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**Wealth Collector in Surah Al-Humazah
(A Review of Ferdinand De Saussure's Semiotics)**

**Pengumpul Harta Dalam Surat Al-Humazah
(Tinjauan Semiotika Ferdinand De Saussure)**

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Abstract

This paper examines the wealth collector in Surah al-Humazah, where they frequently disregard their obligation to worship God and are continually focused on multiplying their riches until they believe all they acquire could make them eternal. They believe they have abundant wealth, so they easily belittle others. This study employed a literature review method based on

Ferdinand de Saussure's semiotic theory approach. The stages of the approach are syntagmatic analysis, paradigmatic analysis, binary opposition, and history confirmation. According to the findings of this study, there is coherence between verses in the Surah al-Humazah when using syntagmatic analysis. Second, wealth collectors are those with immoral tendencies who like to curse and blame. Also, they believe that their fortune would be able to eternalize them, making them hesitant to share. Hence, they threatened with hell huthamah. Furthermore, Surah al-Humazah has a secret message for every Muslim to practice social charity to create harmony among individuals in society.

Keywords: *al-Humazah; Binary opposition; Paradigmatic; syntagmatic.*

Abstrak

Tulisan ini membahas pengumpul harta yang ada dalam surat al-Humazah di mana pengumpul harta sering lalai dengan kewajiban ibadah kepada Tuhan dan selalu terfokus pada cara memperbanyak harta hingga mereka mengira harta yang mereka kumpulkan dapat mengekalkannya, merasa memiliki harta yang banyak sehingga mereka dengan mudahnya merendahkan orang lain. Penelitian ini menggunakan metode studi pustaka dengan pendekatan teori semiotika dari Ferdinand de Saussure dengan langkah yang pertama analisis sintagmatik, kedua analisis paradigmatis, ketiga oposisi biner, keempat mengkonfirmasi sejarah. Hasil dari penelitian ini adalah dengan analisis sintagmatik dalam surat al-Humazah terdapat koherensi antar ayat. Kedua, pengumpul harta ialah mereka yang memiliki sifat amoral yang suka mengumpat dan mencela serta menganggap hartanya dapat mengekalkannya sehingga enggan berinfak akibatnya mereka diancam dengan neraka huthamah. Selain itu surat al-Humazah memiliki pesan tersembunyi, yaitu agar setiap muslim beramal sosial dalam kehidupan bermasyarakat sehingga dalam bermasyarakat terjalin kerukunan antar sesama.

Kata Kunci: *al-Humazah; Oposisi Biner; Paradigmatik; Sintagmatik.*

A. Introduction

Working to meet everyday necessities is crucial for everyone, especially the family's head. Unsurprisingly, everyone is fighting to amass a large amount of riches for their future

survival. Everyone is focused on buying food, diapers, children's milk, school fees, health expenditures, buying houses, motorcycles, automobiles, pension funds, and other necessities. Various jobs are performed, including online commerce, which became popular during the Covid-19 pandemic.¹ People also pursue professions, such as teachers, doctors, builders, traders, parking attendants, and any other employment that pays well. Not only do adults labor, but 2.3 million Indonesian youngsters aged 7 to 14 work to aid their families' finances.² This phenomenon demonstrates that wealth is necessary, and everyone wants as much as possible. When wealth is already in hand and amounts to a lot, some individuals are careless and boast about it to humiliate, blame, and curse those below them.

Surah al-Humazah greatly condemns individuals who are so preoccupied with amassing riches that they forget about life after death. An overly ambitious person in terms of riches becomes careless and discontented with what he has. He aims to amass as much wealth as possible without distributing it to those in need while abusing and reproaching those beneath him. He believes that because he is wealthy, he is honorable, whereas impoverished people have the right to be humiliated.³ Many individuals today only think about their work without thinking about their prayers, who only think about money without wanting to donate zakat to the poor, who collect money without having rest, which accumulates money only to be spent on vain activities, and so on.

