

WEALTH AND CHILDREN AS *FITNAH* IN THE QUR'AN: A COMPARATIVE STUDY OF *TAFSIR AL-AZHAR* BY HAMKA AND *TAFSĪR AL-MUNĪR* BY WAHBAH AL- ZUHAYLĪ

Ahmad Zulkarnain^{1*}, Rofiatul Khasanah²

¹ Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, Indonesia;
karnainzulkar@gmail.com

² Universitas Islam Negeri (UIN) Raden Mas Said Surakarta, Indonesia;
khasanahrofiatul9@gmail.com

Article History: Received: 26 August 2024 Revised: 25 September 2024
Accepted: 30 September 2024



© 2024 by Authors. Submitted for possible open-access publication under the terms and conditions of the Attribution 4.0 International (CC BY 4.0) license (<https://creativecommons.org/licenses/by/4.0/>).
DOI: <https://doi.org/10.20871/tjsq.v7i1.365>

Abstract: *This research will discuss fitnah concerning wealth and children in Q.S. Al-Anfāl [8]: 28 and Q.S. Taghābun [64]: 15 to know whether the bestowal of wealth and children makes humans able to be grateful or instead makes them negligent of the commands of Allah Swt. The author chooses Al-Azhar and al-Munīr as the sources of research related to wealth and children as fitnah. This research is qualitative using library research with a comparative approach. The primary data sources used are the Qur'an and the commentaries Al-Azhar and al-Munīr. The secondary data sources are the opinions of scholars, books of interpretation, journals, and books related to the research theme. The results of this study indicate that there are differences and similarities in the interpretation of property and children as fitnah. It is influenced by differences in interpretation methods, styles, and sources used by both music which directly affect the meaning of interpretation. Hamka in his Tafsir Al-Azhar explains that the existence of wealth and children makes humans proud and happy, which makes humans forget Allah and makes humans afraid of death, cowardly, afraid to fight unwilling to sacrifice, and reluctant to help others. Meanwhile, Wabbah al-Zuhaylī explains that wealth and children are fitnah, namely sin and punishment because they can occupy the heart with the world and prevent it from helping others.*

Keywords: *Children, Fitnah, Hamka, Treasure, Wabbah al-Zuhaylī.*

Abstrak: Penelitian ini akan membahas tentang fitnah dalam kaitannya dengan harta dan anak dalam Q.S. Al-Anfāl [8]: 28 dan Q.S. Taghābun [64]: 15 dengan tujuan untuk mengetahui apakah dengan dianugerahkannya harta dan anak tersebut menjadikan manusia mampu bersyukur atau, melainkan menjadikannya lalai terhadap perintah Allah Swt. Penulis memilih kitab *Tafsir Al-Azhar* dan *al-Munīr* sebagai sumber penelitian terkait hartadan anak sebagai fitnah. Penelitian ini

* Corresponding Author

bersifat kualitatif dengan menggunakan telaah kepustakaan (*library research*) dengan pendekatan perbandingan. Sumber data primer yang digunakan adalah Al-Qur'an dan *Tafsir Al-Azhar* dan *al-Munir*. Sedangkan sumber data sekundernya adalah pendapat para ulama, kitab-kitab tafsir, jurnal serta buku yang berkaitan dengan tema penelitian. Hasil penelitian ini menunjukkan bahwa terdapat perbedaan serta persamaan penafsiran mengenai harta dan anak sebagai fitnah. Hal itu dipengaruhi oleh perbedaan metode penafsiran, corak serta sumber yang digunakan oleh kedua mufasir yang secara langsung memengaruhi makna penafsiran. Hamka dalam tafsirnya *Al-Azhar* menjelaskan dengan adanya harta dan anak membuat manusia bangga serta bahagia, yang membuat manusia lupa kepada Allah serta menjadikan manusia takut mati, pengecut, takut berjuang dan tidak mau berkorban serta enggan membantu orang lain. Sedangkan Wahbah al-Zuhayli menjelaskan bahwa harta dan anak sebagai fitnah, yaitu dosa dan azab karena ia dapat menyibukkan hati dengan dunia dan menghalanginya dari akhirat. Oleh karena itu, hendaklah kita mendidik anak dengan baik supaya bisa menjadi syafaat di akhirat kelak. Serta belanjakanlah harta kita ke jalan Allah dengan menolong sesama manusia yang membutuhkan. Sehingga harta kita berguna baik di dunia dan di akhirat.

Kata-kata Kunci: *Anak, Fitnah, Hamka, Harta, Wabbah al-Zuhayli.*

Introduction

The term *fitnah* originates from the Arabic root word *fa-ta-na*, which means *to burn*. In the Indonesian Language Dictionary, *fitnah* is defined as false or untrue statements that are deliberately spread with the intent to defame or tarnish someone's reputation, which is considered an unethical and reprehensible act.¹ In the *Jamak Taksir Dictionary*, the term *fitnah* can mean to attract, divide and conquer, tempt, persuade, mislead, drive to madness, deviate, and much more.² However, the Qur'an does not use the term "fitnah" in any of those definitions. Instead, when explaining the word "fitnah," the Qur'an employs various terms that mean disaster, chaos, polytheism, trials, tests, and punishment.³

The word *fitnah* and its derivatives appear in the Qur'an 60 times. According to Ibn Manẓūr in his book *Lisān al-'Arab*, the word *fitnah* has different meanings depending on the context, including trial or test, disbelief, polytheism, persecution, calamity, and others. From the perspective of Arabic morphology (*ṣarf*), the word *fitnah* is derived from the combination of three root letters: *fa'*, *ta*, and *nun*. Its past tense verb form (*fi'l māḍī*) is *fatana*, and its present tense verb form (*fi'l muḍāri'*) is *yaftunu*. Furthermore, it forms an ism maṣḍar, which is a nominal form that indicates an action or event without being constrained by time.⁴

The Qur'an explains the position of children as a trial (*fitnah*), a source of pride,

1 Ernawati Waridah, *Kamus Bahasa Indonesia (Untuk Pelajar, Mahasiswa, dan Umum)* (Jakarta: Bmedia Imprint Kawan Pustaka, 2017), 82.

2 Syamsul Hadi, *Kamus Jamak Taksir* (Yogyakarta: Gadjah Mada University Press, 2018), 254.

3 M. Marovida Aziz, "Kewaspadaan Terhadap Keluarga dan Harta dalam QS. Al-Taghabun [54]: 14-15," *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (August 31, 2021): 160, <https://doi.org/10.33511/alfanar.v4n2.157-166>.

