

Theological and Social Significance of *Waqūduhan-Nāsu* in Tafsir al-Azhar and al-Misbah: A Study of QS. *al-Tahrīm* [66]: 6 in the *Al-Adab al-Ijtīmā'ī* Framework

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Abstract: Allah admonishes the believers in QS. *al-Tahrīm* [66]: 6 to protect themselves and their households from the Fire, which is fuelled by people and stones (*waqūduhan-nāsu wal-ḥijārah*). This research investigates the theological and societal importance of the notion of *waqūduhan-nāsu* as interpreted by Hamka in Tafsīr al-Azhar and Quraish Shihab in Tafsīr al-Mishbah, with its ramifications assessed via the lens of *adab al-ijtimā'ī*. The research additionally contrasts the methods by which the two mufassir amalgamate theological understanding with social morality in elucidating the Qur'anic admonition that humanity may serve as the kindling for Hell. Hamka interprets *waqūduhan-nāsu* as a symbol of spiritual decline, indicating the continual perpetration of misdeeds by individuals, akin to the lifeless and aimless nature of stones. Shihab, on the other hand, emphasises the intrinsic ethical state of humankind, contending that spiritual decay and a lack of divine consciousness are the root causes of this state. Despite their varying interpretive frameworks, both academics perceive the statement as a symbolic depiction of humanity's ethical deterioration and its apocalyptic ramifications. Furthermore, their interpretations of the theological-social aspect suggest that the divine admonition is intrinsically linked to ethical and social obligations, thereby compelling individuals to foster personal integrity, familial devotion, and collective duty. In this sense, *waqūduhan-nāsu* functions as a concept linking human conduct in this world, spiritual condition, and social ethics.

Keywords: *waqūduhan-nāsu*; *al-adab al-ijtimā'ī*; interpretation; tafsir, al-Azhar; al-Misbah; theological-social significance

Abstrak: Orang yang beriman diperingatkan oleh Allah dalam QS. *al-Tahrīm* [66]: 6, untuk menjaga diri dan keluarga mereka dari api neraka yang bahan bakarnya manusia dan batu (*waqūduhan-nāsu wal-ḥijārah*). Tujuan penelitian ini adalah untuk mengkaji signifikansi teologis dan sosial dari konsep *waqūduhan-nāsu* berdasarkan penafsiran Hamka dalam Tafsir al-Azhar dan Quraish Shihab dalam Tafsir al-Misbah, sedangkan konsekuensinya diuraikan menggunakan kerangka *al-adab al-ijtimā'ī*. Penelitian ini membandingkan bagaimana mufassir mengintegrasikan wawasan teologis dan etika sosial dalam memahami pesan Allah dalam ayat bahwa manusia akan menjadi bahan bakar api neraka. Hamka menafsirkan "*waqūduhan-nāsu*" sebagai metafora untuk degradasi spiritual, yaitu

dosa-dosa yang terus menerus dilakukan oleh manusia seperti benda mati yang tidak bermoral dan tidak memiliki tujuan seperti batu. Sementara itu, Quraish Shihab mengangkat isu kualitas moral internal umat manusia, di mana korupsi spiritual mereka yang tidak bertuhan menjadi pemicunya. Kedua mufasir tersebut berbeda dalam konteks pemahaman keagamaan, tetapi keduanya memiliki keasamaan bahwa frasa tersebut merupakan refleksi simbolis dari kemerosotan moral manusia dan konsekuensinya di akhirat. Penafsiran dari keduanya tentang aspek teologis-sosial menunjukkan peringatan Allah terkait dengan tanggung jawab etis dan sosial, mendorong setiap individu dan keluarga mengembangkan dan menjaga moral dan tanggung jawab komunal.

Kata kunci: waqūduhān-nāsu; al-adab al-ijtimā'ī; interpretasi; tafsir, al-Azhar; al-Misbah; signifikansi teologis-sosial

1. Introduction

Allah *Subhānahu Wa Ta'ālā* warns believers in QS. *al-Tahrīm* [66]: 6, to protect themselves and their families from the hellfire wherein people and stones are the hellfire fuel (*waqūduhan-nāsu wal-ḥijārah*). The verse delivers a direct call for believers to protect themselves and their families from the torment of Hellfire. At the heart of this verse lies the expression *waqūduhan-nāsu*, meaning “people are its fuel.” This phrase presents a striking picture of life after death to awaken awareness and strengthen the human sense of responsibility. Through this verse, Allah reminds humanity of His judgment, which will be decreed on the Day of Judgment as a consequence of their accountability. This reminder is also highly beneficial in shaping the character and attitude of every Muslim (Al-Issa, Krauss, Roslan, Abdullah, & Oraibi, 2025). Their awareness of moral consequences and the Day of Judgment can impel them to act with consistency between their words and deeds, and to prepare themselves in the light of eschatological accounts for the true life that follows death.

