

**CONCEPT OF PREDESTINATION ACCORDING TO  
AHMAD MUSTAFA AL-MARAGHI AND  
M. QURAIISH SHIHAB;  
Comparison Study on *Qadla* and *Qadar* verses in *Tafsir al-  
Maraghi* and *Tafsir al-Mishbah***

**THESIS**

**Submitted to the State Institute for Islamic Studies of Sunan Ampel  
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degree of Tafsir-Hadith (STh. I)**

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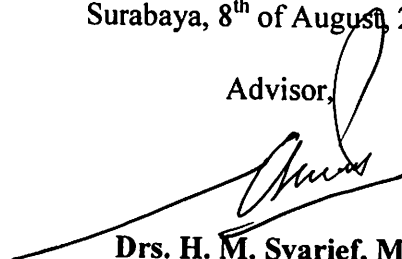
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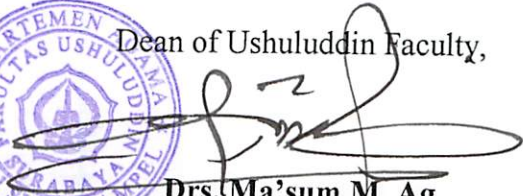
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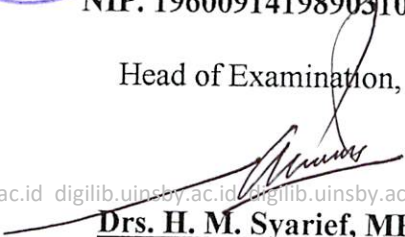
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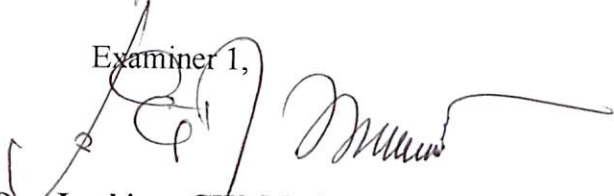
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## ABSTRACT

The predestination is one of the interesting topics that will not end to discuss. The predestination is also a topic that always be misunderstood by many people. In Islamic theology, one of big quarrel topics is also about predestination and determination of God.

There is a lot of concept concerning predestination, but its entirety can not give the satisfaction to mankind. One of predestination concepts is delivered by *Ahlus-Sunah wal Jama'ah* which was represented by *al-Asyari* and *al-Maturidi*. From various concepts of predestination, there are two views about it and appears the meaning of predestination it self. Firstly, that the predestination has connection with human deed till it could be changed by certain efforts and known by *Qadar*. Secondly, that the fate which has been determined by God as the creator was absolute, till unchangeable and known by *Qadla*.

In this research, the writer uses the comparison method. It is to compare the views of two *mufasirs* about *kalam* verses that have relation to predestination issue in the masterpiece of each. For analyzing data, the writer uses some methods, are interpretation, description, and comparison.

The conclusion from this research is that generally interpretation of *al-Maraghi* and *Shihab* sold more on the meaning of *Qadla*. The similarity between the both is in several things. Firstly, that the predestination is a decision of Allah with His desire. Secondly, that the coming of bad predestination because of His creature him self. Thirdly, that Allah gives opportunity to His slaves to change their predestination. Fourthly, to make effort is the way to change the predestination. While difference among the both is in the interpretation of *al-Maraghi* about meaning of predestination in *Tafsir al-Maraghi* that sold more on the opinion of *al-Asy'ari* and *al-Maturidi*, that the predestination is decision which's determined by God with His desire.

**Keywords:** Concept, Predestination, *Qadla* and *Qadar* Verses.

## TABLE OF CONTENTS

Cover Page.....	i
Approval Sheet I.....	ii
Approval Sheet II.....	iii
Dedication.....	iv
Motto.....	v
Abstract.....	vi
Acknowledgement.....	vii
Table of Contents.....	x

<b>Chapter 1: INTRODUCTION.....</b>	<b>1</b>
A. Background.....	1
B. Statement and Limitation of the Problem.....	7
C. Reason of Choosing the Title.....	8
D. Objectives and Significances of the Research.....	8
E. Research Methodology.....	9
F. Review of Literature.....	11
G. Outline of Writing.....	13
H. Definition of Key Terms.....	14

**Chapter 2: GENERAL REVIEW OF PREDESTINATION (*QADLA* AND**

***QADAR*) ..... 17**

**A. Historical Review..... 17**

**1. Classical Concept ..... 19**

**a. Qadariyah ..... 19**

**b. Jabariyah ..... 22**

**c. Asy'ariyah ..... 25**

**2. Modern Concept..... 27**

**B. Definition of Predestination (*Qadla* and *Qadar*) ..... 31**

**C. View of *Ahlus Sunnah wal Jama'ah* about Predestination ..... 34**

**Chapter 3: BIOGRAPHY ..... 37**

**A. Biography of Ahmad Mustafa al-Maraghi..... 37**

**1. His Education Background ..... 37**

**2. His Functions and Activities..... 38**

**3. His Books..... 40**

**4. Writing Method of *Tafsir al-Maraghi* ..... 41**

**B. Biography of M. Quraish Shihab ..... 46**

**1. His Education Background ..... 46**

**2. His Functions and Activities..... 47**

**3. His Books..... 48**

**4. Writing Method of *Tafsir al-Misbah* ..... 50**

**Chapter 4: INTERPRETATION OF AHMAD MUSTAFA AL-MARAGHI AND**

**M. QURAISH SHIHAB TO THE PREDESTINATION VERSES**

..... 54

A. Interpretation of Ahmad Mustafa al-Maraghi ..... 54

B. Interpretation of M. Quraish Shihab ..... 67

C. Analysis to Ahmad Mustafa al-Maraghi's and M. Quraish Shihab's  
Interpretation about Predestination ..... 80

    1. In the Meaning of *Qadar* ..... 81

    2. In the Meaning of *Qadla* ..... 83

D. Similarity and Difference between Ahmad Mustafa al-Maraghi's and  
M. Quraish Shihab's Interpretation about Predestination ..... 88

**Chapter 5: CLOSING..... 92**

A. Conclusion ..... 92

B. Suggestions ..... 93

BIBLIOGRAPHY ..... 95

## Chapter 1 INTRODUCTION

### A. Background

Al-Qur'an as a source of Islamic teaching, its content is very perfect, covers all aspects of human life. Explicitly and implicitly, al-Qur'an motivated mankind to study problems they face. It took central possession, not only in developing Islamic science but also as inspiration, guidance, and fuser of Moslem movements as long as fourteen centuries. It's suitable with QS. Yusuf (12): 111:

مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ

وَهَدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

*“It is no invested story but a confirmation of the exiting (scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believer”.*<sup>1</sup>

The epithets belonging to Qur'an is ideal reality about its position as rule of life what can't be separated. Al-Qur'an as life hand-grip with its various universal teachings proves the lofty role and function, especially for Moslems. Therefore coming of Qur'an recognized as one of biggest revolution agenda in human history. Al-Qur'an was able to revolute power of *jahiliyah* by all values what're taught by new teaching on the basis of Qur'an.

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<sup>1</sup> Muhammad Marduke Pickthall. *The English Translation of the Glorious Qur'an: an Explanatory Translation*. Al-Ameen Printers. P. 182.



In this context, Taufik Adnan gave an exact discretion about special treatment of Qur'an as hand-grip of Moslems. He said that Qur'an for Moslems is *kalamullah* reveled to the prophet Muhammad by means of Gabriel during more twenty three years. That holy book has extraordinary power which is in out of anything skill.<sup>2</sup>

However, al-Qur'an is still global text that specifically showed its substantial messages. Al-Qur'an in the form of *ijmali*, needs interpretation to open the basic messages that will be delivered by Qur'an with directed way. So understanding to Qur'an verses through its interpretation, has big role for community's increase-decrease. As messenger of Allah, Muhammad saw had assignment to explain the aim of Allah's words. That assignment gave instruction that his explanations are certainly true. This case is supported by proves, such as reprimands in al-Qur'an regarding attitude and saying of him what appraised by Allah "exact less"<sup>3</sup>. So it's necessary to look the explanations of the prophet in framework of understanding and interpreting Allah's words, till not happen interpretation contradicts it, although some of prophet's interpretations are concrete examples what're taken from his people, till be increased by the next people<sup>4</sup>.

According to Moslem scholars, the prophet's interpretation is various, either from aspect of way, motif, and correlation between the interpretation and the interpreted verses. But it should be underlined that the explanations of the prophet are

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<sup>2</sup> Taufik Adnan Amal. *Rekonstruksi Sejarah al-Qur'an*. Jakarta: Pustaka Alvabet. 2005. p. 7.

<sup>3</sup> Such as QS 9: 42, 3: 128, 80: 1, etc, which all have meaning that he is *ma'shum* (protected of mistake and sin)

<sup>4</sup> For example when the prophet interpreted "*al-Maghdub 'alaih*" in QS 1: 7 as Jewish, or "*Qur'wah*" in QS 8: 60 that commanded to prepare the power to face the enemy. See Ibn Katsir, *Tafsir al-Qur'an al-Adzim*, Beirut: Dar al-Fikr. 1992. Volume I, p. 41 and Volume 2, p. 391.

not known to much at present, not only because of stories which were accepted by generations after Muhammad are not much and some of those can not be held responsible its authenticity, but also because the prophet his self has not interpreted all Qur'an verses.<sup>5</sup> So there is no more way except to endeavor to understand the Qur'an verses based on the roles of *Tafsir* discipline, and based on skill, after each fulfill the certain requirements.<sup>6</sup>

There were many efforts of Moslems to translate or interpret al-Qur'an in order be easy to understand then apply in the life reality. Actually, al-Qur'an is an easy book to be understood by mankind, remaining how they read and study it, such as said in Qur'an:

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وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

“And in truth we have made the Qur'an easy to remember, but is there any that remembered?”<sup>7</sup> [QS. al-Qamar (54): 17].

So each Moslem has opportunity to be near and intimate to Qur'an till it be inspiration and directive of his life.

Interpretation of the Qur'an is basic necessity for every Moslem to study his religious teaching. The interpretation of this explanation case toward *kalamullah* by

<sup>5</sup> See Muhammad Husain al-Dzahabiy. *Al-Tafsir wa al-Mufasssirun*. Maktabah Mush'ab bi 'Umair al-Islamyah, section I, P. 40.

<sup>6</sup> M. Quraish Shihab. *Membumikan al-Qur'an*. Bandung: Mizan. 1994. p. 76.

<sup>7</sup> Muhammad Marduke Pickthall. *Op. cit.*, 380.

mentioning definition of words and sentences are in the Qur'an.<sup>8</sup> That explanation shaped other verses of Qur'an, prophetic *hadiths* (*hadith nabawi*), or result of *ijtihad*.

On occasion of that, so interpretation of the Qur'an is effort to get clarity of problems which are related to Islamic precept principles included the problem of theology (*kalam*). One of big quarrel topics in the Islamic theology is about predestination and determination of God. That problem is clear in all currents and religions, moreover in deviate religion. It is very crucial topic, till some scientists admit that they are unable to explain it.<sup>9</sup> The predestination is also a topic that always be misunderstood by many people, till it causes stagnation, passivity, and be cumberer for human being from all efforts to prepare their life.

The main difficulty in this case is accepting predestination and determination of God impartially which need acceptance of determinism. Some of thinkers can not differentiate between predestination or determination of God in the one hand and human free will in the other hand. They can not solve this problem with a purpose may they do not accept determinism and keep human free will intact. And some of them refuse freedom and said that the predestination and determination of God are two matters what can not be avoided and impossible to accept free will. That become serious idea and judgment for some scientists.<sup>10</sup>

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<sup>8</sup> Ahmad Syarbasyi. *Qishshat al-Tafsir*. Cairo: al-Maktabah al-Tsaqafiyah. 1962. p. 6.

<sup>9</sup> Muhammad Taqi Mishbah Yazdi. *Filsafat Tauhid: Mengenal Tuhan Melalui Nalar dan Firman*. Translation of M. Habib Wijaksana.. Bandung: Arasy Mizan. 2003. p. 272.

<sup>10</sup> *Ibid.*, 273.

Besides, in the sight of moslems there are three ideas of predestination. Firstly, they who extremely determine predestination existence and abolish ability of endeavoring or choosing for human being. Secondly, they who extremely determine existence of ability and freedom of choosing for human being. Thirdly, they who really believe and get God's guidance about truth of the debated problem.<sup>11</sup>

The ideas difference in that problem is because there are some verses of Qur'an which its external meaning is contradictive. In the one hand some verses determine man's responsibility for his deed, and in the other hand some verses states that God created everything. So the predestination must be interpreted correctly agree with guidance of Allah.

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Ahmad Mustafa Al-Maraghi in QS. Ar-Ra'd (13): 11, said that the human ought to endeavor to repair his destiny. It means that he does not only rely on *Qadla* and *Qadar*. But if Allah required badness for the folk, like sickness, poverty, and other disasters that were caused by their own act, so there is no body who can protect them from it, and they do not refuse what Allah predestined for them.<sup>12</sup>

While M. Quraish Shihab when interpreted the word of *takdir*, said that it is taken of *qaddara* whose stem of *qadara*. It means to measure, to give degree or measurement, with the result that if there is someone said "Allah has foreordained

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<sup>11</sup> Muhammad Bin Shalet: Utsaimin. *Pandangan Ahlus-Sunnah wal Jama'ah tentang Qadha dan Qadar*. Jakarta: CV Firdaus. 1993. p. 9.

<sup>12</sup> Ahmad Musthafa al-Maraghi. *Tafsir al-Maraghi*. Egypt: Musthafa al-Babi al-Halbi wa Auladuhu. 1972. Section 13. p. 78.

such was the case” it means Allah has given degree or measurement or certain limit within the oneself, character, or maximum skill of His creature.<sup>13</sup>

From number of understood verses of Qur'an, can be concluded that each creature of Allah has been determined in his predestination. They can not overreach it, and Allah guides and indicates them to the direction which they tend. The predestination which is determination of God is *natijah* of His great power and other greatnesses. While the human as His creature is not free in their deed on the world without responsibility, because the God has required reward for the good and punishment for the bad.<sup>14</sup> How far the authority of God as a great creator in organizing daily life of human being, and how they who are responsible of their deed can be faced with the authority of God.

The focus of this research is study of predestination against interpretation of *Qadla* and *Qadar* verses according Ahmad Mustafa al-Maraghi and M. Quraish Shihab in *Tafsir al-Maraghi* and *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*, because of anxiety and curiosity of writer to the thought of both as famous *mufassir* at their period. And *Tafsir al-Maraghi* and *Tafsir al-Misbah* have been circulating more in islamic world including in Indonesia, and have brought relevant novelties with Moslems' needs at present. It's knowledgeable, because the both take social literature motif (*adabi ijtima'i*) what're oriented to people need and kindness.

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<sup>13</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 9. Jakarta: Lentera Hati. 2002. p. 420

<sup>14</sup> Achmad Murtafi Haris. "Konsep Predestinasi Menurut Yohanes Calvin and Abu al-Hasan al-Ash'ari" Thesis is not printed. Surabaya: Post Graduate of IAIN Sunan Ampel Surabaya. 2002. p. 7.

## B. Statement and Limitation of the Problem

Referring to the background above, there are two problems which are interesting to be study point of this thesis. They are:

1. How is interpretation of Ahmad Mustafa al-Maraghi and M. Quraish Shihab toward *Qadla* and *Qadar* verses in *Tafsir al-Maraghi* and *Tafsir al-Mishbah*?
2. What are the similarities and differences of that interpretation between both?

And to make the study easier, the writer will limit it only about interpretation of the fate verses by Ahmad Mustafa al-Maraghi in *tafsir al-Maraghi* and M. Quraish Shihab in *Tafsir al-Mishbah*. And the verses that will be shown are related with fate, they are: *Ali 'Imran* (3): 6 dan 165, *An-Nisaa'* (4): 79, *Ar-Ra'du* (13): 11, *Al-Israa'* (17): 4, *Al-Kahfi* (18): 29, *Al-Furqaan* (25): 2, *Faathir* (35): 3, *Yaa-Siin* (36): 38-39, *Ash-Shaffaat* (37): 96, *Az-Zumar* (39): 62, *Al-Mu'min* (40): 68, *Fushshilat* (41): 40, *Ath-Thur* (52): 35, *Al-Qamar* (54): 49, dan *Al-Hadid* (57): 22.