The Qur'an mentions this phenomenon specifically in Surah al-Humazah, yet, the discussion is less explicit. It is still

¹ Asnida Riani, "Ketahui Kategori Usaha Populer 2020 dan 6 Strategi Lain Jalani Bisnis UMKM pada 2021" in *Liputan 6 news program*, 2021, accessed in June 18, 2021, at 19:55. edisi, <https://www.liputan6.com/lifestyle/read/4478946/ketahui-kategori-usaha-populer-2020-dan-6-strategi-lain-jalani-bisnis-umkm-pada-2021>.

² Detik Finance, "2,3 Juta Anak Indonesia Umur 7-14 Tahun "Terpaksa" Cari Uang," *Detik Finance*, 2021, accessed in June 18, 2021, at 3:11 edisi, <https://finance.detik.com/berita-ekonomi-bisnis/d-1946435/23-juta-anak-indonesia-umur-7-14-tahun-terpaksa-cari-uang>.

³ Hamka, *Tafsir Al-Azhar*, Jilid. 10 (Singapura: Pustaka Nasional LTD, 1982), 8107.

extremely generic to mention wealth collectors. This study intended to discover more about the wealth collector mentioned in Surah al-Humazah using the literature review method with a semiotic theory approach from Ferdinand de Saussure. This topic has never been studied before, so it is interesting to study further. Furthermore, this research is projected to be a new insight for the reader, after which the author hopes that the reader recognizes what wealth collector means in Surah al-humazah through the point of view of Ferdinand de Saussure's semiotic theory.

Based on the background of the problem, this study's purpose was to thoroughly explore Surah al-Humazah utilizing Ferdinand de Saussure's semiotics approach. The first stage was to conduct a syntagmatic and paradigmatic analysis of Surah al-Humazah. According to Saussure, meaning can be discovered through sign selection and combination with syntagmatic and paradigmatic analysis. Linear combinations of signs generate syntagmatic sentences, but paradigmatic sentences focus on the region of signs (such as synonyms) by picking all available signs.⁴ Syntagmatic analysis in Surah al-Humazah is to investigate the linear relationship between variables in Surah al-Humazah. Applying paradigmatic analysis in this research tries to discover the meaning next to the words in the Surah al-Humazah.

The binary opposition was the next stage in analyzing Surah al-Humazah. The binary opposition is an antonym or opposite word between two variables that reveals the worldview of Surah al-Humazah. The final step was to present historical facts concerning the period and place when Surah al-Humazah was originally disclosed. This stage is founded on the idea that society forms the social truths of language. Hence the meaning to be studied in Surah al-Humazah is based on the use of language during the Jahiliyyah period. It will be contextualized in the

⁴ Fajrianoor Fanani, "Semiotika Strukturalisme Saussure," *Jurnal The Messenger; Cultural Studdies, IMC and Media*, Vol. 5, no. 1 (2013): 14, <http://dx.doi.org/10.26623/themessenger.v5i1.149>.

present age based on the meaning established during the Jahiliyyah period.⁵

B. Semiotic in Al-Qur'an

Ferdinand De Saussure was born on November 26, 1857, in Geneva. He was born into a well-known family in his hometown. Because of his accomplishment in the field of linguistics, he was dubbed the "Father of Linguistics,"⁶ because he hailed from a well-known family in his hometown. Ferdinand De Saussure is a philosopher who has impacted linguistic and semiotic theory. Ferdinand De Saussure and Emile Durkheim were born contemporaries. Despite his young age, he already had numerous works in the language field in the form of papers or essays.⁷

Besides Saussure (1857-1913), Charles Sanders Peirce (1839-1914) invented the phrase modern semiotics. These two figures have significantly impacted linguistics and semiotics, with each having different conceptions, such as Saussure's concept of sign and signifier and Peirce's concept of sign, object, and interpretant.⁸

Saussure is well-known for his sign and signifier system but never published a book. Instead, whenever there is a lecture or public lecture, the notes from his discussion description are captured by students and then formed into an outline. A book titled *Course in General Linguistics* is one of the works that has

⁵ Ahmad Solahuddin, "Analisis Struktural Surah Al-Mâ'ûn," *Mutawatir; Jurnal Keilmuan Tafsir Hadis*, Vol. 6, no. 1 (2016): 163, <https://doi.org/10.15642/mutawatir.2016.6.1.160-178>.

