

CHAPTER III

BIOGRAPHY M. QURAISH SHIHAB AND THOUGHTS ABOUT *TAQDÎR*

A. Biography of M. Quraish Shihab

1. Biography of M. Quraish Shihab

M. Quraish Shihab was born on February 16, 1944 in Rappang, a city in South Sulawesi about 190 Km from Ujung Pandang.⁵⁵ He is one of the sons of Abdurrahman Syihab, a self-employed entrepreneur and cleric who is quite popular in this region. From his name, it is clear that his father was a *hadhramî* (resident of the southern Arab region) who had a genealogical relationship with the Prophet. Besides being an entrepreneur since he was young, his father was also known as a preacher and teacher. Graduates *Jam'iyah al-khair* Jakarta, the oldest educational institution in Indonesia which brought modern ideas. Besides being known as a professor in the field of interpretation, he also served as the rector of IAIN Alauddin Makassar, South Sulawesi and also as the founder of the Ujung Pandang Indonesian Muslim University (UMI).⁵⁶

Label as an entrepreneur and instructor of his father became a common characteristic among *hadhramî* who migrated to Indonesia . According to Peter

⁵⁵M.Quraish Shihab, *Membumikan Al-Qur'ân: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: al-Mizan, 2003), 6.

⁵⁶Alwi Shihab, *Islam Inklusif: Menuju Terbuka dalam Beragama* (Bandung: Mizan, 1999), v.

Riddell, the relationship between Hadhramaut and the Indonesian-Malay world which resulted in large-scale migration was established around 1850 to 1950. Massive migration from *hadhramî* formed enclaves of settlements around ports in Java and Singapore even occurred earlier, around 1820. Presumably, from this migration process it can be understood the presence of this descendant Arab group in South Sulawesi. His father, besides being known as a professor and rector of IAIN Alauddin in his time, he was also referred to as the founder of the Indonesian Muslim University (UMI) in Makassar. His father was known to successfully educate his children as religious leaders. Alwi Shihab, Quraish Shihab younger brother, is a doctoral alumnus of 'Ayn Shams in Egypt and Temple University in America who is a figure of interfaith dialogue in Indonesia. Likewise KH Umar Shihab, Quraish Shihab older brother is an Indonesian scientist who is also an expert on interpretation even though it is not as sexy and famous as Quraish Shihab.⁵⁷

Basic education was completed by Quraish Shihab in Makassar. After that, he continued his secondary education in Malang while becoming a santri at the Darul-Hadis al-Fiqhiyyah Islamic Boarding School. In 1958 at the age of 14, he continued his studies in Cairo, Egypt. With the knowledge he gained in Malang, he was accepted in class II at the level of Tsanawiyah al-Azhar. In 1967 at the age of 23, he won the LC (*license*, now at S1 level) in the

⁵⁷Muhammad Iqbal, *Etika politik Qur'ani* (Medan: IAIN Press, Cet 1, 2010), 15.

Department of Hadith Interpretation of the Faculty of Usuluddin at al-Azhar University. Then he continued his education at the same faculty and earned his MA degree in 1969 with the thesis "*al-Ijâz al-Tasyrî'î li al-Qur'ân al-Karîm*" (Miracles of the Qur'ân al-Karîm from Segi Legislation).

In 1980, he continued his doctoral level education at al-Azhar University. Within 2 years, he was able to complete his doctoral education at the age of 38 years with the title of *mumtâz ma'a the dignity of al-nerves al-âlâ (cumlaude)* in 1982 with a dissertation *Kitâb Nazm al-Durar fî Tanâsub al-Ayât wa al-Suwar li Ibrâhîm bin 'Umar al-Biqâ'î (809-885H): Tahqîq wa Dirâsah (al-An'âm-al-A'râf-al-Anfâl)* as thick as 1,336 pages in three volumes, a study in the first step in the form of editing and annotations (*tahqîq*) and in the second step are studies with descriptions of *al-Biqâ'î's* views in interpreting verses, then analyzing them from general comparative studies (*muqâranah 'hammah*) with the views of other interpreters, such as Abû Ja'far bin al-Zubayr , Fakhr al-Din al-Razî, al-Naysâbûrî, Abû Hayyân, al-Suyûthî, Abû al-Su'ûd, al-Khathîb al-Syarbînî, al-Alûsî, and Muhammad Rasyîd Ridhâ. Writing the dissertation under the guidance of Dr. 'Abd al-Bâsith Ibrâhîm Bulbûl.⁵⁸

