

The Closeness of God Swt In The Qur'an: A Comparative Study Of The Interpretations Of Imam Al-Alusi And Buya Hamka

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Abstract

This study examines the concept of the closeness of God (*qurb*) in the Qur'an through a comparative analysis of the interpretations of Imam Al-Alusi and Buya Hamka. Employing a qualitative library research approach within the framework of Qur'anic Exegesis, this study analyzes selected Qur'anic verses, namely QS. Al-Baqarah (2):186, QS. Al-A'raf (7):56, QS. Hud (11):61, and QS. Saba' (34):50, which explicitly address the notion of divine closeness. Data were collected through documentation and analyzed using thematic and comparative methods. The findings reveal that both scholars agree that Allah's closeness is not physical but is manifested through His knowledge, mercy, and response to human supplication. However, their interpretations differ in emphasis and approach. Imam Al-Alusi represents a classical theological-exegetical perspective, interpreting *qurb* metaphorically to preserve divine transcendence and focusing on doctrinal clarity. In contrast, Buya Hamka offers a contextual and experiential interpretation, emphasizing the spiritual, ethical, and psychological dimensions of God's closeness in everyday life, such as sincerity, repentance, and moral conduct. This study concludes that the concept of divine closeness in the Qur'an integrates both transcendence and immanence. The comparison highlights a shift from classical objective exegesis to a more contextual and practical understanding, demonstrating the relevance of Qur'anic interpretation across different historical and intellectual contexts. This research contributes to enriching contemporary discussions on the relationship between God and human beings in Islamic thought.

Keywords: Divine Closeness, Qur'an, Comparative Tafsir, Al-Alusi, Hamka, Qurb Ilahi

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INTRODUCTION

The Qur'an, as the holy scripture of Islam, serves not only as a normative guide but also as the primary source for constructing theological understanding regarding the relationship between humans and God. It encompasses fundamental concepts of faith, including the notion of the closeness of Allah to His creation. This concept is particularly significant as it directly influences a Muslim's worldview, spiritual attitude, and religious practices in daily life. Closeness to Allah is not merely understood in a ritualistic sense but also reflects a profound spiritual awareness, manifested through obedience, remembrance (*dhikr*), and the complete orientation of one's inner being toward Him. However, the interpretation of "the

closeness of Allah” in the Qur’an is not always straightforward or literal. Several verses employ expressions that, textually, indicate that Allah is “near” or “with” His servants, particularly through the use of the term *qarīb* (قريب). A superficial or literal understanding of these expressions may lead to theological misunderstandings, especially when interpreted in an anthropomorphic sense, equating divine closeness with physical proximity as experienced by created beings. Therefore, classical and contemporary Qur’anic exegetes have offered diverse interpretations of this concept, debating whether such closeness should be understood as literal, metaphorical, or within the framework of divine attributes that transcend human comprehension (*tanzīh*).

Previous studies have generally discussed the concept of divine closeness within broader perspectives of Sufism or Islamic theology. However, there remains a limited number of studies that specifically examine a comparative analysis of classical and modern exegesis concerning verses containing the term *qarīb*. Moreover, comparative studies that directly juxtapose classical exegetical approaches often characterized by a synthesis of rational and mystical elements with modern contextual interpretations are still relatively scarce. This gap is significant, considering that differences in intellectual background and socio-historical context greatly influence exegetical perspectives. In response to this gap, the present study focuses on a comparative analysis of the interpretation of Qur’anic verses containing the term *qarīb*, particularly in *Rūḥ al-Ma’ānī* by Imam Al-Alusi and *Tafsir Al-Azhar* by Buya Hamka. These two exegetes were selected as they represent distinct interpretative paradigms: Al-Alusi as a classical scholar with an integrative approach combining rational and Sufi dimensions, and Hamka as a modern exegete whose interpretations are contextual and closely connected to contemporary social realities.

The objectives of this study are threefold: (1) to identify the meanings of divine closeness in Qur’anic verses containing the term *qarīb*, (2) to analyze the interpretative methods and exegetical tendencies of Imam Al-Alusi and Buya Hamka regarding these verses, and (3) to compare the similarities and differences in their interpretations of the concept of Allah’s closeness. This study is significant as it contributes to the enrichment of Qur’anic exegesis by providing a deeper understanding of how sensitive theological concepts are interpreted across different intellectual traditions. Furthermore, it holds practical relevance in preventing misinterpretations of Qur’anic verses that may lead to theological confusion, thereby strengthening a balanced and sound understanding of Islamic creed. Ultimately, this research aims to bridge textual and contextual approaches in interpreting the concept of divine closeness in a more comprehensive manner.