The choosing of the verses is result from the writer's study to some literatures, for example *Teologi Islam* by Ahmad Hanafi and *Teologi Islam* by Harun Nasution. The aim of the limitation is to know clearly the interpretation difference between al-Maraghi and Quraish Shihab concerning fate verses in the Qur'an. And for the writer him self, confirmation of that will become work directive and useful to prevent confusion of meaning and haziness of the issue side.<sup>15</sup>

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<sup>15</sup> See Sutrisno Hadi. *Metodologi Riset*. Yogyakarta: Yayasan Penerbit Fakultas Psikologi UGM. 1984. p. 8.

### **C. Reason of Choosing the Title**

Thought base and reason that motivate the writer choosing the title:

1. There is misunderstanding toward predestination, so it causes stagnation, passivity, and be cumberer for human being from all efforts to prepare their life.
2. In scientific books the writer rarely finds study about predestination concept with *mufassir*'s ideas.

### **D. Objective and Significance of the Research**

The research objectives are:

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1. To know interpretation of Ahmad Mustafa al-Maraghi and M. Quraish Shihab about predestination concept toward *Qadla* and *Qadar* verses in *Tafsir al-Maraghi* and *al-Mishbah*.
2. To know similarity and difference of that interpretation between both.

While its significances are:

1. To own academic significance that will add information and be considered in enriching Islamic theological theories, especially comprehension of human fate.
2. To be useful as reference for the next researcher who wants to research further about interpretation of both interpreters above especially concerning the similar topic.

3. To be a proof that interpretation of *mufssirs* may be different among each other, that all of them have similar willing to make Qur'an as guidance for Moslems.
4. Specifically for writer, this research is as requirement to get the scholar degree (S1) and as studying process to be more capable in any research which is more important and actual and also to give ventilation or larger freedom in interpreting al-Qur'an.

## **E. Research Methodology**

### **1. Data**

The collected data in this study is data about biography, thought method and thought of Ahmad Mustafa al-Maraghi and M. Quraish Shihab about predestination verses.

### **2. Data Source**

Regarding to the object in this study, so kind of the research is library research, namely by way of collecting books related to the paper study, then reading and concluding it. And data sources are divided into two kinds:

#### **a. Primary data source**

It is a data source used as main object in this research which consists of *Tafsir al-Maraghi* and *Tafsir al-Mishbah*.



b. Secondary data source

It is a data source used to help studying collecting data and as comparison for primary data source. It consists of all books about predestination.

3. Method of analysis

To analyze the found data the writer uses following methods:

a. Interpretation

It is to dive into the concept of predestination on *Qadla* and *Qadar* verses in *Tafsir al-Maraghi* and *Tafsir al-Mishbah* to understand the meaning and nuance of the *mufassir*'s aim.<sup>16</sup>

b. Description method

It is giving description clearly about thought of Ahmad Mustafa al-Maraghi and M. Quraish Shihab about predestination, and then analyzing it. Bakker said that description is to explain the thought of each figure completely and tightly till the similarity and difference of them can be presented exactly and clearly.<sup>17</sup>

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<sup>16</sup> Anton Bakker and Achmad Charris Zubair. *Metodologi Penelitian Filsafat*. Yogyakarta: Pustaka Filsafat. 1990. p. 85.

<sup>17</sup> *Ibid.*, 88

c. Comparison method

It is to compare some ideas of *mufassirs* in interpreting the Qur'an verses.<sup>18</sup> Here is to compare the thought of Ahmad Mustafa al-Maraghi and M. Quraish Shihab. Then it's used to find similarity and difference of the thought about predestination concept till getting formulation of objective conclusion.

**F. Review of Literature**

There were many literatures about predestination, but the writer has not found literature explained about that by comparison and study system that the writer uses in composing this thesis.

One of literatures which the writer found is thesis of M. Umi Maisaroh, a student of Tafsir Hadis Department, Usuluddin faculty, IAIN of Sunan Ampel Surabaya on the title "*Takdir dan Do'a dalam al-Qur'an*" (Predestination and Prayer in al-Qur'an). It explained that there was close relation between predestination and prayer. Prayer can change the predestination because prayer is one of realizations of *Qadha* and *Qadar* that had an effect on running of event or had kept predestination.

Then thesis of Muhammad Fauzan, a student of Arabic Language and Literature Department, *Adab* faculty, IAIN of Sunan Ampel, on the title "*Ma'na kalimah al-Qadla' wa al-Qadar fi al-Qur'an al-Karim*" (meaning of word of *al-*

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<sup>18</sup> Nashruddin Baidan. *Metode Penafsiran al-Qur'an: Kajian Kritis Terhadap Ayat-ayat yang Beredaksi Mirip*. Yogyakarta: Pustaka Pelajar. 2002. p. 60

*Qadha* and *al-Qadar* in al-Qur'an). It only explained various meanings of "*Qadla* and *Qadar* etymologically from interpreters' idea.

Besides, the writer has also found a book on the title "*Mengubah Takdir*" (Change the Predestination) belongs to Agus Musthafa. He explained that every one can change his predestination, because predestination is not absolute determination and Allah has given opportunity as great as possible to human being to reach their best predestination by means of big effort, sincere prayer, patience, and resignation toward Allah.

While the literature of predestination by comparison method which the writer found is thesis of Ahmad Murtafi Haris, a student of Postgraduate on the title "*Konsep predestinasi menurut Yohanes Calvin dan Abu al-Hasan al-Asy'ari*" (Concept of Predestination according to Yohanes and Abu al-Hasan al-Asy'ari).

Some others which are related to the predestination are: *al-Qadha' fi al-Islam* (by Atiyah Masyarafah), *al-Qadha' fi al-Islam* (by Muhammad Salam Madzkur), *Menikmati Takdir Langit (Lama'at): Risalah al-Nur* (by Said Nursi), *Qadha dan Qadar: Ulasan Tuntas Masalah Takdir* (by Ibnu Qayyim al-Jauziyah), translated by Abd. Ghaffar. *Pandangan Ahlus-Sunnah wal-Jama'ah tentang Qadla dan Qadar* (by Muhammad Bin Shaleh Utsaimin).

From all literatures above, none which its explanation uses comparison method between two interpreters such as writer uses in this thesis, so it's concluded that this research by the title "Concept of predestination according to Ahmad Mustafa

al-Maraghi and M. Quraish Shihab: Comparison Study on *Qadla* and *Qadar* verses in *Tafsir al-Maraghi* and *Tafsir al-Mishbah*, is not done by any one, so it is still original.

### **G. Outline of Writing**

To make the writer easy in compiling this thesis, and in order it look systematic, so it's divided into five chapters, namely:

Chapter 1 contains introduction including direction map or aim of writing paper that covers background, statement and limitation of the problem, reason of choosing the title, objective and significance of the research, research methodology, review of literature, Outline of Writing, and definition of key terms.

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Chapter 2 explains about general review of predestination that consists of historical review, definition of predestination (*Qadha* and *Qadar*), and thought of *Ahlu Sunnah wal Jama'ah* about predestination.

Chapter 3 explains biography of Ahmad Mustafa al-Maraghi and M. Quraish Shihab that covers education background of both, their functions and activities, their books, methodology of *Tafsir al-Maraghi* and *Tafsir al Mishbah* till known the thought of both.

Chapter 4 contains interpretation of Ahmad Mustafa al-Maraghi and M. Quraish Shihab to the predestination verses that consists of interpretation of Ahmad Mustafa al-Maraghi, interpretation of M. Quraish Shihab, Analysis to their interpretation about predestination, and similarity and difference between both.

Chapter 5 is closing that consists of conclusion of the result research as a whole and suggestions of writer for reader or next researcher based on lack and weakness in this research either concerning its subject or object.

## H. Definition of Key Terms

To avoid wrong interpretation toward the meaning sense that consists in the title above, the writer would like to explain some important terms which are in this title. They are:

### 1. Concept

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It is general notion or idea<sup>19</sup>, idea underlying a class of things<sup>20</sup>.

### 2. Predestination

Predestination is the act of predestining or the condition of being predestined<sup>21</sup>. It is also determination of Allah what occurred for all creatures in the world according to His knowledge and wish.<sup>22</sup>

### 3. Ahmad Mustafa al-Maraghi

His full name is Ahmad Mustafa Ibn Mustafa Ibn Muhammad Ibn ‘Abd al-Mun’im al-Qadi al-Maraghi<sup>23</sup>. He was born in 1881 and dead in 1945.

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<sup>19</sup> See Random House Webster's. *School & Office Dictionary*. New York: Random House Reference. 2002. p. 107.

<sup>20</sup> See A. S. Hornby. *The Advanced Learner's Dictionary of Current English*. London: Oxford University. 1973. p. 196.

<sup>21</sup> <http://www.thefreedictionary.com/predestination>

<sup>22</sup> Muhammad Bin Shaleh Utsaimin. *Pandangan Ahlus-Sunnah wal Jama'ah tentang Qadha dan Qadar*. Jakarta: CV Firdaus. 1993. p. 91.

He was Moslem scholar, professor of *Tafsir*, writer, former rector of al-Azhar University, and former *Qadhi al-Qudat* (great judge) of Sudan. He was popular with his masterpiece *Tafsir al-Maraghi*<sup>24</sup>.

#### 4. M. Quraish Shihab

He is the first man from South East Asia who took the doctoral degree of *Ulum al-Qur'an* (by Latin citation of Summa Cum Laude and award of the first level) in 1982 at al-Azhar University. He was born in Rappang South Sulawesi, February 16<sup>th</sup> 1944.<sup>25</sup> One of his masterpieces is *Tafsir al-Mishbah*.

#### 5. Comparison

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It is the act of comparing or state of being compared.<sup>26</sup>

#### 6. Study

Is application of the mind to the acquisition of knowledge, to think deeply, to examine or investigate carefully and in detail, or acquire knowledge by reading, investigating, and research<sup>27</sup>.

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<sup>23</sup> Hasan Zaini. *Tafsir Tematik Ayat-ayat Kalam Tafsir al-Maraghi*. Jakarta: Pedomam Ilmu Jaya. 1996. p. 15

<sup>24</sup> Dewan Redaksi Ensiklopedi Islam. *Ensiklopedi Islam*. Vol.3. Jakarta: PT Ihtiar Baru Van Hoeve. 1994. p. 164.

<sup>25</sup> M. Quraish Shihab. *Wawasan al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. Bandung: Mizan. 1998. P. vi

<sup>26</sup> Random House Webster's. *Op. cit.*, 105.

<sup>27</sup> Isam Mayas. *Al-Muntakhab: English – English – Arabic Dictionary*. Beirut: Dar al-Fikr. 2004. p. 554.

## 6. *Qadla and Qadar* Verses

Those are the verses of Qur'an concerning *Qadla* and *Qadar* which become source for this research. *Qadla* comes from the word of *qadla yaqdli qadlaan* which has meaning of to decide or to predestine, while *qadar* comes from the word of *qadara yaqdiru qadran* which has several meanings, those are power, determination, law, decision and size.<sup>28</sup>

## 7. Tafsir al-Maraghi

It is a modern *tafsir* book of al-Maraghi which has been written during seven years, ended in *Dzul Hijjah* 1365 H in Egypt<sup>29</sup>. It consists of 30 volumes that each contains 1 section of Qur'an. And now it becomes 10 volumes, that each contains 3 sections of Qur'an. So its contents are not changed. Firstly it's printed in 1365 H.<sup>30</sup>

## 8. Tafsir al-Mishbah.

It is a *Tafsir* of Qur'an contains 30 sections in the first 30 years which have been written by well-known Indonesian interpreter, M. Quraish Shihab. It's put into 15 volumes.<sup>31</sup>

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<sup>28</sup> Syahrin Harahap and Hasan Bakti Nasution. *Ensiklopedi Aqidah Islam*. Jakarta: Prenada Media. 2003. p. 126

<sup>29</sup> Abd. Kholid. "Kuliah Sejarah Perkembangan Tafsir". Paper is not printed. Surabaya: Fakultas Ushuluddin IAIN Sunan Ampel Surabaya. P. 98

<sup>30</sup> Hasan Zaini. *Op. cit.*, 29

<sup>31</sup> <http://triklan.com/detail/385/TAFSIR-AL-MISBAH>

## Chapter 2

### GENERAL REVIEW OF PREDESTINATION

The writer will discuss three matters in this chapter. Firstly is concerning historical review which consists of two concepts, namely classical concept which divided into three poles and represented by *Qadariyah*, *Jabariyah*, and *Asy'ariyah*, and modern concept which had appeared since nine centuries ago and represented by Ibnu Rusyd, and modern concept of western thought and represented by Determinism and Indeterminism current. Secondly it will be delivered the definition of fate (*Qadla* and *Qadar*). Thirdly, the writer will explain the idea of *Ahlus Sunnah wal Jama'ah* about fate which referred to al-Asy'ari and al-Maturidi.

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#### A. Historical Review

The fate is one of crucial and remarkable philosophical problems that since the first century of *Hijriah* became material discuss for Moslem thinkers. The currents of belief (*aqidah*) thought had big role in conflict affair and emergence of the groups in all Islamic worlds that emerged very amazing impact over a long time of fourteen centuries<sup>32</sup>.

Idea difference in that problem is because there are some verses of Qur'an which look contradictive. In the one hand some verses determine existence of *Qadla* and *Qadar* with its absolute effect and in the other hand some verses states that man

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<sup>32</sup> Murtadha Muthahhari. *Perspektif al-Qur'an tentang Manusia dan Agama*. Bandung: Mizan. 1994. P.182



has freedom in his deed, can influence his future and destiny and can change it. So according to majority *mufassirs* and Moslem theologians, the God created everything, there is no other way except distorting the mean of the one till cast for the other, thereby the result can be accepted.<sup>33</sup>

Since in mid-first century of *Hijriah*, in the time of the both thoughts emergence about this case, a group of people supported the current of “human freedom” and its initiative (*ikhtiar*), and then distorted the first verses. They were famed as *Qadariyah*. While some other groups supported the current of mysterious fare which so strict in mastering all human actions, and then distorted the second verses. They were famed as *Jabariyah*.

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Then the both groups above merged into two big groups, namely *Asy'ariyah* and *Mu'tazilah*. Each group followed some thoughts of one of the two currents above; *Asy'ariyah* supported *Jabariyyah*, while *Mu'tazilah* supported *Qadariyah*.<sup>34</sup>

Beside that, had appeared the modern concept since nine centuries ago and represented by Ibnu Rusyd and the modern concept of western thought which had represented by current of determinism and indeterminism.

Those are the following complete discuss:

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<sup>33</sup> *Ibid.*, 186

<sup>34</sup> *Ibid.*, 187

## 1. Classical Concept

Agus Mustofa said that generally the discussion of classical fate concept had been divided into three poles which represented by *Qadariyah*, *Jabariyah*, and *Asy'ariyah*.<sup>35</sup>

### a). Qadariyah

*Qadariyah* was originated from understanding that human has *quḍrah* and power to do his own will. This current stands that human has full freedom to create his actions in facing this life.<sup>36</sup>

According to Muhammad bin Syu'aib from al-Auza'i, who originally defined *Qadariyah* concept to Islam is a Christian of *Irak* that entered Islam, but finally he been apostate and became Christian again. His name is Susan.<sup>37</sup> And then this concept followed by a Moslem scholar of *Irak* named Ma'bad bin Khaliq al-Juhaini and his friend, a Moslem scholar of Damascus named Gailan al-Dimasyqi.<sup>38</sup>

In Damascus, the precept of *Qadariyah* was also developed by Ja'ad Dirham that all at once as the spreader of *Qadariyah* concept. But finally he was killed in 105H.