2. Intellectual Career M. Quraish Shihab

⁵⁸Saifuddin dan Wardani, *Tafsir Nusantara (Analisis Isu-Isu Gender dalam Al-Mishbah Karya M.Quraish Shihab, Tarjumân Al-Mustafîd Karya 'Abd Al-Ra'uf Singkel)* (Yogyakarta: LkiS Printing Cemerlang, 2017), 43-44.

After completing his Masters education, he returned to Makassar and was involved for eleven years (1969-1980) in academic activities at IAIN Alauddin and government institutions. In addition to being a teaching staff, among others, in the course of interpretation and natural science, he became the Vice Chancellor for Academic and Student Affairs at IAIN Alauddin. In addition, he is also entrusted with occupying positions, both on campus, such as the Coordinator of the Eastern Indonesian Region VII Private University, and outside the campus, such as the assistant leader of the Eastern Indonesian Police in the field of mental guidance.⁵⁹

The positions he once occupied upon returning from his S3 education at al-Azhar included, among others, as a lecturer at the Faculty of Usuluddin and Postgraduate of IAIN (now: UIN) Syarif Hidayatullah Jakarta. In fact, he has served as chancellor for two periods (1992-1996 and 1996-2000). However, in 1998 he was appointed minister of religion in the 6th Development Cabinet. Because of the political conditions of the New Order which began to fade, his position as minister of religion was only held briefly along with the decline of the Suharto regime. In 1999, he was appointed as the Indonesian ambassador to the Arab Republic of Egypt based in Cairo until the end of the period, namely in 2002. Other positions were the Chairperson of the Indonesian Ulema Council (MUI) center, members of the Pentashhih al-Qur'an Lajnah,

⁵⁹Saifuddin dan Wardani, *Tafsir Nusantara (Analisis Isu-Isu Gender dalam Al-Mishbah Karya M. Quraish Shihab, Tarjumân Al-Mustafîd Karya 'Abd Al-Ra'uf Singkel)*, 44

members of the National Education Advisory Board, members of the Indonesian MPR (1982-1987 and 1987-2002), members of the National Accreditation Board (1994-1998), and members of the Sharia Board of Bank Mu'amalat Indonesia (1992-1999). He is also active in several professional organizations, such as administrators of the Association of Sharia Sciences, administrators of the Consortium of Religious Sciences, Ministry of Education and Culture (now: department of National Education), assistant chairperson of the Indonesian Muslim Intellectuals Association (ICMI). In the mass media, he has actively written articles in the "*Pelita Hati*" newspaper *Pelita* section of the and the section "*Tafsir al-Amanah*" in the bi-weekly magazine *Al-Amanah*. He was also a member of the editorial board of *Ulûmul Qur'ân* and the *Ulama Mimbar*.⁶⁰

Quraish Shihab had been a spiritual advisor to the Soeharto family, especially during religious events, such as the commemoration of the death (recitation of *tahlîl*) of Mrs. Tien Soeharto. Because of this closeness, as mentioned, Quraish Shihab even served as minister of religion in the Sixth Development Cabinet even though his position did not last long, along with the fall of the Soeharto government in May 1998. At that time many people thought that his reputation as a scientist fell with the fall of the government

⁶⁰Saifuddin dan Wardani, *Tafsir Nusantara (Analisis Isu-Isu Gender dalam Al-Mishbah Karya M. Quraish Shihab, Tarjumân Al-Mustafîd Karya 'Abd Al-Ra'uf Singkel)*, 45.