The Qur'an, revealed by Allah to the Prophet Muhammad *Shallallāhu 'Alayhi Wasallam* through the Angel Gabriel, can serve as a guide for moral development in personal, family, and social life (Muhsin, Warisno, Ansori, & Andari, 2022). In the modern era, the formulation of a very useful framework on the social dimension based on the interpretation of the verses of the Qur'an, can employ an approach known as the *adab al-ijtimā'ī* approach (Sahal & Sulastri, 2023). The *adab al-ijtimā'ī* pattern emphasises practical ethical teachings that serve as a bridge between the social phenomena of modern society and the Qur'an as a guide for life (Falah, 2023). Therefore, the application of the *adab al-ijtimā'ī* approach to the phrase of *waqūduhan-nāsu* in QS. *al-Tahrīm* [66]: 6, is expected to link the eschatological warning in the phrase to the obligation to foster a moral family and maintain the integrity of the community.

The phrase *waqūduhan-nāsu* is highly relevant for analysis through the approach of *adab al-ijtimā'ī*, allowing the Muslim community of the end times to reflect upon it. Previous studies regarding Surah *al-Tahrīm* [66]: 6 have focused more on self-education and family education by using *Tafsīr Ibn Kathīr* (Anisa, Nugraha, Hamzah, & Sumin, 2025)(Latif, Samad, & Rasyid, 2024) and *Tafsīr al-Qurṭhubī* (Hutasuhut, 2024), and family resilience in the form of child-parenting (Fakhrurrazi, 2018) (Elitaliya, Surahman, & Islam, 2025)(Sembiring & Nurhasanah, 2025) to avoid succumbing to moral degradation and the associated accountability. Furthermore, regarding the theme of divine punishment which constitutes its eschatological dimension (Badrun, Nasution, Afini, & Nurdiana, 2023). Meanwhile, studies regarding the eschatological implications of that phrase which could influence social ethics, family responsibility, and the moral development of the community, remain extremely scarce.

There are four influential exegesis works used in the study and teaching of Quranic exegesis in Indonesian Islamic boarding schools in general, namely *Tafsīr al-Azhar*, *Tafsīr al-Misbah*, *Tafsīr Ibnu Kathīr*, and *Tafsīr Kementerian Agama RI*. Among others, *Tafsīr al-Azhar* and *Tafsīr al-Misbah* are the most highly influential *tafsīr* in Indonesia. *Tafsīr al-Azhar* using *adab al-ijtimā'ī* approach with linguistic

precision and clarity of style (Hidayati, 2018a) which tends to emphasise the socio-historical and spiritual contextual aspects of the spirit of the nation's struggle for Indonesia independence, has serves as a foundational reference for the paradigm of modern Indonesian contextual exegesis and continues to be widely used in Nahdlatul Ulama and Muhammadiyah Islamic boarding schools. International writers and academic studies have positioned it as a representation of the modernity of Malay-Indonesian exegesis (Firdausiyah, 2020). Meanwhile, *tafsir* al-Misbah using *adab al-ijtimā'ī* approach (Hidayati, 2018a) has become a dominant reference among academics and the urban population, and is explicitly cited in academic literature as the foremost and most significant *tafsir* in Indonesia, comprising all 30 *juz* and featuring detailed, word-by-word explanations with linguistically, thematically, and contemporarily oriented (Budiana & Gandara, 2021)(Lufaei, 2019).

Given the differences in educational backgrounds, the contexts in which they were written, and their interpretive emphases and hermeneutical approaches despite both works aiming to address the need for the Qur'an's message within the modern Muslim community, these two *tafsir* serve as compelling subjects for comparative study particularly regarding the theological and social implications of the phrase of *waqūduhan-nāsu*. Therefore, this study aimed to analyze the interpretation of the phrase *waqūduhan-nāsu* in QS. *al-Tahrīm* [66]: 6, using *Tafsir al-Azhar* and *Tafsir al-Misbah*. The analysis focused on the hermeneutical approaches and exegetical principles employed by each exegete to formulate their respective views and interpretations of the phrase. The interpretations of the two *tafsirs* were subsequently analyzed to examine their theological and social implications, specifically, how the theological meaning of *waqūduhan-nāsu* was articulated by both exegetes, and how the discourse on family and social responsibility was transformed from the eschatological warning of the phrase through the approach of *adab al-ijtimā'ī*. Finally, the results of the interpretation and discussion regarding each of these commentaries are compared with one another in terms of their similarities and differences, as well as the contribution of each exegete to theological-social significance.

The library research method is used in this study, which involves collecting, evaluating, and analyzing data from various written documents such as journals, books, documents, online databases, and specific collections, as well as dissertations, theses, research reports, and other reliable sources (Abdurrahman, 2024). A qualitative descriptive approach is employed to describe the phrase *waqūduhan-nāsu*, which is part of the Qur'an, the divinely preserved scripture. *Tafsir al-Azhar* and *Tafsir al-Misbah* are the primary data sources for the present study. The secondary data sources include theses, dissertations, books, journals, scholarly articles and other relevant literature (Mustaqim, 2017). Evaluation and analysis of this data are essential in synthesising information to narrate comparative research findings, so that similarities, differences, and relationships between data can be clearly presented (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022).