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<sup>35</sup> Agus Mustofa. *Mengubah Takdir*. PADMA Press. 2006. p. 47

<sup>36</sup> Af Idah Salmah, Ed. *Teologi Islam Terapan: Upaya Antisipasif terhadap Hedonisme Kehidupan Modern*. Tiga Serangkai. 2003. p.128

<sup>37</sup> Abdul Qahir bin Tahir bin Muhammad al-Bagdadi. *Al-Farq baina al-Firaq*. Beirut: Dar al-Ma'rifah al-Uttahidah. P.18

<sup>38</sup> Af Idah Salmah, Ed. *Op. cit.*, 129

The concept of *Qadariyah* fused into *Mu'tazilah* (Moslem rationalists), till *Mu'tazilah* is often mentioned as *Qadariyah*, because of idea agreement of both.<sup>39</sup>

The main precept of *Qadariyah* as said by Gailan, is that human had power to his deeds. He his self who did good and bad deed from will, authority, and power are in him.<sup>40</sup> Washil bin 'Atha' as pioneer of *Mu'tazilah* stood on the Gailan's idea by saying that human his self created his good and bad deed by power which God has given to him. The human who determines him self, he will be faithful or unbeliever, obedient or rebellious to Allah. By those actions, the human will receive reward or punishment from Allah.<sup>41</sup>

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The similar idea is also said by Jubay, the leader of *Mu'tazilah* too. He said that human had skill (*istitho'ah*) to create his acts. Human who does good or bad deed, obeys or refuses to Allah, by his own will and wish. Al-Qadhi Abd Jabbar said more explicitly that human acts are not created on him, but he his self who created his acts by his own wish and power. He also said that word "The God had made human capable to create his acts" doesn't mean that the God who did acts which's done by human, but it means that the God had given power to human, and by that power, the human created his acts.<sup>42</sup>

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<sup>39</sup> Jalaluddin Rahman. *Konsep Perbuatan Manusia menurut Al-Qur'an: Suatu kajian Tafsir Tematik*. Jakarta: PT Bulan Bintang. 1992. hal 90

<sup>40</sup> Ali Mustafa al-Gurabi. *Tarikh al-Firqah al-Islamiyah*. Kairo: Muhammad Ali Shabih. 1958. p.33.

<sup>41</sup> Muhammad Nazir. *Dialektika Teologi Islam: Analisis Pemikiran Kalam Syaikh Abdurrahman Shiddiq al-Banjari*. Bandung: Penerbit Nuansa. 2004. p.115

<sup>42</sup> *Ibid.*, 116

So in principle, the concept of *Qadariyah* had refused a view which stated that human in his acts just acted according to his destiny which is determined since endless past (*azali*).

*Qadariyah* divided the human's act into two parts<sup>43</sup>, both are:

1. Reflection movement, namely human's act which happens automatically not by any wish and order.
2. Free acts, namely that human can choose between to do or not.

This distribution based on these arguments below<sup>44</sup>:

1. If all acts were created by God, so what's the mean of command (*taklif*) for human?
2. Reward and punishment will have meaning, because human could not do good or bad by his own wish.
3. some verses which shown the human free will are:

- al-Ra'du (13): 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*“Allah changed not the condition of a folk until they (first) change that which is in their selves”.*

- az-Zalzalah (99): 7-8:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ، وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

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<sup>43</sup> Ahmad Hanafi. *Theology Islam*. Jakarta: PT Bulan Bintang. 1996. p.155

<sup>44</sup> *Ibid.*, 156

“And who does good an atom’s weight will see it then, and who does ill an atom’s weight will see it then”.

- an-Nisa’ (4): 123

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

“He who does wrong will have the recompense thereof”.

The current of *Qadariyah-Mu'tazilah* had given big role for human to choose, to think, to determine or to decide his act. But as known from words of *Qadariyah-Mu'tazilah* figure, there is no tendency of their thought which considered freedom infallibility of human in his wish and acts. The term “freedom” for them has limit. Explicitly, freedom of human is limited by

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natural law (*sunnatullah*).<sup>45</sup>

## b). Jabariyah

*Jabariyah* stated that human is not free and he did his act in perforce, because everything was determined by *Qadha'* and *Qadar* of Allah.

According to A. Hanafi in *Pengantar Teologi Islam* (Introduction of Islam Theology), *al-Jabr* was firstly shown by Jewish at period of *Sahabat*, and developed largely at period of Umayyad government.<sup>46</sup> Even according to W. Montgomery Watt, this concept is followed by chief of Umayyad till if someone said to Hasan al-Basr who was faithful to chief of Umayyad, the

<sup>45</sup> Muhammad Nazir. *Op. cit.*, 119

<sup>46</sup> Ahmad Hanafi, *Pengantar Theology Islam*. Bulan Bintang. 1974. p.36

princes had shed blood to fellow Moslems, seized their wealth, and acted without reason, he answered: “*whatever we do is because of Qadar of Allah*”.

In the sight of Moslems, that the first spreader of *Jabariyah* is al-Ja’d bin Dirham. He received that precept from a Jew in Syria (Syam), and then spread it in Basrah. Who spread this concept more intensively is Jahm bin Sofyan from Khurasan. That is the cause that this concept also is also known by *al-Jahmiyah*, another name of *Jabariyah*.

This concept of Jahm is contradictory diametrically with concept of *Qadariyah* which’s brought by Ma’bad and Gailan. For Jahm, Human has not power to do anything and he has not wish and free choice so he is always in perforce (*majbur*).

All acts of human had been created by God by means of human him self, as such movement which God created for immovable (*al-Jamadat*). By another word, the human makes action not in the real meaning (*haqiqi*), but in allegory (*majazi*), such as the writer flows, stone budes, and sun rises.<sup>47</sup> It means, all human’s acts are acts which forced to him, such as performing of obligation, receiving of reward, and receiving of punishment as consequence of promise and threat.

So much extreme the *Jabariyah* concept till be in conclusion that human like leather puppet actuated by puppeteer. It means all human’s acts didn’t appear from own wish, but forced to him, either good or bad, by all of

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<sup>47</sup> al-Bagdadi. *Op. cit.*, 211

its risks, until if some one has done criminal act, it does not happen because of his wish, but because of God's *Qadla* and *Qadar*.

*Jabariyah* which's brought by jahm is *Jabariyah* in extreme form, while Asy-syahrastani in his book *al-Milal wa al-Nihal* said that other *Jabariyah* concept had moderate view. This concept had been brought by Hussein bin Muhammad an-Najjar. He said: "*The God who created human's acts either good or bad, but human also had contribution in realizing the acts*". The power which Allah created for human him self has effect to do acts. It's mentioned *al-Kasb*.<sup>48</sup> This similar concept was developed by Dirar bin 'Amr who said that human acts was substantively created by God and then transferred by human to create them concretely.<sup>49</sup>

Differ from Jahm's concept, at the concept of al-Najjar and Dirar, human had contribution and created his acts, as at the concept of the extreme *Jabariyah* or *Jahmiyah*. By another word, according to moderate *Jabariyah*, there was coalition between human and God in creating human's acts. This concept which adopted by *Asy'ariyah* especially concerning with *kasb* theory.<sup>50</sup>

The shown arguments as the lasing of *Jabariyah*, they are:<sup>51</sup>

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<sup>48</sup> Al-Syahrastani. *Al-Milal wa an-Nihal*. Beirut: Dar al-Fikr. 2005. p. 71

<sup>49</sup> *Ibid.*, 73

<sup>50</sup> Af Idah Salmah, Ed. *Op. cit.*, 134

<sup>51</sup> Ahmad Hanafi. *Theology Islam. Op. cit.*, 155

- a. If human can act, means that he becomes God's partner, or at least can create the act which may be submissive to God's wish.
- b. The verses which stated that the God created all things, they are:

- Az-Zumar (39): 62:

اللَّهُ خَلِقُ كُلِّ شَيْءٍ

*"Allah is Creator of all things, and He is Guardian over all things".*

- Al-Baqarah (2): 7:

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ

*"Allah had sealed their hearing and their hearts".*

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- Ashi-Shaffat (37): 96:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

*"And Allah had created you and what you make".*

### 3). Asy'ariyah

*Asy'ariyah* appeared and tried to combine the both groups (*Qadariyah* and *Jabariyah*). That's developed in *Irak* by Ali bin Ismail bin Salim bin Ismail bin Abdullah bin Musa bin Bilal bin Abi Burdah Abi Musa al-Asy'ari in 873 – 955M.

Firstly, Asy'ari was follower of *Mu'tazilah*, but after ward he opposed it because he disagreed with its extreme idea for creature's role.



From that, it seized the initiative to combine both, namely between absoluteness of God and human being. But in practice, this current was not enough success in formulating that concept, even escaped from *Mu'tazilah* and then involved in *Jabariyah*.<sup>52</sup>

Asy'ari distributed human acts into two sections, the act appeared automatically and the act appeared from wish. In the act of the second kind, the human felt able to do it, a sign that he has power which he can use. This power was started by wish and will, and then he found act. That's mentioned *kasb*. *kasb* for al-Asy'ari is a human's power and God's act which happen together. It means if human will create an act, so at that time the God created a human's skill to create it. At last, human had never effect.<sup>53</sup>

Therefore, it's clear that the idea of al-Asy'ari in *Qadha* and *Qadar* is an ideology of *Jabariyah*, not a moderate between *Jahariyah* and *Mu'tazilah*. To strengthen the reason, al-Asy'ari didn't used verses of lasing *kasb*, but verses that used by *Jabariyah* before, like following verses<sup>54</sup>:

- Fathir (35): 3:

هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ

“Is there any creator other than Allah”.

- An-Nahl (16): 17

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ

<sup>52</sup> Agus Mustofa. *Mengubah Takdir*. PADMA Press. 2006. p. 50

<sup>53</sup> Ahmad Hanafi. *Theology Islam*. Op. cit., 157

<sup>54</sup> *Ibid.*, 159

“Is He then who created as him who created not”.

- At-Thur (52): 35

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

“Or where they created out of naught? Or are they the creators”.

Those are ideas of the three currents about fate. They continues developed and had followers. Nevertheless, for along years, the concept of fate appeared more dimly, till human submitted without any efforts and by floating understanding.

## 2. Modern Concept

The fate concept didn't fully make the society felt satisfied yet. Because it still be a partial part in formulating the middle way. But there was the concept which's more acceptable by Moslem recently, namely the concept which's proposed by Ibnu Rusyd.

Ibnu Rusyd who has an original name *Abdul Walid bin Muhammad bin Ahmad bin Muhammad bin Rusdy* was born in Cordova, Spain at 520 AH (1136 AD) and was death at 595 AD (1201 AD). He had combined two extreme ideologies between *Mu'tazilah* and *Jabariyah* in more rational way, it's that human has a certain freedom in determining his life and Allah will determine his life from causality law.<sup>55</sup>

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<sup>55</sup> Agus Mustofa. *Op. cit.*, 50

Ibnu Rusyd confessed that there were contradictions among *syara'* argumentations which were written at some Qur'an verses in determining existence of *jabar* (compulsion) and *ikhtiar* (effort), such as written at *Ali Imron*, 3: 165:

أَوَلَمَّا أَصَبْتُمْ مُمْصِبَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ  
 اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

*"And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say unto them, o Muhammad): it is from your selves. Lo! Allah is able to do all things".*

The word "you got in trouble" shown that there must be a determination came first, while the word "it came from your own mistake" it seem so clearly that it returning the cause to their own selves.<sup>56</sup>

And also written at *an-Nisaa* ", 4: 79:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ  
 لِلنَّاسِ رَسُولًا وَكَفَىٰ بِاللَّهِ شَهِدًا.

*"Whatever of good befell you (o man) it is from Allah, and whatever of ill befell you it is from your self. We have sent you (Muhammad) as a messenger unto mankind and Allah is sufficient as witness".*

And also at *ar-Ra'du*, 13: 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

<sup>56</sup> Ahmad Hanafi. *Op. cit.*, 74

*“For him are angels ranged before him and behind him, who guard him by Allah’s command. Lo! Allah changed not the condition of a folk until they (first) change that which is in their selves, and if Allah willed misfortune for a folk there is none that can repel it, nor have they a defender beside him”.*

That contradictions cause some differences among opinion of *Mu’tazilah* and *Jabbariyah*. Ibnu Rusyd said that these contradictions had purpose in order the clever people could find any best solution.<sup>57</sup>

This solution almost founded by Mu’taziliets, it was when they said that human was given the power which be able to use to do two contradictive actions. But according to Ibn Rusyd, this power is not absolute (free), because there were other causes in out of him self that has close relationship as the factor for getting a certain result. That causes mean power and wish of Allah.<sup>58</sup>

Agus Mustofa (2006: 61) told it as “Triangle Cause and Effect”. The causality law does not run horizontally from two directions (front-back) but also in three directions, horizontal and vertical (front-back-upper) which the back angle was the present moment or effort, vertical angle is power and wish of Allah and the front angle is result or fate.

While the modern concept of western thought was known and mentioned by determinism and indeterminism. Both ideologies are similar with classical concept. The determinism ideology was an ideology followed the doctrine that every deed happened had been determined by the creator. So many events happened not by

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<sup>57</sup> *Ibid.*, 172

<sup>58</sup> *Ibid.*, 176

human power and not controlled, till they concluded that human actually had not any power in determining themselves. Everything determined by the Almighty, and the human just walks on it only, even to do the good and the bad. This ideology was similar with *Jabbariyah* and *Asy'ariyah* in Islam history, which totally entrusted their destiny to the God.<sup>59</sup>

While according to indeterminism ideology (everything was not determined), human has a freedom to do everything they wanted and then they took a responsibility on their deeds. Therefore, God provided the paradise and hell as the reply of their deeds. According to their opinion, if every deed had been determined so what were the paradise and the hell for. And it also means, the God was unfair in giving punishment for those who make some mistakes, because their mistakes not based on their own wish. This ideology was same with *Qadariyah* and *Mu'tazilah* ideology.<sup>60</sup>

Finally, some concepts which appeared from both, namely Ibnu Rusyd and Western opinion could not be understood better except were seen from view of *Tauhid*. So, it will happen the balancing unity, following Allah's disposition the only one and universal *rahmatan lil 'Alamin*.

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<sup>59</sup> Agus Mustofa. *Op. cit.*, 50

<sup>60</sup> *Ibid.*, 54

## B. Definition of Predestination (*Qadla* and *Qadar*)

The word *Qadla* came from the root of the word *Qadla-Yaqdlī-Qadlaan*, it has meaning to determine, to decide and to order. For example which the meaning is to determine, it's written in *al-ʿanʿam* (6): 2:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ .

“He Who had created you from: clay, an had decreed a term for you. A term is fixed with Him. Yet still you doubt.”

For the meaning to decide, it's found in *Maryam* (19): 39:

وَأَنْذَرَهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ .

“And warn them of the Day anguish when the case had been decided. Now they are in a state of carelessness, and they believe not ”

While the word “*Qadar*” came from word *Qadara-Yaqdiru-Qadran* with all of its interpretation has several meanings, those are power, determination, law, decision and size.<sup>61</sup>

Agus Mustofa said the word “*Qadar*” defined as “a determination that had been completely determined by Allah without any interruption”. While *Qadla* is Allah’s determination that had been determined based on a certain effort”.<sup>62</sup>

<sup>61</sup> Syahrin Harahap and Hasan Bakti Nasution. *Ensiklopedi Aqidah Islam*. Jakarta: Prenada Media. 2003. p. 126

<sup>62</sup> Agus Mustofa. *Op. cit.*, 89

*An-Nihayah's* *ibnu Katsier* mentioned that *Qadar* is an example from what's determined by Allah to the creator of him, while *Qadar* is His deed and His law, namely implementation, decision, or creation (*al-Kholqu*) of something.