Suharto. After being “drowned” from the public media for some time, he then appeared when he was appointed as the Indonesian ambassador in Cairo.⁶¹

Upon returning to Indonesia from Cairo in 2002, he established the Al-Qur’ân Study Center (PSQ) in Ciputat whose use was inaugurated on 18 September 2004 (3 Sya’ban 1425). The basic values developed are monotheism, brotherhood (*ukhuwwah*), and humanity (*insâniyyah*). With a vision of "realizing the values of the Qur’ân in a pluralistic society", the institution under the auspices of the *Lentera Hati* Foundation is directed to "ground" the Qur’ân in a pluralistic society, making the basic values of the Qur’ân as a factor to solve the nation's problems, develop the methodology of the study of the Qur’ân that is relevant and synchronous with other disciplines, gives birth to professional cadres of *mufassir*, conducts critical studies of classical and contemporary books, and builds collaboration with institutions of study of the Qur’ân at home and abroad. This institution was motivated by the thought of Quraish Shihab when he was ambassador in Egypt about the rapid flow of thought development in the interpretation of the Qur’ân there were some of his new ideas were not widely known by the public. On the other hand, he saw the potential of domestic children and their interest in studies which, for example, can be seen from the activity of memorizing the Qur’ân. To achieve this goal, PSQ carries out a number of

⁶¹Saifuddin dan Wardani, *Tafsir Nusantara (Analisis Isu-Isu Gender dalam Al-Mishbah Karya M. Quraish Shihab, Tarjumân Al-Mustafîd Karya ‘Abd Al-Ra’uf Singkel)*, 46.

program activities, including: recitation (*halaqah*) interpretation known as *Dwi-Rabuan Recitation* (carried out every two weeks on Wednesday) by raising the issue of *'ulûm-al-Qurân*, interpretation of *tahlîlî*, and interpretation of *Mauḍû'i*, the Qur'ân Study Package such as the study Package *Al-Misbah Tafsir*, book review, dissertation guidance, and seminars. In addition, this institution also conducts publishing programs, both books, such as those written by Quraish Shihab himself through the *Lentera Hati* Publisher as well as several other people's works, publishing *al-Journal Studies Qur'ân* (JSQ), the *Bulletin* PSQ, and *Alif* (short for *Alhamdulillah It's Friday*), a free magazine that is published every Friday. This institution carries out the Mufassir Cadre Education (PKM) in the form of a dissertation guidance program with a tutorial method and discussion for six months of intensive guidance in the country and three months of education strengthening the guidance at al-Azhar University under the guidance of its commentators, such as ' Abd al -Hayy al-Farmâwî. This institution also provides a library that contains Islamic literature that is open to the public, both in the form of books, magazines, and articles as well as in the form of digital libraries. The prominent feature of this institution is its mission which carries pluralism, namely how the Qur'ân becomes a solution for the diversity of nations, both religion, culture, ethnicity, and language which in the context of interreligious relations in Indonesia is often a trigger factor for conflict. The intensity of the struggle with pluralism problems that had been realized since in Makassar and

strengthened with the intellectual climate in studies at UIN Jakarta, as reflected in his research on religious harmony in this area, and his involvement in the Paramadina Religious Studies Group (KKA) nurtured by Cak Nur become a driving factor for how to create institutions that carry and study the values of the Qur'ân critically to be used as a solution in this pluralistic Indonesian society. As well as the director of the Ulama Cadre Education (PKU) which is an MUI effort to foster ulama cadres in the country.⁶² And now, his activities are as Professor of Postgraduate UIN Syarif Hidayatullah Jakarta and Director of the Jakarta Center for al-Qur'ân (PSQ).⁶³

3. Intellectual Works

M. Quraish Shihab has a number of works, including (in addition to articles):⁶⁴

- 1). *Peranan Kerukunan Hidup Beragama di Indonesia Timur* (1975).
- 2). *Masalah Wakaf di Sulawesi Selatan* (1978).
- 3). *Tafsir al-Manār, Keistimewaan dan Kelemahannya* (1984).
- 4). *Filsafat Hukum Islam* (1987).