2. The *Adab Al-Ijtima'ī* Framework

The term *adab al-ijtimā'ī* refers to a modern exegetical orientation in approaching the Qur'an through ethical concerns, social realities, and practical issues of life. Scholars of modern *tafsir* commonly connect the emergence of this socially attuned interpretive style. This approach is closely linked to reformist movements by *Jamāl al-Dīn al-Afghānī*, Muḥammad 'Abduh, and his student Muḥammad *Rashīd Riḍā* in the late 1800s, and early 1900s, respectively (Junaid & Nurfiqra, 2021). Through the *adab al-ijtimā'ī* approach, Abduh and Ridha hoped that Quranic exegesis could address the needs and challenges facing society at the time, utilising comprehensive linguistic and contextual analysis. This was further motivated by the prevailing conditions of colonial domination and the intellectual stagnation of the Muslim community in the late 19th century (Kharlie, 2018).

Tafsir al-Manār has influenced the style of interpretation of the Qur'an and *tafsir* works in Southeast Asia since the mid-20th century (Junaid & Nurfiqra, 2021). The emergence of *Tafsir al-Azhar* by Buya Hamka was the result of the spread of reformist-style interpretations addressing social issues from the

Middle East to Southeast Asia (Amir, 2022). Grounded in linguistic nuances, *Tafsir* al-Azhar presents the realities of everyday social life and offers guidelines for fostering public morality based on Quranic verses. Buya Hamka recontextualises ethical and social ideas from the reformist tradition (Zulkarnaini & Badawi, 2021). Muslim researchers and scholars in Indonesia generally regard Buya Hamka as an interpreter of the Qur'an characterised by the *adab al-ijtima'i* approach, as he consistently emphasised ethical and societal dimensions in his exegesis (Syaripah Aini, 2020). *Tafsir* al-Azhar also addresses issues of character, societal reform, and social harmony (Sahal & Sulastri, 2023).

Contemporary Indonesian mufasssir such as M. Quraish Shihab continue and creatively develop the *adab al-ijtima'i* orientation. In *Tafsir al-Misbah*, this approach appears in a pragmatic and socially responsive style that combines literary and linguistic analysis with concerns for moral formation, communal welfare, and practical guidance for modern social issues (Kafrawi, Zamsiswaya, & May, 2025). Viewed genealogically, the line of influence can be traced from the reformist *tafsir* of the late nineteenth and early twentieth centuries associated with Abduh and *Riḍā*, then to its transmission and adaptation in Indonesian modern *tafsir* represented by Hamka, and finally to contemporary interpretations formulated by Shihab and other recent scholars who introduce new emphases while maintaining the same socially engaged spirit.

Moral education is the primary priority in the *adab al-ijtima'i* approach, wherein the shaping of character and good conduct as well as the mutual responsibility of individuals within society, must be grounded in Quranic verses as the source of guidance (Shofwan & Munib, 2023). In the interpretation of those Quranic verses, *akhlāq* (moral character) serves as a central horizon (Musyarif, 2019). These are two components of the principles underlying the *adab al-ijtima'i* approach, alongside the principles of social reform and societal well-being (Junaid & Nurfiqra, 2021). Thus, this approach is not a rigid one when applied to studies of the Indonesian context or to comparative studies. *Mufasssirs* portray the Qur'an as a guidebook to cultivate virtue and restoring unhealthy social norms becoming healthy social norms. With this method they give special attention to qualities such as patience, generosity, humility justice, as well as the need to address moral problems within the community. Hamka's *tafsir* has frequently been cited as a prime example because his interpretation consistently reframes Qur'anic stories and commands as ethical teachings applicable to both personal conduct and social life (Affandi, Azmi, Sutiawan, & Muzajjad, 2024).

The Qur'an's concern for social well-being is commonly highlighted in the *adab al-ijtima'i* practice, and its interpreters draw from the verses with the *adab al-ijtima'i* principles intended to address social problems such as communal discord, injustice, poverty, and to guide the improvement in education, family relations, and public ethics. The method is strongly pragmatic and views revelation as a foundation for concrete improvements that advance the *maṣlaḥa* or the welfare of the community. This teleological orientation can be analyzed in the reformist tradition associated with Abduh and *Riḍā*, who advanced the social mission of *Tafsir al-Manār* (Zulkarnaini & Badawi, 2021). In *Tafsir al-Misbah*, the *adab al-ijtima'i* approach also focuses on moral capacity and responsibility, and is oriented towards the pivotal role of Muslims in actively managing social life. This aligns with the message of the Qur'an as articulated by Shihab regarding the demands of the contemporary social context: that human beings bear civic and ethical obligations to be fulfilled collectively in accordance with Allah's guidance, in order to foster a better society (Salsabila, Kuswoyo, Mashuri, & Mahmud, 2025). Therefore, the actual conditions experienced by people in the modern world resonate deeply with the meaning of the Qur'an when conveyed through the *adab al-ijtima'i* approach which allows the Qur'an originally rooted in a classical exegetical perspective is presented within a modern cultural context and applied in a manner relevant to the times.