Az-Zuhry explained that *Qadla* etymologically is returning to the meaning: to decide something perfectly, while *Qadar* definition is a determination where the creation is done by *Qadla*. Both of them could not be separated because they had the function as principle and building (determination). So if separation had happened between both so the building will be destroyed.<sup>63</sup>

Then Lari also defined *Qadla* and *Qadar* as below: *Qadla* means something that had put and unchangeable, and referred to creativity and deeds of Allah. The previous determination (*Qadla* and *Qadar*) means the enlargement or a part which shown some characters and qualities of creation system, the character of its system; that Allah had given to the existing world (being) systematically. In another word, *Qadar* is a result of His creativity by leaving an effect on anything created.<sup>64</sup>

Abu Hasan al-Asy'ari explained that the fate is realization of Allah's wish to His creature.<sup>65</sup> That realization will happen in the form and condition which suitable with Allah's knowledge. M.T. Abdul Muin also explained that Moslem philosophers also had given the definition of fate, namely proved all of creations and creatures in

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<sup>63</sup> Syeikh Abul Wafa' Muhammad Darwisy. *Qadha' dan Qadar*. Translation by Jamaluddin Kafie. Surabaya PT Bina Ilmu. p.29

<sup>64</sup> Mujtaba Musawi Lari. *Keadilan Allah: Qadla' dan Qadar Manusia*. Translation by Satrio Pinandito. Jakarta: Firdaus. 1993. p.95

<sup>65</sup> M. Taib Thahir Abd Muin. *Risalah Qadha dan Qadar*. Yogyakarta: Sumbangsih. 1964. p. 7

this earth till be realized completely with it causes and suitable with something determined by *Qadha (iradah, ilm)* of Allah.<sup>66</sup>

According to Muhammad Abduh, fate definition which means existence of human's freedom and absolute power like *Qadariyah* is manipulation. On the contrary, the fate that understood by *Jabariyah* is confidence which pulls down a religious law, erased imitation (*taklid*), abrogate logical law that it is religion principle.<sup>67</sup> And then he explained that human actually had free effort by his will and wish to look for way which brings him to happiness and power (*qudrat*) of Allah as return place of creature. One of Allah's power symbols is He was capable to separate the human from what He wanted and no body able to help human in a condition which impossible to reach.<sup>68</sup>

Al-Maraghi in ar-Ra'du: 11 explained that human ought to endeavor to repair his destiny. It means that he does not only rely on *Qadha* and *Qadar*, but if Allah required badness for the fork, so there is no body who can protect them from it, and they do not refuse what Allah predestined for them.<sup>69</sup>

While Quraish Shihab when interpreted the word of "*takdir*", said that it's taken of *qaddara* whose root word of *qadara*. It means to measure, to give degree or measurement with the result that if there is someone said, "Allah had foreordained

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<sup>66</sup> *Ibid.*, 8

<sup>67</sup> Muhammad Abduh. *Risalah Tauhid*, Translation of Firdaus AN. Jakarta: Bulan Bintang. 1969. p. 80

<sup>68</sup> *Ibid.*, 81

<sup>69</sup> Ahmad Musthafa al-Maraghi. *Tafsir al-Maraghi*. Egypt: Musthafa al-Babi al-Halbi wa Auladuhu. 1972. Section 13. p. 78.



such was the case, it means Allah had given degree or measurement or certain limit within the oneself, character, or maximum skill of His creature.<sup>70</sup>

From number of definitions above, the writer could take conclusion that the fate has some meanings. Such as the fate with meaning of decision, determination, and measurement were given by Allah to all of His creatures according to His knowledge and wish. But the fate is can not separated from some certain efforts, because Allah had given freedom to do based on creature's will.

### **C. View of *Ahlu-Sunnah wa al-Jama'ah* about Predestination**

*Ahlu-Sunnah* was a majority group, that held fast to *sunnah*, while their opposite was *Mu'tazilah* group which was minority and did not hold to *sunnah*.

According to interpretation given by Sadr, in *al-Syari'ah al-Mahbubi* it was *ammah al-Muslimin* (general Moslem society) and *al-jam'ah al-Kasir wa al-Sawad al-A'zam* (great quantity and public). So, *sunnah* in this term means *hadits*. And *jama'ah* means majority, while the meaning of *Ahlu-Sunnah wal-Jama'ah* in Islamic theology was the followers of al-Asy'ariy and al-Maturidi.<sup>71</sup>

Formerly, Abu Hasan al-Asy'ari was the student of al-Jubba'i who was the figure of *Mu'tazilah*. But, al-Asy'ari leaved his doctrine because he was in doubt and did not feel satisfied with it in that time.<sup>72</sup>

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<sup>70</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol.9. Jakarta: Lentera Hati. 2002. p. 420

<sup>71</sup> Harun Nasution. *Teologi Islam: Aliran-aliran Sejarah Analisis Perbandingan*. UI Press. 2002. p. 65

<sup>72</sup> *Ibid.*, 66

Al-Asy'ari with his theory about predestination said that Human has an effort and choice in all of his deeds and it not separated from God's determination by His knowledge and wish. For example: to eat and to drink did not cause the fullness, but God who treated that condition. Feeling of hungry happened suddenly (because of an accident), and it implied the feeling of hungry and thirsty. If human felt hungry and thirsty usually because he did not eat and drink. It was not an obligation but because of the accident which was naturally happened to human being. If the accident did not exist in human, so the human would not felt hungry and thirsty, although he did not eat and drink. On the contrary, although the human ate and drank but not wanted by God, so he did not feel full.<sup>73</sup>

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So according to al-Asy'ari, the predestination was a determination which determined by Allah by His wish. Human has an opportunity to make effort and to choose, but it's not separated from His determinate.

Imam Abu Manshur al-Maturidi was a follower of Abu Hanifah and his background was unknown. His theology thought system was a part of *ahlus-sunnah* group and known by *al-Maturidiyah*.<sup>74</sup>

*Al-Maturidiyah* about theory of predestination in *Syarah Fiqhul Akbar* book written by *Imam Abdul Manshur* mentioned: Imam Abu Hanifah and his friend said: "creation was Allah's deed. It's giving of power to the creature. And usage of power for creature is reality not metaphor. This opinion is safe from ideology of *Qadariyah*

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<sup>73</sup> Syeikh Abul Wafa' Muhammad Darwisy. *Op. cit.*, 16

<sup>74</sup> Harun Nasution. *Op. cit.*, 76

(*Mu'tazilah*) and *Jabariyah*. Abu Hanifah said: “actually creature’s ability to do something wrong can be utilized for obedience deed. And, human got a punishment because directed that ability to do mistake.”<sup>75</sup>

According to *al-Maturidi*, predestination was creation of Allah. And so was ability which was in creature’s self, but human was given a freedom to change his predestination with that ability.

From the explanation above, could be concluded that there are two views about predestination and it appeared the meaning of predestination it self. Firstly, that the predestination has connection with human deed till it could be changed by certain efforts and known by *Qadar*. Secondly, that the predestination which has been determined by God as the creator was absolute, till unchangeable and known by *Qadla*.

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<sup>75</sup> Abdurrahman Habanakah. *Pokok-pokok Aqidah Islam*. Bandung: Gema Insani Press. 1998. p. 647

## Chapter 3 BIOGRAPHY

### A. Ahmad Mustafa al-Maraghi

#### 1. His Education Background

His full name is Ahmad Mustafa Ibn Mustafa Ibn Muhammad Ibn `Abd al-Mun'im al-Qadhi al-Maraghi. He was born in 1300H/ 1883M in al-Maraghah, Province of Suhaj; nearby 700 km south-ward of Cairo city.<sup>76</sup> He was descendant of Moslem Scholars (*Ulama*) who obeyed and mastered religious sciences. It's proved that five of eight sons of Syekh Mustafa al-Maraghi (father of Ahmad Mustafa al-Maraghi) were big scholars who were very well-known.<sup>77</sup>

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When Ahmad Mustafa al-Maraghi entered a school age, his parents put him in the Islamic school at his village to study al-Qur'an. His brain was intelligent, until before entering in 13 years old he had memorized all of Qur'an verses. Besides, he also studied proper pronunciation for correct recitation of the Qur'an (*tajwid*) and law science basics in it till he concluded the middle school.

In 1314H/1897M he went to Cairo to study in al-Azhar University. There he learned various branches of religious knowledge, such as Arabic language, *Balaghah*, *Tafsir*, *Ilm al-Qur'an*, *Hadith*, *Ilm al-Hadith*, *Fiqh*, *Ushul al-Fiqh*, *Akhlaq*, astronomy, and so on. He also joined in lecture in Dar al-'Ulum faculty Cairo (which

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<sup>76</sup> 'Adil Nuwaihidi. *Mu'jam al-Mufasssirin min Sadr al-Islam hatta al-'Ashr al-Hadhar*. Beirut: Muassasah al-Nuwaihidi al-Saqifah. 1409H/1988M. vol. 1. p. 80

<sup>77</sup> Hasan Zaini. *Op. cit.*, 15

formerly was independent college, and now it becomes part of Cairo University). He successfully finished his study in the both colleges in 1909. the lecturers who taught him in al-Azhar and Dar al-'Ulum, they were Muhammad Abduh, Syekh Muhammad Hasan al-'Adawi, Syekh Muhammad Bahis al-Mut'i, and Syekh Muhammad Rifa'I al-Fayumi.<sup>78</sup>

## 2. His functions and Activities

After Ahmad Mustafa al-Maraghi finished his study in al-Azhar and Dar al-'Ulum, he started his career by being teacher in some middle schools. And then he was appointed to be director of Madrasah Mu'allimin di Fayum, nearby 300 km southwest of Cairo. In 1916 he was appointed to be lecturer of al-Azhar University delegate to teach Islamic law knowledge in Ghirdun faculty Sudan. Except teaching, al-Maraghi was also active in composing scientific books.<sup>79</sup>

In 1920 he returned to Cairo and became lecturer of Arabic language and Islamic law knowledge in Dar al-'Ulum till 1940. Besides, he was also appointed to be lecturer of *balaghah* science and Islam culture history in Adab faculty of al-Azhar University. As long as he taught in al-Azhar and Dar al-'Ulum University, he lived in Hilwan, a satellite city of Cairo. He stayed there until the end of his life, so in that city there was a street which's named street of al-Maraghi.<sup>80</sup>

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<sup>78</sup> Abdullah Mustafa al-Maraghi. *Al-Fath al-Mubin fi Tabaqat al-Usuliyin*. Beirut: Muhammad Amin. 1934. p. 2002

<sup>79</sup> *Ibid.*, 2003

<sup>80</sup> Hasan Zaini. *Op. cit.*, 18

In the meantime, he also taught in the school of Ma'had Tarbiyah Mu'allimat for years, till he got award charter from the king of Egypt, Faruq in 1361H by his merits. That charter was dated 11-01-1361H. In 1370H/1951M (a year before he died) he still taught and even he was believed as director of Madrasah Usman Mahir Basya in Cairo until before the end of his life. He died in July 19<sup>th</sup> 1952M/1371H in his house in the street of Zul Fikar Basya no. 37 Hilwan and buried in burial of his family in Hilwan, nearby 25 km south-ward of Cairo.

Owing to education of Ahamad Mustafa al-Maraghi, appeared hundreds even thousands of Moslem scholars and intellectual who was creditable by various Islamic education institutes. They were who had become figures of their nation, who could execute and continue the nation ideals in education and instruction sector and others.<sup>81</sup>

Some of Ahmad Mustafa al-Maraghi's former students who were from Indonesia they are:

1. Bustami Abdul Gani, the professor and the lecturer of postgraduate program of IAIN Syarif Hidayatullah Jakarta.
2. Mukhtar Yahya, the professor of IAIN Sunan Kalijaga Yogyakarta.
3. Mastur Djahri, the senior lecturer of IAIN Antasari Banjarmasin.
4. Ibrahim Abdul Halim, the senior lecturer of IAIN Syarif Hidayatullah Jakarta.
5. Abdul Rozaq al-Amudy, the senior lecturer of IAIN Sunan Ampel Surabaya.<sup>82</sup>

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<sup>81</sup> *Ibid.*, 18

<sup>82</sup> Departemen Agama RI. *Ensiklopedi Islam*. Jakarta: 1993. vol.2. p. 696

### 3. His Books

Al-Maraghi is one of the best figures possessed by Islamic world. In his age what outstretched along 71 years, he had done anything. As already treated above, besides teaching in some education institutes, he also gave big contribution to Moslem community through his various books. One of them is *Tafsir al-Maraghi*, a *Tafsir* book which circulated in all of Islamic worlds until present. While his other books are:

1. *Al-Hisbah fi al-Islâm*
2. *Al-Wajîz fi Ushûl al-Fiqh*
3. *'Ulûm al-Balâghah*
4. *Muqaddîmat at-Tafsîr*
5. *Buhûts wa Ārâ' fi Funûn al-Balâghah*
6. *Ad-Diyânat wa al-Akhlâq*<sup>83</sup>
7. *al-Fath al-Mubin fi Tabaqat al-Usulîyyin*
8. *Hidayah at-Talib*
9. *Tahzib at-Taudih*
10. *Tarikh 'Ulum al-Balaghah wa Ta'rif bi Rijaliha*
11. *Mursyid at-Tullab*
12. *al-Mujaz fi al-Adab al-'Arabi*
13. *al-Mujaz fi 'Ulum al-Usul*
14. *al-Rifaq bi al-Hayawan fi al-Islam*

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<sup>83</sup> [http://www.psq.or.id/tokoh\\_detail.asp?mnid=37&id=8](http://www.psq.or.id/tokoh_detail.asp?mnid=37&id=8)

15. *Syarh Salasin Hadisan*

16. *Tafsir Juz Innama as-Sabil*

17. *Risalah fi Zaujat an-Nabi*

18. *Risalat Isbaat Ru'yah al-Hilal fi Ramadan*

19. *al-Khutbah wa al-Khutaba' fi Daulat al-Umawiyah wa al-'Abbasiyah*

20. *al-Mutala'ah al-'Arabiyyah li al-Madaris as-Sudaniyyah.*<sup>84</sup>

#### 4. Writing Method of *Tafsir al-Maraghi*

Al-Maraghi who had bound up in Arabic Language during over half century, even studying and teaching, composed his *Tafsir* book by systematic writing method, effective and simple language, and easy to understand.

If it compared with the other *Tafsir* books, either before or after *Tafsir al-Maraghi*, including *Tafsir al-Manar* which was viewed as modern book, known that *Tafsir al-Maraghi* had own writing method that made it different from the others. While its type is similar with *Tafsir al-Manar* by Muhammad Abduh and Rasyid Ridla, *Tafsir al-Qur'an al-Karim* by Mahmud Syalthuth, and *Tafsir al-Wadih* by Muhammad Mahmud Hijazi. All of that took the method of *adab al-ijtima'i*.<sup>85</sup> In line with that, Abdullah Syahatah appraised *Tafsir al-Maraghi* is one of *Tafsir* books what

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<sup>84</sup> Dewan Redaksi Ensiklopedi Islam. *Ensiklopedi Islam 3*. Jakarta: PT Ikhtiar Baru Van Hoeve. 1994. p. 165

<sup>85</sup> Hasan Zaini. *Op. cit.*, 26



had high quality with other Tafsir, such as *Tafsir al-Manar*, *Tafsir al-Qasimi*, *Tafsir al-Qur'an al-Karim*, *Tafsir Muhammad al-Madani*, and *Tafsir fi Zilal al-Qur'an*.<sup>86</sup>

While outline and writing Methods of *Tafsir al-Maraghi* as mentioned in it muqaddimah are follows:

1. To deliver the verses in beginning of study

Al-Maraghi started each study by conveying one, two, or more verses of Qur'an referred to a purpose that becomes one.<sup>87</sup>

2. To explain the vocabularies (*Syarh al-Mufradat*)

Then al-Maraghi explained meaning of words etymologically if there were words are difficult to understand.<sup>88</sup>

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3. To explain the understanding verses globally (*al-Makna al-Jumali li al-Ayat*)

After ward, al-Maraghi mentioned meaning of verses globally, till before entering to interpretation as main topic, the readers firstly know meaning of verses globally.<sup>89</sup>

4. To explain the causes of verses descent (*asbab al-Nuzul*)

If the verses have *asbab al-Nuzul* based on valid history (*riwayah shahih*), al-Maraghi explained them firstly.<sup>90</sup>

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<sup>86</sup> Abdullah Syahatah. *Al-Tafsir Baina al-Madhi wa al-Hadhir*. Cairo: Dar al-I'tisham. 1980. p. 22-24

<sup>87</sup> Ahmad Musthafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 1. sec. 1. p. 16

<sup>88</sup> *Ibid.*

<sup>89</sup> *Ibid.*

<sup>90</sup> *Ibid.*

## 5. To leave the terms what're related to the science

al-Maraghi leaved the terms related to other sciences that approximately hamper the readers in understanding Qur'an content, such as *Ilmu Nahwu, Sharaf, Ilmu Balaghah*. etc.<sup>91</sup> Talking about the sciences is specialization that ought to be unmixed with Qur'an interpretation, but those are important to know and master by the interpreter.