⁶²M. Quraish Shihab, "Menyatukan Kembali al-Qur'ân dan Umat" dalam *Ulumul Qur'ân*, Vol. V, (No. 3, 1993), 13.

⁶³M. Quraish Shihab, *Mu'jizat al-Qur'ân Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiyyah dan Pemberitaan Ghaib* (Jakarta: Mizan, 2007), 297.

⁶⁴Saifuddin dan Wardani, *Tafsir Nusantara (Analisis Isu-Isu Gender dalam Al-Mishbah Karya M. Quraish Shihab, Tarjumân Al-Mustafîd Karya 'Abd Al-Ra'uf Singkel)*, 4.

- 5). *Satu Islam, Sebuah Dilema* (Bandung: Mizan, 1987).
- 6). *Mahkota Tuntunan Ilahi (Tafsir Surat al-Fatihah)* (Untagama, 1988).
- 7). *Pandangan Islam Tentang Perkawinan Usia Muda* (MUI & Unesco, 1990).
- 8). *Tafsir al-Amanah* (1992).
- 9). “*Membumikan*” *al-Qur’ān: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Mei 1992).
- 10). *Lentera Hati: Kisah dan Hikmah Kehidupan* (Mizan, 1994)
- 11). *Untaian Permata Buat Anakku: Pesan al-Qur’ān untuk Mempelai* (al-Bayan, 1995).
- 12). *Wawasan al-Qur’ān: Tafsir Maudhu’I atas Pelbagai Persoalan Umat* (Mizan, 1996).
- 13). *Sahur Bersama Muhammad Quraish Shihab di RCTI* (Mizan, 1997).
- 14). *Tafsir al-Qur’ān al-Karim* (Pustaka Hidayah, 1997).
- 15). *Mukjizat al-Qur’ān* (Mizan, 1997).
- 16). *Haji Bersama Muhammad Quraish Shihab* (Mizan, 1998).

- 17). *Menyingkap Tabir Ilahi: -Asma' al-Husnā dalam perspektif al-Qur'ān* (Lentera Hati: 1998).
- 18). *Yang Tersembunyi: Jin, Iblis Setan, dan Malaikat* (Lentera Hati, 1999).
- 19). *Fatwa-fatwa M. Quraish Shihab Seputar Ibadah Mahdah* (Mizan, Maret 1999).
- 20). *Pengantin al-Qur'ān* (Jakarta: Lentera Hati, 1999).
- 21). *Fatwa-Fatwa M. Quraish Shihab Seputar Qur'ān & Hadis* (Mizan, April 1999).
- 22). *Fatwa-Fatwa M. Quraish Shihab Seputar Ibadah dan Mu'amalah* (Mizan, Juni 1999).
- 23). *Fatwa-Fatwa M. Quraish Shihab Seputar Wawasan Agama* (Mizan, Desember 1999).
- 24). *Secercah Cahaya Ilahi: Hidup Bersama al-Qur'ān* (Mizan, 1999).
- 25). *Jalan Menuju Keabadian* (Jakarta: Lentera Hati, 2000).
- 26). *Tafsir al-Mishbah* (Lentera Hati, 2000).
- 27). *Panduan Puasa Bersama Quraish Shihab* (Republika, 2000).