3. Biography of *Tafsir al-Azhar*

The Haji Abdul Malik Karim Amrullah (Hamka) was born in February 17, 1908 in Maninjau of West Sumatera, and passed away in July 18, 1981 in Jakarta. His father, Dr. Syekh Abdul Karim Amrullah, was a prominent scholar who played significantly in the Islamic movement in Indonesia. His education was begun at a village school in 1916. He attended the Diniyah School, and finally

enrolled in Madrasah Thawalib where his father had been taught, shaping Hamka into a great scholar in the future (Hidayati, 2018b). To continue his study, Hamka migrated to Java in 1924. Among others, Cokroaminoto was his teachers. In 1927, his hajj pilgrimage was done. He had worked for *Pedoman Masyarakat* and *Pedoman Islam* magazine as the editor from 1938 to 1941 (Hamka, 2015). Doctor Honoris Causa was awarded to him at Al-Azhar University in Egypt. He had been a professor at Moestopo University in Jakarta. He had been the Chairman of *Majelis Ulama Indonesia* (MUI) since May 21, 1981. He was regarded as a second-generation *mufasssir* in Indonesia (Puspitasari & Hanifah, 2024).

Hamka began to write *Tafsir al-Azhar* in 1959 when had been giving lectures at the Al-Azhar Grand Mosque in Jakarta. He continued writing the *tafsir* in the prison for 7 months during Soekarno's government. He had been in imprisoned for 2 years because of involvement in a coup attempt by Masyumi. Then, the *tafsir* had been published gradually in the *Gema Islam* magazine. (Puspitasari & Hanifah, 2024). In fact, the mosque name of Al-Azhar where the lectures were taken for *Tafsir al-Azhar*, and as a honor to the University of Al-Azhar (Munawan, 2018). Buya Hamka wrote *Tafsir al-Azhar* because he was motivated by the condition where society, especially young Malays, were enthusiastic about learning the content of the Qur'an but lacked sufficient proficiency in the Arabic language. This situation required a guide to the Qur'an that was easier to understand. Additionally, many preachers or religious teachers were still awkward in their preaching due to their lack of mastery in general knowledge and the Qur'an, even though they were good at rhetoric (Amrullah, 1989b).

In interpreting Qur'anic verses, Hamka had used the Qur'an itself, the Hadith of the Prophet, and the opinions of the Companions which are authentic sources. Therefore, the principle of *Tafsir al-Azhar* is *tafsir bi al-ma'tsûr/bi al-riwâyah* (interpretation based on narration). Hamka also uses the sayings of the Tabi'in (followers of the companions), the opinions of scholars, and his own views in explaining the meanings of the Qur'anic verses (Hidayati, 2018b). *Tafsir al-Azhar* is also considered a *Tafsir bil Ra'yi* where this interpretation uses the method of *ijtihad* or reasoning, (Izzan, 2021) done carefully and in adherence to the principles of Islamic law. For example, in explaining the meaning of the word *al-muhsinun* in QS. *al-A'raf* [7]: 161, Hamka relates it to QS. *al-Baqarah* [2]: 58, which refers to being humble, not arrogant, not hurting others' feelings, and always being grateful for the blessings given by Allah (Alafghani, 2022).

Tafsir al-Azhar by Hamka falls within the style of *adab al-ijtimā'ī* (social ethics), which emphasises a meticulous interpretation of the Qur'anic verses with linguistic beauty. This style highlights the relevance of the Qur'an as a guide for social life, linking it to the natural laws that apply in society, so that the messages of the Qur'an can serve as practical guidance in terms of context (Musyarif, 2019). For example, Hamka emphasises that the concept of justice in QS. *An-Nahl* [16]: 90, must be absolute and impartial, where "the scales of justice do not lean," decisions should not be influenced by feelings of affection or hatred, and laws should not change based on family ties or personal closeness (Hamka, 2015).

The systematics of writing *tafsir* can be categorised into three systems: *mushafi*, *nuzuli*, and *maudhu'i*. The *mushafi* system refers to the writing of *tafsir* that follows the arrangement of the *mushaf* that has been agreed upon, namely the '*Uthmani mushaf*'. Meanwhile, the *nuzuli* system refers to the writing of *tafsir* based on the order of revelation of the *surahs* of the Qur'an. The *maudhu'i* system is a method of interpreting the Qur'an based on a specific theme, by combining related verses and then interpreting them (Wijaya, 2014). The *tafsir* system of *Al-Azhar* follows the *mushafi* system, starting from Juz 1 (QS. *al-Fatihah*) to Juz 30 (QS. *al-Nas*). Each interpretation of a *surah* begins with an introduction, and the end of the introduction includes guidance for the reader. The presentation format of the *tafsir* for each *surah* begins with the name of the *surah* and its meaning, the *surah*'s order number, the number of verses, and the place of revelation (Amrullah, 1989b). In his interpretation of the *surahs*, Hamka explains verse by verse, correlating it with other verses and even related *surahs*, presenting the *asbab al-nuzul* and linking them with the hadith of the Prophet Muhammad *Sallallahu Alayhi Wasallam*, presenting the wisdom in addressing the issues and discussions, and concluding with a summary (Hidayati, 2018b). In his interpretation, Hamka explains the meaning of the whole sentence, not word by word within the verse (Wahyudi, 2019).

