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HAMKA'S MODERN SUFISM: A STUDY OF HIS CONCEPT OF SUFISM AND USE OF *ḤADĪTH*

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Abstract

This study aims to analyze Hamka's concept of modern Sufism in Tasawuf Modern and the use of ḥadīth as the basis of his arguments. It employs a qualitative approach with a library research design. The primary data consist of two editions of Tasawuf Modern (1955 and 2020) and ḥadīth collections used in the takhrīj process. The data were analyzed through ḥadīth takhrīj and content analysis. The takhrīj of 60 reports identified 35 ṣaḥīḥ reports, 2 ḥasan reports, 14 ḍa'īf reports, 1 mawḍū' report, and 1 athar, while the wording of 7 reports remained incompletely identified. A comparison of the two editions revealed changes in the wording and presentation of ḥadīth, including differences in the completeness of the Ḥadīth of Gabriel, without altering Hamka's main arguments concerning Sufism. The study also identified an attribution error in which Sa'd ibn Abi Waqqas was mentioned instead of Sa'd ibn 'Ubadah, as well as the translation of al-asad (lion) as "tiger." Hamka conceptualizes Sufism as spiritual purification, moral formation, and an effort to draw closer to God without neglecting worldly and social responsibilities. In his thought, ḥadīth serves not only to legitimize Sufi teachings but also as a basis for argumentation and for shaping an understanding of Sufism. The discussion of sincerity and nasihah demonstrates a reciprocal relationship in which the Qur'an and ḥadīth explain and reinforce one another. These findings indicate that Hamka's reformulation of Sufism seeks to connect spiritual life with social responsibility on the basis of the Qur'an and ḥadīth.

Keywords: Hadīth; Hamka; Modern Sufism; Takhrīj.

INTRODUCTION

History records that the great influence of Islamization in Indonesia was influenced by Sufi teachings. Sufi teachings emerged alongside the early arrival of Islam in Indonesia.[1] The arrival of Islam in Indonesia itself occurred through trade routes carried out by people from Gujarat, Persia, and India. It then spread through marriage, which produced descendants who settled in Indonesia and subsequently spread Islamic teachings through cultural preaching, which was also carried out through the actualization of local culture with Islamic values, followed by educational channels such as madrasahs or Islamic boarding schools, and through arts and culture using media such as wayang, music, literature, and carving. Most of the early influences and pioneers of Sufi teachings

[1]Johns and other scholars have demonstrated the influence of Sufism in the spread of Islam in the Indonesian Archipelago. This was also motivated by the tendency of Indonesian society toward Sufi-oriented understanding. Thus, this movement was considered more flexible and tolerant, both toward other religions and cultural traditions. See M. Solihin, *Melacak Pemikiran Tasawuf di Nusantara* (Jakarta: Raja Grafindo Persada, 2005), 327–328. See also Wan Mohd Shaghir Abdullah, *Perkembangan Ilmu Tasawuf dan Tokoh-tokohnya di Nusantara* (Kuala Lumpur: Khazanah Fathaniyah, 2018), 15.

came from Sumatra, particularly the Samudra Pasai Kingdom, and then spread widely to Java and were developed by the Walisongo.[2]

The development of Sufism in Indonesia has not only brought positive influences but has also generated debates concerning certain Sufi orientations. One influential figure in the development of Sufism in Indonesia is Al-Ghazali, whose works continue to be widely studied in religious gatherings. According to Hamka, Al-Ghazali made a significant contribution to restoring the essence of Sufism to the Sunnah of the Prophet Muhammad (PBUH). However, Hamka also criticizes the tendency toward khalwat and withdrawal from worldly affairs in Al-Ghazali's Sufi orientation. According to Hamka, such a tendency may lead to passivity toward social conditions and weaken the spirit of struggle in confronting the injustices experienced by Muslims.[3] On the other hand, studies of *Iḥyā' 'Ulūm al-Dīn* show that Al-Ghazali's ethical thought also encompasses interpersonal relations, moral responsibility, and social life.[4] Thus, there is a difference in emphasis between Hamka's criticism of the tendency toward khalwat and studies highlighting the social ethical dimension of *Iḥyā' 'Ulūm al-Dīn*.

In the modern era, Hamka was one of the figures who played a role in opposing Sufi teachings that were considered deviant in Indonesia. It appears that the thought of Ibn Taymiyyah was in line with Hamka's and influenced him. While Al-Ghazali was known for a Sufi orientation that emphasized *khalwat*, Ibn Taymiyyah was the opposite. Ibn Taymiyyah strongly and firmly defended the religion through jihad. Hamka viewed Ibn Taymiyyah's criticism as contributing to the effort to restore Sufi practices to the principle of tawhid. Islam teaches people to strive through jihad, in the sense of not being deceived by worldly luxuries, but rather with the aim of attaining ridha ilahi.[5]

Several works written by Hamka demonstrate his serious efforts to spread Sufi teachings that are relevant and in accordance with the guidance of the Qur'an and *ḥadīth*. Abandoning the world by prohibiting oneself from possessing wealth that Allah has made lawful is an erroneous understanding. When viewed from the time of the Prophet Muhammad, he always appeared simply and practiced *qanāʿah*, but this did not mean that he hated the world and completely abandoned worldly matters. Many narrations state that the Prophet remained married, became a leader in society, and even engaged in trade. Thus, this attitude represents the asceticism (*zuhd*) practiced by the Prophet (PBUH), as stated in his saying:

[2]Shohebul Hajad Nuriatus Shofiah ABB, "Tasawuf Di Indonesia: Sejarah, Strategi Dakwah, Dan Corak Pemikiran Sufi," *Virtuous* 2, no. 1 (2025): 83–96.

[3]Hamka highly appreciates Al-Ghazali's contribution to restoring Sufism to the Sunnah of the Prophet Muhammad (PBUH). However, regarding the complete abandonment of worldly life and exclusive focus on worship and morality, Hamka argues that this should not weaken the spirit of struggle in upholding the religion. See Hamka, *Perkembangan dan Pemurnian Tasawuf Dari Masa Nabi Muhammad Saw. Hingga Sufi-Sufi Besar* (Jakarta: Republika Penerbit, 2023), 295-297.

[4]Waryani Fajar Riyanto Wiza Atholla Andriansyah, "Pemikiran Al-Ghazali (1058-1111 M) Tentang Etika Dalam Ihya Ulumuddin Dan Implikasi Bagi Masyarakat Modern," *Jurnal Filsafat Indonesia* 6, no. 3 (2023): 394–403.

[5]Hamka appears to have been more motivated by the thought of Ibn Taymiyyah than by Al-Ghazali. This was because phenomena such as excessive veneration of sacred graves sometimes turned toward polytheism, so that a number of scholars, such as Ibn Hajar Al-Haytami, opposed Ibn Taymiyyah''s views. See Hamka, *Perkembangan dan Pemurnian Tasawuf Dari Masa Nabi Muhammad Saw. Hingga Sufi-Sufi Besar* (Jakarta: Republika Penerbit, 2023), 308-313.

ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ

"*Practice asceticism toward the world, and Allah will love you. Practice asceticism toward what people possess, and people will love you*." (Al-Tirmidhi no. 2340; *ḍa'īf*).[6]

People who possess a deep fanaticism toward *zuhd* may become immersed in the pleasure of inner tranquility with God, thereby often neglecting social aspects and their surroundings. They may also develop hatred toward worldly matters, so that wealth is regarded as something that must be avoided. Yet the Prophet himself was not like this. The Prophet continued to engage socially like other human beings, and the Companions and earlier scholars also often possessed considerable wealth.[7] Why, then, is all of this understood as a calamity?

Before examining this matter more deeply, it should also be understood that Sufi teachings should not be separated from the Qur'an and ḥadīth as the primary sources. Meanwhile, quite a number of Sufis have used ḥadīth as support for their Sufi arguments in their works, so it is not uncommon to find the use of *ḍa'īf* ḥadīths and even *mauḍū'* ḥadīths that had already been declared as such by ḥadīth scholars, yet were labeled as ḥadīths in their works. This is because Sufis tend to prioritize the principle of *kashf* through spiritual journeys toward God rather than tracing chains of transmission, which clearly contradicts the tradition of authenticity verification among the muhaddithin, namely the theory of sanad. [8]

Considering the figures who had a major influence on Hamka and Hamka's renewal of Sufism in the modern era, this issue is important to investigate, especially since the tendency of some Sufis to cite problematic ḥadīths has prompted the researcher to examine and determine the quality of the ḥadīths used by Hamka. One of Hamka's works that played a major role in his preaching was *Tasawuf Modern*, which offers ideas through philosophical and Sufi approaches using the opinions of scholars, the Qur'an, and ḥadīth, because the modern era is a period of technological development, in which rational and scientific thought derived from knowledge is more dominant than religious dogma.