METHOD

This study employs a qualitative research design with a library research approach, as the primary focus lies in analyzing and interpreting textual sources related to the concept of the closeness of God in the Qur’an. The qualitative

approach is considered appropriate because it allows for an in-depth exploration of meanings, interpretations, and perspectives presented by classical and modern Muslim scholars. In this regard, the study adopts a comparative approach to examine the similarities and differences between the interpretations of Imam Al-Alusi and Buya Hamka concerning verses that discuss the closeness of Allah (qurb ilahi).

The primary data sources of this research are the classical and modern tafsir works, namely *Ruh al-Ma'ani* by Imam Al-Alusi and *Tafsir Al-Azhar* by Buya Hamka. These sources are selected because they represent two different intellectual, cultural, and historical contexts, which are expected to enrich the comparative analysis. In addition, secondary data are obtained from relevant books, journal articles, and scholarly works that discuss Qur'anic interpretation, theological concepts of divine closeness, and methodological approaches within the field of Qur'anic Exegesis. The data collection technique used in this study is documentation, which involves systematically identifying, selecting, and examining Qur'anic verses related to the theme of divine closeness, such as QS. Al-Baqarah: 186 and other relevant passages. These verses are then traced and analyzed within the interpretations of both scholars to understand how each mufasssir conceptualizes and explains the nearness of God to human beings.

In analyzing the data, the study follows several stages. First, data reduction is carried out by focusing only on relevant verses and interpretations that directly address the concept of divine closeness. Second, the data are organized and presented thematically to facilitate a clear comparison between the two interpretations. Third, a comparative analysis is conducted by examining key aspects such as the interpretative methods employed, the socio-historical backgrounds of the mufasssirs, and the distinctive characteristics of their exegetical approaches. Finally, conclusions are drawn to highlight the similarities, differences, and contemporary relevance of their interpretations in understanding the relationship between God and human beings. To ensure the validity and credibility of the findings, this study applies source triangulation by consulting multiple scholarly references and cross-checking interpretations across different academic works. Through this method, the research aims to produce a comprehensive and balanced analysis of the concept of the closeness of God in the Qur'an from both classical and modern perspectives

RESULT AND DISCUSSION

Steps To Get Closer To God

There are ways for us to always get closer to Allah SWT by worshipping, such as praying, praying, and doing good work such as reading the Koran, attending dhikr and prayer meetings, and being grateful for all the blessings that have been given. To develop love for Allah by obeying all His commandments and staying away from all His prohibitions, not doing anything that can cause sin, whether small sins or big sins. All actions are to bring goodness. (Rohmah 2021). As for the steps to get closer to Allah SWT, ask Allah SWT for help by praying to Allah, conveying everything a servant wants to Allah SWT to be granted, as in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient. (Surah Al-Baqarah: 153)

"Allah is with the patient" suggests that if someone wants to overcome the causes of their sorrow and difficulties, if they want to succeed in fighting for truth and justice, they must include Allah in every step they take. They must be with Allah in their difficulties and in their struggles. At that time, Allah, the All-Knowing, the All-Mighty, and the All-Powerful, will surely help them, because He is also with His servants. Without this togetherness, difficulties will not be overcome, and it is not impossible that they will be magnified by Satan and human anger.

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Pray to your Lord humbly and in a soft voice. Indeed, Allah does not love those who exceed the limits. (Surah Al-A'raf: 55) (Ministry of Religious Affairs of the Republic of Indonesia 2009)

To draw closer to Allah through prayer, humbly pray sincerely while acknowledging His oneness, softening your voice like someone who keeps something secret, without going beyond the limits. One way to draw closer to Allah is by performing prayer. Prayer is obligatory for every Muslim, and Muslim men and women should not neglect it. Prayer is considered the most important form of worship. The command to perform prayer is explained many times in the Qur'an, including in Surah Hud: 114, Al-Isra': 78, Luqman: 17, and others.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Indeed, I am Allah, there is no (rightful) god but Me, so worship Me and establish prayer to remember Me. (QS. Thaha: 14)

Prayer is a pillar of religion because without prayer a person's faith will easily be damaged. Muslims are required to pray five times a day, but this should also be accompanied by nawafil prayers. Increase sunnah prayers to become closer. There is a prayer command to always remember the Creator, to remember the presence of Allah. Performing prayers well and correctly can lead someone to remember the greatness and carry out His commandments and stay away from His prohibitions. Prayer is also one of the most important dhikr which aims to remember Allah SWT, so remembering Allah can lead to getting closer to Him.

