

# An Eschatological Analysis from the Perspective of Tafseer Al-Azhar

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## Abstract

Eschatology is the study of life after death in the afterlife. Eschatology is an interesting study in philosophy and religion because it discusses belief in things that discuss metaphysics or events beyond human reason. This study itself will remain a very interesting study to discuss in this millennial era. In the discussion of eschatology, this is mentioned in Islam which is explained in the Quran. According to Buya Hamka in Tafseer Al-Azhar, eschatology itself is the final event of every living being. Thus eschatology is closely related to *Ad-din*. It is interpreted as two places that will be inhabited by God's creatures according to the value of their devotion while in the world, namely Heaven and Hell. In this research, the research method used is Qualitative method with content analysis research type. This study found that eschatology is an important part of Islamic teachings that remind humans of the true purpose of life. A deep understanding of *Yaumid Din* encourages individuals to improve their morals, multiply good deeds, and get closer to Allah. Belief in the day of reckoning plays a role in shaping moral awareness and obedience in this world as a preparation for the afterlife.

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## INTRODUCTION

The Quran is a miracle from God, revealed to the Prophet Muhammad as a just and eternal law (Anwar, 2019; Ichsan, 2018; Nisa et al., 2024). It provides guidance for Muslims concerning both past and future events. The Quran not only explains matters related to the world but also addresses eschatology. Furthermore, various aspects of eschatology are discussed in the Quran. Eschatology is closely related to one of the fundamental Islamic beliefs: faith in the Last Day, which includes death, resurrection, *Mabiyar* (the gathering for final judgment), final judgment itself, heaven, hell, and the determination of humanity's ultimate fate (Achfandhy, 2020; Dadach, 2020; Ebrahimi & Yusoff, 2017; Wachida et al., 2021). In discussing the afterlife, many *mufasssirs* (Quranic commentators) also elaborate on the concept of *Barzakh*, the intermediate realm between death, resurrection, and the final judgment (Engkizar et al., 2024).

Eschatology in the Quran serves as a reference for understanding and practicing religious teachings in this world to attain eternal life in the hereafter. It assures that a devout Muslim will achieve eternal happiness in the afterlife (Amrona et al., 2023; Casmini & Hasanah, 2024; Louw, 2013; Ma'mun, 2019). Therefore, Islam emphasizes the importance of attaining both worldly and eternal happiness. The Quran

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extensively discusses concepts related to heaven and hell, as they are the places where humans will receive retribution for their deeds. On the Day of Judgment, divine justice will prevail, and individuals will be rewarded or punished according to their actions in this world (Anshari & Rahman, 2021).

Eschatology is the study of resurrection after death, which in Islamic terminology is known as *Ma'ad*, or the Day of Judgment, when all people will be resurrected and face their eternal fate (Bialecki, 2017; Haleem & Shah, 2020). On this day, the righteous will be granted entry into heaven, while the wicked will be condemned to hell (Ebrahimi & Yusoff, 2017; Hijjas, 2018). The increasing discourse on eschatology has garnered significant attention from religious scholars, as many actively discuss the approaching end times. This discussion has profoundly influenced people's thoughts and concerns. In general, discussions on eschatology focus on the events of the Last Day, as described in the Quran, particularly in Surah Al-Isra' (49-51) (Ali et al., 2024; Eliansyah, 2024).

Buya Hamka, in his *Tafseer Al-Azhar*, emphasizes that preparing for the afterlife requires engaging in good deeds, providing beneficial service, and seeking useful knowledge. He warns against arrogance and self-righteousness, stating that a life consumed by conflict and hostility will ultimately be in vain (Carson, 2017). Furthermore, Hamka asserts that all human actions are inherently connected to religious principles and categorized under five legal rulings: obligatory, recommended (*sunnah*), prohibited (*haram*), disliked (*makruh*), and permissible (*mubah*). Every action will be accounted for in the hereafter good deeds will be rewarded, while sinful acts will face divine retribution, administered with absolute justice by God (Andy, 2019; Dadach, 2020).

Ibn Rushd posited that resurrection in the afterlife is spiritual rather than physical, differing from Al-Ghazali's view, which includes bodily resurrection (Ahmed et al., 2019). In eschatological studies, heaven and hell are the two ultimate destinations, and a person's final abode depends entirely on their deeds in this world (Saihu, 2019). Thus, the concept of the afterlife in Islam is both straightforward and essential rooted in faith, resurrection, divine justice, and ultimate reward or punishment. Those who believe and act righteously will be rewarded with eternal bliss in heaven, while those who deny God's existence will face the torment of hell, where divine justice spares no soul.