Several previous studies have examined *Tasawuf Modern*. Ihsan et al. analyzed the substance of *Tasawuf Modern*, including Hamka's characteristics of Sufism, the methodology employed in the book, and its relevance to the contemporary era.[9] However, their study did not specifically examine the use of ḥadīth in *Tasawuf Modern*. Mey Melitasari et al., in their study entitled "Studi Komparatif Tasawuf Modern (Buya Hamka dan Buya Kamba)," compared the Sufi thought of

[6]Al-Tirmidhi stated that this ḥadīth is *gharīb*, transmitted through a chain containing a narrator classified as *munkar* (problematic and weak), namely 'Amr bin Wāqid. For the complete text of the ḥadīth, see Abu Isa Al-Tirmidhi, *Sunan at-Tirmidhi* (Beirut: Dar Al-Kotob Al-Ilmiyyah, 2022), ḥadīth No. 2340.

[7]Gazali Gazali Restu Kurniawan, "Integrasi Zuhud Nabi Dalam Konteks Modern," *Dewantara: Jurnal Pendidikan Sosial Humaniora* 5, no. 2 (2026): 260–70.

[8]According to Yusuf Al-Qaradhawi, Sufis not infrequently deviate from Islamic law because they become too absorbed in spiritual experiences (*kashf*). For example, Ibn 'Arabi wrote the book *Fuṣuṣ al-Ḥikam*, which was allegedly written under the direct guidance of the Prophet (PBUH). One ḥadīth declared *mauḍū'* by ḥadīth scholars and labeled as a ḥadīth by Ibn 'Arabi is **من عرف نفسه فقد عرف ربه**, *"whoever knows himself has known his Lord."* It is reasonable that Abdullah bin Al-Mubarak stated: **الإسناد من الدين ولولا الإسناد لقال من شاء ماشاء**, "*the chain of transmission is part of religion; if there were no chain of transmission, anyone could say whatever they wished*." For further details, see Usman Sya'roni, *Otentisitas Hadis: Menurut Ahli Hadis dan Kaum Sufi* (Jakarta: Pustaka Firdaus, 2019), xi-xvi.

[9]Desi Asmaret Ihsan, Hendri, Saifullah, Julhadi, "Biografi Dan Pemikiran Buya Hamka: Analisa Mendalam Tentang Buku Tasawuf Modern," *Ensiklopedia of Journal* 7, no. 4 (2025): 110–18.

Hamka and Buya Kamba through *Tasawuf Modern*.[10] Meanwhile, Fahrudin et al. examined Hamka's concept of Sufism in the context of modernity and its relevance to contemporary life.[11]

The renewal of Hamka's Sufism has also been discussed by Zaprulkhan through his study of the construction of moderate Sufism in the thought of Hamka and Said Nursi.[12] In addition, Sya'roni examined the authenticity of ḥadīth by comparing the perspectives of ḥadīth scholars and Sufis.[13] Although these studies have provided insights into Hamka's Sufi thought and the issue of ḥadīth authenticity in the Sufi tradition, none has specifically examined and assessed the quality of the ḥadīths used by Hamka in *Tasawuf Modern*. Therefore, this study not only examines Hamka's concept of modern Sufism but also conducts *takhrīj* and assesses the quality of the ḥadīth reports cited in the work.

Based on the background outlined above, this study focuses on Hamka's understanding of modern Sufism in his work *Tasawuf Modern* and the use of ḥadīth as a basis for his Sufi arguments. This focus leads the study to examine Hamka's understanding of modern Sufism and the intellectual background underlying his efforts to renew Sufism in Indonesia. This effort cannot be separated from Hamka's intellectual journey in developing his thought and da'wah. Therefore, this study also considers Hamka's intellectual journey to understand its influence on the formation of his Sufi thought. In addition, the ḥadīths used by Hamka as the basis for his arguments are traced through Kutub Al-Tis'ah to assess their quality and examine their use in Hamka's Sufi arguments. Based on this focus, the study addresses three aspects: Hamka's understanding of modern Sufism in *Tasawuf Modern*, the quality of the ḥadīths used by Hamka in *Tasawuf Modern*, and the function of ḥadīth as a basis for Hamka's Sufi arguments.

METHOD

This study employs a qualitative approach with a library research design,[14] using ḥadīth *takhrīj* and content analysis. The primary data consist of two editions of *Tasawuf Modern* the sixth edition, published by Widjaya in Jakarta in 1955, and the twelfth edition, published by Republika Penerbit in Jakarta in 2020. Ḥadīth *takhrīj* was conducted by referring to *Kutub al-Tis'ah* and other relevant ḥadīth collections, including *musnad* and *muṣannaf* works, *al-Jāmi' al-Kabīr* by al-Suyuti, and works by Ibn Hajar al-'Asqalani. The search was based on ḥadīth wording, meaning, and narrative context.[15] ChatGPT was used as an initial auxiliary tool to identify possible ḥadīth sources, particularly for quotations presented in translation or narrative form. The identified reports were then traced using *Hadis Soft* and *Al-Maktabah Al-Shāmilah* and subsequently verified against printed ḥadīth collections. Ḥadīth grading followed the assessments of ḥadīth scholars cited in the

[10]M. Afif Ansori Mey Melitasari, Suhandi, Yoga Irawan, "Studi Komparatif Tasawuf Modern : Buya Hamka Dan Buya Kamba," *Jawi* 07, no. 02 (2024): 151–65.

[11]Fahrudin Sepma Pulthinka Nur Hanip, "Melacak Kedalaman Tasawuf Modern Hamka Di Tengah Arus Modernitas," *Jurnal Penelitian Keislaman* 16, no. 02 (2020): 129–42.

[12]Zaprulkhan, *Tasawuf Moderat: Pembaharuan Tasawuf Hamka dan Said Nursi* (Yogyakarta: IRCiSoD, 2024), 137.

[13]Sya'roni, *Otentisitas Hadis: Menurut Ahli Hadis dan Kaum Sufi, 17-49*.

[14]Sugiyono, *Metode Penelitian: Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2022).

[15]According to Mahmud Thahan, *takhrīj* refers to tracing a ḥadīth to its original sources (primary ḥadīth collections) and explaining its grading when necessary. Mahmud Thahan, *Metode Takhrij Al-Hadith dan Penelitian Sanad Hadis* (Surabaya: Imtiyaz, 2015), 4.

consulted sources, without independent isnad criticism through *jarḥ wa ta'dīl*. The study covers 60 reports quoted or referenced in *Tasawuf Modern*.

Content analysis examined the quality of the reports, the accuracy of their quotations and translations, and the functions of ḥadīth in Hamka's discussions of *akhlāq*, *aqīdah, tazkiyat al-nafs,* and *sīrah nabawiyyah*. The two editions were compared in terms of ḥadīth wording, translations, identification of the *mukharrij*, and contexts of use to identify editorial and substantive differences. The *takhrīj* findings were then discussed in light of Hamka's clarification regarding shortcomings in the use of ḥadīth in his work, as well as his explanations concerning the use of ḥadīth in discussions of Sufism. Reports whose sources or wording could not be fully identified were distinguished from those with established sources and gradings and were not automatically classified as *ḍa'īf* or *mawḍū'*.

RESULTS

a. Hamka's Intellectual and Historical Trajectory

Buya Hamka (Abdul Malik Karim Amrullah) was born in Maninjau, West Sumatra, on 17 February 1908 and died on 24 July 1981.[16] He grew up in a strong family environment of Islamic scholars. His father, Abdul Karim Amrullah (Haji Rasul), was known as an Islamic reformist figure in Minangkabau, while his grandfather, Shaykh Muhammad Amrullah, was also a religious scholar. Through his maternal lineage, Hamka was connected to Abdullah Arif, one of the scholars involved in the Padri War. This family environment provided an early foundation for Hamka's intellectual development and Islamic orientation. Although he did not complete formal education leading to an academic diploma, Hamka acquired the foundations of Islamic knowledge through the Diniyah School and Sumatera Thawalib in Padang Panjang. He studied *naḥwu*, *ṣarf*, *fiqh*, and ḥadīth through various classical texts, including *Jurumiyyah, Mukhtaṣar, Kawākib, Matan Taqrīb, Fatḥ Al-Qarīb, Al-Bājūrī, and Ḥadīth Arba'in*.[17] Outside formal education, Hamka developed a habit of reading literature on religion, history, politics, society, and literature, and from a young age became acquainted with the Islamic reformist ideas of Jamaluddin Al-Afghani and Muhammad Abduh.

Hamka's intellectual development expanded through his travels and encounters with various figures. In 1924, he went to Yogyakarta and studied with H.O.S. Tjokroaminoto, Haji Fachruddin, Ki Bagus Hadikusumo, and R.M. Soeryopranoto. These encounters broadened his understanding of Islam, reform movements, and social issues. His intellectual journey subsequently continued in Pekalongan with Sutan Mansyur.[18] This experience was complemented by his journey to Mecca. In addition to performing the pilgrimage, Hamka used his time there to deepen his knowledge of Arabic and read various Islamic works. His work at the Hamid Kurdi printing press gave him access to Arabic literature on theology, Qur'anic exegesis, philosophy, Sufism, *sīrah*, and Islamic thought.