The step to get closer to Allah SWT is also to increase your gratitude for the blessings and gifts that Allah has given you. By increasing gratitude, Allah SWT will increase the gifts given to His servants. Be grateful by realizing that all the blessings and sustenance you have received are gifts and generosity from Allah SWT to His servants. As stated in the Qur'an, Surah Ibrahim, verse 69.

The Closeness of God in the Qur'an According to the Interpretations of Imam Al-Alusi and Buya Hamka

Imam Al-Alusi

QS. Al-Baqarah (2): 186

This verse explains the concept of closeness through the word *qarīb* (قَرِيبٌ), which refers to the nearness and distance of Allah to His servants, not to questions about His essence. The essence of this closeness is metaphorical (*isti'ārah*), referring to His knowledge, His actions, and His awareness of the condition and development of His servants in all circumstances. As narrated by Sufyan ibn 'Uyaynah and 'Abdullah ibn Ahmad ibn Ubay, Muslims once asked: "O Messenger of Allah, is our Lord near so that we may whisper to Him, or is He far so that we must call Him loudly?" Then Allah revealed the phrase *"I respond to the supplication of the supplicant when he calls upon Me"* as clear evidence of His closeness in a perfect and certain sense. This verse contains a promise that the prayers of those who supplicate will be answered according to His will. Allah responds to His servants who pray with obedience and faith, which are the conditions for the acceptance of supplication. Therefore, they are commanded to obey and submit to Allah, just as He grants their prayers.

QS. Al-A'raf (7): 56

In this verse, Imam Al-Alusi explains that the word *qarīb* refers to the nearness of Allah's mercy. This mercy is intended for those servants who do good, do not cause corruption on earth, and avoid associating partners with Allah after the earth has been reformed through the sending of His messengers. Humans are encouraged to pray to Allah with fear of His punishment and hope for the acceptance of their deeds, believing that their supplications will be answered.

QS. Hud (11): 61

In this verse, the word *qarīb* signifies that Allah's mercy is close to His servants and that He responds to the prayers of those who repent and submit to Him. This is illustrated through the story of Prophet Ṣāliḥ, who was sent to the people of Thamūd to دعوت them to worship Allah alone. He emphasized that there is no deity worthy of worship except Allah, who created humankind from the earth, as He created Adam. Therefore, people are urged to hasten in repentance, seek forgiveness, and return to Allah, the One and Only. Allah's mercy is indeed close to His servants closer even than their own jugular vein.

QS. Saba' (34): 50

In this verse, Imam Al-Alusi explains that *qarīb* refers to Allah's attribute as the Most Near. Whoever commits wrongdoing or deviates from the truth does so

against himself, while guidance comes solely from Allah. All guidance is from Allah alone. He knows the deeds of those who are guided and those who are astray. Allah is All-Hearing and Most Near to His servants, especially those who perform righteous deeds.

Buya Hamka

QS. Al-Baqarah (2): 186

This verse explains the word *qarīb* as indicating that Allah is truly near. When people ask about Allah, they should be told that He is close; therefore, they should pray sincerely. Allah is not distant He hears even the silent prayers within the heart. There is no need to shout in supplication, as doing so brings no benefit. Allah is closer to His servants than their own jugular vein. As servants, humans are required to draw near to Allah. However, praying without true faith will not bring a person closer to Him; instead, it will distance them further. Those who believe in His nearness and strive to approach Him will receive His promises, including wisdom, clarity, and resilience. Acts of worship, such as fasting, train individuals in devotion and supplication.

QS. Al-A'raf (7): 56

In the interpretation of this verse, Buya Hamka explains that *qarīb* refers to the nearness of Allah's mercy. The Prophet Muhammad was sent to reform the earth; therefore, humans must not corrupt what has already been improved. Supplication should be performed with humility, sincerity, and fear of Allah's punishment. A believer should strive to become a righteous person who contributes positively to both religious and social life. One must continuously draw closer to Allah through prayer in all conditions whether in hardship or ease and embody the quality of *ihsan*, because Allah's mercy is near to those who possess such excellence.

QS. Hud (11): 61

In this verse, Buya Hamka explains that *qarīb* refers to Allah's closeness to those who repent. Prophet Ṣāliḥ was sent to the people of Thamūd, who lived in prosperity but worshipped idols, calling them back to the worship of Allah alone. Allah is the One who created humanity and made the earth prosperous for them, providing blessings that must be appreciated. Therefore, people are urged to repent sincerely and return to Allah, affirming that He is indeed close to those who repent.