This study focuses on eschatology from the perspective of *Tafseer Al-Azhar* by Buya Hamka, as his interpretive style aligns well with the Indonesian context. Written and studied by Indonesians, *Tafseer Al-Azhar* provides a culturally relevant lens for understanding Quranic eschatology. The author is particularly interested in Hamka's interpretations due to the general lack of awareness and scholarly discussion on eschatology within the Islamic tradition. By using *Tafseer Al-Azhar* as a framework, this research aims to deepen the understanding of eschatological concepts and their significance in Islamic teachings.

## METHODS

This research uses a qualitative research methodology with a content analysis approach. Qualitative research is a study conducted to explore and understand a problem. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject (Bond, 2005; Langputeh et al., 2023; Neuendorf, 2019). Content analysis is an activity in analyzing to understand the patterns, themes, or meanings of a text, image, or other media. The method of analysis in this study is that the author will analyze the meaning of the text or theme of this research is a book or book related to the theme, namely *Tafseer Al-Azhar* volumes 1 and 7 by Buya Hamka (Ilyas, 2021; Renz et al., 2018).

## RESULT AND DISCUSSION

Epistemologically, eschatology comes from the Greek word *eschaton*, which means "the last," "the next," or "the furthest," and *logos*, meaning "knowledge" (Ilyas, 2021). In scientific terminology, eschatology refers to the study of the end of human history or life. Generally, eschatology is a belief concerning the final events of human existence, such as death, the apocalypse, the end of the world, and the conclusion of history. According to the Encyclopedia of Philosophy, eschatology is a doctrine or theory about the end. The term "end" can have two meanings: first, it can refer to the end of an individual's life, and second, it can signify the end of the world.

Eschatology is broadly understood as a belief related to the final events of human life, such as death, the apocalypse, the end of the world, and the conclusion of history. According to Lorens Bagus, eschatology is defined as a doctrine in late Judaism and early Christianity regarding final matters, including death, resurrection, eternity, the end of time, judgment, and the afterlife (Amrona et al., 2023; Ibrahim, 2018; Mutathahirin et al., 2022). Meanwhile, Joesoef Syou'yb describes eschatology as a teaching about the end of all things, such as death, resurrection, the final judgment, and the next life.

In Islamic philosophy, eschatology is a philosophical ideology that seeks to attain eternal life by renouncing worldly interests, restraining bodily desires, and prioritizing the afterlife. It is an effort of spiritual thought to uncover the reality of life after death (Hasballah et al., 2021; Nor & Malim, 2014). Similarly, the Indonesian Encyclopedia defines eschatology as a religious doctrine that systematically explains all questions and knowledge regarding the end of human life, including death, hell, heaven, the law of sin, divine rewards, Judgment Day, and the court of that day (Helfaya et al., 2018).

According to Fazlur Rahman, eschatology in the Quran ultimately discusses the pleasures of heaven and the torments of hell. Heaven and hell are frequently mentioned in the Quran as forms of divine reward and punishment, often expressed as "God's pleasure and wrath," which require detailed discussion. The fundamental idea underlying various Quranic teachings about the afterlife is that a time will come when all of humanity will experience a unique awareness of their past deeds (Ajith et al., 2022; Tangworachai et al., 2023). At that moment, humans will receive rewards based on their actions.

In his Tafseer Al-Azhar, Buya Hamka explains that eschatology refers to *yaum ad-din*, meaning "the day of retribution," "the day of judgment for all creatures," or "Judgment Day," when every individual will be rewarded according to their deeds on earth. *Yaum ad-din* is a day when no one has any power, and everything is under God's absolute authority. The ultimate purpose of life in this world is to attain salvation on the Day of Judgment in the afterlife. In that realm, all human actions and beliefs will be accounted for, and each individual will receive a corresponding reward. Good deeds will be rewarded with goodness, while bad deeds will lead to punishment.

Based on the definitions and analyses above, the author concludes that eschatology pertains to the final day, a belief held particularly by Muslims who affirm its existence. However, eschatology does not merely describe how the last day will unfold but also explains the process leading to it and how humanity will ultimately be judged by Allah. In this sense, eschatology is both a philosophical concept and a fundamental aspect of Islamic religious belief. The Day of Judgment (*Yaum al-Qiyamah*) is marked by the sounding of the first trumpet, signaling the return of all humankind to Allah and the destruction of the universe (Karlık, 2018).