⁶ M. Dani Habibi, "Interpretasi Semiotika Ferdinand De Saussure in Hadis Liwa dan Rayah," *Mashdar: Jurnal Studi al-Quran dan Hadis*, Vol. 1, no. 2 (2019): 117, <https://doi.org/10.15548/mashdar.v1i2.612>.

⁷ Ziyadatul Fadhliyah, "Semiotika Ferdinan De Saussure Sebagai Metode Penafsiran Al-Qur'an: Kajian Teoritis," *al-Afkar; Journal for Islamic Studies*, Vol. 4, no. 1 (2021): 115, <https://doi.org/10.31943/afkarjournal.v4i1.166>.

⁸ Syafieh Syafieh dan Nurbaiti Nurbaiti, "Potret Karakteristik Kepemimpinan Perempuan" (Analisis Semiotika Surat Al-Naml: 23-44)," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir*, Vol. 3, no. 1 (2018): 54, <https://doi.org/10.32505/at-tibyan.v3i1.477>.

been issued. The work then proved extremely influential in the subject of language or linguistics. The term "structuralism" refers to this work.⁹

Ferdinand De Saussure's concept includes the signifier (signifier, signifiant, semaion) and the signified (signified, signifier, seminoma), individual speech (parole) and general language (langue), syntagmatic and paradigmatic, diachrony and synchrony.¹⁰

C. Syntagmatic Analysis

The first stage in analyzing Surah al-Humazah is to construct syntagmatic relationships, which are relationships established in the chain of an utterance. This relationship is commonly referred to as *in presentia* because the elements connected are related to speech. A syntagm is a series with distinct boundaries that consists of at least two parts. This piece could be a phoneme, syllable, morpheme, word, phrase, or something else.¹¹ Thus, syntagmatic research can be conducted in the presence of whole sentences linked or cohesive between one word and another.

Syntagmatism includes syntactic fact, which is the grouping of words in the syntagma in which at least two words are in one space.¹² As a result, while analyzing Surah al-Humazah, the author employed a syntactic technique to aid in dissecting the syntagmatic link in Surah al-Humazah to determine the relationship between one word and another.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ، الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، كَلَّا لَيُنْبَذَنَّ فِي
الْخُطْمَةِ، وَمَا أَدْرَاكَ مَا الْخُطْمَةُ نَارُ اللَّهِ الْمُوقَدَةِ، الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ، إِنَّهَا عَلَيْهِمْ
مُؤَصَّدَةٌ، فِي عَمَدٍ مُّمَدَّدَةٍ

“Woe to every backbiter, slanderer, who amasses wealth greedily and counts it repeatedly. Thinking that their wealth will make

⁹ Ferdinand de Saussure, *Cours de Linguistique General*, trans. oleh Rahayu S. Hidayat (Yogyakarta: Gajah Mada Press, 1996), 374.

¹⁰ Ambarini dan Umaya Nazla Maharani, *Semiotika: Teori Dan Aplikasi Pada Karya Sastra* (Semarang: IKIP PGRI Semarang Press, t.t.), 86.

¹¹ Saussure, *Cours de Linguistique General*, 16.

¹² Saussure, 238.

them immortal! No! He will surely be thrown into the Crusher. And what can make you know what is the Crusher? It is the fire of Allah, [eternally] fueled. Which mounts directed at the hearts. Indeed, hellfire will be closed down upon them in extended columns.” (QS. al-Humazah/104: 1-9)

In the first verse, the word (ويل) *wail* is a *mubtada'* of *nakirah*. This word includes in *isim ma'rifah* and كَلِّ هُمَزَةً is the *khavar*. The word كَلِّ is the *badal* of the word *humazah*.¹³ In the second verse, the word أَلْدَى can be made *rafa'* because it is the *Khavar* of the omitted *mubtada'*. The word مَأْ takes the form of *nakirah* and utilizes *tanwin* with the *nun* sound. However, the pronunciation of the sound is not clarified because it is included in the pronunciation of the letter , و which is the initial letter in the next word.¹⁴ In the third verse, the word أَخْلَدَهُ shows a past verb (*madhi*) but has a future meaning (*mudhari'*).