4. Biography of *Tafsir al-Misbah*

Haji Muhammad Quraish Shihab was born in February 16, 1944 in Rappang, South Sulawesi. His father, KH. Abdurrahman Shihab, was a professor in *tafsir*, a prominent educational figure and renowned scholar in South Sulawesi (Shihab, 1996). Shihab started his formal schooling in Makassar from elementary school to junior high school. He moved to Malang and enrolled at the Darul Hadist Islamic Boarding School in 1956, and his Arabic was achieved perfectly in two years. KH. Abdurrahman sent him and his younger brother to al-Azhar's I'dadiyah school in 1958 (Anwar, Siregar, & Mustofa, 2015). Shihab continued his studies in *tafsir* and *hadith* studies at the Faculty of Ushuluddin, the University of al-Azhar., awarded L.C. in 1967, M.A. in 1969, and Doctorate in 1982 (Shihab, 1996). He had been assigned as the Academic Affairs Vice Rector, and the Student Affairs Vice Rector at IAIN Alauddin Makassar during 1973-1980. His professor was awarded at IAIN Syarif Hidayatullah Jakarta, and assigned as the rector from 1992 to 1998. He also has taught *tafsir* and Quranic sciences at the undergraduate to doctoral levels (Gusmian, 2013). He had served as the Minister of Religious Affairs in 1998, and assigned as the Indonesian Ambassador to Djibouti and Egypt (Murni, 2023). He held positions as the Chairman of the *Majelis Ulama Indonesia* (MUI) from 1985 to 1998, Indonesian Religious Affairs Minister in 1998, and a member of the Majelis Permusyawaratan Rakyat Republik Indonesia (MPR-RI) from 1982 to 2002 (Shihab, 2014).

Tafsir al-Misbah was written firstly by Shihab on June 18, 1999. Shihab completed *Tafsir al-Misbah* on September 5, 2003 (Anwar et al., 2015). The *Tafsir al-Misbah* full title is "*Tafsir al-Misbah: Pesan Kesan dan Keserasian Al-Qur'an*", published by the Lentera Hati publisher (Anwar, 2002). QS. *an-Nur* [24]: 35, became a reference for Shihab in naming *Tafsir al-Misbah*. The "al-Misbah," means "lamp," which appears twice in this verse. This reflects the *tafsir* writing background aimed to interpret clearly the Qur'an in detail with grounded and not ambiguous meaning (Shihab, 1996) so that it can provide illumination to the people in understanding the Qur'an and their religion in all aspects of life (Anwar, 2002). At that time, Indonesian society was more concerned with the art and beauty of reading the Qur'an, and sometimes the Qur'an was recited to drive away devils, jinn, and others. Indonesian society also had limitations in Arabic language and Qur'anic knowledge. Therefore, Shihab sought to provide a solution to the situation of Indonesians who had limited understanding of the Qur'an, aiming to make it a guide (*hudan*) in their daily lives (Nurrohm & Jannah, 2020).

The source of the interpretation of the Qur'anic verses in the *Al-Misbah* is Shihab's own *ijtihad* as well as the thoughts of classical and contemporary *mufasssirin* (Boulou, 2014). In other words, the meaning of the Qur'an is derived based on rational evidence, linguistic analysis, language rules, and general guidelines agreed upon by scholars (Kau & Suleman, 2013). *Tafsir al-Misbah* is characterised as *tafsir bi al-ra'y* (Izzan, 2021). In referencing the thoughts of classical and contemporary *mufasssirin*, Shihab draws from various schools of thought, including the interpretations of Shia, Mu'tazila, and Sunni scholars (Shihab, 2002). For example, in explaining the meaning of the word *al-muhsininun* in QS. *al-A'raf* [7]: 161, Shihab explains that *al-muhsininun* is the plural form of *muhsin* and refers to the pinnacle of good deeds, citing the opinion of al-Harrali, quoted by al-Biqā'i, who defines *ihsan* as the peak of good actions (Shihab, 2002).

Tafsir al-Misbah employed two styles of *tafsir*: *al-adabi al-ijtima'i* (cultural-societal) and *lughawi* (linguistic aspects). These two styles dominate Shihab's thinking and ideas in *Tafsir al-Misbah*. Using his skill in Arabic language and deep understanding of the Qur'an, the Qur'an's purpose as a guide for humanity in all aspects of life was prioritised by Shihab when describing his interpretation (Anwar, 2002). People can understand easily *Tafsir al-Misbah* because he applied the right Indonesian diction and strengthened with everyday illustrations (Budiana & Gandara, 2021). For example, in interpreting the word *al-'adl* (justice) in QS. *an-Nahl* [16]: 90, Shihab takes the root word 'adala, meaning straight, "straight and equal, or crooked and different." Justice means straight in attitude, not using double standards. He proposed that if the death penalty is truly in accordance with the law, then it is a form of justice for a convicted person (Shihab, 2002).