### Eschatology in the Quran

In Muslim belief, the Last Day is an inevitable event that will occur, encompassing life after death and all events related to the Day of Judgment. This

eschatological concept includes various aspects, such as resurrection, final judgment, heaven, hell, and eternal life. Eschatology is a fundamental part of Islamic teachings and is frequently mentioned in the Quran to remind believers of the ultimate purpose of life and the importance of devotion to Allah. The concept of eschatology in the Quran is found in 68 surah and 227 verses (Hasan et al., 2023; Ilham, 2020; Kasmar et al., 2019; Khaidir & Suud, 2020).

Islam teaches that Muslims are required to attain twofold happiness: happiness in this world and happiness in the afterlife. Allah states in the Quran, Surah Al-Baqarah (2): 201–202 as follows:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ هُم نَصِيبٌ  
مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

Meaning: *Oh our Lord, give us good in this world and good in the hereafter and protect us from the torment of hell. Those are the people who get a share of what they work for and God is very quick in His reckoning.*

The best prayer and hope that a Muslim must express is for happiness in both this world and the afterlife. However, attaining this happiness requires a process and must be implemented properly. Is it possible for someone who is unhappy in this world to find happiness in the afterlife? Can happiness be obtained separately, as a dichotomy either in this world or in the afterlife or is it achieved in stages, meaning that one attains worldly happiness first and then happiness in the afterlife? Alternatively, can both be achieved simultaneously? This suggests that happiness in the afterlife will be met with significant challenges if one does not experience happiness in this world first. Worldly happiness includes the fulfillment of both physical and spiritual needs, such as health, shelter, clothing, food, freedom of expression, and the ability to worship with full devotion without being burdened by basic survival concerns.

Regarding the concept of eschatology in the Quran, the term eschatology appears numerous times throughout its verses. Essentially, eschatology can be divided into two categories: individual eschatology and general eschatology (Stetler, 2020). Individual eschatology refers to everything related to the end of a person's life, such as death or *Kiamat sugra* (the minor apocalypse), whereas general eschatology concerns the end of life for all of humanity, known as *Kiamat kubra* (the major apocalypse), which is marked by the blowing of the trumpet. Each type of eschatology has its own signs. While the signs of general eschatology can be observed over many years, the signs of individual eschatology become apparent to a person nearing death, from one hundred days before their passing until their final moment. This serves as a warning for them to prepare for death by accumulating righteous deeds throughout their lifetime.

In relation to eschatology in the Quran, the author's analysis focuses on discussions about the end of time, life after death, and the major events that will take place in the afterlife. In Islam, eschatology is one of the central themes emphasized in the Quran, guiding humanity toward understanding the purpose of life, the meaning of existence, and the consequences of every action.

#### **Eschatology according to Buya Hamka**

Buya Hamka explains that eschatology refers to the Day of Judgment or the science related to the Last Day and the final judgment. This explanation is in line with his statement in *Tafseer Al-Azhar*, where he mentions another term for eschatology, namely persuasive *ad-din*, also known as the Day of Judgment (Abdullah, 2020). The term *ad-din* first appears in the Quran in Surah Al-Fatihah and is mentioned in the first and second Mecca periods. However, the phrase *yaum ad-din* is not found in the third Mecca period or the Medina period. In total, the term is found in 11 surahs and 13 verses, including Al-Fatihah (1:4), Al-Hijr (15:35), Ash-Shu'ara

(26:82), As-Shaffat (37:20), Shad (38:78), Adz-Dzariyat (51:12), Al-Waqi'ah (56:56), Al-Infithar (82:15, 17, and 18), and Al-Mutaffifin (83:11).

Regarding the court of Allah, scholars have different views on the punishment and pleasure of the grave. Imam Ath-Thabari explains that there is a difference of opinion as to whether the dead will experience torment or enjoyment. There are at least three main opinions in this regard. First, some scholars argue that the torment of the grave is a certainty, referring to the hadith which states that Allah will torment a person after his death. Second, there are others who argue that grave punishment is impossible and even consider it a fallacy (Al-Thabari, 2009).