After returning from Mecca, Hamka became increasingly active in preaching and writing. He contributed articles to various newspapers and magazines, such as *Pembela Islam* in Bandung and

[16]Irfan Hamka, *Ayah: Kisah Buya Hamka, Masa Muda, Dewasa, Menjadi Ulama, Sastrawan, Politisi, Kepala Rumah Tangga, Sampai Ajal Menjemputnya.* (Jakarta: Republika Penerbit, 2014), 289.

[17]Hamka studied ḥadīth from an early age and memorized forty ḥadīths. Hamka, *Kenang-Kenangan Hidup* (Depok: Gema Insani, 2018), 33-35.

[18]Selengkapnya silahkan baca di buku Hamka, *Kenang-Kenangan Hidup* (Depok: Gema Insani, 2018), 61-63.

Suara Muhammadiyah in Yogyakarta, and also served as an editor of *Kemajuan Zaman*. His writing activities developed further in Medan through *Majalah Masyarakat* and *Pedoman Masyarakat*. Through these publications, Hamka wrote on religion, philosophy, Sufism, social issues, and literature. This productivity became an important means of disseminating his Islamic ideas to a wider audience. In 1942, *Pedoman Masyarakat* was closed by the Japanese government, but Hamka's intellectual and preaching activities continued to develop.

Hamka's social and political experiences also became part of the formation of his thought. During the struggle for independence, he was involved in the activities of the National Defense Front (Front Pertahanan Nasional). In 1964, Hamka was arrested and imprisoned amid political tensions with the government of President Soekarno.[19] During his imprisonment, he completed *Tafsir Al-Azhar*, demonstrating that this experience did not halt his intellectual activities.[20] After his release in 1966, Hamka resumed his activities in various Islamic institutions and, in 1975, became Chairman of the Indonesian Ulama Council (*Majelis Ulama Indonesia*). He later resigned from the position in 1981 following differences of opinion concerning a fatwa on Christmas greetings. These experiences indicate that Hamka's thought developed through a close relationship between Islamic education, preaching activities, and the social issues he encountered.

This intellectual trajectory helps explain the character of the Sufism developed by Hamka in addressing various issues and putting his ideas into practice. Hamka not only expressed his ideas through written works but was also involved in social life. Rahmi Nur Fitri's study shows that autodidactic learning, reading habits, travel, and research contributed to the development of Hamka's intellectual character as a historian.[21] Hamka's experience of imprisonment and his decision to lead Soekarno's funeral prayer provide a context for examining the relationship between his religious principles and social conduct. In light of these experiences, Hamka's Sufi thought can be examined not only through *khalwat*, *dhikr*, and practices associated with the vertical relationship between human beings and God, but also through its social dimension. This perspective can be further explored through *Tasawuf Modern*, particularly to understand how Hamka viewed the relationship between devotion to God and worldly life.

b. The Characteristics of Hamka's Modern Sufi Thought

Within the mission of da'wah and the struggle after independence, Hamka also had the objective of calling for the renewal of Sufism. In his own region, namely Minangkabau, there were still Sufi teachings in the form of tarekat associations, particularly the Syattariyah, Naqsyabandiyah, Samaniyyah, and Qadiriyah orders the Satariyah, Naqsabandiyah, Samaniyyah, and Qadariyah orders, which were considered to have deviated from the path of Islamic law based on the Qur'an and the Sunnah of the Prophet. Criticism of these deviant Sufi teachings was not only carried out by Hamka but also by his father, Abdul Karim Amrullah.[22]

[19]Hamka, *Tasawuf Modern* (Jakarta Selatan: Republika Penerbit, 2020), xiii-xvii.

[20]Adian Husaini Bambang Galih Setiawan, *Pemikiran dan Perjuangan M. Natsir dan Hamka dalam Pendidikan* (Jakarta: Gema Insani, 2020), 58-59.

[21]Rahmi Nur Fitri, "Hamka Sebagai Sejarawan: Kajian Metodologi Sejarah Terhadap Karya Hamka," *FUADUNA: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 04, no. 01 (2020): 42–53.

[22]In fact, Hamka's grandfather himself was a teacher of the Naqsabandiyah order, which had previously also been criticized by Hamka's father. Practices such as rabitah, visiting graves while excessively glorifying graves considered to belong to saints, and regulations concerning the remembrance of Allah through dhikr that were not based

This movement was pioneered by the Young Group (*Kaum Muda*) in an effort to correct understandings that had become deeply embedded among Minangkabau scholars, so that these ideas could not simply disappear. The spirit inherited by Hamka in carrying out this effort appears to have become deeply rooted in him. Hamka propagated the renewal of Sufism through his writings published in *Majalah Pedoman Masyarakat* in Medan. With a well-prepared plan, Hamka began the movement for the renewal of Sufism with the intention of restoring the meaning of Sufism as the purification of the soul, the struggle against lust and greed, and the attainment of peace and well-being, both in one's relationship with Allah and in one's relationship with other human beings. Thus, as Hamka stated in the preface to *Tasawuf Modern*, there emerged "modernized Sufism."[23]

According to Seyyed Hossein Nasr, the Islamic world in the nineteenth century was flooded with Western science and technology, accompanied by Orientalist movements that sought to undermine Sufism.[24] People became more interested in technological advancement than in religious understanding and spiritual practices. Consequently, several theories predicted a religious revival in the twenty-first century, as modern science and technology failed to provide a sense of meaning in human life. This situation was also related to the role of theologians in the West, as religious textual messages appeared to be in conflict with the development of modern scientific knowledge.[25]

As explained in the previous subsection, the background of Hamka's renewal of Sufism was misleading Sufi teachings. In one story, Hamka heard that there were members of a congregation from the Tanjung ethnic group, which was the same ethnic group as Hamka, who studied Sufism in order to acquire supernatural powers, such as invulnerability and others. Hamka then opened a Sufi study gathering by inviting these people. Day by day, the number of participants increased. Hamka explained that Sufism was a science that guided people toward the path of Allah's pleasure by drawing closer to Him through *dhikr*, worship, and glorifying Allah. Hamka used stories of earlier Sufi figures such as al-Junaid, Dhun Nun al-Miṣrī, al-Ḥallāj and others as illustrations to broaden the congregation's understanding so that they could distinguish which teachings were worthy of being followed.[26]

After understanding the reasons behind the creation of this book, which were influenced by internal and external factors, the discussion then turns to exploring Hamka's meaning and arguments regarding the form of modern Sufism in his work *Tasawuf Modern*. In several other works, such as *Pelajaran Agama Islam*, there are statements that his thought was always accompanied by philosophy, or in other words, by the relationship between reason and revelation.

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on ḥadīths with shahih chains of transmission were among the issues criticized. See Zaprulkhan, *Tasawuf Moderat: Pembaharuan Tasawuf Hamka dan Said Nursi* (Yogyakarta: IRCiSoD, 2024), 99-101.

[23]Hamka, *Tasawuf Modern*.., preface x.

[24]Sayyed Hossein Nasr, *Tasawuf dulu dan Sekarang* (Jakarta: Pustaka Firdaus, 2020), 8.

[25]See Lalu Burhan, *Pentingnya Tasawuf Di Era Modern* (Yogyakarta: Deepublish, 2022), 9-10.

[26]Hamka used the stories of Sufi figures as illustrations for his congregation, demonstrating which teachings constituted deviation and which were based on correct tawhid. Hamka also used the figure of Al-Hallaj because Al-Hallaj was known for his controversial thought, such as the idea that all religions are one and that Allah united with himself, thereby stimulating the logic and emotions of his congregation. Through the story told by his son, Irfan Hamka, Hamka was also presented with several accounts concerning his sainthood. For further information, see Hamka, *Ayah: Kisah Buya Hamka, Masa Muda, Dewasa, Menjadi Ulama, Sastrawan, Politisi, Kepala Rumah Tangga, Sampai Ajal Menjemputnya...*, 171-181.

This was because Hamka wanted to explain the fundamental beliefs of Islam in a new way. Hamka also did this in *Tasawuf Modern*. He presented *naqli* arguments, the opinions of scholars and philosophical figures, logic, and repeatedly presented contextual illustrations relating to the Indonesian nation. This was natural because Hamka lived during the period of independence.

In *Tasawuf Modern*, particularly in the subsection Inayah Ilahi, Hamka reflected on the composition of the human body and of the earth, both of which are built from the same elements, such as water, oxygen, hydrogen, and carbon. Hamka questioned the human body, which consists of water and oxygen contained within the human body. Then there are oxygen, hydrogen, and carbon on the surface of the earth. When one substance is mixed with another substance and produces a discovery, why does that discovery become what it is, and why does it not take the form of another substance? An atheist would argue that it has simply existed that way and therefore produces such a result. This ultimately returns to Allah's providence, because all of it has been regulated by Him so that everything operates and develops according to the rules He has established.