## 6. Dialect of interpreters

Al-Maraghi realized that former *tafsir* books composed by dialect which suitable with the readers at that time. However, period commutation always completed with specific features, either behavior or thought frame of people, so it's proper even compulsory for interpreters today to pay attention to condition of readers and avoid consideration of irrelevant past condition. Therefore, al-Maraghi felt obliged to think the appearance of *Tafsir* book which has different color and with dialect that easy to be absorbed by our mind, because every body must be invited to speak based on his mind skill.<sup>92</sup>

In compiling this *tafsir* book, al-Maraghi still referred to the former interpreters' ideas as award for his done effort. Al-Maraghi tried to show Qur'an verses relation with other thought and science. For that, he deliberately

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<sup>91</sup> *Ibid.*, 17

<sup>92</sup> *Ibid.*

consulted with the experts of their level, such as doctor, astronomer, historian, etc to know their ideas.<sup>93</sup>

7. To select to the stories which were in the Tafsir books

Al-Maraghi saw one of former *Tafsir* book weaknesses, namely those contained stories originated from *Ahl al-Kitab (isra'iliyat)*, as if they were not certainly right. Basically human *fitrah* wanted to know the hidden matters, and make effort to interpret anything easy to know. From that, they asked explanation from *Ahl al-Kitab* even Jewish or Christians especially from *Ahl al-Kitab* who embraced Islam, such as Abdullah Ibn Salam, Ka'ab Ibn al-Ahbar and Wahab Ibn Munabbih. The three of them told to Moslem people the story as interpretation of anything easy in al-Qur'an. As if they were like people who looked for the wood in the dark night. They collected whatever they got, wood or others, because their history without selection process. Moreover it had not scientific values, could not differentiate between wrong and right, and unable to dispartate between valid and false. They at random told the stories, which cited later by Moslems and made as their *Tafsir*.<sup>94</sup> Thereby, al-Maraghi said that in their *Tafsir* we had found something in contradiction with healthy mind, or with the religion it self. Moreover that opus had never quality of scientific value, and far than invention of generation later.

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<sup>93</sup> *Ibid.*, 18

<sup>94</sup> *Ibid.*, 19

Furthermore al-Maraghi gave another example. He said that their parable is the same with European tourist when visited pyramid in Egypt. And then he asked to Arabian people who were camping around: “Why the pyramid is built? Who has built it? How to build it?” certainly the tourist would get the answers were far from reality and in contradiction with the reason.

Therefore, al-Maraghi had a notion that the best action in his *Tafsir* study is didn't mention the problems which had close relation with the story of former people, except if the story was not in contradiction with undisputed religion principle. Al-Maraghi said: “We are sure, this way is the best and can be accounted for justify in Qur'an interpretation. And it's certainly the result will be experienced more by educated people who generally don't belief easily in something without argumentation and proof.”<sup>95</sup>

#### 8. Number of *Tafsir al-Maraghi* sections

This *Tafsir* book consists of 30 volumes. Each volume contains 1 section of Qur'an. And now it becomes 10 volumes, and each volume contains 3 sections of Qur'an. So its contents are not changed. That intended to be easy to bring it anywhere. *Tafsir al-Maraghi* was printed firstly in early 1365H.<sup>96</sup>

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<sup>95</sup> *Ibid.*, 18

<sup>96</sup> Hasan Zaini. *Op. cit.*, 29

## **B. M. Quraish Shihab**

### **1. His Education Background**

Muhammad Quraish Shihab was born in Rappang, South Sulawesi, in February 16<sup>th</sup> 1944. He was an expert in Qur'an field, who was able to interpret and deliver the Qur'an in the context of present and modern period. He was son of KH. Abdurrahman Shihab, the scholar and professor of *Tafsir*.<sup>97</sup>

Quraish Shihab started his basic study in Ujung Pandang and then continued to Junior High School in Malang and studied in Darul-Hadith Islamic Boarding School al-Fiqhiyah at the same time. In 1958, he went to Cairo, Egypt, and accepted in class two of *Tsanawiyah* al-Azhar. In 1967, he reached Lc degree (S-1) at Ushuluddin Faculty, *Tafsir-Hadith* Departement, al-Azhar University. And then he continued his study to the same faculty, and in 1969 he got MA degree of *Tafsir al-Qur'an* specialization by thesis titled "*al-I'jaz al-Tasyri'iy li al-Qur'an al-Karim* (Law Miracle of Qur'an)".<sup>98</sup> After ward, he turned back to Indonesia and served to IAIN of Alauddin, Ujung Pandang his birth place.

To reach his ideal, in 1980, Quraish Shihab came back to al-Azhar Cairo by taking specialization of *tafsir* al-Qur'an. He just needed the time of two years to reach Doctoral degree. His Dissertation which titled "*Nazm al-Durar fi Tanasub al-Ayat wa al-Suwar*" (pearl series in conformity and compatibility of verses and epistle structure

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<sup>97</sup> Funnys. December 22<sup>nd</sup> 2008. "Biografi Singkat Quraish Shihab", (<http://makalah85.blogspot.com/2008/12/biografi-singkat-quraish-shihab.html>). It's accessed in June 18<sup>th</sup> 2009.

<sup>98</sup> M. Quraish Shihab. *Membumikan al-Qur'an*. *Op. cit.*, 6

in Qur'an) by Al-Biqo'i had been defended by citation "Summa Cum Laude" with award "*Mumtaz ma'a martabah al-Syarifah al-Ulya*" (Model History by special achievement).<sup>99</sup>

## 2. His functions and Activities

After coming back to Ujung Pandang, Quraish Shihab was believed to occupy vice rector of student and academic affair in IAIN Alauddin ,Ujung Pandang . Beside that, he was submitted with other functions, even in the campus such as coordinator of private college (the 7<sup>th</sup> region of east Indonesia) and out of campus such as assistant of police head of east Indonesia in mental development case. During in Ujung Pandang he also had sufficient time to do several researches, which are the research which's done in 1975 on the title "*Penerapan kerukunan hidup beragama Indonesia timur* " (Life Harmony Application of Being Religious of East Indonesia), and in 1978 on the title "*Masalah Wakaf Sulawesi Selatan*" (Religious Foundation affair of South Sulawesi).

Cause of his expertise in the factor of al-Qur'an Study, Quraish Shiahab did not need along time to be known among Indonesian intellectual people, in a short time he was engaged in some national forums, for example the vice chief of MUI, the member of Qur'an corrector committee of DEPAG in 1989, and member of national consideration education since 1989. Besides, he was also active in other organizations

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<sup>99</sup> Harun Nasution. *Suplemen Ensiklopedi Islam Indonesia*, vol.2. Jakarta: PT Ikhtiar Baru Van Hoeve. 2001. p.110.

such as organization of association of law sciences, religious sciences consortium of Department of Education and Culture (*Depdikbud*) and Institute of Indonesian Moslem Intellectuals (ICMI). And he still gave religious lecture in some forums and attended some scientific programs, either internal or external.<sup>100</sup>

In 1993 the governor believed him to execute a duty as rector of IAIN Syarif Hidayatullah Jakarta. Besides, he also became director of PKU (*Pendidikan Kader Ulama*) which was one of MUI efforts to build Indonesian Moslem scholars cadres.<sup>101</sup>

And in the end of Soeharto Government, he was nominated to be religious minister of 7<sup>th</sup> development cabinet and ended together with descent of President Soeharto in May 21<sup>st</sup> 1988.

### 3. His Books

In the middle of his bustle, Quraish Shihab mixed up in some scientific activities even in Indonesia or abroad. He was also active in paperwork. In magazine of *Pelita*, every Wednesday he wrote in column *Pelita Hati*. He also took care the column of *Tafsir al-Amanah* in fortnight magazine which was printed in Jakarta, *Amanah*. Beside that, he was also recorded as a member of editorial council of *Ulumul Qur'an* and *Mimbar Ulama* magazine, both were printed in Jakarta.<sup>102</sup> Beside

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<sup>100</sup> Dewan Redaksi Ensiklopedi Islam. *Ensiklopedi Islam 5*. Jaakarta: PT Ikhtiar Baru Van Hoeve. 2005. p.27

<sup>101</sup> M. Quraish Shihab. *Menyatukan Kembali al-Qur'an dan Umat dalam Jurnal Ulumul Qur'an*. Vol.5, no. 3. 1993. p.13

<sup>102</sup> M. Quraish Shihab. *Membumikan al-Qur'an*. *Op. cit.*, 7

his contribution for some editing books and scientific journals, there are many printed books of him, they are:

1. *Tafsir al-Manar: Keistimewaan dan Kelemehannya* (1984)
2. *Filsafat Hukum Islam* (1987)
3. *Mahkota Tuntutan Ilahi: Tafsir Surat al-Fatihah* (1988)<sup>103</sup>
4. *Tafsir al-Amanah* (1992)
5. *Studi Kritis Tafsir al-Manar* (1994)
6. *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (1995)
7. *Wawasan al-Qur'an* (1996)
8. *Hidangan Ilahi: Ayat-ayat Tahlil* (1997)
9. *Yang Tersembunyi; Jin, Iblis, Setan, dan Malaikat* (1997)
10. *Mu'jizat al-Qur'an* (1997)
11. *Panduan Puasa Bersama Quraish Shihab* (1997)
12. *Sahur Bersama Quraish Shihab* (1997)
13. *Haji Bersama Quraish Shihab: Panduan Praktis Menuju Haji Mabrur* (1998)
14. *Wacana Agama dalam Dialog Bebas Konflik* (1998)
15. *Lentera Hati: Kisah dan Hikamah Kehidupan* (1998)
16. *Menyingkap Tabir Ilahi: Tafsir Asma' al-Husna* (1998)
17. *Fatwa-fatwa M. Quraish Shihab* (1999)
18. *Tafsir Ayat-ayat Pendek* (1999)

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<sup>103</sup> *Ibid.*



19. *Tafsir al-Misbah: Pesan, Kesan, dan Keserasian al-Qur'an* (2001)
20. *Perjalanan Menuju Keabadian. Kematian, Surga, dan Ayat-ayat Tahlil* (2001)
21. *Secercah Cahaya Ilahi* (2002)
22. *Menjemput Maut: Bekal Perjalanan Menuju ALLAH SWT* (2002)
23. *Jilbab* (2004)
24. *Mistik, Seks, dan Ibadah* (2004)
25. *Logika Agama* (2005)
26. *Wawasan al-Qur'an tentang Zikir dan Doa* (2006)
27. *Menabur Pesan Illahi* (2006)
28. *Dia Di Mana-Mana* (2007)
29. *Ayat-Ayat Fitna: Sekelumit Keadaban Islam di Tengah Purbasangka* (2008)
30. *Kehidupan setelah Kematian* (2008)<sup>104</sup>

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#### 4. Writing Method of *Tafsir al-Mishbah*

There are some methods of Qur'an interpretation. Dr. Abdul Hay al-Farmawi distributed them into four, they are: analytic (*Tahlili*), Comparative (*Moqaranah*), Global (*Ijmali*), and thematic (*Maudlu'i*).<sup>105</sup> By nuance of analytic *Tafsir*, Quraish Shihab tried to explain the Qur'an verses from wording carefulness side, and then compiled content in a beautiful wording by showing of Qur'an guidance sides for life, and connected the verses meaning with natural laws which occurred in society. That

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<sup>104</sup> [http://www.goodreads.com/author/show/734698.M\\_Quraish\\_Shibab](http://www.goodreads.com/author/show/734698.M_Quraish_Shibab)

<sup>105</sup> Abdul Hay al-Farmawi. *Metode Tafsir Maudlu'i*. Translation of Suryan A. Jamrah. Jakarta: PT. Raja Grafindo Persada. 1994. p. 11.

was done solely to give an easy understanding for the reader. In delivering his explanation, Quraish Shihab paid more attention to the word or Qur'an idiom by referring to view of language experts, then watched how the idiom is used by Qur'an and then understood the verse of the word using basic by Qur'an.<sup>106</sup> Writing method of *Tafsir al-Mishbah* is known as follows:

1. To explain the *Surah* name

Before beginning study, M. Quraish Shihab began his *Tafsir* by explaining the verse name firstly and classified into *Makkiyah* and *Madaniyah*. For example, *Surah al-An'am* is *Surah Makkiyah*. In Editorial the naming of that cause the word *al-An'am* is found in this *surah* six times. This name is the one what's known in period of *Rasullullah saw*. According to some stories (*riwayat*), all of it verses descended all at once. The expert of *Hadth*, at-Tabrani told that this *Surah* was accompanied by seventy thousands angels by *tasbih* tones.<sup>107</sup>

2. To explain *Surah* content

After explaining the *Surah* name, Quraish Shihab explained globally the *Surah* content with stories and ideas of *Tafsir* scholars about the *Surah*.

3. To deliver the verses in beginning of study

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<sup>106</sup> M. Quraish Shihab. *Tafsir al-Qur'an al-Karim: Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu*. Bandung: Pustaka Hidayah. 1999. p. vi

<sup>107</sup> M. Quraish shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol.5. Jakarta: Lentera Hati, 2001. P.3

Quraish Shihab started each study by conveying one, two, or more verses of Qur'an.

4. To explain the verses meaning globally

Then Quraish Shihab mentioned meaning of verses globally, till before entering to interpretation as main topic, the readers firstly know meaning of verses globally.

5. To explain the vocabularies

After explaining the verses meaning globally, if there was difficult word to understand so Quraish Shihab explained it meaning etymologically.

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6. To explain the causes of verses descent (*asbab al-Nuzul*)

If the verses have *asbab al-Nuzul* based on valid history (*riwayah shahih*), Quraish Shihab explained them firstly.

7. To look a verse as the compatible verse oneness

Quraish shihab said that al-Qur'an is collection of verses which actually is a symbol that coming sight. But the symbol could not be separated from something else which not written but knotted. Relation between the both was interlaced as good as possible, till if the symbol was understood by mind,

so the knotted meaning could be understood too by someone.<sup>108</sup> In his interpretation, he look effected by Ibrahim Bin Umar al-Biq'a'I, the famous interpreter (808 H), the author of *Nazm al-Durar fi Tanasub al-Ayat wa Al-siwar* which contained explanation about the aptitude of verses arrangement.

#### 8. Dialect

In interpreting Qur'an verses Quraish shihab paid attention to the language that Qur'an used to look for the meaning of it.

#### 9. Number of sections

*Tafsir al-Misbah* contains 30 sections of verses which divided into 15 volumes<sup>109</sup>, and each volume contains one, two, or three sections. This book was published firstly in 2001 for volume 1 – 13, while volume 14 and 15 was published in 2003.

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<sup>108</sup> *Ibid*

<sup>109</sup> <http://triklan.com/detail/385/TAFSIR-AL-MISBAH>

## Chapter 4

### INTERPRETATION OF AHMAD MUSTAFA AL-MARAGHI AND M. QURAISH SHIHAB TO THE PREDESTINATION VERSES

In this chapter the writer will describe interpretation of Ahmad Mustafa al-Maraghi and M. Quraish Sihab about predestination. Beside that, the writer will give short explanation to clarify that interpretation. And to make it easy, so the *surah* and verses arrangement are suitable with are in the Qur'an.

#### A. Interpretation of Ahmad Mustafa al-Maraghi

##### 1. Ali Imran (3): 6

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَآ إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

*"He who fashioned you in the wombs as pleased Him. There is no God save Him, the Almighty the Wise".*

According to al-Maraghi, all creations of Allah including human and his various forms are His wish. And the wish based on His knowledge, that it becomes fate was determined by Allah to His creation. It is visible in following interpretation:

"Allah who had created you in various shapes and forms when you were in your mother uterus, from a drop of water that became soft embryo then became a clod of meat, male or female, beautiful or ugly, and that all is created according to more perfect rule. He who created creatures in various forms alone, who can not be defeated by what's wanted by His knowledge and related to His will. He is pure from waste. He who created this world by His wisdom will. So He created us in so beautiful form"<sup>110</sup>.