4 Lilik Ummi Kaltsum, "Cobaan Hidup dalam Al-Qur'an (Studi Ayat-Ayat Fitnah dengan Aplikasi Metode Tafsir Tematik)," *Ilmu Ushuluddin* 5, no. 2 (January 11, 2018): 138, <https://doi.org/10.15408/iu.v5i2.12778>.

an inclination of love, and even as adversaries. The position of children as a trial is understood from two verses of the Qur'an: Surah Al-Anfāl [8]: 28 and Surah At-Taghābun [64]: 15. Through these verses, the Qur'an demonstrates that a child is a test. Consequently, the position of children as a trial will have an impact on their parents. If the parents succeed in fulfilling their duties toward the child, they will be rewarded greatly by Allah. Conversely, if the parents fail to do so, they will fall into sin.⁵

Slander is one of the most frequent issues faced by society. The translation of the term "*fitnah*" from Arabic into the Indonesian Dictionary generally defines it as a false statement or unfounded lie. As a result, the Indonesian public commonly understands that the term "*fitnah*" means falsehood. However, in this study, the terms wealth and children as "*fitnah*" carry a different definition according to the context of the verses to be discussed, namely Surah Al-Anfāl, verses 27–28. Here, "*fitnah*" refers to trials or tests. This is in line with the opinion of Shaykh Muḥammad Mutawallī al-Sha'rāwī in his tafsir, who emphasizes that the term "*fitnah*" in these verses should not be understood as something negative, as people commonly perceive it. In this context, "*fitnah*" is not inherently bad, as it signifies trials and challenges for parents.⁶

Meanwhile, according to Abū Ja'far al-Ṭabarī (d. 310 AH), the term "wealth and children as a *fitnah*" in this verse means that Allah truly makes both a test and trial for parents, to see how they manage their wealth and treat their children correctly.⁷ In contrast, Fakhr al-Dīn al-Rāzī (d. 606 AH), in his monumental tafsir work *Tafsīr Mafātīḥ al-Ghayb*, explains the correlation between these two verses. According to him, the mention of wealth and children as a *fitnah* serves as a warning from Allah to every muslim. Generally, the cause of betrayal stems from love for wealth and children, leading people to become more preoccupied with them than their devotion to Allah.⁸ From the above discussion, it can be concluded that "*fitnah*" refers to trials and tests, not something inherently negative.

This research will focus on one aspect of the subject matter, namely the issue of wealth and children as *fitnah* according to the Qur'an. This study aims to dispel misunderstandings related to the concept of *fitnah* in the context of wealth and children, providing a comprehensive explanation to help us better understand the intended message of Allah's words. In this study, the author will examine two tafsir (Qur'anic exegesis) works: *Tafsīr Al-Azhar* by Hamka and *Tafsīr al-Munīr* by Wahbah al-Zuhaylī, to elucidate the concept of wealth and children as *fitnah*

5 Agus Imam Kharomen, "Kedudukan Anak dan Relasinya dengan Orang Tua Perspektif Al-Qur'an (Perspektif Tafsir Tematik)," *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 7, no. 2 (December 30, 2019): 201–2, <https://doi.org/10.36052/andragogi.v7i2.88>.

6 Muḥammad Mutawallī al-Sha'rāwī, *Tafsīr al-Sha'rāwī* (Mesir: Akhbār al-Yawm, 1991), 4670.

7 Abū Ja'far al-Ṭabarī, *Tafsīr Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* (Beirūt: Mu'assasah al-Risālah, 2000), 486.

8 Fakhr al-Dīn al-Rāzī, *Mafātīḥ al-Ghayb: Tafsīr al-Kabīrī*, vol. 15 (Beirūt: Dār Ihyā' al-Turāth, 1420), 475.

in the Qur'an. When reading *Tafsir Al-Azhar*, the interpretive approach used becomes evident. *Tafsir Al-Azhar* follows the interpretive methodology known as *adab al-ijtimā'ī* (social exegesis), which emphasizes explaining the verses of the Qur'an with precise language, beautifully organizing its content, and relating it to the natural laws prevalent in society.

Hamka asserts that *Tafsir Al-Azhar* predominantly emphasizes the social issues faced by humanity and employs the Qur'an as a solution. It can be said that Hamka's interpretation is highly contextual and relevant to the challenges faced by society. At this point, the author recognizes that Hamka passionately advocates for Muslims to engage in contextual exegesis—an interpretation that aligns with the current and evolving circumstances. This approach is evident in his exegesis, which does not separate the text, the *asbāb al-nuzūl* (circumstances of revelation), and the context, demonstrating his efforts in this regard. In understanding the Qur'an, the relationship between these three entities is crucial. Based on the explanation above, the author has chosen the *Tafsir Al-Azhar* due to its contextual nature, as well as its ability to elucidate the issues of wealth and children as trials (*fitnah*) in the Qur'an, providing a broader academic understanding. This choice is grounded in the fact that many people in the modern world tend to live materialistically and distance themselves from religion and spirituality. This trend is largely influenced by the inescapable impact of modern culture. Therefore, a contextual tafsir is deemed more appropriate in addressing the evolution of contemporary times.⁹

In addition, the author also employs the *Tafsir al-Munir* by Wahbah al-Zuhayli as a comparative text to expand and deepen the discussion on wealth and children as trials (*fitnah*) in the Qur'an, ensuring that the issue is not viewed from a single perspective. The *Tafsir al-Munir* was selected for its *adab al-ijtimā'ī* approach, which provides social and cultural perspectives in explaining the meaning of wealth and children as *fitnah*. This is evidenced by the content of the tafsir, which seeks to address contemporary issues. The *adab al-ijtimā'ī* and sufi interpretive approaches are crucial and have drawn the author's attention as key references in understanding wealth and children as trials (*fitnah*) in the Qur'an. The *adab al-ijtimā'ī* approach is necessary for addressing contemporary issues related to wealth and children as *fitnah*, such as their influence on modern social life. Meanwhile, the sufi perspective offers the reminder that wealth and children are merely entrusted to us by Allah, and ultimately, everything will return to Him.¹⁰

9 Syaripah Aini, "Studi Corak Adābi Ijtimā'ī dalam Tafsir Al-Azhar Karya Hamka," *Al-Kauniah* 1, no. 1 (2020): 80 <https://doi.org/10.56874/alkauniah.v1i1.372>.

10 Wan Ramizah Hasan and Mohd Farid Ravi Abdullah, "Sumbangan Wahbah Al-Zuhayli dalam Bidang Tafsir: Tinjauan Terhadap Metodologi Pentafsiran Surah Al-Nūr dalam Al-Tafsir Al-Munir," in *Apresiasi Ketokohan Ulama Tafsir dan Hadis Sepanjang Zaman*, ed. Sahlawati Abu Bakar et al. (The 3rd International Conference on Contemporary Issues in Al-Qur'an and Hadith 2022, Selangor: Fakulti Pengajian Peradaban Islam (FPPI), KUIS, 2022), 155.

Hamka's Interpretation of Property and Children

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

“And know that your wealth and your children are but a trial, and indeed, with Him is a great reward” (Q.S. Al-Anfāl [8]: 28).

According to this verse, children and wealth are trials, meaning tests or challenges. As responsible parents, we find joy in having children. Parents work tirelessly day and night to earn money for their children, including their spouses. This implies that the family is our responsibility, and thus, wealth is necessary to meet all these needs.¹¹ Children are the continuation of our lives and the carriers of our lineage, so loving them is an inherent human instinct, shared by all living beings. Parents experience joy in their later years and gain the courage to face death when their children have grown up and fulfilled their hopes. It is therefore unsurprising that most people, after having children, focus their attention entirely on them, dedicating all their life's activities to thinking about their children, and seeking wealth to protect and provide for them. Parents constantly consider their children's future, spending both day and night thinking about them.¹²

In this verse and other verses, Hamka states that children are more important than wealth. No matter how much wealth we possess, life feels empty without children. However, when we have children, we are motivated to seek wealth. And when both children and wealth are present, a sense of pride in life emerges. This is where the trial, or *fitnah*, begins to manifest.