As explained previously, modern humans are reluctant to be interested in religious law compared to scientific knowledge. Hamka stated this in the subsection on religion and knowledge: the advancement of human knowledge caused the flaws within all religions to be exposed, resulting in an increasingly wider separation between religious thought and knowledge. This is because a true religion must be capable of having its truth tested and criticized through questions. According to Hamka, this is not found in religions other than Islam, so such weaknesses caused the foundations of their teachings to become increasingly fragile. This differs from Islam, which teaches the use of reason and the avoidance of blind taqlid, because Europe had long been blinded by religious dogma imposed by its religious leaders. Therefore, Islam has two main pillars in this era of progress, namely freedom of thought and freedom of will.[27]

Islam dislikes it when Qur'anic verses are merely recited beautifully while their contents are not critically examined, because Islam instructs people to use reason and understanding. According to Hamka, the problem here is the intellectual stagnation instilled by Islamic religious figures, whereby the exploration of Qur'anic verses and ḥadīth is restricted only to following earlier scholars, namely existing interpretations and commentaries. This represents a form of decline because earlier scholars also wrote according to their own time and place, making their views not necessarily relevant when applied to the modern era. This happened because religious figures feared losing their followers due to the progress of the times, and therefore established various regulations in order to maintain control over society.

Thus, the dogma emerged that those who seek worldly happiness are misguided and are deceived by their desires. They preached *zuhd* and hatred toward the world, causing followers of Islam to appear ignorant because of such dogma. It is this kind of understanding that destroys a nation because it eliminates courage in struggle and produces an attitude of resignation. Yet Islam

[27]It is therefore unsurprising that during the Dark Ages in Europe, Islam was occupied with scientific knowledge and produced new discoveries. However, the situation later reversed: after Europe achieved intellectual freedom, it produced technological progress, while Muslims instead experienced decline, similar to what Europe had previously experienced. For further discussion, see Hamka, *Tasawuf Modern..,*122-126.

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itself rejects the theories created by such religious leaders because Islam does not oppose progress; rather, it guides progress. Hamka cited Q.S. Al-Baqarah [2]: 201,[28] and Q.S. Al-A'raf [7]:32.[29]

Progress cannot be achieved without knowledge. This is why hundreds of Qur'anic verses and ḥadīths command people to seek knowledge any kind of knowledge, whether worldly or related to the hereafter. This includes religious knowledge, natural sciences, astronomy, and knowledge concerning outer space, as well as technological knowledge such as radio, rockets, electronics, and others. All of this is conveyed by the Qur'an and is not prohibited.

Furthermore, in the chapter on *qanāʿah*, Hamka rejected an understanding that made Muslims lazy in working while hiding behind the expression of hating the world. Eventually, they believed in destiny while becoming lazy in working and making efforts. Islam teaches *qanāʿah* of the heart rather than *qanāʿah* in making efforts. Therefore, it is understandable that nations without such beliefs achieved progress, while the nations that practiced the aforementioned form of *zuhd* experienced decline. *Qanāʿah* does not contradict wealth as long as wealth does not remove peace from the soul, helps fulfill the necessities of life, and does not cause a person to neglect the remembrance of Allah. Thus, what is meant by *zuhd* is that when a person is wealthy, they remain obedient to Allah, and when they are poor, they also remain obedient, so that their faith is not influenced by worldly circumstances.

Regarding government, Islam has never distinguished between the rich and the poor, so that everyone is equal. During the early period of government, Muslims chose leaders based on their religious knowledge (democracy), but over time Muslims instead adopted an unlimited monarchical system. Thus, feudalism also emerged, in which the rich became richer while the poor became increasingly impoverished. At that time, many fatwas and philosophical ideas emerged concerning abandoning worldly luxury as a remedy for the hearts of the poor. Consequently, Islamic civilization eventually collapsed because of worldly negligence, while Western nations developed instead. From this awareness, movements for reform among Muslims or simultaneous revolutions gradually emerged throughout the world.[30]

From the explanation presented above, the purpose and direction of the Sufism promoted by Hamka are clear. This concern emerged from the decline of Islam itself. The meaning of modernized Sufism, as conveyed by Hamka, is the contextualization of the meaning of Sufism in the modern era. The meaning of "modern" here does not refer to the renewal of Sufism in the same way as other renewal movements, although it shares some similarities, particularly in the effort to rebuild a form of Sufism that is relevant and based on the Qur'an and ḥadīth.

In accordance with the background of his writings and the renewal of Sufism, in addition to spreading the spirit of struggle, correcting *ʿaqādah*, and opposing understandings considered

[28] وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ("*And among them are those who pray, 'Our Lord, grant us goodness in this world and goodness in the Hereafter, and protect us from the punishment of the Fire*.")

[29] قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ (*"Say, 'Who has forbidden the adornment of Allah which He has provided for His servants and the good things of sustenance?' Say, 'They are for those who believe during the worldly life, and exclusively for them on the Day of Resurrection.' Thus We explain the verses for people who know.*")

[30] Hamka's movement for the renewal of Sufism was similar to the movements of other Muslim scholars around the world, particularly at the beginning of the twentieth century. This movement became known by terms such as modern Sufism, urban Sufism, contemporary Sufism, and *neo-Sufism*. See Muhamad Basyrul Muvid, *Tasawuf Kontemporer* (Jakarta: Amzah, 2020), 11.

contrary to genuine Islamic teachings, Hamka sought to restore and explain the true meaning of Sufism, namely:

> "*Leaving behind reprehensible character and entering into praiseworthy character. Purifying the soul, educating and elevating the degree of moral character, and fighting against desires that demand more than what is necessary*."[31]

The meaning of "modern," meanwhile, returns to relevance and moving alongside science and technology rather than hating or prohibiting them, as long as they do not cause a person to neglect worshipping Allah and as long as the heart is not attached to their pleasures. This is because what caused the decline of Muslims at that time was glorifying destiny to the extent that their hearts became weak and their spirit weakened. The disappearance of the spirit of jihad was also a very clear form of decline in the modern era. Consequently, all forms of knowledge unrelated to religious law were considered misguided and a manifestation of loving the world.

From the statement, the background of the renewal of Sufism, and the arguments concerning Sufism constructed in *Tasawuf Modern*, the reconstruction of modern Sufism from Hamka's perspective appears to consist of:

1. Returning to the Qur'an and Ḥadīth
   Sufi teachings should indeed be grounded in the Qur'an and Ḥadīth. This can also be seen in the way Hamka repeatedly criticized stagnant understandings and deviant forms of Sufism, while explaining the concepts of faith, lust, *qanāʿah*, *tawakkul*, and others through Qur'anic verses and the ḥadīths of the Prophet (PBUH) as foundational references.
2. Rebuilding the Spirit of Jihad among Muslims
   According to Hamka, one of the greatest factors behind the decline of Muslims was the loss of the spirit of jihad, which caused them to surrender to destiny, become lazy, and abandon everything related to worldly life. This was what led to the collapse and profound decline of Islam.
3. Balance between the World and the Hereafter
   To attain happiness in this world and the hereafter, balance is necessary because several forms of religious practice require wealth as a means of worship, such as *zakāt* and charity. Therefore, one should neither abandon the world entirely nor become attached to worldly matters. Whether possessing a position or wealth, living in poverty or prosperity, hardship or happiness, one must remain faithful and devoted to Allah.
4. Sufism as a Dynamic Discipline
   The development of technology, science, and wealth should not be hated or even declared forbidden because Sufism serves to guide people through piety, *qanāʿah, zuhd*, and *tawāḍuʿ*, so that they do not become immersed in the deception of worldly life.

In other words, people may compete in pursuing knowledge, whether in religion or technology; they may hold high positions and ranks; and Muslims may live in simplicity or luxury, as long as all of these are accompanied by devotion to Allah and the world is regarded merely as a trust, so that love for worldly matters does not become attached to the heart.

[31]Hamka, *Tasawuf Modern*..., 8.

c. The Use of Ḥadīth in *Tasawuf Modern*

The book *Tasawuf Modern* by Hamka is a reflection of Hamka's thought, compiled based on various reference sources, such as philosophical literature, the Qur'an, ḥadīth, and other Islamic works. Initially, the contents of this book originated from writings published in *Pedoman Masyarakat* Magazine in 1937. However, the strong encouragement and demand from the public prompted Hamka to compile these writings, which were later published in book form under the title *Tasawuf Modern*.[32]

In the preface, Hamka explains that there are several books that became the main references in writing this book, including *Iḥyā' ʿUlūm al-Dīn, Arbaʿīn fī Uṣūl al-Dīn, Bidāyat al-Hidāyah, Minhāj al-ʿĀbidīn, Mauʿiẓat al-Muʾminīn, Tahdhīb al- Akhlāq, Tafsīr al-Manār, Radd ʿalā al-Dahriyyīn, al-Khuluq al-Kāmil, Ḥayāt Muḥammad, Fī Manzil al-Waḥy,* collections of *al-Hilāl* magazines, collections of *Azhar* magazines, Adab al-Dunyā Wa al-Dīn by Imam al-Mawardi, *Ṭahārat al-Qulūb, Riyāḍ al-Ṣāliḥīn*, and others. The diversity of these references indicates that the composition of *Tasawuf Modern* does not only focus on classical Sufi literature, but also on philosophy, ḥadīth collections, Qur'anic exegesis, and modern Islamic thought as the foundation of its arguments.

