic and philosophical approach, explaining how treason as a broader concept functions in the context of Islamic teachings. This includes deeper reflections on moral and ethical principles.

c. Practical Implications for Countering Treason

Tafsir al-Azhar emphasizes concrete actions and history, providing real examples of how to deal with treason, such as the Prophet Muhammad's patience in the face of real threats. This creates an understanding of the strategies used by the Prophet and his followers in specific contexts. *Tafsir fi Zhilal al-Qur'an* highlights more general principles in dealing with treason, such as the importance of patience and firmness of faith. The emphasis on these principles provides guidance on how to deal with treason in a spiritual and moral context, not just a specific situation.

d. Implications of Differences in Interpretation

Practical and Theoretical: *Tafsir al-Azhar* provides practical guidance based on historical situations that can be used to understand how to handle similar situations in the present. Meanwhile, *Tafsir fi Zhilal al-Qur'an* offers broader theoretical and philosophical guidance that can be applied in a variety of situations, not limited to a particular historical context.

CONCLUSIONS

Tafsir al-Azhar and *Tafsir fi Zhilal al-Qur'an* both explain that treason is an act that goes against the teachings or will of Allah. However, there are significant differences in their approaches. *Tafsir al-Azhar* focuses more on treason that occurs after a disaster has befallen, without explaining the specific form of the deceit. In

contrast, *Tafsir fi Zhilal al-Qur'an* focuses more on treason as an attempt to oppose and hinder the spread of Islam, identifying specific forms of deceit such as propaganda and lying. Thus, although both agree on the essence of treason as a form of opposition to God's teachings, *Tafsir al-Azhar* emphasizes the temporal context of "treason", while *Tafsir fi Zhilal al-Qur'an* explains the concrete forms of "treason" in question. The forms of treason in this study are:

1. *al-Khida'*. In the Qur'an, *al-khida'* refers to deceit done by concealing one's true intentions. It is often associated with the behavior of hypocrites who pretend to believe when their intentions do not match their actions. In QS. An-Nisa verse 142, it states that "They deceive Allah and those who believe, while they deceive only themselves and are unaware." Context: *al-Khida'* in this context reflects hypocrisy and attempts to deceive Allah and the believers, but in the end they only deceive themselves. This shows that the deceit practiced by individuals with bad intentions will ultimately not benefit them in the sight of Allah.
2. *Gurur*. *Gurur* means to deceive or give false hope that leads one away from the truth and the way of Allah. In QS. Fathir verse 5, Allah mentions that "Life in this world is nothing but play and amusement, and if you believe and fear Allah, Allah will reward you and will not diminish the reward of your deeds." Context: *Gurur* refers to worldly deceptions that take one away from the true understanding of life and the Hereafter. In this perspective, people are advised to be wary of the temptations of the world which are temporary and not eternal. The deception can be in the form of false promises that distract from obedience to Allah.
3. *al-Hilah*. *Al-Hilah* is an attempt to find shortcuts or change circumstances with the aim of gaining an advantage or avoiding punishment. It can be the manipulation of rules or means to achieve a certain goal. In QS. Saba' verse 54, Allah warns about how hypocrites try various ways to circumvent Allah's laws. Context: *al-Hilah* in this context denotes trickery done by manipulating rules or laws for personal gain. However, Allah will not allow this injustice to persist in the Hereafter. Allah's justice will not allow this deceit to succeed in the long run.

In the overall Qur'ānic perspective, these forms of treachery teach the importance of honesty and integrity. The Qur'ān emphasizes that human deceit will not change Allah's decree and justice, and that ultimately, all forms of deception will be exposed and rewarded according to His justice.

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