Enchanted by their pleasures, people may forget the One who granted them these blessings. “The apple of the eye,” as our proverb describes children, echoes a hadith narrated by Abū Ya'la from Abū Sa'īd al-Khudrī. However, children can also cause cowardice, fear of struggle, fear of death, or reluctance to take on difficult tasks because they tie a person down. A child can make a person stingy, unwilling to sacrifice, give alms, or help others. Yet, children also often bring sorrow. As they grow up, some of them may cause their parents grief and tears. Moreover, even if they eventually have their offspring, their character and fate may differ. When they succeed, it brings joy, but when they fail, it brings sadness. Indeed, people can face great trials or tribulations due to their children and wealth.

People can spend their entire lives focused solely on their children and wealth. This is dangerous because we must remember our obligations to Allah in addition to our duties toward our children and the accumulation of wealth. All parents sacrifice their lives for their children, even though these children will eventually grow up and have their own families. They too will have offspring, just as we did.

11 Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*, vol. 4 (Jakarta: Pustaka Panjimas, 1982), 2724.

12 Redo Saputra, Muhajirin Muhajirin, and Eko Zulfikar, “Konsep Harta dalam Al-Qur'an: Analisis Konteks Ayat-Ayat Makkiyah dan Madaniyah,” *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 1 (June 3, 2024): 227–28, <https://doi.org/10.19109/jsq.v4i1.22594>.

Sons will leave, and daughters will follow their spouses. We will become lonely and eventually pass away. If we live a long life, what will we bring before Allah? Therefore, as you accumulate wealth and raise your children, do not forget that only Allah can truly reward us. We will not receive assistance from our descendants or our wealth. Allah alone is the one who can grant us a great reward.¹³

To earn the rewards available from Allah, care for your children and wealth properly so that they may become intercessors for you in the Hereafter. Provide your children with a good education to prepare them for what lies ahead. To ensure your wealth is accepted in the Hereafter, use it for righteous deeds. Otherwise, both your children and wealth may lead to hardship if they are distant from Allah. We may leave behind our wealth and children, but we will return to Allah.¹⁴ Allah Swt. states in Surah Taghābun [64]: 15:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

“You who believe, indeed among your wives and your children are enemies to you, so beware of them” (beginning of verse 15).

Whether intentional or not, spouses and children can sometimes become adversaries, at the very least, obstacles to one’s aspirations. According to Ibn ‘Abbās, when the Prophet Muhammad and his loyal companions migrated to Medina, some of those who remained in Mecca, over time, increasingly recognized the truth and nobility of the prophet as they were separated from him. As a result, they desired to embrace Islam and travel to Medina to follow the Prophet Muhammad. However, their wives and children refused to accompany them and journey to Medina with them.¹⁵

They may have been reluctant to leave behind their possessions in Mecca and feared the suffering they might endure if they migrated. The believers were impressed when they heard that their friends who had migrated had gained a deep understanding of the faith, despite initially lagging behind. However, since their wives and children were unwilling, they became the ones who hindered them. Ibn ‘Abbās explains that this is why the verse was revealed—as a warning that wives and children can sometimes become adversaries, specifically by obstructing aspirations. Therefore, believers must be cautious with their wives and children, ensuring they do not negatively influence their faith. However, rather than adopting a harsh stance, they should provide adequate guidance. Hamka further explains this event about Surah Taghābun [64]: 14:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوٌّ لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَعَفَرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

13 Fauzul Iman, “Harta dalam Perspektif Al-Qur’an: Studi Tafsir Maudhu’i,” *Al Qalam* 28, no. 1 (April 29, 2011): 159, <https://doi.org/10.32678/alqalam.v28i1.543>.

14 Amrullah, *Tafsir Al-Azhar*, 4:2724.

15 Zahrul Mubarrak Hb and Mazani Hanafiah, “Konseptual Fitnah Perempuan,” *Jurnal Al-Nadhair* 1, no. 01 (April 10, 2022): 37–44, <https://doi.org/10.61433/alnadhair.v1i01.6>.

“O believers, verily among your wives and your children there are those who are enemies to you, so beware of them, and if you forgive and do not anger and forgive (them) then verily Allah is Forgiving, Merciful.”

In the opening of the verse, the phrase is explained using the word *min* (من), which means “from” or “some of,” indicating that only a portion, not all, of wives or children, are enemies, but rather in certain instances or specific stories. The behavior of some wives has resulted in them becoming obstacles to the aspirations of a believer as a husband or father. At the end of Surah At-Taḥrīm, surah 66, we find examples of wives who became adversaries to their husbands, such as the wives of Prophet Noah and Prophet Lot, whose attitudes were in opposition to their husbands’ missions. An example of a child’s hostility towards their parent is found in the story of Prophet Noah, where one of his sons refused to board the ark that had been prepared, resulting in his drowning, until God made a decision concerning Prophet Noah.¹⁶

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

Allah said: “O Noah, he is not of your family (who were promised to be saved), indeed his (deeds) are not good. So do not ask of Me that which you do not know. Verily, I warn you lest you be among the ignorant” (Q.S. Hūd [11]: 46).

As a result, the child was no longer considered part of the family. The perspective of such wives and children is akin to hostility and enmity. However, God also provides guidance on how to deal with them, as they are not enemies to be confronted. First, always keep the door of forgiveness open for them. Second, consider the issue resolved and do not despair. Guide them calmly, with the hope that they will change and open their hearts in the future, as their husband or father treats them with wisdom. If they have already challenged you but eventually changed for the better and are willing to follow and obey their husband, then their past mistakes will be forgiven.¹⁷

God asks a father or husband to emulate His qualities of forgiveness and compassion. Educating with harshness will not succeed. This may be why a believing man if he has no other option, is permitted to marry a woman of the People of the Book without forcing her to convert to Islam beforehand. However, he must demonstrate the kindness and courtesy of a believer in her presence. With this conduct, it is hoped that his future wife will be drawn to embrace Islam.¹⁸

This principle also applies when dealing with and educating children. There are times when the perspectives of a father and his child may differ greatly. However,

¹⁶ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*, vol. 10 (Jakarta: Pustaka Panjimas, 1982), 7444.

¹⁷ Amrullah, 10:7448.

¹⁸ Zaimil Anam and Agus Kharir, “Fitnah Wanita dalam Al-Qur’an (Studi Komparatif Antara Tafsir Al-Qurṭubi dan Tafsir An-Nūr),” *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 5, no. 1 (January 7, 2021): 102, <https://doi.org/10.28944/el-warqoh.v5i1.294>.

if a father educates his child with exemplary character, he will remain a source of pride for his child. A kind and wise father is seen as a role model by his child, a view that aligns with psychological understanding. Therefore, a father must not display poor behavior towards his child, causing the child to lose the figure of a father they look up to. In these two verses, verse 14 states that wealth and children can become enemies, while verse 15 states that wealth and children can bring trials and tribulations. Instead, they caution people to be vigilant, as the ultimate goal is to live a life that is pleasing to Allah.¹⁹

Wahbah al-Zuhaylī's Interpretation of Property and Children

Children and wealth are trials. Believers are more inclined to uphold their faith than others. If income from a business comes from lawful sources, then the manner of spending is also regulated properly to avoid sin. If a father provides religious and moral education to his child and gives them lawful and good wealth, the child will not be held accountable on the Day of Judgment. Otherwise, the father is liable for sin and punishment. This is based on what happened to the Banī Qurayzah, who transgressed the limits set by Allah due to being enticed by wealth and children.²⁰

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

“And know that your wealth and your children are but a trial, and indeed, with Him is a great reward” (Q.S. Al-Anfāl [8]: 28).