In the fourth verse, the word لِيُنْبَذَنَّ is derived from *nabadza*, which is paired with *lam* which functions as an amplifier. This word contains the *fathah* of the letter *dzal*, originally *sukun* because it is *fi'il mu'dhri'* with *nun taukid*. The letter *dzal* is given a *harakat* because of the meeting of two sukuns. It uses *fathah* because it is the lightest *harakat*.¹⁵ At the fifth verse, وَمَا أَدْرَاكَ مَا الْخَطْمَةُ is a question form to ask about الْخَطْمَةُ. This verse is an *istifham* sentence aimed at *tafhim* (exaggerate) and *tahwil* (scare). In the sixth verse, the phrase نَارُ اللَّهِ الْمُوقَدَّةُ is the answer to the previous statement. *Idhafah* نَارُ in the *isim jalalah* الْمُوقَدَّةُ is *isim maf'ul*.¹⁶

In the seventh verse, the word النَّارِ is the *na'at* of the word *nar*. The word تَطَّلِعُ of the word *wazan* تفتعل and فاعل of the word تَطَّلِعُ is النار. The phrase عَلَى الْأَفْيِدَةِ is a word bound with تَطَّلِعُ.¹⁷ In the

¹³ Muhyidin Ad-Darwisy, *Al-I'rabu Al-Qur'ani al-Karimi wa Bayanuhu*, Jilid 8 (Damaskus: Dar Yamamah & Dar Ibnu Katsir, 1999), 407.

¹⁴ M. Quraish Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 2002), 154.

¹⁵ Wahbah az-Zuhaili, *Tafsir Al-Munir*, trans. oleh Abdul Hayyie al-Kattani dan Dkk, Jilid 15 (Jakarta: Gema Insani, 2014), 667.

¹⁶ Muhammad Thohir Ibnu Asyur, *Tafsir at-Tahrir wa at-Tanwir*, Juz III (Tunisia: Jami' huku' al-thob'I Mahfudhah, 1984), 541.

¹⁷ Ad-Darwisy, *Al-I'rabu Al-Qur'ani al-Karimi wa Bayanuhu*, 410.

ninth verse, the word عَمَدٍ is the *fathkah* of *ain* and *dzal*, which means *isim jama'*.¹⁸

D. Paradigmatic Analysis

The next stage in analyzing Surah al-Humazah is to look at a paradigmatic relationship, which is a language-based relationship that may be seen when comparing one phrase to another.¹⁹ In other words, this relationship will present another meaning of an adjacent sentence.²⁰ To determine the paradigmatic meaning of Surah al-Humazah, the process of revealing paradigmatic relationships was aided by reference to works of *tafsir* published by Muslim scholars.

Wail, according to Quraish Shihab, is a condition that depicts sadness, tragedy, and dishonor. Others think that *wail* is a valley in hell.²¹ Wahbah az-Zuhaili defines *wail* as loss and painful punishment intended to cause remorse and humiliation. *Humazah* can be identified by gossiping and opposing human pride and glory. *Lumazah* means insulting, and it is mainly done using gestures of the eyes, brows, hands, and head to humiliate individuals.²² Shihab went on to say that *humazah* is both a powerful pressure and an encouragement. According to Shihab, the definition of *humazah* evolved from pushing others with the tongue or saying to gossip, swear, or blame. Today's meaning is derived from gossip. *Lumazah* is a form of ridicule that includes laughter.²³ According to Muqatil, a *humazah* is someone who backbites people, whereas a *lumazah* is someone who insults people in front of them. Ibn Abbas further stated that *humazah* and *lumazah* are persons who enjoy insulting and criticizing others.²⁴

According to the first verse's explanation, the author is more inclined to choose the meaning of *wail* with painful

¹⁸ az-Zuhaili, *Tafsir Al-Munir*, 667.

¹⁹ Maulana Sari, "Analisis Sintagmatik dan Paradigmatik Ferdinand De Saussure Pada QS. Al-Duha," *Magza: Jurnal Ilmu al-Qur'an dan Tafsir*, Vol. 5, no. 1 (2020): 78, <https://doi.org/10.24090/maghza.v5i1.3991>.