The results of the comparison between the old and new editions of *Tasawuf Modern* revealed changes in wording between the two editions, such as the word "sebagai" becoming "sebagaimana," then "kesentosaan" becoming "kesejahteraan," and many others. However, these changes do not alter the meaning of the substance. Differences in spelling are natural due to the considerable time gap between the two editions, such as the word "jang" becoming "yang."

The two editions also show differences in the way the *mukharrij* is cited. In the 1955 edition, the name of the *mukharrij* is mentioned in the Arabic text of the ḥadīth, whereas in the 2020 edition, it is mentioned in the translation of the ḥadīth. The most significant difference is found in the Ḥadīth of Gabriel concerning Islam, faith, and *iḥsān*. The 1955 edition presents the complete Latin text, [33] whereas the 2020 edition only presents the ḥadīth concerning Islam and *iḥsān*,[34] making this a fairly significant difference between the two editions. However, Hamka's argument in explaining Sufism, which uses the Ḥadīth of Gabriel as a supporting foundation, does not differ between the two editions.

Before analyzing the use of ḥadīth in *Tasawuf Modern*, it is important to first consider Hamka's explanation regarding the ḥadīths he quoted. Hamka acknowledged that there were shortcomings in this book, namely that he did not include the complete chain of transmission and narrators for every ḥadīth. This was because doing so would require a considerable amount of time. According to Hamka, this practice was a habit among some Sufi scholars who placed greater emphasis on inner tranquillity without investigating the chains of transmission of the ḥadīths. Some ḥadīths in *Tasawuf Modern* fall into the category of *ḍaʿīf* ḥadīths, but do not reach the category of

[32]According to Hamka, the meaning of Sufism here is to improve character and purify the inner self, while the addition of the word modern means "modernized Sufism," although its references are also derived from books on Sufism, according to Hamka. See buku Hamka, *Tasawuf Modern* (Jakarta Selatan: Republika Penerbit, 2020). Preface, x.

[33]Abdul Malik Karim Amrullah, *Tasauf Modern* (DJakarta: Widjaya, 1955), 52.

[34]Hamka, *Tasawuf Modern* (Jakarta Selatan: Republika Penerbit, 2020), 64. See also Amrullah, *Tasauf Modern..,* 52.

mauḍūʿ.[35] Hamka also mentioned that there is no problem in citing *ḍaʿīf* ḥadīths concerning the virtues of deeds, or *faḍāʾil al-ʿamal*.[36]

Furthermore, one of the inaccuracies found indicates that Hamka did not focus extensively on the study of narrators or chains of transmission. When Hamka explained the praiseworthy form of anger, one of which is anger in defending one's honor, he quoted a ḥadīth of the Prophet Saw. praising the attitude of Sa'ad bin Abi Waqqash, who was jealous in safeguarding his wife's honor. The quoted ḥadīth indicates that Sa'ad bin Abi Waqqash was the companion referred to in the ḥadīth. However, when traced in ḥadīth collections, it was found that the companion referred to was not Sa'ad bin Abi Waqqash, but Sa'ad bin Ubadah. This error in citing the name of the companion indicates that Hamka did not deeply engage in the study of chains of transmission, as Hamka himself stated in the introduction to *Tasawuf Modern*.

The same finding was discovered in the quotation of a ḥadīth concerning fleeing from leprosy. In this ḥadīth, Hamka quoted the text, "*flee from leprosy as you flee from a ferocious tiger*".[37] When *takhrīj* was conducted on this ḥadīth, it was found that the word الْأَسَدُ, which should mean "lion," was translated by Hamka as "tiger." Thus, there is a slight alteration in the translation of the ḥadīth text, although it does not change the substantive meaning of the ḥadīth.

Several criticisms by Hamka regarding the interpretation or study of the Qur'an and ḥadīth were also found. First, Islam instructs its followers not merely to read and beautify their recitation, but also to explore the meaning and message contained within them. Second, there is an opinion prohibiting the interpretation of the Qur'an and ḥadīth when the requirements and qualifications are insufficient, and therefore it is considered better to follow existing Qur'anic exegeses and ḥadīth commentaries. Hamka considered this view incorrect and something that must be eradicated, because the interpretations of earlier scholars also differed and were influenced by the circumstances of their time, making them less relevant when contextualized in the present era. Therefore, the renewal of the messages contained in religious texts must continue to be studied. [38] Hamka's intention was not that interpreting the Qur'an and ḥadīth is permissible without fulfilling

[35]A *mauḍūʿ* ḥadīth falls into the category of *mardūd* (rejected) ḥadīth and is also referred to as a fabricated ḥadīth. According to Mahfudz At-Tarmasi, a *mauḍūʿ* ḥadīth does not fall within the category of ḥadīth because it contradicts the terminological meaning of ḥadīth. For further discussion, see Muhajirin, *Muhammad Mahfudz at-Tarmasi (1868-1919): Ulama Hadis Nusantara Pertama* (Yogyakarta: Idea Press Yogyakarta, 2019), 97.

[36]*Ḍaʿīf* ḥadīths that fall under the category of *Faḍāʾil al-ʿamal* may be used as evidence under several conditions. First, they must not contain serious defects, such as severely poor memory, a lying narrator, or a narrator accused of lying. Second, they must fall under the scope of another evidence; if the ḥadīth stands alone in its theme, it is rejected. Third, when applying such a ḥadīth, it should not be directly attributed to the Prophet, because there is concern that the ḥadīth may not originate from the Prophet; therefore, an attitude of *ikhtiyāṭ* (caution) is required. For further discussion, see Mujiyo Nurkhalis, *Metode Syarah Hadis* (Bandung: Fasygil Grub, 2015), 210.

[37]In this ḥadīth, Hamka only quoted the translation. For the complete text, see Ismail bin Ibrahim Al Bukhari, *Ṣaḥīḥ al-Bukhārī* (Ibda', 2020), ḥadīth No. 5707.

[38]The Qur'an and ḥadīth can be regarded as the two declarations of faith that possess a relationship of talazum (mutual interdependence). Both fields of knowledge must be dynamic rather than static, because the characteristic of knowledge is that it must develop. Therefore, assuming that the disciplines of Qur'anic exegesis and ḥadīth are already sufficient merely by following previous scholars constitutes a form of stagnation, because it does not develop these disciplines. Hedhri Nadhiran, *Epistemologi Kritik Hadis (menggagas paradigma integrasi-interkoneksi dalam uji otentisitas hadis)* (Palembang: Noer FIkri Offset, 2021), 100-101 .

the necessary requirements and qualifications; rather, his statement implies that interpretation is permissible when one possesses the necessary scholarly tools. [39]

The findings show that *Tasawuf Modern* contains 60 reports. Based on *takhrīj* conducted using *Kutub al-Tis'ah* and other ḥadīth collections, 35 reports are classified as *ṣaḥīḥ*, 2 as *ḥasan*, 14 as *ḍa'īf*, 1 as *mawḍū'*, and 1 as an *athar*. The remaining 7 reports were traced, but their wording could not be fully identified. These findings highlight the presence of 14 weak reports and 1 fabricated report in *Tasawuf Modern*, providing an important basis for critically examining Hamka's use of ḥadīth. In his citations, Hamka mentioned 17 *mukharrij*, including al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī, Ibn al-Jawzi, al-Tabrānī, and al-Quda'i. In 12 reports, the chain of transmission was mentioned only up to the level of the Companions. Regarding presentation, 24 reports were provided in Arabic along with their translations, while the remaining 36 appeared only in translation or narrative form without the Arabic text. Thematically, these reports primarily concern ethics, creed, *tazkiyat al-nafs*, and *sīrah nabawiyyah.*

Table 1. Results of the Analysis of Ḥadīth Usage in *Tasawuf Modern*

Indicator	Category	Number
Research Object	Ḥadīths in *Tasawuf Modern*	60
Presentation of Ḥadīths	Arabic text accompanied by translation	24
	Transliteration/translation without Arabic text	36
	Mukharrij mentioned	17
	Sanad traced up to the Companion level	12
Authenticity Assessment	*Ṣaḥīḥ*	35
	Ḥasan	2
	Ḍa'īf	14
	Mawḍū'	1
	Athar	1
Identification Status	Wording not fully identified after extended *takhrīj*	7
Total Reports	—	**60**

Based on the results of the study, the use of ḥadīth in *Tasawuf Modern* demonstrates several characteristics. Hamka tends to quote the matan of ḥadīth without including the complete chain of transmission. The mention of the *mukharrij* is also found only in some ḥadīths, while the function of ḥadīth is more often to strengthen the arguments for the explanations of Sufism presented. Hamka's primary attentionthe arguments for the explanations of Sufism presented. Hamka tends to quote the matan of ḥadīth without including the complete chain of transmission, while his primary attention is directed toward explaining the moral and spiritual messages contained in the ḥadīth. Nevertheless, ḥadīth does not only function as a legitimization of the opinions presented, but also becomes an object of explanation of meaning. This can be seen in one example of the discussion concerning sincerity and advice.