<sup>110</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 1 sec. 3. p. 98

## 2. Ali Imran (3): 165

أَوَلَمَّا أَصَبْتُمْ مُمْسِيَةً قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أُنِيَ هَذَا قُلْ هُوَ مِنْ عِنْدِ  
 أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say: unto them, o Muhammad): it is from your selves. Lo! Allah is able to do all things”.

Al-Maraghi said:

“You should not feel surprised to what befell with you in the war, because the defeat that you suffered in the *Uhud* war doesn’t reach victory that you have gotten since *Badar* war from the polytheists. Your victory in *Badar* war is double victory that had been gotten by polytheists in *Uhud* war.<sup>111</sup> Indeed the defeat that happened is consequence of your mistake, because you didn’t obey the orders of *Rasul* about some kinds as follows:

1. Indeed *Rasulullah* (peace upon him) had ever said before: “it is better for you to stay in Medina. So don’t go out to *Uhud*. But you rebelled and endeavored to go out from Medina to *Uhud*”.
2. Indeed you felt frustrated and weak in making notion.
3. Indeed you were in contradiction and have gotten to high words among each other before *Uhud* erupted.
4. Indeed you have opposed *Rasulullah* and you were brave to leave the ordered position to still in it, in any condition.<sup>112</sup>

So it can be abjured more that the torture and punishment that human accepted is as consequence of their own act. Allah will give victory for His creature on the promise that he does not do mistake or transgresses certainty of the prophet. The relation with predestination is that Allah had given determination to His creature, so the creature must try best to make effort in

<sup>111</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 2. sec. 4. p. 125

<sup>112</sup> *Ibid.*, 126

torture that was prepared for the creature that made mistake and trespassed the prophet certainty.

### 3. an-Nisa' (4): 79

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ  
لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

*“Whatever of good befell you (o man) it is from Allah, and whatever of ill befell you it is from your self. We have sent you (Muhammad) as a messenger unto mankind and Allah is sufficient as witness”.*

Al-Maraghi said:

“Every kindness you have gotten, Oh believer, actually came from gift of Allah, because He who caused all uses to bow. He has given you comfort in the form of various mediums of happiness and pleasure. And the badness what happened with you is from your own self. Because even though you were given skill to work, to choose in leaving damage and taking uses, and choosing propose, you are sometimes wrong to know between something bad and useful, because you can not restrain your wish and desire, and you do not understand about reasons and laws of Allah. You emphasize apart on other parts with desire or before you know it use and danger, until you fall into badness”.<sup>113</sup>

For brevity's sake according to al-Maraghi, there are two kinds which should be known:

1. That everything comes from Allah, in that He who created any kind and determined rules and laws to reach them by making effort and searching.

By this opinion, so everything is good.

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<sup>113</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 2. sec. 5. p. 97

2. The human falls into badness none other than because he is negligent to know the laws and reasons.<sup>114</sup>

It is visible from the two kinds above that Allah who predestined everything. The human only make effort to reach what they want by way of His rules and laws.

#### 4. al-Ra'du (13): 11

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَّالٍ

*“For him are angels ranged before him and behind him, who guard him by Allah’s command. Lo! Allah changed not the condition of a folk until they (first) change that which is in their selves, and if Allah willed misfortune for a folk there is none that can repel it, nor have they a defender beside him”.*

In interpreting this verse al-Maraghi said that Allah had given a chance to His creature to change his own fate, from the bad to the good or conversely.

Al-Maraghi said:

“The human has angels who controlled him by turns in the night and noon, keep him from danger, and control his condition, such as other angels who control his action, even good or bad. There are angels of night and there are angels of noon. Each of two angels is in right side and left to right his action. The angels who were in the right side wrote good deed, while the angel who was in the left side wrote bad deed. The two angels else kept and controlled him: one from back, and another from front. So he is flanked by four angels in the noon and

<sup>114</sup> *Ibid.*



four angels in the night by turns, and two angels as keepers and two angels as writers of deed.<sup>115</sup> Those angels kept human by order, permission, and care of Allah. Allah has made for sensory things the sensory causes that related to consequence agreed with discreetness. So He made eyelid as cause (way) to protect eyes from articles that enter and pain it. And so Allah has created causes for out of sensory things, so He made the angels as cause to protect. All acts of Allah are not free of wisdom and use. And so to keep all of our acts, He made angels the noble writer, although we don't know what is their pen and ink? How is their book? Where is their place? And what is the wisdom? Whereas in fact Allah has known all human's acts, till enough for Him to give reward or punishment upon the acts. Perhaps the wisdom of that, if human know that all acts are saved in the script of writer angels, so he will admit easily the reward and punishment that he get in the doomsday. Indeed Allah won't change what is in folk, in form of amenity and healthy, and pull it from them, till they change what is in them own selves, like tyranny of some of them to the other, and criminality that gnawed the social order and damaged the community, like disease germ that damaged a person.<sup>116</sup> If Allah wanted badness for the folk, like sickness, poverty, and other disasters that caused by there own act, so there is no one who can protect them from it, and can not refuse what Allah determined for them. Therefore it is forbidden to us badness before kindness, or punishment before reward. Because if Allah has wanted and caused it to fall to them, so no one who can refuse it".<sup>117</sup>

##### 5. al-Isra' (17): 4

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا  
كَبِيرًا.

*"And we decreed for the children of Israel in the scripture: you verily will work corruption in the earth twice, and you will become tyrants".*

<sup>115</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 5. sec. 13. P. 76 – 77.

<sup>116</sup> *Ibid.*, 78

<sup>117</sup> *Ibid.*, 79

Al-Maraghi said:

“And we revealed to *Bani Israil* in the word that we sent in the *Taurat* to the prophet *Musa* which he told later to them: you really will make sin to Allah and really will break His order twice. The first is to change and kill the prophet *Sya'ya* as and to imprison *Irmia* when he warned them of anger of Allah. The second is to skill the prophet *Zakaria* and *Yahya* moreover to plan to kill the Jesus. And really you are arrogant to obey to Allah, and take magniloquent to human and ill treat them by biggest ill treatment and excessive until achieving the farthest mistreatment limit”.<sup>118</sup>

From the verse above al-Maraghi explained that it was determined to *Bani Israil* by way of *al-Taurat* book. The relation of fate is that Allah determined condition of a folk far before they were created.

#### 6. al-Kahfi (18): 29

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وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ<sup>ط</sup> فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ<sup>ع</sup> إِنَّا أَعْتَدْنَا  
لِلظَّالِمِينَ نَارًا أَحَاطَ<sup>ه</sup> بِهِمْ سُورَادِقُهَا<sup>ه</sup> وَإِنْ يَسْتَعِثُّوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي  
الْوُجُوهَ<sup>ه</sup> بِئْسَ<sup>ه</sup> الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا<sup>ه</sup>

“Say: (it is) the truth from the lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers fire. Its tent enclosed them. If they ask for showers, they will be showered with water like to molten lead which burned the faces. Calamitous the drink and ill the resting-place”

al-Maraghi in the verse above interpreted that Allah gives freedom of choosing life way for His creations, that is to be believer or unbeliever, because the way which human chose there be reward. Al-Maraghi said:

<sup>118</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 5. sec. 15. P. 14

“Say oh messenger of Allah, to the people who we made their heart negligent to remember Allah, that they follow their desire, that have been revealed to me is truth from your God, and your God who obliged to follow and apply it. So who want to believe in Him and enter to area of believers, and does not deliver reason by something which is not proper to be objection, so believe please. And who want to be unbeliever, so his affair is submitted to Allah and I will not drive out who follows the truth and believes in Allah; and what has been sent to me, only because of following of your desire. Indeed we have prepared for whom persecutes him self, and grudgingly receives truth and does not believes in what’s brought by messenger, a hell that it flame licks and covers them from all directions, such as camp covers whom stays in it, until no place to save him from it, and no place to take shelter to whoever. And if the tyrannous people ask help in doomsday when they are in the hell, they ask water cause of thirst grandeur that they experience, so will be given to them the thick water like oil rust, and if the water is brought nearer to them to drink so their face skin drops off and be mature because it’s too hot. How bad this drink (*al-Muhl*), because it can not put thirst out and can not lower heart heat, moreover adds thirst more, and how bad this hell as a place of living and leaning”.<sup>119</sup>

## 7. al-Furqan (25): 2

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا.

*“He unto Whom belonged the sovereignty of the heavens and the earth, He had chosen no son nor had He any partner in the sovereignty. He had created everything and had meted out for it a measure”.*

Al-Maraghi said:

“Allah has complete power on the sky and the earth and all of both contents, even in creating or in abolishing, in ordering or in forbidding, in conformity with guidance of His wish which’s based on various wisdoms and uses. He has not son as said by people who look like that about Al-masih, Huzair and angels. And Allah has not partner

<sup>119</sup> *Ibid.*, 143-144

in His empire and power that properly be worshiped except Him. So please worship to Him purely without enclosing Gods, angels, genies, and human in the worship.<sup>120</sup> He created anything agree with guidance of His wish which's based on complete wisdom, and prepared it to receive what He wanted, in form of feature and action what're suitable with it. So He prepared human in order he understands and thinks about affairs of world and hereafter, finds various industries, and utilizes what are in surface and in belly of the earth. He also prepared kinds of animal to do different actions what're suitable with them and with their ability".<sup>121</sup>

Allah as possessor of sky and earth created all by His wish that there are determinations (fate) agreed with each creation.

### 8. Fathir (35): 3

يٰۤاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَلْقٍ غَيْرِ اللّٰهِ يَرْزُقُكُمْ مِّنَ  
السَّمٰوٰتِ وَالْاَرْضِ ؕ لَا اِلٰهَ اِلَّا هُوَ فَاَنىٰ تُوْفَكُوْنَ .

*“O mankind! Remember Allah’s grace toward you! Is there any creator other than Allah who provided for you from the sky and the earth? There is no God save Him whither then are turned?”*

That verse contains wisdom in order human always keep comfort that had been given to him. So he may not consider Allah as an ally with something. The relation with fate is that Allah is creator of any kind and its fate. Al-Maraghi said:

*“Oh mankind, look at comforts of Allah and keep them by knowing His right and His creation. And worship Him purely, because He who in His hand there blessing and foods for you. So to where direction you can be diverted from Him after the rightness is so clear and the way is so real. The conclusion is, keep comforts of Allah and fulfill*

<sup>120</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 6 sec. 18. p. 147

<sup>121</sup> *Ibid.*, 148

His right, and don't unite Allah with the other, namely idols and statues, after the argumentation is so clear".<sup>122</sup>

#### 9. Yasin (36): 38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

*"And the sun runs on unto a resting-place for him. That is the measuring of the Mighty the Wise".*

According to this verse, that every thing has time that's determined and none can precede it. So that all is fate of Allah the all-know. Al-Maraghi said:

"The sun makes a circuit of its constant circulation axis, that the sun steps around it agreed with it astronomical rule. Indeed it's proved that the sun take rotation at its axis approximately 200 mil per second. This miraculous rule is determination of Allah the powerful and the almighty who forces His creations and who manages His creatures and all-know about their conditions, He is Allah that none of His creatures affair is hidden for Him".<sup>123</sup>

#### 10. Yasin (36): 39

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ.

*"And for the moon We have appointed mansions till she returns like an old shriveled palm-leaf".*

And so that happened with moon, Allah has determined it 28 positions (*manzilah*) that must be passed through, from which looks thin, then becomes old moon until full moon. Al-Maraghi said:

<sup>122</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 8. sec. 22. P. 106

<sup>123</sup> *Ibid.*, 9

“And we made mansions (*manzil*) for moon trip, is 28 mansions, that the moon every night stops in that mansions one by one. Then it doesn't appear more for two nights or only one night if it age is not enough 30 days. And if the moon is in it last mansion, so it looks thin and arched and yellow colored beside being as stem the place of hang of date group if its age is exactly one year”.<sup>124</sup>

### 11. al-Shaffat (37): 96

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

“And Allah had created you and what you make”.

Al-Maraghi said:

“Allah who has created you and created the statues you make by your hands. And the creator that has the right to be worshiped not the creature. No doubt, that worshipping to the statues is big wrong and sin. And when Abraham delivered the strong reason like that, that can not be refused by them, so they don't want to debate moreover they make tyranny and use strength”.<sup>125</sup>

There is no god other than Allah who created anything including human and what he do, and every thing He created is accompanied by fate.

### 12. al-Zumar (39): 62

اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“Allah is Creator of all things, and He is Guardian over all things”.

Allah as the creator of everything (righteousness, criminality, belief, and infidel state) and who have been organizing that all. There is no creator in the sky and the earth except Him. Al-Maraghi said:

<sup>124</sup> *Ibid.*, 10

<sup>125</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 8. sec. 23. P. 70

“Allah the almighty is creator of any kind such as kindness, badness, belief, infidel state, that’s by way that a person whose character of kindness or badness, belief or infidel executes causes of the characters, which all of the causes is under forcefulness and dominance of Allah and Allah who keeps everything. He dominates everything by His guard and care agreed with need and use. So everything needs Allah upon it existence”.<sup>126</sup>

### 13. al-Mu'min (40): 68

هُوَ الَّذِي تُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ.

“He who quickened and gave death, and when He ordained a thing, He said unto it only: Be! And it is”.

Al-Maraghi said:

“Say to them oh messenger: Allah who brings whomever to life that He wanted after his death, and deadens whomever He wanted among living beings. And if He wanted a matter existence that He will create, so He says to that: “be”, so it is without any trouble and difficulty. It is description from effect of power of Allah to dominated things (*maqdurat*) when will of Allah related to the *maqdurat*. And it is description, what quick is the running of arranged things (*mukawwanah*) when were arranged without existence of whom orders and who is ordered”.<sup>127</sup>

The word “*kun*” is an example of power (*qudrah*) of Allah toward anything He wanted.

### 14. Fushilat (41): 40

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَحْفَظُونَ عَلَيْنَا أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرًا مِّنْ يَّاتِيهِ آمِنًا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

<sup>126</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 8. sec. 24. P. 28

<sup>127</sup> *Ibid.*, 92

*“Lo! Those who distort Our revelations are not hid from Us. Is he who is hurled into the fire better, or he who came secure on the doomsday? Do what you will. Lo! He is seer what you do”.*

Al-Maraghi said:

“Indeed the people who deviate from truth of our arguments by denying them, in fact we know that they don’t hid from us, and we be alert for them if they aggress us, and we shall give them a proportionate reply. Are he who has been thrown to the hell cause of his diverting to our verses and his beguiling to our messenger better, or who believes in our verses and comes in doomsday safely, when Allah gathers all of His creatures to be faced to Him and given decision among them by just way”.<sup>128</sup>

That verse explained that Allah has given freedom of choosing to

human to fate that’s determined to them, because each action has reply.

### 15. at-Thur (52): 35

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ.

*“Or where they created out of naught? Or are they the creators”.*

Al-Maraghi said:

“How do they deny existence of creator? Do they who were created by beautiful creation the made of Allah recognize without creator and organizer? Whereas the mind witnesses that anything aught is certainly from absence, and must be there the creator. Moreover do they create their own selves? Whereas the mind must refuse that, because it means that the matter has something which preceded it own self. If it’s right that they are creators who precede in existence their own selves who are creatures, so it is wrong”.<sup>129</sup>

The next verse answers the questions above. If we justify that they who created them own selves, so are they brave to state that they who created

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<sup>128</sup> *Ibid.*, 137

<sup>129</sup> Ahmad Mustafa al-Maraghi. *Tafsir al-Maraghi*. Vol. 9. sec. 27. p. 34



sky and earth. They impossible acknowledge that, they are only people who are not sure to their own belief.

**16. al-Qamar (54): 49**

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Lo! We have created everything by measure”.

Al-Maraghi said:

“Indeed whatever happened in the life is by determination and figuration of Allah, according to determination of His wisdom and His universal rule, and suitable with *sunnah* that He put to His creature”.<sup>130</sup>

In the same meaning with this verse is word of Allah: “*He had created everything and had meted out for it a measure*” (al-furqan: 2).