Regarding the background of the revelation of Surah Al-Anfāl [8]: 28, Sa‘īd bin Manṣūr and others narrated from ‘Abdullah bin Abī Qatādah that this verse was revealed concerning Abū Lubābah bin ‘Abdul Mundhir. When the Banī Qurayzah War approached, the Banī Qurayzah asked him, *“What does all of this mean?” while pointing to their necks. He indicated that it meant “slaughter”.* As a result, this verse was revealed, and Abū Lubābah said, *“My feet had not yet moved when I realized that I had betrayed Allah and His Messenger”.* This verse was revealed about Abū Lubābah Marwān bin ‘Abdul Mundhir, who was an ally of the Jewish tribe Banī Qurayzah.²¹ The Messenger of Allah (PBUH) sent him to the Banī Qurayzah to convey the judgment that he had determined. They asked him about the best course of action, and he signaled that they would be slaughtered by the Messenger of Allah and the Muslims, as his wealth and children remained with the Banī Qurayzah. This occurred 21 days after the Prophet Muhammad (PBUH) had besieged the Banī Qurayzah.

In this verse, Allah Swt. Commands that all legal responsibilities be fulfilled

19 Hermansyah Hermansyah and Achmad Fathoni, “Kedudukan Harta dalam Perspektif Al Quran dan Hadis,” *Tabkim (Jurnal Peradaban dan Hukum Islam)* 1, no. 2 (October 31, 2018): 115, <https://doi.org/10.29313/tahkim.v1i2.4108>.

20 Wahbah Az-Zuhaili, *Tafsir Al-Munīr (Aqidab-Syariah-Manhaj)*, trans. Abdul Hayyi Al Khatani, vol. 5 (Jakarta: Gema Insani, 2013), 316.

21 Wahbah Az-Zuhaili, *Tafsir Al-Munīr (Aqidab-Syariah-Manhaj)*, trans. Abdul Hayyi Al Khatani, vol. 14 (Jakarta: Gema Insani, 2013), 276.

thoroughly, without omission, and without neglecting anything. Those who believe in and affirm Allah Swt., His Messenger and the Qur'an must not betray Allah by failing to carry out what is required of them, by violating His laws and prohibitions, or by following their desires and the customs of their ancestors.²²

Do not betray one another by failing to keep promises. This includes material trusts, public or private secrets, and information shared with enemies. Here, the trust (*amānah*) refers to all the deeds that Allah has entrusted to His servants, including obligations and laws. Betraying this trust means neglecting these duties, disregarding His laws, abandoning the sunnah, and violating the rights of others. This happens despite knowing that you are betraying and being aware of the consequences. Furthermore, you possess the ability to distinguish between good and evil, and you understand the harm that unethical actions can cause. In other words, this betrayal is deliberate, not due to forgetfulness or negligence.²³

Betrayal encompasses all types of sins, both minor and major, whether they directly affect the perpetrator or others. Breaching trust (*amānah*) is a characteristic of a hypocrite. It was rare for the Messenger of Allah (Prophet Muhammad) to deliver a sermon without mentioning this, as narrated by Aḥmad in a report from Anas bin Mālik hadith number hadith 2382²⁴, 2568²⁵, 3199²⁶, and 3637²⁷:

لَا إِيمَانَ لِمَنْ لَا عَهْدَ لَهُ

There is no faith for those who cannot keep their word (H.R. Aḥmad).

The factors that lead a person to betrayal are the love of wealth and children. Allah Swt. warns that a person of understanding must be vigilant against the dangers and harm that such love can bring. He says, “*Indeed, wealth and children are a test from Allah to see how well you can uphold His commandments concerning them.*” Wealth and children can also be the cause of a person falling into *fitnah*, which refers to sin and punishment, as they can preoccupy the heart with worldly matters and distract from the hereafter. This occurs because it is human nature to love wealth, to be greedy in accumulating and hoarding it, and to become stingy. As a result, a person may fail to fulfill the rights of Allah and neglect to do good for the poor and needy. They do not spend their wealth in the path of righteousness. Love for children is also part of human nature. This love for children can sometimes lead a person to seek wealth through unlawful means. Therefore, a muslim must

22 Zuhaili, 14:277.

23 Mushab Wafi Adalah and Muhammad Khoirul Anwar, “Reinterpretasi Hadist Nabi Tentang Wanita Sebagai Sumber Fitnah Perspektif Teori Generatif Transformatif Noam Chomsky,” *Al Dhikra: Jurnal Studi Qur'an dan Hadis* 5, no. 1 (March 30, 2023): 49–50.

24 Imām Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal*, ed. Shu‘ayb al-Arnaṭ and ‘Ādil Murshid, vol. 19 (Beirūt: Mu‘assasah al-Risālah, 2001), 376.

25 Imām Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal*, ed. Shu‘ayb al-Arnaṭ and ‘Ādil Murshid, vol. 20 (Beirūt: Mu‘assasah al-Risālah, 2001), 33.

26 Ḥanbal, 20:423.

27 Imām Aḥmad bin Ḥanbal, *Musnad al-Imām Aḥmad bin Ḥanbal*, ed. Shu‘ayb al-Arnaṭ and ‘Ādil Murshid, vol. 21 (Beirūt: Mu‘assasah al-Risālah, 2001), 231.

be cautious about wealth and children. They should pursue their livelihood through lawful means and spend it in inappropriate and righteous ways. They must provide for their children with lawful sustenance so that their bodies do not grow from what is forbidden. Additionally, children should not cause parents to become cowardly or stingy. A father should also be diligent in educating his children to possess noble character, adhere to religious laws, and avoid various sins and forbidden activities.²⁸

Allah concludes this verse with a profoundly moving statement that should awaken every negligent and careless person. He says, *“The reward, gifts, and Paradise from Allah are better for you than wealth and children, for among them there may be those who ultimately become your enemies.”* Indeed, many of them may be of no benefit to you at all. Allah Swt. is the Sovereign of both this world and the Hereafter. You should prioritize the rewards from Allah by observing and upholding His religious laws regarding wealth and children. You should adopt asceticism towards the world and avoid excessive greed in accumulating wealth and excessive love for children that might lead you to ruin. As Allah Swt. Says, *“Wealth and children are adornments of the worldly life, but the enduring good deeds are better to your Lord for reward and better for (one’s) hope”* (Q.S. Surah Al-Kahf [18]: 46).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا
وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive, then indeed, Allah is Forgiving and Merciful.” (Q.S. Taghābun [64]: 14)

Tirmidhī, Hākim, and Ibn Jarīr narrate from ‘Abdullah bin ‘Abbās (r.a.) that he said, *“This statement of Allah Swt. was revealed concerning several people from the inhabitants of Mecca. They embraced Islam, but their wives and children were unwilling to follow them to join the Messenger of Allah (PBUH) in Medina. Eventually, they did come to Medina. When they arrived and saw that those who had migrated earlier had made significant progress in their understanding of the religion, they wanted to punish their wives and children for delaying their migration.”*²⁹