In interpreting the verses about the Day of Judgment, Buya Hamka offers a distinct perspective. In Tafseer Al-Azhar, specifically in the explanation of Surah Al-Fatihah verse 4, he explains that the Day of Judgment, according to Islam, signifies that all human actions are inseparable from religious principles. Every deed falls under one of the five legal categories: obligatory, recommended (*sunnah*), forbidden (*haram*), discouraged (*makruh*), and permissible (*mubah*). On the Day of Judgment, everything will be accounted for before God in the afterlife good deeds will be rewarded with goodness, while bad deeds will be met with retribution. It is God Himself who delivers this judgment in the fairest manner possible. On that day, all creatures, without exception, will submit fully to Allah in a manifest and undeniable way (Hamka, Vol. 1, 1982).

When judging His creation, Allah is the Most Just, ensuring that every individual receives either reward or punishment according to their deeds. Those who receive rewards will feel no disappointment in God's decree; instead, they will regret the sins they committed due to negligence while living in the world. Those granted goodness and blessings will not experience excessiveness as often found in worldly life. They will feel a sense of sufficiency, neither considering their rewards too much nor too little. Additionally, they will not feel inferior by comparing themselves to others or thinking that others have received better rewards.

Another interpretation states that the Day of Retribution, as mentioned in Surah Al-Hijr verse 35, highlights the consequences of adopting characteristics similar to those of Satan arrogance, pride, disobedience, and a sense of superiority over other creatures. Such traits lead humans astray, placing them on the same path as the devil. This is why Satan was expelled from Heaven and cursed by Allah. After being cast out, Satan was given a promise from Allah that he would remain accursed until the Day of Retribution. On that day, God will administer justice to humans in the same manner He has decreed punishment for the devil (Hamka, Juz 17, 1985).

Buya Hamka further elaborates on eschatology in Tafseer Al-Azhar, particularly in his interpretation of QS As-Saffat verse 20. He explains that the Day of Retribution is a moment of heart-wrenching fate, where people will lament and feel deep misery. Why is this so? If only they had followed Allah's commands and the Sunnah of the Prophet while living in this world a life that is fleeting compared to the eternity of the afterlife they would not have to endure the torment of the scorching fire of Hell. On that day, they will realize the truth, but their awareness will no longer be of any benefit. "This is the Day of Retribution", they will say, acknowledging the reckoning that had long been foretold in the world. However, despite repeated warnings, they chose to ignore them, acting as if they had never heard them or even harboring hatred toward them.

Buya Hamka further explains that humans fall into Hell because they are deceived and trapped by the endless temptations and deceptions of the devil. Satan, by nature, is arrogant, prideful, and reluctant to obey divine commands, believing himself to be superior. This is why, at the time of Prophet Adam's creation, Satan was expelled from Heaven. Since then, he has been regarded as the source and symbol of disobedience to Allah. For this reason, Allah commands humans to always remember Him and remain steadfast in their faith. Based on Buya Hamka's interpretation of the verses above, the author concludes that eschatology is an essential part

of Islamic teachings, reminding humans of the true purpose of life. A deep understanding of eschatology helps individuals prepare for eternal life by improving their morals, increasing their pious deeds, and drawing closer to Allah.

Furthermore, Buya Hamka explains the term *Yaumid Din* in his interpretation, which generally means "religious day." However, in the verses mentioned, it refers to the Day of Retribution, the Day of Judgment for all creatures the day when every person is held accountable and rewarded according to their deeds on earth. *Yaumid Din* is a day when no one has any power, and all authority belongs solely to Allah. The ultimate goal of life in this world is none other than achieving salvation on the Day of Reckoning in the afterlife.

In the Hereafter, our deeds and faith in this world will be judged, and we will be rewarded accordingly. Woe to those who do not believe in that day, for without faith in the Day of Judgment, one will easily indulge in what Allah has forbidden, thinking that their deeds will have no consequences. This is why, while living in this world, Allah commands us to always remember Him and obey His commands, because in the end, every human being will be rewarded or punished according to their deeds. The pleasures of Paradise and the torments of Hell await every creature according to what they have done.

## CONCLUSION

In this study, the author concludes that Buya Hamka's interpretation of eschatology in the Quran explains persuade *ad-din* as the Day of Vengeance or the Day of Judgment, when every individual will be held accountable for their actions during their lifetime. According to Buya Hamka, Allah is the Most Just in judging His creations, whether by granting rewards or imposing punishments. Those who receive rewards will not experience disappointment, nor will they feel excess or deficiency in the blessings granted to them. They will also not feel inferior by comparing themselves to others. Given the broad scope of eschatological discussions, further research on this topic remains relevant. Additionally, this study contributes to a deeper understanding of eschatology within Islamic teachings.

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