²⁰ Solahuddin, "Analisis Struktural Surah Al-Mâ'ûn," 167.

²¹ Shihab, *Tafsir Al-Misbah*, 151.

²² az-Zuhaili, *Tafsir Al-Munir*, 667.

²³ Shihab, *Tafsir Al-Misbah*, 512–13.

²⁴ az-Zuhaili, *Tafsir Al-Munir*, 668.

punishment since it has a larger connotation that depicts despair, woe, loss, and dishonor. The author still believes that the customary use of the Qur'an translation is an accident. While *humazah* is associated with swearing, *lumazah* is associated with reproach. As a result, the author's interpretation tends to be a terrible retribution for people who gossip or swear and those who attack or disparage.

In the second verse, the word *جَمَعَ مَالًا* means hoarding abundance of wealth. Shihab states that *مَالًا* means inclined or pleased. The scholars of *tafsir* also interpreted the word *مَالًا* as a lot of wealth or a little wealth. The word *عَدَّدُوْهُ* is derived from *عَدَّ*, meaning counting, diversifying, or preparing. This word is related to the first verse, i.e., the mockers and despisers diligently diversify their wealth, are very fond of their wealth, and are very stingy.²⁵ The word *عَدَّدُوْهُ* is explained in Tafsir al-Munir as counting them one by one because they wish to cherish them or make their wealth a preparation for possible futures.²⁶

Based on the explanation, *الَّذِي جَمَعَ مَالًا وَعَدَّدُوْهُ* means someone who fond of counting, diversifying, or preparing his wealth. The author was inclined to define *عَدَّدُوْهُ* as diversifying wealth because it incorporates all of the meanings associated with a person's attempts to achieve wealth diversity by counting, collecting, and preparing riches so that his wealth becomes diversified.

In the third verse, the word *يَحْسَبُ* means presuming by ignorance, and the word *أَخْلَدُوْهُ* means eternal.²⁷ Therefore, *يَحْسَبُ أَنَّ مَالَهُ أَخْلَدُوْهُ* means that swearers and detractors who think with ignorance that their wealth may make them eternal in the world and cannot destroy them.

In the fourth verse, the word *كَأَنَّ* means never, *لَيُنْبَذَنَّ* means that he must have been thrown with contempt and reproach. The word *فِي الْخُطْمَةِ* means hellfire which is called *huthamah*, which means crusher. This type of hell destroys everything that is thrown into it.²⁸ According to Tafsir al-Misbah, *hatama*, the origin of the word *huthamah*, implies destroyed; hence, *al-*

²⁵ Shihab, *Tafsir Al-Misbah*, 515.

²⁶ az-Zuhaili, *Tafsir Al-Munir*, 667.

²⁷ az-Zuhaili, 667.

²⁸ az-Zuhaili, 667.

Huthamah is translated as crushing or demolishing.²⁹ The explanation points out that كَلَّا لِيُنْبَذَنَّ فِي الْحُطَمَةِ means never, he will certainly be thrown with humiliation and reproach into the hell that breaks/crushes/destroys. The author prefers crusher because it encompasses the two meanings mentioned above.

In the fifth verse, وَمَا أَدْرَاكَ مَا الْحُطَمَةُ is an interrogative sentence directed to the word الْحُطَمَةُ. In the next verse (نَارُ اللَّهِ الْمُوقَدَةُ), the word نَارُ اللَّهِ meaning the fire of Allah, implying that this fire is not ordinary but was created particularly for a specific purpose, and the phrase الْمُوقَدَةُ denotes that which burns.³⁰ As explained above, the continuance of the fourth verse is stressed again in the fifth verse with a question regarding *hutamah*. This question is meant to scare and exaggerate. The sixth verse responds to the fifth verse نَارُ اللَّهِ الْمُوقَدَةُ, which refers to Allah's searing fire. This fire is not just any regular fire; it serves a specific purpose.