Ibn Jarīr narrates from Atā’ bin Yasār, who said, *“Surah At-Taghābun was revealed entirely in Mecca, except for the verse mentioned. This verse was revealed concerning ‘Awf bin Mālīk al-Ashja’ī. He was a man with a family (wife and children). Whenever he intended to go to fight in battle, they would weep and say, ‘To whom will you leave us?’ He was moved and felt compassion, so he eventually abandoned his intention to go. Then, this verse and the verses following it, up to the end of the surah, were revealed in Medina.”*³⁰

In a narration from ‘Abdullah bin ‘Abbās (r.a.), it is mentioned that a man

28 Zuhaili, *Tafsir Al-Munir (Aqidah-Syariah-Manhaj)*, 5:278.

29 Zuhaili, *Tafsir Al-Munir (Aqidah-Syariah-Manhaj)*, 14:628.

30 Zuhaili, 14:629.

wanted to migrate, but he was hindered by his wife. He said, “By Allah if Allah Swt. brings me and you together in the land of migration (Medina), I will do this and that.” Allah Swt. then reunited them in Medina, and subsequently, Allah Swt. revealed this verse.³¹

Wahbah al-Zuhayli explains, “O you who believe in and affirm Allah Swt. and His Messenger (PBUH), indeed, some of your wives and children are enemies to you with enmity related to the Hereafter. They may become obstacles and hindrances to you in performing good deeds and righteous actions that benefit you in the Hereafter. Therefore, be cautious and vigilant regarding them. Remember not to prioritize and favor your love and compassion for them over your obedience to Allah Swt.”

Allah Swt. then clarifies and emphasizes the issue: “Indeed, your wealth and your children are but a trial for you, and with Allah is a great reward” (Q.S. Taghābun [64]: 15).³²

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Indeed, wealth and children are nothing but tests and trials. Sometimes, wealth and children may push you towards committing unlawful acts, neglecting the commands of Allah Swt., or engaging in sinful behavior. However, Allah Swt. is a great reward for those who prioritize and emphasize obedience to Allah Swt. over committing sins driven by love for wealth and children.³³

Differences in the Interpretation of Hamka and Wahbah al-Zuhayli

To examine the differences in interpretation between Hamka and Wahbah al-Zuhayli, the author identifies the issue using a comparative analysis of their interpretive sources, and methods, as well as the style and substance of their interpretations and explanations of the verse in question. Through these three aspects, the differences between the two commentators in interpreting wealth and children as trials in the Qur’an will be revealed.

Source of Interpretation

In interpreting the Qur’an, Hamka follows the order found in the *muṣḥaf* of the Qur’an, from Surah Al-Fātiḥah to An-Nās. This approach can be observed in his *Tafsir Al-Azhar*.³⁴ Additionally, concerning the interpretive sources used by Hamka, as previously explained, he primarily employs *bil-ra’y* (opinion or reasoning). Hamka provides explanations scientifically, but he also incorporates *bil-mathbūr* (tradition-based interpretation), albeit to a lesser extent. The majority of his interpretation relies on *bil-ra’y*. This approach is evident in Hamka’s explanation of Surah Al-Anfāl, verse 28, where he elaborates that affection for

31 Imam As-Suyuthi, *Asbabun Nuzul*, trans. Muhammad Miftahul Huda (Solo: Insan Kamil, 2016), 632–33.

32 Zuhaili, *Tafsir Al-Munir (Aqidah-Syariah-Manhaj)*, 14:630.

33 Mahdum Kholit Al-Asror, “Konsep Al-Quran Tentang Harta (Studi Tafsir Ayat Iqtishad),” *Jurnal Riset Ekonomi Islam* 1, no. 1 (January 22, 2022): 51–63.

34 Amrullah, *Tafsir Al-Azhar*, 4:2729.

children is part of the innate nature of humans, and indeed, of all living beings.³⁵ Since children are the successors of future generations and the continuation of lineage, people feel happiness in their old age and face death with courage when their children have matured and met their expectations. It is therefore not surprising that many people, after having children, engage in better and more beneficial actions, dedicating all their efforts to their children. They seek wealth to protect and provide for their children and consider their future. Day and night, they think about their children. This explanation illustrates the *bil-ra'y* (opinion-based) approach in Hamka's interpretation. This is because, when explaining wealth and children in Surah Al-Anfāl, Hamka prefers to use analysis rather than quoting hadith or other traditions.³⁶

Meanwhile, Wahbah al-Zuhaylī employs both *bil-ma'thūr* (tradition-based) and *bil-ra'y* (opinion-based) methods of interpretation. This is evident in his interpretation of Surah Al-Anfāl, verse 28. Wahbah al-Zuhaylī explains that wealth and children are tests. A believer should prioritize their faith above all else. If the wealth acquired is from a lawful source, its expenditure should also be directed towards good deeds to avoid sin. If a father educates his children in religion and morality and provides them with lawful and good wealth, he will be free from reckoning on the Day of Judgment. Conversely, if he fails to do so, he will be subject to sin and punishment. This interpretation is based on the story of Banī Qurayzah, who transgressed the limits set by Allah due to their indulgence in wealth and children. Additionally, Wahbah al-Zuhaylī cites hadith and explains the reasons behind the revelation of the verse.

The sign of a hypocrite is threefold: when he speaks he lies, when he makes a promise he breaks it, and when he is given a trust he betrays it, even though he fasts and prays and claims to be a muslim (H.R. Al-Shaykhānī).³⁷

From the explanation above, we can conclude that Wahbah al-Zuhaylī's interpretive sources combine *bil-ma'thūr* (tradition-based) and *bil-ra'y* (opinion-based) methods. In interpreting the Qur'an, Wahbah al-Zuhaylī employs both rational analysis and traditional explanations. On one hand, he uses reason and rational explanations, while on the other hand, he cites and refers to hadith and the accounts of the companions. This is clearly evident in his interpretation of Surah Al-Anfāl [8]: 28.

Method of Interpretation

Hamka employs the *taḥlīlī* method of interpretation, which analyzes Qur'anic verses from all aspects and meanings. He interprets verse by verse and surah by surah by the order of the Muṣḥaf 'Uthmānī. This method involves explaining

35 Manna Khalil al-Qattan, *Studi Ilmu-Ilmu Al-Qur'an*, trans. Mudzakir As (Jakarta: PT. Pustaka Litera Antar Nusa, 2007), 482.

36 Agus Mukmin and Agussalim Agussalim, "Ayat –Ayat Tentang Ujian Perspektif Syekh Imam Nawawi (Kajian Tematik dalam Tafsir Al-Munir)," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 3, no. 1 (2023): 1–10.

37 Zuhaili, *Tafsir Al-Munir (Aqidah-Syariah-Manhaj)*, 5:277

vocabulary and phrasing, clarifying the intended meaning, objectives, and content of the verses, including elements of rhetoric, eloquence, and the beauty of sentence structure. Hamka also derives legal rulings from the verses and discusses the connections between different verses, referring to the *asbāb al-nuzūl* (circumstances of revelation), hadith of the Prophet Muhammad (PBUH), as well as accounts from the companions and early scholars.³⁸ One example of Hamka's interpretation using the *taḥlīlī* method is his exegesis of Surah At-Taghābun, verses 14–15, which discuss children and wealth. At least four elements form the basis of this interpretation, which demonstrates that Hamka's exegesis is grounded in the *taḥlīlī* method. These elements include *asbāb al-nuzūl* (circumstances of revelation), rhetoric (*balāghah*), contextual relevance (*munāsabah*), and the hadith of the prophet.