[39]This is in line with Hamka's statement when writing *Tafsir Al-Azhar*. According to Hamka, the interpretation fulfilled the requirements of a *mufassir*, as determined by earlier scholars. These requirements include understanding Arabic, knowing the interpretations of earlier scholars, understanding *Asbāb al-Nuzūl*, *Nāsikh Mansūkh*, jurisprudence, and ḥadīth studies. Hamka also stated that although he did not fully master these disciplines, God willing, he possessed some knowledge of them. This was because *Tafsir Al-Azhar* itself was written in Indonesian, while the author himself did not fully master standard Indonesian, more or less in that sense. For further discussion, see Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional Pte Ltd, 2003), 3.

الدِّينُ النَّصِيحَةُ قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

"*Religion is sincere advice. We asked, 'For whom is the advice?' He replied, 'For Allah, His Book, His Messenger, the leaders of the Muslims, and their common people'."* (Muslim, no. 55; ṣaḥīḥ) [40]

According to Hamka, the meaning of advice here is not advice in the general sense. This is similar to Q.S. Yusuf verse 11 when reassuring Prophet Yaʿqub to trust Prophet Yusuf's brothers. In the continuation of the verse, there is the word نصحون, which in its translation is rendered as "*indeed, we are very sincere advisers to Yusuf*".[41] The interpretation of the word advice in this context is sincerity. Hamka also strengthens his argument by including a ḥadīth from Ubayy, who asked the Messenger of Allah about the meaning of "*Taubat Naṣūḥa*." *The Prophet replied, "namely, sincere repentance, in which one will not repeat those sins again*."

Based on this explanation, Hamka connects the themes of sincerity and advice in *Tasawuf Modern*, because both are understood as linguistically related concepts. Therefore, Hamka understands the meaning of advice in the ḥadīth as a form of sincerity, rather than in the sense of giving advice to Allah. Hamka considers that if the form of advice referred to were similar to the advice we commonly give, such an expression would be highly inappropriate, because how could we, as creatures, give advice to Allah? Thus, it is clear that the intended meaning of advice returns to the meaning of sincerity.

Furthermore, Hamka explains the form of sincerity toward Allah by quoting the ḥadīth of the Prophet saw., قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ, "*Say, 'I believe in Allah,' then remain steadfast*." The meaning of this ḥadīth is that only Allah should be worshipped; one should not worship one's desires or worship anything else. Hamka continues his commentary by using several different verses to strengthen his argument concerning the integration of sincerity, advice, religion, and purity.[42] From this example, it can be seen that Hamka does not understand ḥadīth separately from the Qur'an. Both are positioned as sources that explain one another, thereby producing a more comprehensive understanding of the concept of Sufism being discussed. This pattern demonstrates that the relationship between the Qur'an and ḥadīth in *Tasawuf Modern* is confirmatory. Hamka uses Qur'anic verses to clarify the meaning of ḥadīth expressions and vice versa, so that both sources form a unified argument in explaining the concept of Sufism.

In addition, Hamka demonstrates a tendency to integrate ḥadīth with various academic disciplines. In several discussions, he cites the opinions of scholars such as Ibn Taymiyyah, al-Nawawi, al-Shafi'i, and Rashid Rida. In other discussions, he draws on the views of philosophers such as Aristotle, Leo Tolstoy, Bertrand Russell, and George Bernard Shaw before relating them to the sayings of the Prophet. This pattern suggests that ḥadīth serves as the culmination of an

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[40]Yahya bin Sharaf al-Nawawi, *Sharḥ Ṣaḥīḥ Muslim* (Al Azhar: Sjarikat al-Quds li al-Nashr wa at-Tawzi', 2016), 32-33.

[41]قَالُوا يَٰٓأَبَانَا مَا لَكَ لَا تَأۡمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ("*They said, 'O our father! Why do you not entrust Yusuf to us, while indeed we are truly those who seek his good?'.*")

[42]Here, Hamka quotes three different surahs and verses in explaining sincerity toward Allah. أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ("*Remember, only for Allah is the pure religion (free from polytheism).*") (Q.S. Az-Zumar [39]: 3).

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ("*Yet they were commanded only to worship Allah, being sincere to Him in devotion to the religion.*") (Q.S. Al-Bayyinah [98]: 5).

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ ("*Except those who repent, reform themselves, hold firmly to Allah, and sincerely devote their religion to Allah*.") (Q.S. An-Nisa [4]: 146).

argument, strengthening the dialogue between religious texts, the Islamic intellectual tradition, and broader intellectual thought. Thus, the use of ḥadīth in *Tasawuf Modern* is not merely textual but also serves to explain Islamic values in ways that are more accessible to modern society.

These findings also highlight an aspect that has received relatively little attention in previous studies. The studies by Ihsan et al., Melitasari et al., Fahrudin, and Zaprulkhan have generally examined *Tasawuf Modern* within the broader framework of Hamka's Sufi thought, including its characteristics, development, and relevance to modern life. Meanwhile, Sya'roni's study focuses on ḥadīth authenticity in relation to the perspectives of ḥadīth scholars and Sufis. The present study examines a more specific aspect: how the ḥadīths cited by Hamka can be traced to their sources, assessed in terms of their quality, and understood in relation to their function in constructing his arguments on Sufism. The findings indicate that the use of ḥadīth in *Tasawuf Modern* extends beyond the presentation of religious texts; ḥadīth also forms part of Hamka's approach to connecting Prophetic traditions with the Qur'an, scholarly opinions, and philosophical ideas. This pattern provides a more concrete understanding of the role of ḥadīth in Hamka's construction of modern Sufism.

Based on the overall findings, it can be concluded that the use of ḥadīth in *Tasawuf Modern* possesses distinctive characteristics. Hamka does not position ḥadīth as an object of sanad criticism, but rather as a source of values that explains the concepts of Sufism in an applicable manner. Although several technical inaccuracies were found in the quotation of ḥadīth, these errors do not alter the substance of the meaning intended to be conveyed. On the contrary, Hamka's practice of connecting ḥadīth with the Qur'an, other ḥadīths, scholarly opinions, and philosophy demonstrates a tendency to understand ḥadīth in an integrative and contextual manner. These characteristics demonstrate that the use of ḥadīth in *Tasawuf Modern* also has relevance to the development of contemporary ḥadīth *sharḥ* methodology, although Hamka himself did not formulate his method of *sharḥ* systematically.[43]

d. Analysis of Hamka's Concept of *Tasawuf Modern*: Between the History of Sufism, the Prophet's Simplicity, and the Sufi Renewal Movement in the Modern Era

Considering the development of Islam in Indonesia, Sufi *ṭarīqat* orders appear to have played a significant role. To understand the motives, characteristics, and influence of Sufism in Indonesia, it is necessary to trace the development of Sufism itself. This historical exploration is relevant to the analysis of Hamka's *Tasawuf Modern*, particularly in examining the development of Sufism from the time of the Prophet to the modern era. Examining the history of Sufism only from the time

[43]Musahadi Ham''s research concludes that there are seven principles in understanding ḥadīth based on contemporary thought, such as that of Yusuf al-Qaradhawi, Muhammad Iqbal, Syuhudi Ismail, and Fazlur Rahman. First, the confirmatory principle, namely that every activity of *sharḥ* must refer to the Qur'an because ḥadīth serves as an explanation. Second, the thematic principle, namely collecting ḥadīths with similar meanings so that a ḥadīth is not understood in isolation. Third, the linguistic principle, namely understanding ḥadīth through the grammatical structure of the Arabic language *(naḥw and ṣarf)*. Fourth, the historical principle, namely understanding ḥadīth by considering the situational background and customs of Arab society in the past when the ḥadīth was conveyed. Fifth, the realistic principle, namely considering the realities of contemporary society. Sixth, the ethical-legal distinction principle, namely distinguishing between legal and moral aspects. Seventh, the instrumental and intentional distinction principle, namely determining whether a ḥadīth is temporary or permanently universal and considering both the means and objectives of the ḥadīth. For further discussion, see Musahadi Ham, *Evolusi Konsep Sunnah: Implikasinya pada Perkembangan Hukum Islam* (Semarang: Aneka Ilmu, 2000), 153-154. Compare also Musahadi Ham, *Hermeneutika Hadis-Hadis Hukum: Mempertimbangkan Gagasan Fazlur Rahman* (Semarang: Walisongo Press, 2009).

of the Prophet and then directly moving to the modern period may create a somewhat confusing understanding. Therefore, examining the historical development of Sufism is important in analyzing modern Sufism.