**17. al-Hadid (57): 22**

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“Naught of disaster befell in the earth or in you selves but it is in a Book before We bring it into being. Lo! That is easy for Allah”.

Al-Maraghi said:

“Every disaster which befell you oh human in every earth direction, such as dryness, barrenness, and plant breakage, or in your self like light disease or serious disease. That all is nothing more than in main book before We create the creatures. Verily knowledge of Allah about everything before it creation and it writing agreed with what will

<sup>130</sup> *Ibid.*, 101

happen in certain time, is easy for Allah, because He knew what has happened and what will happen, and also what won't happen".<sup>131</sup>

According to al-Maraghi, that fate in *Tafsir al-Maraghi* means more destiny determination which's determined farther before Allah created world and the fate is written in the book of *Lauh Mahfuz*. The propose of why Allah told that everything is known and determined before world creation, is written in the next verse (al-Hadid (57): 23):

"...in order you know, that what must befall you will not be wrong, and what will not befall you so it will not befall you".<sup>132</sup>

## B. Interpretation of M. Quraish Shihab

### 1. Ali Imran (3): 6

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هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَّا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

"He who fashioned you in the wombs as pleased Him. There is no God save Him, the Almighty the Wise".

Quraish Shihab said:

"Allah the almighty is creator. He measured His creations, then separated some of them from the other, then formed them, namely gave sort, formed way and substance for something in conformity with function as He wanted. While what He wanted is for example mirrored in the laws He determined, either which's known by human or no. There is no God who owns, arranges, determines, and forms every kind in this great universe, even clear formation and not vague, or which caused vagueness, except He who was powerful who can not be defeated by anybody and more great wise in His determination, arrangement, and formation".<sup>133</sup>

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<sup>131</sup> *Ibid.*, 180

<sup>132</sup> *Ibid.*, 181

<sup>133</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 2. Jakarta: Lentera Hati. 2002. p. 10

Quraish Shihab in interpreting the meaning of fate is as determination which's owned, arranged, and formed only by Allah the almighty, because He who was great in determining, arranging, and forming anything.

## 2. Ali Imran (3): 165

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

*“And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say unto them, o Muhammad): it is from your selves. Lo! Allah is able to do all things”.*

Quraish Shihab said:

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“And did you do mistake and leave guidance of messenger, then when you were befallen by disaster in *Uhud* war, whereas you had caused shellacking double to your enemies in *Badar* war, where your condition is not like your condition in *Uhud* war, do you say today: “Where does this failure come from? And how it happens?” please say: “It comes from your own mistake” Indeed Allah is all powerful, till He makes you to reach victory, although your number is only a little and your equipment is limited. He is powerful to make you winner by mobilizing His angels, but you did not up to standard which He determined, namely piety so you reach the victory”.<sup>134</sup>

That verse describes Allah’s power in determining His fate which can be changed based on His creature’s condition. Because the asked requirement (piety) is not fulfilled by Moslems, so Allah didn’t give the victory in *Uhud* war such as in *Badar* war.

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<sup>134</sup> *Ibid.*, 270 – 271.

### 3. an-Nisa' (4): 79

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ  
لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

*“Whatever of good befell you (o man) it is from Allah, and whatever of ill befell you it is from your self. We have sent you (Muhammad) as a messenger unto mankind and Allah is sufficient as witness”.*

Quraish Shihab said:

“Whatever the comfort you got oh Muhammad and all humans, is from Allah, namely He who created His gift and whatever the disaster which befell you, oh Muhammad and whoever beside you, so the disaster is from your own mistake, because We send you none other than to become messenger to convey the demands of Allah to all humans whenever and wherever they are. We send you just to be messenger, not some one who can determine good and bad of something, till not because the march of disaster in your period then made as proof that you are not messenger. If they presume such was the case, so let. And it’s enough for Allah to become witness for your rightness”.<sup>135</sup>

In wording, the verse is referred to *Rasulullah* saw, but its content is for them who said badness source from the prophet or because of bad luck what accompanied him. From another side, this verse proved that he who had close status in the sight of Allah and had strong piety and not released from *sunnatullah* and His fate. And so is the other who does not have feature in the sight of Allah.

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<sup>135</sup> *Ibid.*, 520

Allah also wanted the goodness from the beginning and if human makes effort, so it will happen. Until the fate of Allah can change for whom endeavors it, even from bad fate to good fate or the other way.

#### 4. al-Ra'du (13): 11

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنِّ وَّالٍ.

“For him are angels ranged before him and behind him, who guard him by Allah’s command. Lo! Allah changed not the condition of a folk until they (first) change that which is in their selves, and if Allah willed misfortune for a folk there is none that can repel it, nor have they a defender beside him”.

Quraish Shihab said:

“There are for him, the followers, they are angels or creature who follow him by rotation, in front of him and behind him. They, namely the angels keep him by order of Allah. Indeed Allah did not change the folk condition from positive to negative or on the contrary from negative to positive till they change what are on them selves, it is mental attitude and their own thought. And if Allah wanted badness to the folk, but remember please that He did not wanted it except if human change their attitude firstly. If Allah wanted badness to the folk, so in that time, His determination applies based on *sunnatullah* social laws which He determined. If that happens, so there is no one who can refuse it and *sunnatullah* must befalls him, and none protection for them that falls to them that determination except Him”.<sup>136</sup>

<sup>136</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 6. Jakarta: Lentera Hati. 2002. p. 565

Allah gave opportunity to the human to change his condition (fate) till come a determination which will apply on him. That determination based on *sunnatullah* and social laws that He had determined.

#### 5. al-Isra' (17): 4

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا  
كَبِيرًا.

“And we decreed for the children of Israel in the scripture: you verily will work corruption in the earth twice, and you will become tyrants”.

Quraish Shihab said:

“And we had determined by means of divine revelation which We reveal to the prophet Moses, We determined for *Bani Israil*, namely descendents of Jacob in *al-Kitab* what We gave to Moses that “verily by Allah you certainly will make damage in the world, namely *Bait al-Maqdis* twice. Each is marked by spread of tyranny, and leaved the *Taurat* laws, but such Allah will not pass the punishment immediately when you trespass at the moment, even He will enlarge your dominance and thereby, you certainly will above your self by right arrogance”.<sup>137</sup>

Since presence of human creation, Allah’s determination had been determined. The word “*al-Kitab*” in the verse above also can be understood by meaning of *Lauh Mahfudz*. And the damage what *Bani Israil* done was written in knowledge of Allah since endless past (*azal*) or written in His obvious book.

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<sup>137</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 7. Jakarta: Lentera Hati. 2002. p. 410

6. **al-Kahfī (18): 29**

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا  
لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مِنْ سُرَادِقِهَا ۗ وَإِن يَسْتَعِينُوا يُوَافِقُوهُمْ بِمَاءٍ كَالْمُهْلِ يَشْوِي  
الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ۗ

*“Say: (it is) the truth from the lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers fire. Its tent enclosed them. If they ask for showers, they will be showered with water like to molten lead which burned the faces. Calamitous the drink and ill the resting-place”*

Quraish Shihab said:

“And say oh Muhammad that the truth, namely revelation of Allah which I deliver is coming from Allah the protector of you in anything, so he who among you, or except you who wants to believe in what I delivered so he must believe, the luck and benefit will come back to his own self, and he who among you wants to be unbeliever and refuse the messages of Allah, so let him in unbelieving – although reach and how high his social status, I will not be in loss by his unbelief, on the contrary, he who will be in loss and bad luck by his act that bedevils his own self. Verily We had prepared for the tyrants, namely they who were arrogant and considered Allah as their ally, hell which it fire surrounds them all from all of directions, till they can not go out and stay away, and be forced to endure the punishment. And if they ask for aid from fire heat certainly they will be given a drink by water like liquid of iron and turbid oil which be in the boil and burn the face if it neared to the lip, especially if touches the lip, moreover if it is swallowed. That is the worst drink and the worst rest place”<sup>138</sup>

The content of the verse above gives freedom to human to choose between believing or unbelieving. For them who choose to believe, so the

<sup>138</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 8. Jakarta: Lentera Hati. 2002. p. 52

luck and use will come to them. And so is on the contrary, if they the tyrants who were arrogant and recognized Allah as ally choose to be unbeliever, so Allah will not be in lose an earthly by their unbelieving.

## 7. al-Furqan (25): 2

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا.

*“He unto Whom belonged the sovereignty of the heavens and the earth, He had chosen no son nor had He any partner in the sovereignty. He had created everything and had meted out for it a measure”.*

Quraish Shihab said:

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“Allah who sent the *al-Furqan* is He that His own self is empire of sky and earth till it is proper if He sent messenger, and gave the guidance. And beside He is the owner, ruler and organizer of the world, He also didn't had son who helped and continued His dominance, and there was not an ally for Him in His dominance, so there was not ruler except Him, and beside that He who created all kinds. There is not concrete thing (*maujud*) except result of His creation. And then after the first process of His creation finished He determined the measurement agreed with each of His creation, determination and measurement as neat as possible, until all creatures have potency to do the functions regularly and systematically”.<sup>139</sup>

Allah as the creator, ruler, and the one organizer had created all kinds by measurement which agreed with His creation. By that conformity, All of His creatures are expected to have potency in performing their obligation correctly.

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<sup>139</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 9. Jakarta: Lentera Hati. 2002. p. 419



## 8. Fathir (35): 3

يَتَأْتِيهَا النَّاسُ أَدْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ<sup>٤</sup> هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنْ  
السَّمَاءِ وَالْأَرْضِ<sup>٤</sup> لَا إِلَهَ إِلَّا هُوَ<sup>٤</sup> فَأَنَّى تُؤْفَكُونَ.

*“O mankind! Remember Allah’s grace toward you! Is there any creator other than Allah who provided for you from the sky and the earth? There is no God save Him whither then are turned?”*

The previous verse explained about power and mercy of Allah, also clarified about His power in giving comfort. So His dominance indicated that Allah had wish, while the human is just able to receive the fate, even goodness and out of badness. Quraish Shihab said:

*“Oh all mankind, remember, mention and thank for Allah’s comfort, even in the form of goodness godsend and out of badness, because all of that is cause of His godsend and mercy. Is there although one creator except Allah who always or although once gives you blessing from the sky and the earth? Certainly there is not! Because there is no God, the ruler and organizer of the world who should be worshiped other than Him. So why did you disavow and deny His oneness?”<sup>140</sup>*

## 9. Yasin (36): 38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا<sup>٤</sup> ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ.

*“And the sun runs on unto a resting-place for him. That is the measuring of the Mighty the Wise”.*

Quraish Shihab said:

*“And another proof, and in order you know apart of earth which’s covered by dark is that the sun endlessly circulates in its circle line*

<sup>140</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an*. Vol. 11. Jakarta: Lentera Hati. 2002. p. 428 – 429.

more systematically since its creation until present. By its circulation, so happen night and day, and dark and bright. That is a systematization of God the most powerful the most know”<sup>141</sup>

The used word of fate has meaning of to make something owned degree, and careful certain system. It also means to determine the something degree, either which related to matter or time.

#### 10. Yasin (36): 39

وَالْقَمَرَ قَدَّرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

*“And for the moon We have appointed mansions till she returns like an old shriveled palm-leaf”.*

Quraish Shihab said:

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“And so did the moon. We the great powerful foreordained it, namely determined its circulation system and standard in *manzilah-manzilah*, namely certain position, till because of that you see it in the early appearance of crescent moon night by night enlarged till the full moon finally became small again. It is firstly like fresh stem, then step by step enlarged and became old, turned yellow and arched till if it reached its last certain position, it returned to be like withered and old stem.”<sup>142</sup>

The previous verse explained meaning of fate which happened to the sun. That also happened to the moon and described a life journey of mankind.

#### 11. al-Shaffat (37): 96

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

*“And Allah had created you and what you make”.*

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<sup>141</sup> *Ibid.*, 540

<sup>142</sup> *Ibid.*, 542

Quraish Shihab said: that there were three meanings of the word *ma* in His word *wa ma ta'malun*. Firstly, it means *what* (article the one what) till the verse means “*whereas Allah who created you and what you do*”. Secondly, it means *what* which is used to ask question, till the verse means to cavil at and to lower the polytheists as such question below: “*what have you done, has not meaning and significance*”. Thirdly, it means *not* like a question below: “*whereas Allah who created you and you do not anything*”. The relation with human act, *Ahl al-Sunnah* said that the word *ma* has function to move verb to infinitive noun, so the sentence *wa ma ta'malun* means *and your act*. Human and his act are creations of Allah. Human just has *kasb* without power to create his own act.

So the word *ma* has some meanings, but for *Ahl al-Sunnah*, that is moved from verb to infinitive noun.

## 12. al-Zumar (39): 62

اللَّهُ خَلِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“Allah is Creator of all things, and He is Guardian over all things”.

Quraish Shihab said:

“Allah the one is creator of anything and only He impinged any kind – big or small – is the most Protector”.<sup>144</sup>

<sup>143</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 12. Jakarta: Lentera Hati. 2002. p. 59

<sup>144</sup> *Ibid.*, 258

That verse means that Allah as the creator of the anything impinged any kind except Allah His self, because the something impossible creates its self. Allah as the protector can hold any kind, so none who can create save Him.

### 13. al-Mu'min (40): 68

هُوَ الَّذِي تُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

*“He who quickened and gave death, and when He ordained a thing, He said unto it only: Be! And it is”.*

Quraish Shihab said:

*“He the powerful who brings creature to life and deadens it, moreover He did not need anything to create something, so that if He determined something, He only said to it: “be”, so it is”.*<sup>145</sup>

The word *“kun fayakun”* is a description about easiness and rapidity of

Allah in creating something. It indicates that Allah did not need time, tool, or any suggestion to create His wish that suitable with what He wanted. That verse also wants to illustrate that Allah is most powerful to any kind.

### 14. Fushilat (41): 40

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِيَّ آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

*“Lo! Those who distort Our revelations are not hid from Us. Is he who is hurled into the fire better, or he who came secure on the doomsday? Do what you will. Lo! He is seer what you do”.*

<sup>145</sup> *Ibid.*, 355

Quraish Shihab said:

“Indeed the people who deviated from straight way which covers anything of our verses even *kauniyah* verses that outspread in the world or *qauliyah* verses that are collected in the Qur’an, they are deviate and did not hide from us. They will get the reply in certain time cause of their act. We are not in hurry to pass the punishment to give chance for them to repent. He who repent, we will answer his repentance, till he meets me quietly and we will put him into heaven, and he who continued his rebellion, so he will come with full fear and suffering, and then we throw him to hell. So if it does the end of each, is the man who is thrown to the hell better or the man who comes quietly in doomsday? Oh Muhammad, say to the rebellious people by threaten intonation: “do what you want, indeed He is the all-seeing to what you do”.<sup>146</sup>

The human who were given knowledge about reward which will they get later, given description about condition of each by a question, are they who were thrown to hell better or they who enter to heaven quietly. Verily there is time for them to accept reply upon their act based on the determined fate.

#### 15. al-Thur (52): 35

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ.

“Or where they created out of naught? Or are they the creators?”.

Quraish Shihab said:

“Are there created without everything that created them? Or are they creators of their own selves or creators of all creatures, and cause of that they do not acknowledge existence of the Creator who should be

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<sup>146</sup> *Ibid.*, 422 – 143

worshipped, or should be believed that He is powerful to raise human from their death?”<sup>147</sup>

The two questions in the verse above in its relation with human act, means that are they created without the living thing till they are like lifeless article and so they will not be asked their responsibility? Certainly not. And are they created without propose and wasted away till they do not get reply upon their act? The answer is certainly not.

#### 16. al-Qamar (54): 49

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“*Lo! We have created everything by measure*”

After the previous verse explained about doomsday and disaster what will be received by protester, so this verse explains that what happened with them is not free of system determined by Allah which also mentioned by fate.

Quraish Shihab said:

“Indeed everything (whatever that) was created by us (Allah) with standard, namely in system and measurement that bind them as the creature. For example the reply of one’s deed will be found at the time determined by Allah”<sup>148</sup>

Then the next verse explained that there is no affair or order of Allah about anything wanted, except so easy act needlessly medium, word, and time.