First, in explaining Surah At-Taghābun, Hamka cites a report or *asbāb al-nuzūl* from Ibn 'Abbās, who narrates that some individuals remained in Mecca after the Prophet Muhammad and his devoted companions had migrated to Medina. Ibn 'Abbās stated that as they were separated from the prophet for a longer period, they became more aware of his honor and the truth of his message. Consequently, their desire to embrace Islam and join the Prophet Muhammad in Medina grew. However, when they informed their wives and children of their intention, the families refused to join them in migrating to Medina. They might have found it difficult to leave their possessions in Mecca and were possibly reluctant to endure the hardships of migration. A person who claims to be a believer is impressed when he hears that his friends who have migrated possess a profound understanding of the religion, despite being far behind. However, since the wives and children did not support this, some of them desired to punish their spouses and children for hindering their struggle in the path of Allah, according to Ibn 'Abbās. This serves as a reminder that wives and children can sometimes become adversaries, specifically in terms of obstructing one's aspirations.³⁹

While Wahbah al-Zuhaylī primarily employs the Tahlili method in his exegesis, he occasionally utilizes the Thematic method as well. For example, in interpreting the concept of wealth and children as trials in the Qur'an, he demonstrates a predominant use of the *taḥlīlī* method. Although his commentary is structured according to the *taḥlīlī* approach, analyzing verse by verse and surah by surah in the order of the Muṣḥaf 'Uthmānī, Wahbah al-Zuhaylī also addresses specific themes to provide a deeper explanation of the meaning of a surah. Additionally, he elaborates on vocabulary, expressions, and the context of *asbāb al-nuzūl*, while referring to the hadith of the Prophet Muhammad saw., and reports from the Companions and *tābi'īn* to enrich understanding. Thus, despite occasional use of the thematic approach, his exegesis is predominantly based on the *taḥlīlī* method.⁴⁰

38 Nasruddin Baidan, *Metodologi Penafsiran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2000), 31.

39 Suyuthi, *Asbabun Nuzul*, 632–33.

40 Mokhammad Sukron, "Tafsir Wahbah Al-Zuhaili Analisis Pendekatan, Metodologi, dan Corak Tafsir Al-Munir Terhadap Ayat Poligami," *TAJIDID: Jurnal Pemikiran Keislaman dan*

Table 1. About Tafsir Hamka and d Wahbah al-Zuḥaylī

	Method of Interpretation	Style of Interpretation	Source of Interpretation
Hamka	<i>Tablīlī</i>	<i>Al-adab al-ijtimā'ī</i>	<i>Bil-ra'y</i>
Wahbah al-Zuḥaylī	<i>Tablīlī</i> , although the thematic method is sometimes used.	<i>Al-adab al-ijtimā'ī</i> and fiqh	Combination of <i>bil-ma'thūr</i> and <i>bil-ra'y</i>

From the table above, we can briefly see how the method, source, and style of interpretation of Hamka and Wahbah al-Zuḥaylī.

Similarities of Hamka and Wahbah al-Zuḥaylī's Interpretation

There are several similarities in the interpretations of Hamka and Wahbah al-Zuḥaylī that can be observed from various aspects. Firstly, when interpreting Q.S. Al-Anfāl [8]: 28, both Hamka and Wahbah al-Zuḥaylī agree that wealth and children are a *fitnah*, meaning a trial or test that can lead one to neglect Allah Swt. Hamka explains that wealth and children are *fitnah* in the sense of a trial. According to him, the presence of wealth and children can make a person feel proud and happy, causing them to become heedless of Allah. The pride and happiness derived from possessing wealth and children, therefore, become a *fitnah* in the sense of a test or trial.

Hamka advises against falling into the *fitnah* of wealth and children. When accumulating wealth and raising children, it is crucial to remember that only Allah Swt. can reward us, not the children or wealth we possess. Therefore, one should intend to seek the reward and pleasure of Allah Swt. in the pursuit of wealth and in raising children. To ensure that our children can be a source of intercession in the Hereafter, we must provide them with proper and good education. The prayers of righteous children are considered continuous acts of worship. Additionally, we should use our wealth to help those less fortunate, so that our wealth becomes a source of ongoing charity (*amal jariyah*) in both this world and the Hereafter. If we are unable to control our wealth and children, we fall into the category of those who are unfortunate and harm themselves.

Wahbah al-Zuḥaylī describes wealth and children as *fitnah*, meaning sins and punishments, because they can occupy the heart with worldly concerns and hinder it from focusing on the Hereafter. The love of wealth is a natural inclination in humans, and those who are greedy in accumulating wealth often become miserly, neglecting the rights of Allah and failing to assist the poor. Similarly, the love for children is also a natural inclination, and this love can sometimes lead people to engage in forbidden actions to acquire wealth. Therefore, muslims must be vigilant regarding their wealth and children. They should earn money through lawful means and spend it on righteous causes. Additionally, a father must not

neglect to teach his children moral values.

According to Wahbah al-Zuḥaylī, spouses and children can become adversaries because they may obstruct an individual from performing good deeds and righteous actions beneficial in the Hereafter. Therefore, muslims must remain vigilant against their negative influence. One should not prioritize one’s partner and children over obedience to Allah. Both exegetes, Hamka and Wahbah al-Zuḥaylī, provide a thorough explanation regarding the reasons behind the revelation of Q.S. At-Taghābun verses 14–15. Both Hamka and Wahbah al-Zuḥaylī elaborate on the context and reasons for the revelation of the verse, utilizing examples from other verses to clarify their interpretations. They emphasize that this verse serves as a reminder for muslims to avoid being ensnared by an excessive love for family, which could lead to neglecting their duties to Allah. This interpretation highlights the importance of maintaining a balance between worldly responsibilities and spiritual obligations.

Table 2. Interpretation Hamka and Wahbah al-Zuḥaylī

No.	Verse	Hamka	Wahbah al-Zuḥaylī
1.	Q.S. Al-Anfāl [8]: 28	Children and wealth are trials, meaning they present difficulties. People constantly seek wealth for their families. Individuals feel pride and joy when they have children, and this joy can lead to trials, as it can make them forget Allah. Children may cause individuals to become miserly, fearful of death, and reluctant to struggle in the way of Allah.	Wealth and children are trials that can lead individuals to transgress the limits set by Allah due to their love for these things. Wahbah al-Zuḥaylī cites the story of the Banī Qurayzah to illustrate how wealth and children can serve as tests that cause individuals to forget obedience to Allah and violate His laws.
2.	Q.S. Taghābun [64]: 14–15	According to Hamka, wives and children can become obstacles or adversaries on the path to Allah. This is because their tendencies can distract individuals from obedience to Allah, leading them to prioritize worldly needs over spiritual ones.	We should be cautious not to forget Allah due to being distracted by wealth and children, which can act as obstacles to performing good deeds and righteous acts. Wealth and children are tests that may lead individuals to fall into prohibited actions.