The term *taṣawwuf* does not appear to have been known during the time of the Prophet.[44] The word *taṣawwuf* itself is never explicitly mentioned in the Qur'an or ḥadīth; however, its spiritual values had already been practiced in religious and everyday life.[45] This can be compared to the formal discipline of ḥadīth criticism (*naqd al-ḥadīth*), which had not yet developed during the Prophet's lifetime, although the practice of ḥadīth criticism already existed. [46] During the time of the Prophet, Sufi values such as *zuhd*, *waraʿ*, and *qanāʿah* received serious attention in the lives of Muslims. These values were intended to prevent the Companions from becoming attached to worldly luxury. After the death of the Prophet, divisions began to emerge among Muslims, accompanied by the gradual weakening of these spiritual values. Companions, such as Abu Dharr, were aware of this situation and warned subsequent generations to return to the genuine teachings of Islam, including avoiding the accumulation of wealth for personal interests rather than for the benefit of the community. Muʿawiyah, who felt offended by these statements, complained to Caliph Uthman and accused Abu Dharr of weakening the spirit of Islam. As a result of his persistence, Abu Dharr was eventually imprisoned.

From this development emerged groups characterized by *zuhd*, which emphasized spirituality, inner life, and withdrawal from political power. As time progressed, Islamic civilization became increasingly prosperous and achieved significant developments in both religious scholarship and science, while more people also sought a life centered on spiritual and inner dimensions.[47] In the fifth century Hijri, al-Ghazali emerged as a figure who connected Sufism, jurisprudence, and philosophy, particularly because Greek philosophy had become highly influential in Baghdad. However, al-Ghazali's thought remained strongly concerned with individual spirituality, especially amid debates between the proponents of outward religious practices (*fiqh*) and inward spirituality (Sufism), as well as the influence of Greek philosophy.[48] This context contributed to the emergence of *Iḥyā' ʿUlūm al-Dīn* (The Revival of the Religious Sciences), which sought to integrate outward religious practice, inner spirituality, and philosophical thought.

The magnificence and excessive attachment to worldly life within Islamic kingdoms eventually contributed to religious negligence and decline. The fall of Baghdad weakened the spirit

[44]The term ***taṣawwuf*** has various proposed origins. Some argue that it derives from the Greek words "*Theo*" and "*Sofos*," meaning God and wisdom. Others argue that it comes from the Arabic word "*ṣafw*," meaning purity. However, the strongest opinion is that it originates from Arabic, as the term *Ṣūfī* was first attributed to Abu Hashim of Kufa (d. 150 AH/761 CE).

[45]Before being appointed as the Messenger, the Prophet Muhammad (peace be upon him) often practiced *ʿuzlah* (seclusion) to remember Allah, as Prophet Ibrahim had done. The Prophet also allowed his companions to practice *ʿuzlah* and *i'tikāf* in the corners of the mosque, as long as such practices remained within the boundaries of Islamic law. See Jamaluddin Kafie, *Tasawuf Kontemporer* (Jakarta Selatan: Republika Penerbit, 2003), 6-7.

[46]Uswatun Hasanah, *Kritik Hadis* (Palembang: Grafika Telindo Press, 2013), 14.

[47]During this period, Islamic scholarship, particularly Sufism, had developed significantly. At that time, Sufism tended to remain closely connected with Islamic law, although there were figures such as Husain bin Mansur Al-Hallaj, who was considered to have deviated from Islamic teachings and was consequently sentenced to death. For further discussion regarding the reasons for Al-Hallaj''s execution, see Hamka, *Perkembangan & Pemurnian Tasawuf Dari Masa Nabi Muhammad Saw. hingga Sufi-sufi Besar* (Jakarta: Republika Penerbit, 2023), 143-161.

[48]Hamka, *Perkembangan Tasauf dari Abad ke Abad* (DJakarta: Pustaka Islam, 1960), 117.

and intellectual foundations of subsequent generations. After this period, the development of Sufism appeared to stagnate, as many Muslims merely followed existing books and inherited knowledge.[49] During this period, Muslims were occupied with establishing new political powers in Asia, while the West, which had previously experienced intellectual decline, was preparing for the emergence of the Renaissance.

Blind imitation of earlier Sufi ideas also contributed to practices such as excessively glorifying the graves of individuals considered saints. These practices spread throughout the Islamic world, including Indonesia. In response, figures such as Ibn Taymiyyah and Ibn al-Qayyim emerged as critics of what they regarded as deviations within Sufism and called for a return to the Qur'an, ḥadīth, and the practices of the salaf al-salih, particularly the Companions. Ideas concerning both Sufi practices considered deviant and movements advocating reform eventually entered Indonesia alongside the thoughts of figures such as Ibn Taymiyyah, al-Ghazali, and others. This phenomenon was not unique to Indonesia but occurred throughout the wider Islamic world.

Ahmad Khatib al-Minangkabawi was one of the figures who opposed Sufi practices that he considered inconsistent with Islamic teachings, particularly certain practices within *ṭarīqat* orders.[50] His struggle was later continued by his student, Abdul Karim Amrullah, Hamka's father, and subsequently by Hamka himself. According to Abd al-Rahman al-Kawakibi, one of the causes of Islamic decline was the deviation of Sufi teachings from their original foundation of tawhid.[51] This condition was similar to problems experienced by Muslims in other parts of the Islamic world. In response, the ideas of Jamal al-Din al-Afghani, Muhammad Abduh, and other reformers emerged in an effort to revive the spirit of Muslims and return to the fundamental teachings of Islam amid the challenges of the modern era.[52]

Muslims in the modern era became increasingly aware of these conditions, leading to the emergence of various Sufi renewal movements aimed at returning Sufism to its original foundations, including the movement developed by Hamka. Hamka's intellectual journeys throughout his life enabled him to observe directly that the deterioration of certain Sufi teachings was not limited to Indonesia but had spread throughout the Islamic world. Therefore, Hamka's Sufi renewal movement formed part of a broader reform movement pursued by various Muslim intellectuals.

Hamka's book entitled *Perkembangan dan Pemurnian Tasawuf dari Masa Nabi Muhammad hingga Sufi-sufi Besar* is also closely connected to *Tasawuf Modern*, as several of Hamka's arguments in both works are similar. However, in *Tasawuf Modern*, Hamka places greater emphasis on adapting Sufi teachings to the conditions of the modern era. From the historical development of Sufism described above, it can be observed that the development of Sufi thought

[49]There were also several scholars who became intellectually stagnant within Islamic kingdoms. They occasionally used fiqh books to protect rulers from being overthrown by their people. According to Hamka, Islamic governance should not become stagnant but must remain responsive to the progress of the times. See Hamka, *Negara dalam Perspektif Islam* (Depok: Gema Insani, 2022), 13.

[50]Ahmad Fauzi Ilyas, "Syekh Ahmad Khatib Minangkabau Dan Polemik Tarekat Naqsyabandiyah Di Nusantara," *Journal of Contemporary Islam and Muslim Societies* 1, no. 1 (2017): 86–112.

[51]Hamka acknowledged Abdurrahman Al-Kawakibi as a renowned philosopher and distinguished Islamic scholar who investigated the causes of Muslim decline and weakness. See Hamka, *Islam Revolusi & Ideologi* (Depok: Gema Insani, 2021), 79-80.

[52]For further information on figures who contributed to modern Islamic thought, see Ris'an Rusli, *Pemikiran Teologi Islam Modern* (Depok: Kencana, 2018).

was influenced by the social and historical contexts of each period. During the time of the Prophet and the Companions, Muslims generally maintained values such as *zuhd*, *qanāʿah*, and *waraʿ*. As the Prophet stated: "*You must adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs. Hold firmly to it with your molar teeth and beware of newly invented matters*". (Abu Dawud, no. 4607; *ṣaḥīḥ*).[53] Therefore, these values remained relatively well preserved during the first and second centuries of Islam.

During this period, the Prophet and his Companions continued to work like ordinary members of society. Some worked as blacksmiths, farmers, merchants, and in other occupations. They also carried out family responsibilities and other daily activities as ordinary people do today. Accounts found in the sirah frequently demonstrate the Prophet's economic simplicity. However, this does not mean that the Prophet deliberately chose poverty. Rather, he preferred a simple life. As Hamka explains, the Prophet preferred to experience fullness on one day and hunger on another so that he could express gratitude when satisfied and patience when hungry. Much of his wealth was used in the way of Allah, including charitable activities and struggles for the welfare of the Muslim community, such as building mosques and supporting the *Muhājirīn*.[54] Despite his position as the Messenger of Allah, the Prophet continued to develop various aspects of society during his time, including defense and governmental policies. Thus, the spirit of jihad remained strong among Muslims while they continued to practice *zuhd*, *waraʿ*, and *qanāʿah*.

Modern Muslims have increasingly recognized that one of the causes of the decline of Islamic civilization was the weakening of the spirit of *jihād* and *irādah* among Muslims. This condition contributed to the decline of the Islamic world. Furthermore, the loss of independent intellectual guidance led many Muslims to merely imitate existing legal opinions and ideas, causing some to believe that inherited knowledge was already sufficient.[55] However, the teachings and movements associated with figures such as Abu Dharr during the period of Caliph Uthman, al-Ghazali, and Ibn Taymiyyah were shaped by the conditions and historical contexts of their respective periods. When many Muslims increasingly emphasized rational debate, disputes concerning jurisprudential opinions, and individual spiritual tranquility, al-Ghazali responded to these developments by producing *Iḥyāʾ ʿUlūm al-Dīn* as an attempt to reconcile these different dimensions. Following the collapse of the Abbasid Dynasty, many Muslims experienced despair and decline, while Ibn Taymiyyah called for the revival of the spirit of jihad. This was also influenced by certain forms of Sufism that placed excessive emphasis on individual spirituality and personal mystical experience.