Tafsir al-Misbah consists of 15 volumes which is Juz 1 to Juz 30, following the *mushafi* systematics. In the *tafsir*, he wrote an introduction before interpreting each *surah*, which are the *surah* name including the other names and the explanation of the name, the *surah*'s number, and the verses number. He categorises the *surah* whether *Makkiyah*, or *Madaniyyah*, or does not fall into either category. Some *surahs* also contain information about the names of *surahs* before and after the one being interpreted, including their relationship, as well as the main theme of the *surah* (Shihab, 2002a). The interpretation also includes the thoughts of both classical and contemporary *mufasssirun* on the *surah* (Boulu, 2014). In interpreting the *surah*, Shihab groups the verses that are closely related to the meaning of the *surah* and then continues with other verses. The literal meaning is written in italicized Indonesian. Shihab also lists key vocabulary (keywords) from the verse and provides their explanations. The conclusion of the *surah*, along with the *munasabah* (correlation) between the verses in the *surah*, is included at the end of the *surah* (Rahmawati, 2023).

5. Interpretation of Tafsir al-Azhar and Tafsir al-Misbah on QS. al-Tahrīm [66]: 6

The interpretation of QS. *al-Tahrīm* [66]: 6 by Hamka in Tafsir al-Azhar is as follows:

"O you who have believed! Protect yourselves and your families from the Fire." In the beginning of this verse, it is clear that merely acknowledging belief is not enough. Faith must be maintained and nurtured, especially with the foundation that one must safeguard themselves and their entire household from the Fire of Hell. "Whose fuel is people and stones." Stones are worthless objects scattered everywhere. On hills and mounds scattered across the desert, there are piles of stones. These stones will be used to light the Hell Fire. People who disobey God, living in this world are worthless because they live in a world full of sin, are just like the stones scattered in the sand, on the mounds, on the hills, or in the flowing rivers. Their only purpose is just to ignite the Hell Fire; there are angels above them, who are stern and severe in their attitude." They are referred to as being "above them" because Allah has granted the angels the authority to guard and oversee the Fire, ensuring that it remains constantly burning, with its fuel always ready, whether it be stones or humans. The angels tasked with guarding and maintaining the Fire must have a harsh demeanor, with no gentleness, severe in their approach, without any leniency. This is because such an attitude fits the atmosphere of the Fire of Hell, which Allah has prepared as a place of punishment for those who are guilty." (Amrullah, 1989a).

The interpretation of QS. *al-Tahrīm* [66]: 6 by Shihab in *Tafsir al-Misbah* is as follows:

"In the context of the events that occurred in the household of the Prophet (peace be upon him), as outlined in the previous verses, the verse above provides guidance to the believers, stating: O you who have believed, protect yourselves, among other things, by emulating the Prophet, and also protect your families which are your wives, children, and all those under your responsibility to guide and educate them so that you all may be spared from the Fire of Hell, whose fuel is disbelievers and also stones, some of which are used as idols. Over it, handling the Hellfire and tasked with punishing its inhabitants are angels who are harsh in their hearts and treatment, whose actions in carrying out their task of tormenting are severe, who do not disobey Allah in what He commands them, so that the punishment they deliver, despite their harshness neither exceeds nor falls short of what Allah has commanded, in accordance with the sins and mistakes of each inhabitant of Hell. They also continually and effortlessly perform what Allah commands them... The understanding that humans become the fuel of Hell is explained by Thabathaba'i in the sense that humans burn on their own." (Shihab, 2002b).

6. The Theological Meaning of "Waqūduhan-Nāsu" in Tafsir al-Azhar and Tafsir al-Misbah

The phrase "*waqūduhan-nāsu*" QS. *al-Tahrīm* [66]: 6 appears in the context of a divine warning: the Fire of Hell will be fueled by "people and stones." In *Tafsir al-Azhar*, Hamka highlights the terrifying theological significance of this expression. He explains that not only is Hell a real and inevitable realm

of divine punishment, but its fuel consists of those who rejected God's commands and filled their lives with sin. According to Hamka, such individuals become spiritually worthless, comparable to stones scattered across deserts, hills, and riverbeds. Stones are symbolised as the objects with no moral vitality and no purpose in this metaphor. Thus, the phrase "*waqūduhan-nāsu*" signals not only human's eschatological fate but also about their collapse of spiritual dignity in this life.