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<sup>147</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 13. Jakarta: Lentera Hati. 2002. p. 391

<sup>148</sup> *Ibid.*, 482

### 17. al-Hadid (57): 22

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ  
نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

“Naught of disaster befell in the earth or in you selves but it is in a Book before We bring it into being. Lo! That is easy for Allah”.

Quraish Shihab said:

“There is no disaster fell on you or whomever in the earth like dryness, slide, earthquake, blood, famine, and also not to you like sickness, poverty, death, etc. except written in the book namely *Lauh Mahfuz* and or knowledge of Allah covers anything before we created them namely before happen disaster. Indeed the said so namely the knowledge and registry for Allah is so easy because His knowledge covers anything and His power is not hampered by anything”.<sup>149</sup>

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Before creating of any kind, Allah has written fate to them in the book which's named *Lauh Mahfuz*. That all is cause of knowledge of Allah and an easy work for Him, because Allah has all power attribute and there will be no one who competes Him.

### C. Analysis to Ahmad Mustafa al-Maraghi's and M. Quraish Shihab's Interpretation about Predestination

It was mentioned that there are two views about fate which utters meaning of the fate it self. The first that the fate is related to human's act till be changed by definite efforts and known by *Qadar*. The second, that the fate which has been

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<sup>149</sup> M. Quraish Shihab. *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an*. Vol. 14. Jakarta: Lentera Hati. 2002. p. 43

determined by God as the creator, is absolute till be unchangeable and known by *Qadla*. And so is according to al-Maraghi and Quraish Shihab as was seen in their interpretation.

## 1. In the Meaning of *Qadar*

### a. Ahmad Mustafa Al-Maraghi

The source of human's act problem is conviction that God is creator of universe including human in it. The God has attribute of power and wish that is absolute and inviolable, so until where human as His creation depend on His power and wish in determining his life trip.

In interpreting QS 3: 165, al-Maraghi described clearly that the human's act or the effort which he does is somewhat influential to fate of Allah, is by statement that if human did not do sin to *Rasulullah*, so Allah will remake Moslems be winners as two wars before. But they have not done that until Allah gave the defeat.

In the next verse (QS 3: 168) al-Maraghi explained the condition of Moslems who can change them selves by certain requirement; “

*“Those are who said about their friends who were killed in the war, while they didn't join in war. If they obey our words, namely staying and didn't go out for war like we have done, certainly they are not killed like us”*.<sup>150</sup>

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<sup>150</sup> Ahmad Mustafa al-Maraghi. Vol. 2. sec. 4. p. 127



Then al-Maraghi described more explicitly that each human was given freedom to do based on his wish, included to do bad deed. So the good matters that have been sent by Allah is indeed from Allah and so were the bad matters, because the act of human who does not want to follow His wish.

As creator, Allah knew to the matters that human sometimes presume them, such as womb location of a mother and its gender that will be born, because all is created by certain measurement in His side, as Al-Maraghi described clearly in QS 13: 8:

Allah knew the embryo in the each woman's womb, is it male or female, is it one or many, is it long-aged or short-aged. And He what is less and more in the womb; from child number, one, two, three, four, or five, and from body shape; complete or no, and from pregnancy period; it sometime less than nine months, sometimes exactly nine or more until about ten months.<sup>151</sup>

Therefore Allah as a creator of everything ordered to the angels as caretakers of His creation, and gave opportunity to Human to change their condition, and Allah also gave freedom to choose the both believing or unbelieving

And then Al-Maraghi explained in QS. 41: 40 about existence of human who have choose their way, for those who do bad or good deed there will be back place which is different.

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<sup>151</sup> Ahmad Mustafa al-Maraghi. Vol. 5. sec. 13. p. 77

## **b. M. Quraish Shihab**

In interpreting QS Ali Imran: 165 Quraish Shihab said that Allah described about His power in determining fate which can be changed agreed with condition of each creation.

Since beginning of human creation, Allah wanted the best things for him. That will happen if the human endeavors to reach it, till fate of Allah can be changed for whoever carries on it, as Quraish Shihab stated in QS 4: 79. Allah also gave opportunity to His creation to change his fate up to determination that will run based on *sunnatullah* and laws what He determined.

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And in the next (QS 18: 29) Quraish Shihab interpreted that Allah gave freedom to human to be believer and unbeliever. In his fate, human has freedom to choose that

In interpreting QS 41: 40 Quraish Shihab concluded that Allah gave a chance to His creation to change his fate by repenting. Because there is no last propose of choice except heaven and hell with each condition based on his act in the world.

## **2. In the Meaning of *Qadla***

### **a. Ahmad Mustafa Al-Maraghi**

When interpreting QS. 3: 6, al-Maraghi delivered that Allah was creator of human and universe. This various creation is actually by His

wish and the wish based on knowledge. The wish that Allah possessed to each of His creation has been fate for it.

That is in harmony with what delivered by al-Asy'ari that human and what he does is creation of Allah. And so his choice is a result of power (qudrah) agreed with Allah's choice.<sup>152</sup>

The similar view is said by al-Maraghi more explicitly that Allah as ruler of the sky and the earth created all with His wish, where there are determinations (fate) that are adjusted with each creation. It is mentioned in his interpretation to QS 25: 2.

Al-Asy'ari also said that creation of Allah has covered human's acts. If the human will act, so in that time Allah creates his capability to realize the act.<sup>153</sup> While al-Maraghi in interpreting that verse said that Allah who has created the human and the statues which he makes by his hands, and Allah whose right to be worshiped not the creature.

Jahm Bin Sofwan as a figure of Jabariyah said that human's act is not created by him self but Allah.<sup>154</sup> In this case, al-Maraghi also gave statement support in interpreting QS. 39: 62:

Allah the almighty is creator of everything such as kindness, badness, belief, infidel state, that's by way that a person whose character of kindness or badness, belief or infidel executes causes of the characters, which all of the causes is under forcefulness and dominance of Allah and Allah who keeps everything. He

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<sup>152</sup> Al-Syahrastani. *Op. cit.*, 77

<sup>153</sup> Ahmad Hanafi. *Theology Islam. Op. cit.*, 157

<sup>154</sup> Al-Syahrastani. *Op. cit.*, 70

dominates everything by His guard and care agreed with need and use. So everything needs Allah upon its existence.

And in giving a parable that Allah who has created everything and everything has fate which each is reflected in QS 17: 4. Al-Maraghi said that the condition of Bani Israil has been determined by *al-Taurat* book. Its relation with fate is that Allah has determined the condition of a folk farther before He created them.

The attitude of Allah in creating something is by saying “*kun*”. The word “*kun*” is an example of *kodrat* (power) of Allah to everything He wanted.

According to al-Maraghi, that fate in *Tafsir al-Maraghi* means more destiny determination which is determined farther before Allah created the world and the fate is written in the book of *Lauh Mahfuz*.

#### **b. M. Quraish Shihab**

Interpretation of Quraish Shihab in QS 3: 6 about the meaning of fate that fate is determination that is possessed, organized, and formed by Allah.

The next (in QS 17: 4) Quraish Shihab interpreted about when the fate appeared, and it is explained that the determination of Allah is already available since the beginning of His creature.

In creating everything Allah always used measurements that suitable with His creation. That has propose in order all of His creatures have potency in carrying all of his obligations out.

The task of human as one of Allah's creations is only accepting fate that has been written on him. Because it's delivered in previous verses that Allah has power which indicates His wish and by the wish Allah gives fate to each of His creation, as Shihab has said when explained QS 35: 3.

In the next verse (QS 36: 38) Quraish Shihab interpreted the word of fate clearly by using description of sun circulation, that's making something possessed standard and certain system and accurately. That also means to determine good standard which related to matter and time.

And so is the next verse QS 36: 39 Quraish Shihab described moon circulation as sun circulation. The similar thing also happens with life trip of human that his fate have determined by Allah.

In QS 37: 96 which means "Whereas Allah who created you and what you do", Quraish Shihab emphasizes more the meaning of word, especially in the meaning of "*ma*". In His words "*wa ma ta'malun*", firstly, it means *yang* (article the one who) till the verse means "*whereas Allah who created you and what you do*". Secondly, it means *what* which is used to ask question, till the verse means to cavil at and to lower the polytheists as such question below: "*what have you done, has not meaning and*

*significance*". Thirdly, it means *not* like a question below: "*whereas Allah who created you and you do not anything*". The relation with human act, *Ahl al-Sunnah* said that the word *ma* has function to move verb to infinitive noun, so the sentence *wa ma ta'malun* means *and your act*. Human and his act are creations of Allah. Human just has *kasb* without power to create his own act. So the word *ma* has some meanings, but for *Ahl al-Sunnah*, it is moved from verb to infinitive noun.

And then Quraish Shihab interprets QS 39: 62 that Allah as creator. That creation covers everything except Him, because the something impossible creates it self till Allah as the protector of His creation can hold His creation.

In many times, Quraish Shihab interprets that Allah is as creator of everything. In QS 40: 68 Quraish Shihab interprets about description of easiness and rapidity of Allah in creating something.

In QS 54: 49 Quraish Shihab interprets that the event that happened to them is not free from determination of Allah which's mentioned by fate.

In the last verse that is explained in this research, Quraish Shihab interpreted QS 57: 22 with explanation that there is a special book to write fate which mentioned by *Lauh Mahfuz*. That fate is written before creation of everything.

## **D. Similarity and Difference between Ahmad Mustafa al-Maraghi's and M. Quraish Shihab's Interpretation about Predestination**

After studying the predestination verses in the Qur'an, so the writer finds similarity and difference between the both interpreters.

### **1. Similarity**

- a. The predestination is utterly determined by Allah by His wish.

The both *mufassir* equally stated that only Allah the great creator and had great wish. They explained clearly when interpreted QS. 03: 06, QS. 25: 2, QS. 36: 39, QS. 37: 96, QS. 39: 62, QS. 40: 68, QS. 54: 49, and QS. 57: 22 that by His wish, Allah organized, determined, and shaped everything including fate it self.

- b. Cause of bad predestination coming

The both *mufassir* compromised that the bad predestination which befell someone there is no other cause except cause of wrongness that they do by their selves. That is explained in their interpreting to QS. 3: 165 and Qs. 4: 79.

- c. Allah gave opportunity to change the predestination

The both compromised that Allah gave opportunity to His creature to change the determined fate. That is explained in QS. 13: 11, QS. 18: 29, and Qs. 41: 40

- d. To endeavor is a way to change the predestination

The both compromised that the predestination can be changed by effort beside existence of God's guidance. But they do not explained clearly in QS. 04: 79 and QS. 13: 11 about effort as a way for changing the predestination.

## 2. Difference

In giving meaning for the predestination, the both *mufassir* are few different. According to Al-Maraghi, the predestination is:

- a. Universe creation according to His wisdom will (QS. 3: 6)
- b. Something that's determined and can be changed by effort (QS.13: 11)
- c. **Something that certainly happens (QS. 17: 4)**
- d. Determination which's suitable with each of His creation (QS. 25: 2)
- e. Determination to when the something starts and ends (QS. 36: 38)

While according to Quraish Shihab, the predestination is:

- a. To organize, determine, and shape everything in this universe, even clear shape and not vague, or which caused vagueness (QS. 3: 6)
- b. Determination that obtains if Allah wants it and if it happens so no one can refuse it (QS. 13: 11)
- c. Determination of measurement that's suitable with each of His creation (Qs. 25: 2)
- d. To determine standard and system in certain position (QS. 36: 39)
- e. Creation in bonding measurement and system (QS. 54: 59)



After finding similarity and difference of predestination verses between the both *mufassirs*, so the writer will compare the meaning of predestination according to both with a view of al-Asy'ari and al-Maturidi. By the comparison the writer will seek which one is nearer to a view of al-Asy'ari and al-Maturidi.

Comparator		Meaning of predestination from the both <i>mufassir</i>		Explanation
Al-Asy'ari	Al-Maturidi	al-Maraghi	Quraish Shihab	<ul style="list-style-type: none"> <li>▪ Al-Maraghi's interpretation to the meaning of determination in his <i>Tafsir al-Maraghi</i> is nearer to idea of al-Asy'ari and al-Maturidi other than Shihab's in <i>Tafsir al-Mishbah</i>.</li> <li>▪ The difference of both with al-Asy'ari and al-Maturidi:                             <ol style="list-style-type: none"> <li>1. al-Maraghi's interpretation to the predestination is not binding for its receiver and it can be changed.</li> <li>2. Shihab's interpretation is binding more and the predestination can not be refused by its receiver.</li> <li>3. Al-Asy'ari said that the human has opportunity to change his predestination</li> <li>4. al-Maturidi said</li> </ol> </li> </ul>
The predestination is determination which's determined by God with His wish, indeed human is given opportunity to endeavor and choose, but it's not free from His determination	The predestination is creation of Allah, and so is the ability which is in a man. But he is given freedom to change his predestination by that ability.	The predestination is determination that certainly happens and can be changed agreed with condition of each of His creation and it's created according to His wisdom will.	The predestination is determination to everything that its measurement is agreed with His creation. That determination based on His wish and bond. He whose predestination is determined so he can not refuse it.	

				<p>that the predestination can be changed by ability of each creation.</p> <ul style="list-style-type: none"><li>▪ The similarity between both with al-Asy'ari is that the both compromised that the predestination is agreed with condition of each of God's creation and based on His wish.</li><li>▪ The similarity between both with al-Maturidi's idea, the both compromised that the predestination is created and determined by Allah.</li></ul>
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## Chapter 5

### CLOSING

#### A. Conclusion

1. From all verses are researched, the interpretation of Ahmad Mustafa al-Maraghi and M, Quraish Shihab about predestination meaning is generally concluded that it is in the meaning of *Qadla*. That because the both *mufassirs* said in harmony that Allah is creator who has wish, and by His wish Allah determined the predestination agreed with condition of each of His creature. But Allah also gave chance to them to change the bad predestination which's determined for them by way of making effort.

2. The interpretation of the both *mufassirs* about predestination meaning in this research has similarity and difference as follows:

##### a). Similarity

- The predestination is utterly determined by Allah by His wish.
- Coming of bad predestination is because of His creature's act.
- Allah gave chance to His creature to change their predestination.
- To endeavor is a way to change the predestination.

##### b). Difference

In giving meaning for the predestination, the both *mufassir* are a few different, that is:

1. According to Al-Maraghi, the predestination is determination that certainly happens and can be changed agreed with condition of each creation and it's created according to wisdom will of Allah.
2. According to Quraish Shihab, the predestination is determination to everything that its measurement is agreed with His creation. That determination based on wish of Allah and bond. He whose predestination is determined so he can not refuse it.
3. The al-Maraghi's interpretation about predestination in his *Tafsir al-Maragi* is more inclined to the idea of al-Asy'ari and al-Maturidi than Shihab's, that the predestination is determination that God determined by His wish. The predestination is also a creation of Allah, and so is the ability in human, but he is given freedom to change his predestination by the ability. Indeed human has opportunity to endeavor and to choose, but all is not free from His wish.

## **B. Suggestions**

1. The predestination precept of al-Maraghi and Quraish Shihab which is reflected in the verses, is expected to educate human for having a good moral to Allah, namely he wishes to thank to Allah if he succeeds, and not despair and be patient when he fails, because he is sure that the determination which is the best for him and it is choice of Allah. Clearly, the predestination precept can educate human, may he not secede from his relation with Allah's

predestination till he feels there is dependence with Allah and ever needs His aid and guidance.

2. The predestination is an interesting topic to debate so it sometimes becomes a discussion subject that will not end. In order the research about predestination is more interesting, so the researcher ought to seek new phenomena agreed with human thought development to be addition subject of study.
3. This research is expected to change the people's perception and understanding about meaning of predestination until to omit a feeling of submitting to destiny and passivity attitude.
4. This research focus is only limited to comparison of predestination meaning by two *mufassir*, whereas in fact there are other things such as *kasb* and *ikhtiar* what are related to that problem. So for the next researcher and who is interested within this problem, to complete the lack until produces the high-grade research.

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