With the emergence of the modern era, religious dogma became increasingly less attractive in Western societies. Intellectual freedom and freedom of will became sources of enlightenment after long periods in which thought had been constrained by religious authority and the interpretation of sacred texts. Reason and scientific knowledge became central instruments of progress, resulting in numerous discoveries and technological developments. Meanwhile, the Islamic world remained in a condition of decline. According to Hamka, religious teachings and

[53]This ḥadīth also contains a continuation concerning *bidʿah* (religious innovation). See Ibnu Majah, *Sunan Ibnu Majah* (Jakarta: Ad darul Amiyah, 2020), ḥadīth No. 42.

[54]Erika Safitri, "Kebijakan Dan Pembangunan Sistem Ekonomi Pada Masa Rasulullah," *Hamfara : Journal of Islamic Economic Studies* 1, no. 1 (2025): 27–34.

[55]Hamka, *Perkembangan Tasauf dari Abad ke Abad...,* 191-192.

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doctrines that encouraged Muslims to abandon worldly affairs or reject technological development represented a misunderstanding of religion.[56] The Prophet Muhammad once said:

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ

"*O Allah, my Lord, let me live as a poor person, let me die as a poor person, and gather me among the poor*." (Ibn Majah, no. 4126; *ḍaʿīf*).

In the study of *maʿānī al-ḥadīth*, poverty in this tradition should not merely be understood in material terms. Rather, it refers to spiritual dimensions such as *tawāḍuʿ*, simplicity, dependence upon Allah, and concern for the lower social classes rather than associating exclusively with the wealthy. This ḥadīth should not be understood as discouraging Muslims from working. According to al-Nawawi's understanding of traditions concerning *zuhd*, Muslims are not instructed to deliberately seek material poverty, rather, they are encouraged to cultivate inner simplicity and show concern for those in lower social positions. Therefore, social status should not determine a person's faith or Sufi values.[57]

Through the Sufi renewal movement of the modern era, particularly in Indonesia, Hamka continued the struggle of previous generations, including Ahmad Khatib and his father, Abdul Karim Amrullah. Their movement represented resistance to ideas considered inconsistent with the teachings of tawhid and unsupported by authoritative religious texts (*naṣṣ*).[58] Hamka strongly criticized teachings that opposed the progress of the modern age and regarded them as doctrines of ignorance. His criticism was not limited to technological development but also addressed stagnant approaches to understanding the Qur'an and ḥadīth. According to Hamka, merely following the interpretations of earlier scholars without considering contemporary contexts represented another form of intellectual stagnation.

Hamka emphasized the importance of progress in the Islamic world, both in religious and worldly fields. This had already been demonstrated during the Islamic Golden Age, when Muslims produced significant developments not only in religious scholarship but also in science and other fields of knowledge. Scholars such as Ibn Sina, Al-Biruni, Jabir ibn Hayyan, and Al-Khwarizmi produced numerous important discoveries and intellectual contributions. These developments occurred not only in the East but also extended to al-Andalus in the West. Islamic civilization produced significant achievements through education and intellectual development. During the period when Islamic civilization experienced remarkable progress, Western societies were still experiencing what was often described as an intellectual dark age, partly because intellectual life was strongly controlled by religious authorities.[59]

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[56]A teacher (*murshid*) is indeed necessary in studying Sufism as a guide who directs disciples toward the right path. However, the standards of truth are the Qur'an, the ḥadīth of the Prophet Muhammad (peace be upon him), and sound reasoning. Any teaching that departs from these principles may be considered misguided and misleading and should therefore be avoided. See M. Amin Syukur, *Tasawuf Kontekstual: Solusi Problem Manusia Modern* (Yogyakarta: Pustaka Pelajar, 2014), 17-18.

[57]Moh Affan, Ahmad Syauqi, and Alaika Rohman, "Pendekatan Ma'ānī Al - Ḥadīṡ Tentang Permintaan Hidup Miskin," *IMTIYAZ: Jurnal Ilmu Keislaman* 9 (2025): 1067–78.

[58]For further discussion, see Zaprulkhan, *Tasawuf Moderat: Pembaharuan Tasawuf Hamka dan Said Nursi..,* 99.

[59]For a broader discussion of Muslim scholars, their discoveries, and their works during the Islamic Golden Age, see Abdul Halim Muntasir, *Sejarah Ilmu Pengetahuan: Kontribusi Penting Muslim Pada Zaman Keemasan Islam* (Tangerang Selatan: Pustaka Alvabet, 2023).

In developing his arguments, Hamka frequently employed Qur'anic verses and ḥadīth while also drawing upon Western thought and the opinions of Muslim scholars to strengthen his understanding of Sufism. As a result, the understanding he developed was neither static nor rigid but sought to remain relevant to both religious teachings and rational thought, particularly because the modern era was increasingly influenced by scientific knowledge and technological development.

Hamka's concept of modern Sufism also demonstrates connections with other modern Muslim thinkers. This was influenced by his engagement with modern intellectual literature, including the ideas of Jamal al-Din al-Afghani, Muhammad Abduh, and several Indonesian Muslim thinkers. Modern Sufi thinkers such as Seyyed Hossein Nasr emphasized that human beings must continue to adhere to revelation in the modern era because scientific knowledge should be guided by eternal truth and should not lead humanity into excessive attachment to worldly pleasure.[60]

It is therefore evident that Hamka's modern Sufi movement sought to return Sufi teachings to *tawḥīd*, based upon authoritative religious texts and the example of the Companions. Practices that departed from these foundations were regarded as *bidʿah*. In this context, *bidʿah* did not refer simply to practices such as visiting graves but to practices that could potentially lead to *shirk*, including excessively glorifying graves believed to belong to saints or imagining a spiritual teacher as an intermediary through whom prayers could be accepted.[61] Such practices were considered contrary to Islamic teachings because prayer represents a direct request to Allah rather than a request made through an intermediary.

Finally, in the modern era, Muslims should neither become excessively attached to worldly life to the extent that they neglect the remembrance of Allah nor become so occupied with *khalwah* that they reject the material blessings granted by Allah. This is where the role of modern Sufism becomes important: rejecting excessive mystical practices, emphasizing ethical and moral principles, and affirming the compatibility of Sufi teachings with Islamic law. [62]

CONCLUSION

This study finds that Hamka's concept of modern Sufism in *Tasawuf Modern* emphasizes spiritual purification, moral formation, and closeness to God without neglecting worldly and social responsibilities. The *takhrīj* of 60 reports identified 35 *ṣaḥīḥ* reports, 2 *ḥasan* reports, 14 *ḍa'īf* reports, 1 *mawḍū'* report, and 1 *athar*, while the wording of 7 reports remained incompletely identified. A comparison of the 1955 and 2020 editions revealed changes in wording and presentation, including differences in the completeness of the Ḥadīth of Gabriel, although Hamka's argument concerning Sufism remained unchanged. The *takhrīj* also revealed an attribution error in which Sa'd ibn Abi Waqqas was mentioned instead of Sa'd ibn 'Ubadah, as well as the translation

[60]Sayyed Hossein Nasr, *Tasawuf dulu dan Sekarang* (Jakarta: Pustaka Firdaus, 2020), 321-325.

[61]One crucial factor is blind taqlid practiced by those who engage in *bid'ah*. They often do not base their practices on Qur'anic verses or authentic ḥadīths but instead follow their own preferences rather than reliable evidence. Moreover, those who practice *bid'ah* through blind imitation often follow figures who are not *maʿṣūm* (infallible). For further discussion, see Yusuf al-Qaradhawi, *Bid'ah dalam Agama: Hakikat, Sebab, Klasifikasi dan Pengaruhnya* (Depok: Gema Insani, 2014), 113-114.

[62]Zikry Septoyadi Vita Lastriana Candrawati, Jazilul Fawaid, *Tasawuf Kontemporer* (Jawa Tengah: Wawasan Ilmu, 2026), 73.

of *al-asad* (lion) as "tiger." These findings demonstrate that *takhrīj* not only helps trace the sources and assess the status of ḥadīth reports but also enables the examination of the accuracy of ḥadīth attribution and textual presentation. Analysis of the functions of ḥadīth shows that ḥadīth serves not merely to legitimize religious claims but also plays an argumentative and constructive role in Hamka's Sufi thought. The discussion of sincerity and nasihah illustrates a reciprocal relationship in which the Qur'an and ḥadīth explain and reinforce one another, constituting the interpretive contribution of this study.

This study is limited to one of Hamka's works and relies on ḥadīth evaluations by scholars without independently conducting sanad criticism (*naqd al-sanad*). Future research could examine the use of ḥadīth in Hamka's other works, continue tracing the seven reports whose wording remains incompletely identified, and conduct independent sanad criticism to develop a more comprehensive understanding of the ḥadīth foundations of Hamka's Sufi thought.

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