An analysis of Hamka's interpretation of the phrase of *waqūduhan-nāsu* regarding its theological meaning reveals that becoming fuel for Hell is a consequence of negligence committed consciously by human beings who were fundamentally endowed with reason, moral responsibility, and the Qur'an as a guide for life. Thus, Allah's punishment in which human beings themselves serve as fuel for the fires of Hell, reflects His absolute justice. Furthermore, this spiritual decline stems from humanity's disobedience regarding Allah's commands and prohibitions, even though people are aware that piety leads to the true meaning and purpose of life, the Paradise. This concerns the ontological status of human worth, wherein a person's piety and righteousness are eroded by the sins they commit, ultimately rendering them valueless to a lifeless stone. In other words, the ultimate goal of attaining Paradise is lost because the individual has become a lifeless being due to persistent sin, thereby forfeiting their dignity in the sight of Allah. Hamka's interpretation therefore frames "*waqūduhan-nāsu*" as a deeply moral image: it reveals what human beings become when they abandon their spiritual responsibilities. The "*wal-hijarah*" (and the stone) element in Hamka's reading shows the image of objects without will, spirit and purpose scattered in vain in the desert and hills which are deliberately compared with humans to emphasise the humiliation of disobedient people and the decline of their existence. Humans who reject God's guidance are equated to inanimate objects without spiritual value. Because they are disobedient, they lose their privileges as intelligent creatures, and are worthy of being fuel for Hell. Thus, *wal-hijarah* strengthens the theme of the decline of human dignity that Hamka builds through "*waqūduhan-nāsu*".

Quraish Shihab situates the phrase "*waqūduhan-nāsu wal-hijarah*" within the broader context of divine warning directed at believers: the Fire of Hell is fueled by human beings and stones, some of which refer to the idols worshipped in earlier societies. In his *tafsir*, he did not interpret literally this phrase as the material composition of Hell. On the contrary, he emphasised its theological significance by exploring how the Qur'an uses eschatological descriptions to reflect the human soul internal condition. Shihab emphasises that the reality of *waqūduhan-nāsu* where humans serving as fuel for the fires of Hell, is not a metaphor for a burden imposed upon humans from an external source; rather, it stems from the individuals themselves through their persistent commission of sins. It is an intrinsic consequence. In his exegesis, Shihab draws upon the thought of 'Allāmah Ṭabāṭabā'ī, a philosopher and exegete. 'Allāmah Ṭabāṭabā'ī posits that the human self is consumed by the accumulation of its own sins, moral corruption within the soul itself is the cause, and this accumulation of sins renders the soul highly combustible.

An analysis of Shihab's interpretation of the phrase of *waqūduhan-nāsu* regarding its theological significance reveals that the phrase signifies a hellish punishment for human beings characterised by moral depravity and wicked deeds. Allah ordained this punishment with precision neither diminished nor excessive, which is Allah's justice in the Hereafter. Furthermore, Shihab's interpretation highlights the existential state of the soul as shaped by human actions themselves; this represents the principle of moral causality. Furthermore, Shihab's interpretation highlights the existential state of the soul as shaped by human actions themselves. This reflects the principle of moral causality. Sin resulted from human acts that violate Allah's prohibitions, carries ontological implications where the sinful act erodes the human soul, transforming it from a state of obedience to Allah into fuel for the fires of Hell.

7. Theology and Social Ethics Integration Based on *Adab al-Ijtima'ī* Framework

Hamka's reading of QS. *al-Tahrīm* [66]: 6 exemplifies how the theological and social-ethical dimensions of the Qur'an are inseparable within the *adab al-ijtimā'ī* framework. The phrase "*waqūduhan-nāsu*", when interpreted theologically, reveals the reality of divine punishment, human accountability, and the ontological consequences of sin. When interpreted socially, the phrase becomes an urgent call

for moral cultivation, family protection, and communal responsibility. In Hamka's synthesis, the theological meaning is not abstract doctrine; it is the foundation upon which ethical and social obligations are built. The potential for the phrase "*waqūduhan-nāsu*" does serve only for warning the believers about the afterlife, but it also reminds them to cultivate righteous families, contribute to the well-being of society, and guard against moral collapse in every sphere of life. Thus, Hamka transforms eschatological imagery into a program for social reform. His tafsīr demonstrates that theology in the Qur'an is intimately tied to practical ethics, and the unseen world (*al-ghayb*) is always connected to the lived world (*al-shahādah*). In short, Hamka's interpretation of "*waqūduhan-nāsu*" offers a comprehensive model of Qur'anic hermeneutics in which divine warnings are harnessed for moral awakening and societal betterment. Through the *adab al-ijtimā'ī* lens, the phrase becomes not merely a description of Hell but a call to shape a morally upright society beginning with the household. This integration of the theological truth and social ethics is a distinguishing feature of Hamka's contribution to modern Qur'anic interpretation.