In the seventh verse, الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ responses to the questions in the fifth verse. The word تَطَّلِعُ denotes fire that burns up to the heart (الْأَفْئِدَةَ). Because the heart is the root of mistaken ideas and harmful behaviors, the fire will burn to the heart. In the eighth verse, the phrase عَلَيْهِمْ مُّوَصَّدَةٌ means closed down upon them. In the ninth verse, فِي عَمَدٍ مُمَدَّدَةٍ means extended columns. Muqatil says, "The gates of hell have closed down upon them, and they are reinforced with iron columns; no door opens to them, and no air penetrates."³¹

In the seventh verse, الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ means fire that burnt up to the heart. The next verse (إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ) means the fire has closed down upon them. In the ninth verse, فِي عَمَدٍ مُمَدَّدَةٍ which means they are tied to extended columns.

E. Binary Opposition

If paradigmatic analysis aims to show adjacent meanings, then binary opposition presents the opposite word. It departs from

²⁹ Shihab, *Tafsir Al-Misbah*, 156.

³⁰ az-Zuhaili, *Tafsir Al-Munir*, 668.

³¹ az-Zuhaili, 668–69.

the assumption that a word can be understood definitively from its opposite. The following is a table of binary opposition in Surah al-Humazah.

Binary Opposition	
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ	نَجَاحًا لِّكُلِّ حَامِدٍ كَارِمٍ
أَلْدَى جَمَعَ مَالًا وَ عَدَّدَهُ	أَلْدَى انْفَقَ مَالًا وَ عَدَّدَهُ
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ	لَا يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
كَأَلَّا لِيُنْبَذَنَّ فِي الْحُطَمَةِ	لِيُنْبَذَنَّ فِي الْجَنَّةِ
وَمَا أَذْرَنكَ مَا لِحُطَمَتِهِ	وَمَا أَذْرَنكَ مَا لِلْجَنَّةِ
نَارُ اللَّهِ الْمَوْقُودَةُ	جَنَّةُ اللَّهِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
أَلَيْ تَطَّلِعُ عَلَى الْأَفْنَدَةِ	أَلَيْ تَطَّلِعُ عَلَى الْأَفْنَدَةِ
إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ	إِنَّهَا عَلَيْهِمْ مَفْتُوحَةٌ
فِي عَمَدٍ مُمَدَّدَةٍ	فِي جَنَّةٍ عَالِيَةٍ

Table 1. Surah al-Humazah in Binary Opposition

Binary Opposition	
Woe to every backbiter and slanderer.	Fortunate is the one who speaks in a praiseworthy and noble manner.
Who amasses wealth greedily and counts it repeatedly.	He who spends (<i>infaq</i>) and counts his wealth.
Thinking that their wealth will make them immortal.	He does not believe that his wealth will eternalize him.
No! He will surely be thrown into the Huthamah (crusher)	Surely he will indeed be admitted to Paradise.
And what can make you know what the Crusher is?	And do you know what Paradise is?
It is the fire of Allah,	That is the Paradise of

[eternally] fueled.	Allah, under which rivers flow.
Which mounts directed at the hearts	That soothes the heart.
Indeed, hellfire will be closed down upon them.	Verily, Paradise is opened wide for them
In extended columns.	And they are in the highest Paradise.

Tabel 2. Arti surah al-Humazah dalam oposisi Biner

The author intends to reveal the meaning of the binary opposition of Surah al-Humazah. The author used binary opposition to reveal the viewpoint or worldview to uncover the hidden meaning or goal of Surah al-Humazah or reveal the desire that Surah al-Humazah intends to express to the world.

In this article, the author talked about the wealth collector in Surah al-Humazah. The collector of wealth described in Surah al-Humazah is (1) a swearer and a detractor, (2) collect wealth and counts it, (3) believes that his wealth can eternalize him, and (4) as a punishment for his behavior, he will be thrown into Hutamah, where the fire burns to the heart and the fire is closed down upon them and they are tied to extended columns.

This is similar to what Hamka wrote in his tafsir, that the collector of wealth who always counts his possessions but denounces, insults, vilifies others, swears, gossips, then individuals like this his life is of no benefit, and he will be placed in hell. Hell is the appropriate abode for him, and that hell is known as hell hutamah.³²

Surah al-Humazah's binary opposition suggests that a collector of wealth should behave (1) praiseworthy and noble, (2) spends wealth and counts it (to be spent), (3) he does not believe that the wealth he has will last him, and (4) he will be included in a paradise where rivers flow down to the heart. The Paradise is wide open for them, and they are in a high paradise.