The table above provides a brief explanation of the core interpretations of Hamka and Wahbah al-Zuḥaylī. This is because, when they discuss wealth and children as trials in Q.S. Al-Anfāl [8]: 28 and Q.S. Taghābun [64]: 14–15, both Hamka and Wahbah al-Zuḥaylī do not interpret the verses in their entirety.

Regarding the interpretive approach, both Hamka and Wahbah al-Zuḥaylī adopt the social and literary (*adab al-ijtimā’i*) approach. This approach is prominently

evident in Hamka's interpretation, particularly in Q.S. Taghābun [64]: 14–15, where he explains the societal conditions of that time, highlighting how people tended to be stingy and frugal in their expenditure due to excessive love for worldly wealth. According to Hamka, excessive love for wealth and children becomes a barrier for individuals to cultivate generosity.⁴¹ Hamka states that stinginess and miserliness share similar meanings and are traits of individuals who are reluctant to spend their money because they find it difficult to part with their wealth. It is particularly lamentable when their savings are not spent, especially in assisting those in need or the poor. Such individuals let those seeking help leave empty-handed due to their avarice.

According to psychological research, the condition of stinginess or miserliness is a natural instinct present in every individual, known as *gharīzah* in Arabic or “instinct” in Western terminology. As it pertains to self-preservation, this instinct is inherent in all humans. *Gharīzah* represents the desire to live or maintain what one possesses. Consequently, when a poor person arrives from afar, dressed in tattered clothes and looking pale from hunger, the initial reaction often involves irritation or displeasure, leading one to think or murmur internally, “*Ab, this person will likely beg for compassion.*” A believer must control this instinct through faith and practice to prevent it from influencing them and resulting in miserliness.⁴²

To maintain our livelihood with the wealth we possess, we must recognize that it is essential to share a portion of what we have with others who also wish to live. In the latter part of the verse we are interpreting, it is stated that those who can rid themselves of traits that corrupt their character will become virtuous individuals. Miserliness arises when individuals prioritize and focus solely on their own needs, becoming indifferent to others. Fundamentally, humans cannot survive alone in this world. From Hamka's explanation, it is evident that he believes everyone inherently possesses traits of stinginess and miserliness as a means of survival. This aligns with the societal context during Hamka's time and remains relevant today, as such traits persist in human behavior.⁴³ However, how do we address this with our faith and adhere to what Allah has commanded? Furthermore, Hamka employs simple and accessible language in his interpretation of the verse. He aims to ensure that his exegesis is readable and comprehensible even to laypeople. This approach reflects the *adab al-ijtimā'ī* style present in Hamka's interpretation.⁴⁴

In Wahbah al-Zuhayli's interpretation, the *adab al-ijtimā'ī* approach is clearly evident, as seen in his discussion of wealth and children as trials in the Qur'an.

41 M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: PT Mizan Pustaka, 2007), 108.

42 Umar Latif, “Konsep Fitnah Menurut Al-Qur'an,” *Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah* 21, no. 1 (August 8, 2015): 78–80, <https://doi.org/10.22373/albayan.v21i31.149>.

43 Amrullah, *Tafsir Al-Azhar*, 10:7450.

44 Fitriani Fitriani et al., “Anak Sebagai Ujian dan Musuh Kajian Tafsir Kontekstual,” *El-Maqra': Tafsir, Hadis dan Teologi* 2, no. 2 (November 17, 2022): 32, <https://doi.org/10.31332/elmaqra.v2i2.5263>.

Wahbah al-Zuḥaylī explains that in Q.S. At-Taghābun verse 14, if a person forgives the mistakes of his wife and children by not punishing them, being generous without anger, reproach, or insult, and concealing their faults as a means of forgiveness, then Allah Swt. is Most Forgiving and Most Merciful, treating them better than their actions.

Allah Swt. then affirms the enmity present: “*Your wealth and your children are but a trial and Allah has with Him a great reward*” (Q.S. Taghābun [64]: 15). Sometimes, wealth and children may drive you to act in ways contrary to the laws of Allah Swt., including committing sins and immoral actions. If someone prioritizes obedience to Allah Swt. over committing sins due to their love for wealth and children, they will be rewarded with a great reward from Allah Swt. The love for children and wealth often leads individuals to commit sins and immoral actions. From the above explanation, it can be concluded that Wahbah al-Zuḥaylī’s interpretative approach is *adab al-ijtimā’ī*, which aligns with the societal context where people are captivated by their wealth. Furthermore, explaining the unlawful nature of committing sins due to wealth and children highlights how these factors can cause negligence and sometimes lead individuals to engage in forbidden and sinful behaviors.

Conclusion

In interpreting wealth and children as a “*fitnah*” (trial), Hamka and Wahbah al-Zuḥaylī adopt different approaches, which indirectly influence the outcomes of their interpretations. Hamka’s approach to interpreting the Qur’an is influenced by sufism, a connection evident in his previous works, such as *Tasawuf Modern*. This sufi approach is particularly clear when Hamka explains wealth and children as a *fitnah*. He suggests that wealth and children should not become a test, advocating that children must be well-educated to become righteous and able to provide intercession for their parents in the afterlife. Furthermore, wealth should be used to help others, pay zakat, and give charity, so it becomes a continuous source of good deeds. From this interpretation, the influence of sufism in Hamka’s exegesis is apparent, as it places greater emphasis on the afterlife and the perpetual source of good deeds.

On the other hand, Wahbah al-Zuḥaylī’s approach to interpreting the Qur’an is rooted in Islamic jurisprudence (fiqh), as reflected in his works such as the ten-volume of *Fiqh al-Islām wa ‘Adillatuhu*. This fiqh-based approach is evident in his interpretation of wealth and children as a “*fitnah*” (trial). Wahbah al-Zuḥaylī advises that muslims must not neglect the education of their children to prevent them from falling into sin and disobedience, as parents will be held accountable for their children in the afterlife. Additionally, wealth, according to Wahbah al-Zuḥaylī, should be used for good and in seeking the pleasure of Allah. From this interpretation, the fiqh-oriented approach is clear, emphasizing the legal rulings regarding sin and disobedience.