Shihab's interpretation of QS. *al-Tahrīm* [66]: 6 demonstrates how theological meaning and social ethics converge within the *adab al-ijtimā'ī* approach. The phrase "*waqūduhan-nāsu*" conveys a true and profound divine theological message that the existential consequences of human's actions must be borne by themselves. The truth becomes a very powerful reminder for educational responsibility, proactive moral guidance, and social care when the phrase is interpreted within the wider context of family and community ethics. In Shihab's synthesis, theological meaning functions as the foundation from which ethical duties emerge. Divine justice is very close reality and an active force to from the human behavior and social structures. The certainty that humans may become the Hell fuel to stimulate moral renewal of family, their integrity, and communal responsibility. Through this integrated reading, Shihab presents the Qur'an as a living moral guide whose eschatological warnings are intimately tied to everyday social conduct. In conclusion, Quraish Shihab's interpretation of *waqūduhan-nāsu* within *Tafsīr al-Misbah* exemplifies the strengths of the *adab al-ijtimā'ī* approach. The phrase becomes not only a description of divine punishment but a transformative call to build morally grounded families and ethically conscious societies. His interpretation shows that theological doctrines in the Qur'an are not isolated metaphysical claims but essential components of a holistic vision of human well-being in both this world and the next.

By employing the *adab al-ijtimā'ī* approach, Shihab was able to convey a profound and authentic divine theological message, wherein human beings themselves bear the consequences of their own actions. This reality serves as a powerful reminder for humans to proactively provide moral guidance and education, and to act responsibly within social life. Thus, the *adab al-ijtimā'ī* approach integrates theological meaning and social ethics within the phrase of *waqūduhan-nāsu* in QS. *al-Tahrīm* [66]: 6, wherein ethical obligations are grounded in theological significance. The renewal of personal and family morality, as well as shared responsibility, is motivated by the warning that those who fail to fulfill their obligations will become fuel for the fires of Hell. In Shihab's interpretation, this phrase frames the eschatological warnings regarding everyday social conduct. He directly demonstrated that the Qur'an serves as the moral guide for human life in this world. Families and communities grounded in ethics are expected to emerge from the transformative call of *waqūduhan-nāsu* through the application of the *adab al-ijtimā'ī* approach. Moral instruction encompassing the self, family and society, is the primary priority in the practical *adab* approach aimed at achieving a holistic vision of human well-being, both in this world and the Hereafter.

8. Comparative Analysis of Hamka and Shihab Interpretation on "*Waqūduhan-Nāsu*" in QS. *al-Tahrīm* [66]: 6

The phrase of *waqūduhan-nāsu* in QS. *al-Tahrīm* [66]: 6 according to Hamka is the implication of humans' rejection of Allah's commands, their minds lose meaning and vitality so that humans become the fuel of Hell. This reflects the severity of God's punishment upon sinful humanity for its spiritual degradation. The phrase implies that human beings are truly fit to serve as fuel for the fires of Hell, as they like lifeless stones, no longer possess any purpose in life. Their dignity, moral values and

conscience have been lost within them, as a result of the sinful acts they continuously committed while still in the world, which eroded their spiritual values.

Meanwhile, according to Shihab, the phrase of *waqūduhan-nāsu* in QS. *al-Tahrīm* [66]: 6 serves as a warning that human beings will literally be cast into Hell, with their own selves serving as fuel for the fire. Humans become combustible due to the accumulation of moral corruption resulting from their persistent commission of sins. This is the theological significance of the phrase of *waqūduhan-nāsu* according to Shihab. Drawing on the thought of *Ṭabāṭabā'ī*, he added that the spiritual degradation resulting from human actions is precisely what fuels the fires of hell. Inherently, the law of hell for them constitutes the essential consequence of the sins committed by human beings.

Although Hamka and Shihab share the same theological view regarding the phrase of *waqūduhan-nāsu* as a strong reminder that human destiny in the Hereafter is determined by earthly actions and that moral ruin dictates one's eschatological fate, there is a difference in their theological emphasis. Shihab emphasised that moral ruin determines eschatological destiny, whereas Hamka stressed that the loss of spiritual values gives rise to sin, rendering a person of no more worth than a stone.

9. Conclusion

An analysis of the theological and social significance of the phrase of *waqūduhan-nāsu* based on the interpretations of Hamka in *Tafsīr al-Azhar* and Shihab in *Tafsīr al-Misbah* through the framework of the *adab al-ijtimā'ī*, reveals that persistent sinning can erode a person's spirituality, causing the collapse of their dignity, moral sensitivity, and inner hope. This leads to a loss of life's purpose, leaving the soul hollow and lifeless, akin to stone. With such an accumulation of spiritual damage, a person becomes highly combustible and fuel for the fires of Hell. A comparison of how the two exegetes integrate theological insights and social ethics in interpreting God's message within that phrase leads to the conclusion that Shihab emphasises moral corruption as the cause of their eschatological fate becoming fuel for the fires of Hell. On the other hand, Hamka emphasises that the loss of spiritual values gives rise to sin, rendering a person no more valuable than a stone. Although the two exegetes come from different religious backgrounds, they agree that the phrase conveys the moral degradation of humanity and its consequences in the Hereafter, and that it serves as a warning from Allah when viewed from a socio-theological perspective. The moral cultivation of individuals and families, along with the emergence of integrated communal moral accountability, stems from their ethical and social responsibilities which determines their fate in the Hereafter.

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