³² Hamka, *Tafsir Al-Azhar*, 8108.

According to the explanation above, the worldview of Surah al-Humazah is that a wealth collector should have good manners in speaking and a humble mindset so that he does not readily underestimate others with his words. He is commanded to give away his fortune to the poor, orphans, and other persons in need. This value teaches that it is necessary to behave well and be charitable to others. It is not justified for a wealth collector to be so preoccupied with the world that he forgets the precepts taught in Islam, particularly in Surah al-Humazah.

A person who adheres to the ideas of Surah al-Humazah will be saved by Allah and bestowed with an incomparably pleasing reward, namely Paradise, where rivers flow wide open for individuals who are noble and do good deeds. A person who disregards Surah al-Humazah's warnings will suffer later because the place they belong is the hell named *hutamah*.

Surah al-Humazah is applicable in our day and age. Its messages instruct humans to constantly have excellent values and to share with others, resulting in a community that is harmonious and works together. Those are the meanings of the Qur'an's binary opposition to human affairs. Thus, a wealth collector is separated into two types: one who likes to curse and blame because he feels richer or more than others due to his position. He merely hoards wealth without sharing. The second is a wealth collector with a positive attitude and a calculated plan to spend his riches in Allah's way.

F. Historical Facts

In this section, the author investigated the history of Surah al-Humazah by referring to the worldview with sociocultural data to understand the circumstances that transpired when this Surah al-Humazah was revealed. The author refers to tafsir books or publications examining historical details about when the Qur'an verse was revealed, known as *asbab nuzul*.

To investigate the *asbab nuzul* of Surah al-Humazah, the author consults Ibn Munzir, who quotes Ibn Isaac as saying, "Whenever Umayyah bin Khalaf met the Messenger of Allah, he always insulted and abused the Messenger of Allah." Then Allah revealed these words completely." This is a harsh punishment for

individuals who share these beliefs and behave accordingly.³³ "It is still fresh in our ears that this verse (QS. 104: 1-2) was revealed in connection with Ubay bin Khalaf, a wealthy Quraysh leader who always mocked and insulted the Messenger of Allah with his wealth," Usman and Ibnu Umar remarked in another narration".³⁴

As-Suddi told Ibn Abi Hatim that this Surah, verses 1-3, was revealed in conjunction with Al-Akhnas bin Shariq, who continually mocked and swore at people. The verses were presented to condemn such behavior. Verses 1-3 were revealed concerning Jamil bin Amir al-Jumbi, a polytheist who always derided and abused people, according to another narrative related by Ibn Jarir from a member of the tribe of Riqqah.³⁵

G. Conclusion

From the initial analysis to the end, this study discovered that, first, the Surah al-Humazah contains coherence from the first verse to the last, as proven by syntagmatic analysis. Second, the people who amass wealth in Surah al-Humazah tend to curse and blame their neighbors. They have poor morals and undervalue those around them. Furthermore, they are solely concerned with accumulating their fortune and do not consider the people around them who need assistance. They even believe that their wealth will allow them to live forever in the world. As a result, they are threatened with hell huthamah. Third, Surah al-Humazah contains a secret meaning: every Muslim has high morals through uttering praiseworthy and honorable things to others and the command to spend their wealth in Allah's way so that they receive high divine compensation for carrying out what Allah has told them. Furthermore, this Surah conveys a reminder to every Muslim to practice social charity in everyday life so that there is harmony among individuals in society.

³³ Jalaluddin as-Suyuthi, *Asbabun Nuzul: Sebab Turunnya Ayat al-Qur'an*, trans. oleh Tim Abdul Hayyie (Jakarta: Gema Insani, 2009), 640.

³⁴ Qomaruddin Shaleh, Dahlan, dan Dkk, *Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an* (Bandung: CV. Diponegoro, 1995), 609–10.

³⁵ Shaleh, Dahlan, dan Dkk, 610.

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