REFERENCES

- Abdul Karim Amrullah, Abdul Malik. *Tafsir Al-Azhar*. Vol. 4. Jakarta: Pustaka Panjimas, 1982.
- . *Tafsir Al-Azhar*. Vol. 10. Jakarta: Pustaka Panjimas, 1982.
- Adalah, Mushab Wafi, and Muhammad Khoirul Anwar. “Reinterpretasi Hadist Nabi Tentang Wanita Sebagai Sumber Fitnah Perspektif Teori Generatif Transformatif Noam Chomsky.” *Al Dhikra: Jurnal Studi Qur’an dan Hadis* 5, no. 1 (March 30, 2023): 39–56.
- Aini, Syaripah. “Studi Corak Adābi Ijtima’ī dalam *Tafsir Al-Azhar* Karya Hamka.” *Al-Kauniyah* 1, no. 1 (2020): 77–92. <https://doi.org/10.56874/alkauniyah.v1i1.372>.
- Al-Asror, Mahdum Kholit. “Konsepsi Al-Quran Tentang Harta (Studi Tafsir Ayat Iqtishad).” *Jurnal Riset Ekonomi Islam* 1, no. 1 (January 22, 2022): 51–63.
- Anam, Zaimil, and Agus Kharir. “Fitnah Wanita dalam Al-Qur’an (Studi Komparatif Antara Tafsir Al-Qurṭubi dan Tafsir An-Nūr).” *El-Waroqoh: Jurnal Ushuluddin dan Filsafat* 5, no. 1 (January 7, 2021): 99–113. <https://doi.org/10.28944/el-warqoh.v5i1.294>.
- Aziz, M. Marovida. “Kewaspadaan Terhadap Keluarga dan Harta dalam QS. Al-Taghabun [54]: 14-15.” *Al-Fanar: Jurnal Ilmu Al-Qur’an dan Tafsir* 4, no. 2 (August 31, 2021): 157–66. <https://doi.org/10.33511/alfanar.v4n2.157-166>.
- Baidan, Nasruddin. *Metodologi Penafsiran Al-Qur’an*. Yogyakarta: Pustaka Pelajar, 2000.
- Fitriani, Fitriani, Muh Syahrul Mubarak, Akbar Akbar, and Danial Danial. “Anak Sebagai Ujian dan Musuh Kajian Tafsir Kontekstual.” *El-Maqra’: Tafsir, Hadis dan Teologi* 2, no. 2 (November 17, 2022): 30–44. <https://doi.org/10.31332/elmaqra.v2i2.5263>.
- Hadi, Syamsul. *Kamus Jamak Taksir*. Yogyakarta: Gadjah Mada University Press, 2018.
- Ḥanbal, Imām Aḥmad bin. *Musnad al-Imām Aḥmad bin Ḥanbal*. Edited by Shu‘ayb al-Arnauṭ and ‘Ādil Murshid. Vol. 19. Beirut: Mu’assasah al-Risālah, 2001.
- . *Musnad al-Imām Aḥmad bin Ḥanbal*. Edited by Shu‘ayb al-Arnauṭ and

Ādil Murshid. Vol. 20. Beirut: Mu'assasah al-Risālah, 2001.

———. *Musnad al-Imām Aḥmad bin Ḥanbal*. Edited by Shu'ayb al-Arnaūṭ and Ādil Murshid. Vol. 21. Beirut: Mu'assasah al-Risālah, 2001.

Hasan, Wan Ramizah, and Mohd Farid Ravi Abdullah. "Sumbangan Wahbah Al-Zuhaylī dalam Bidang Tafsir: Tinjauan Terhadap Metodologi Pentafsiran Surah Al-Nūr dalam Al-Tafsīr Al-Munīr." In *Apresiasi Ketokohan Ulama Tafsir dan Hadis Sepanjang Zaman*, edited by Sahlawati Abu Bakar, Farhah Zaidar Mohamed Ramli, Phayilah Yama, Zaidul Amin Suffian Ahmad, and Abur Hamdi Usman. Selangor: Fakulti Pengajian Peradaban Islam (FPPI), KUIS, 2022.

Hb, Zahrul Mubarrak, and Mazani Hanafiah. "Konseptual Fitnah Perempuan." *Jurnal Al-Nadhair* 1, no. 01 (April 10, 2022): 37–44. <https://doi.org/10.61433/alnadhair.v1i01.6>.

Hermansyah, Hermansyah, and Achmad Fathoni. "Kedudukan Harta dalam Perspektif Al-Quran dan Hadis." *Tabkim (Jurnal Peradaban dan Hukum Islam)* 1, no. 2 (October 31, 2018): 106–20. <https://doi.org/10.29313/tahkim.v1i2.4108>.

Iman, Fauzul. "Harta dalam Perspektif Al-Qur'an: Studi Tafsir Maudhu'i." *Al-Qalam* 28, no. 1 (April 29, 2011): 139–66. <https://doi.org/10.32678/alqalam.v28i1.543>.

Kaltsum, Lilik Ummi. "Cobaan Hidup dalam Al-Qur'an (Studi Ayat-Ayat Fitnah dengan Aplikasi Metode Tafsir Tematik)." *Ilmu Ushuluddin* 5, no. 2 (January 11, 2018): 107–38. <https://doi.org/10.15408/iu.v5i2.12778>.

Kharomen, Agus Imam. "Kedudukan Anak dan Relasinya dengan Orang Tua Perspektif Al-Qur'an (Perspektif Tafsir Tematik)." *Andragogi: Jurnal Diklat Teknis Pendidikan dan Keagamaan* 7, no. 2 (December 30, 2019): 199–214. <https://doi.org/10.36052/andragogi.v7i2.88>.

Latif, Umar. "Konsep Fitnah Menurut Al-Qur'an." *Jurnal Al-Bayan: Media Kajian dan Pengembangan Ilmu Dakwah* 21, no. 1 (August 8, 2015): 71–89. <https://doi.org/10.22373/albayan.v21i31.149>.

Mukmin, Agus, and Agussalim Agussalim. "Ayat –Ayat Tentang Ujian Perspektif Syaikh Imam Nawawi (Kajian Tematik dalam Tafsir Al-Munir)." *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 3, no. 1 (2023): 1–10.

Qattan, Manna Khalil al-. *Studi Ilmu-Ilmu Al-Qur'an*. Translated by Mudzakir

As. Jakarta: PT. Pustaka Litera Antar Nusa, 2007.

Rāzī, Fakhr al-Dīn al-. *Maḥātib al-Ghayb: Tafsīr al-Kabīr*. Vol. 15. Beirut: Dār Ihyā' al-Turāth, 1420.

Saputra, Redo, Muhajirin Muhajirin, and Eko Zulfikar. "Konsep Harta dalam Al-Qur'an: Analisis Konteks Ayat-Ayat Makkiah dan Madaniyah." *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 1 (June 3, 2024): 222–40. <https://doi.org/10.19109/jsq.v4i1.22594>.

Sha'rāwī, Muḥammad Mutawallī al-. *Tafsīr al-Sha'rāwī*. Mesir: Akhbār al-Yawm, 1991.

Shihab, M. Quraish. *Membumikan Al-Qur'an*. Bandung: PT Mizan Pustaka, 2007.

Sukron, Mokhamad. "Tafsir Wahbah Al-Zuhaili Analisis Pendekatan, Metodologi, dan Corak Tafsir Al-Munir Terhadap Ayat Poligami." *TAJIDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 2, no. 1 (April 5, 2018): 261–74. <https://doi.org/10.52266/tajid.v2i1.100>.

Suyuthi. Imam As-. *Asbabun Nuzul*. Translated by Muhammad Miftahul Huda. Solo: Insan Kamil, 2016.

Ṭabarī, Abū Ja'far al-. *Tafsīr Jāmi' al-Bayān fi Ta'wīl al-Qur'ān*. Beirut: Mu'assasah al-Risālah, 2000.

Waridah, Ernawati. *Kamus Bahasa Indonesia (Untuk Pelajar, Mahasiswa, dan Umum)*. Jakarta: Bmedia Imprint Kawan Pustaka, 2017.

Zuhaili, Wahbah Az-. *Tafsir Al-Munir (Aqidah-Syariah-Manhaj)*. Translated by Abdul Hayyi Al Khatani. Vol. 5. Jakarta: Gema Insani, 2013.

———. *Tafsir Al-Munir (Aqidah-Syariah-Manhaj)*. Translated by Abdul Hayyi Al Khatani. Vol. 14. Jakarta: Gema Insani, 2013.