QS. Saba' (34): 50

In this verse, Buya Hamka explains that *qarīb* signifies that Allah is close to those who struggle sincerely. Some people accused the Prophet Muhammad of being misguided for abandoning the traditions of their ancestors. In response, the

Prophet affirmed that if he were misguided, it would only affect himself, but any guidance he receives comes solely from Allah. Allah is All-Hearing of every complaint and supplication, and He is close to His servants who strive sincerely, follow the Prophet, and avoid what is forbidden.

The interpretations of Imam Al-Alusi and Buya Hamka on the concept of divine closeness (*qurb*) reveal both convergence and divergence when examined through the lens of Qur'anic Exegesis, particularly the distinction between classical theological-exegetical approaches and modern contextual-spiritual interpretations. From a theological perspective, Al-Alusi tends to frame the term *qarīb* in a metaphorical and transcendental sense, emphasizing that Allah's closeness does not imply physical proximity but rather reflects His absolute knowledge (*'ilm*), power (*qudrah*), and responsiveness to human supplication. This aligns with the epistemological tradition of classical tafsir, which often safeguards divine transcendence (*tanzih*) by interpreting anthropomorphic expressions symbolically. His explanation demonstrates a strong inclination toward theological rationalism, where divine attributes are carefully articulated to avoid any anthropomorphic misunderstanding.

In contrast, Hamka presents a more experiential and psychological interpretation of divine closeness. While he does not contradict the theological foundation, he shifts the emphasis toward the spiritual and practical implications of God's nearness in human life. His interpretation reflects a modern exegetical tendency that integrates ethical guidance, emotional awareness, and social relevance. For instance, Hamka highlights sincerity (*ikhlas*), inner devotion, and moral conduct as key indicators of experiencing Allah's closeness. This approach resonates with contemporary theories of contextual tafsir, where meaning is not only derived from the text but also connected to the lived experiences of believers. From a methodological standpoint, Al-Alusi employs a text-driven and intertextual method, often supported by narrations (*riwayat*) and classical linguistic analysis. His interpretation reflects the characteristics of *tafsir bi al-ma'thur* combined with rational elaboration. Meanwhile, Hamka adopts a contextual-hermeneutic approach, where the Qur'anic message is interpreted in light of modern human conditions, emphasizing its transformative function in personal and social life.

Despite these differences, both scholars converge on a fundamental point: Allah's closeness is manifested through His response to supplication, His mercy, and His guidance. However, the orientation differs Al-Alusi stresses ontological and theological clarity, whereas Hamka emphasizes spiritual intimacy and ethical praxis. In light of contemporary interpretation theory, this comparison illustrates the shift from classical-objective exegesis toward contextual-subjective engagement, without necessarily abandoning the core theological principles. Thus, the concept of divine closeness in the Qur'an can be understood as both transcendent (beyond physicality) and immanent (experienced in human spirituality), depending on the interpretive framework applied.

CONCLUSION

Based on the comparative analysis, it can be concluded that both Imam Al-Alusi and Buya Hamka agree that the concept of divine closeness (*qurb*) in the Qur'an fundamentally reflects Allah's nearness to His servants through His knowledge, mercy, and responsiveness to supplication. However, their interpretations differ in orientation, emphasis, and methodological approach. Al-Alusi, representing the classical tradition within Qur'anic Exegesis, emphasizes a theological and transcendental understanding of closeness. He interprets *qarīb* metaphorically to safeguard the transcendence of Allah, focusing on His omniscience, power, and divine response without implying any physical proximity. His approach reflects a commitment to doctrinal precision and classical exegetical methodology.

In contrast, Buya Hamka offers a more contextual and experiential interpretation. While maintaining the same theological foundation, he highlights the practical and spiritual dimensions of divine closeness, emphasizing sincerity, moral conduct, repentance, and personal devotion. His interpretation makes the concept of God's nearness more accessible and relevant to contemporary life, portraying it as something that can be deeply felt in the believer's inner experience. Therefore, the study demonstrates that the concept of divine closeness in the Qur'an encompasses both transcendent and immanent dimensions. Al-Alusi underscores the transcendence of Allah beyond physical limitations, while Hamka emphasizes the immanence of Allah in the spiritual and ethical life of human beings. These complementary perspectives enrich the understanding of *qurb*, showing that Allah is not only beyond human comprehension but also intimately present in the lives of those who seek Him with faith, sincerity, and righteous action.

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