- 28). *Anda Bertanya, Quraish Shihab Menjawab Berbagai Masalah Keislaman* (Mizan Pustaka).
- 29). *Perjalanan Menuju Keabadian: Kematian, Surga, dan Ayat-ayat tahlil* (Lentera Hati, 2001).
- 30). *Menjemput Maut: Bekal Perjalanan Menuju Allah SWT.* (Lentera Hati, 2002).
- 31). *Panduan Shalat Bersama Quraish Shihab* (Republika, 2003).
- 32). *Kumpulan Tanya-Jawab Quraish Shihab: Mistik, Seks, dan Ibadah* (Republika, 2004).
- 33). *Jilbab: Pakaian Wanita Muslimah* (Lentera Hati, 2004).
- 34). *Dia Di Mana-mana* (Lentera Hati, 2004).
- 35). *Perempuan: dari Cinta Sampai Seks, dari Nikah Mut'ah Sampai Nikah Sunnah, dari Bias Lama Sampai Bias Baru* (Lentera Hati, 2005).
- 36). *Asmā' al-Husnā: Dalam Perspektif al-Qur'ān* (Jakarta: Lentera Hati).
- 37). *40 Hadits Qudsi Pilihan* (Lentera Hati, 2005).
- 38). *Logika Agama* (Lentera Hati, 2005).
- 39). *Kehidupan Setelah Kematian: Surga yang Dijanjikan al-Qur'ān.*

- 40). *Wawasan al-Qur'ān tentang Zikir dan Doa* (Lentera Hati, Agustus 2006).
- 41). *Menabur Pesan Ilahi: al-Qur'ān dan Dinamika Kehidupan Masyarakat* (Lentera Hati, 2006).
- 42). *Yang Sarat dan Yang Bijak* (Agustus 2007).
- 43). *Yang Ringan, Yang Jenaka* (Lentera Hati, September 2007).
- 44). *Sunnah-Syiah Bergandengan Tangan, Mungkinkah?: Kajian Kritis atas Konsep Ajaran Pemikiran* (Lentera Hati, 2007).
- 45). *Ayat-Ayat Fitna: Sekelumit Keadaban Islam di Tengah Purbasangka* (Lentera Hati, 2008).
- 46). *al-Lubab: Makna, Tujuan, dan Pelajaran dari al-Fatihah dan juz 'Amma* (Lentera Hati, 2008).
- 47). *Berbisnis dengan Allah: Tips Jitu Jadi Pebisnis Sukses Dunia-Akhirat* (Lentera Hati, Agustus 2008).
- 48). *M. Quraish Shihab Menjawab 1001 Soal Keislaman yang Patut Anda Ketahui* (Lentera Hati, 2008).
- 49). *Doa Harian bersama M. Quraish Shihab* (Jakarta: Lentera Hati, Agustus 2009).

- 50). *M. Quraish Shihab Menjawab: 101 Soal Perempuan yang Patut Anda Ketahui* (Jakarta: Lentera Hati, Maret 2010)
- 51). *Al-Qur'ān dan Maknanya: Terjemahan Makna disusun oleh M.Quraish Shihab* (Jakarta: Lentera Hati, Agustus 2010).
- 52). *Membumikan al-Qur'ān Jilid 2: Memfungsikan Wahyu dalam Kehidupan* (Jakarta: Lentera Hati, Februari 2011).
- 53). *Membaca Sirah Nabi Muhammad SAW, dalam sorotan Al-Quran dan Hadits Shahih* (Jakarta: Lentera Hati, Juni 2011).
- 54). *Do'a al-Asmā' al-Husnā (Doa yang Disukai Allah SWT.)* (Jakarta: Lentera Hati, Juli 2011).
- 55). *Tafsir Al-Lubāb: Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'ān* (Jakarta: Lentera Hati, 2012).
- 56). *Kaidah Tafsir* (Jakarta: Lentera Hati, 2013).⁶⁵

Almost all important themes of Islam are discussed by the Quraish Shihab with these works, both the Qur'ān, hadith, monotheism, fiqh, Sufism, as well as popular Islamic themes, such as stories that contain wisdom. As strongly reflected from his monumental initial work, "*Grounding*" the Qur'ān, and the idea of

⁶⁵Saifuddin dan Wardani, *Tafsir Nusantara (Analisis Isu-Isu Gender dalam Al-Mishbah Karya M.Quraish Shihab, Tarjumān Al-Mustafīd Karya 'Abd Al-Ra'uf Singkel)*, 47-53.

pluralism which is the main value upheld, his works are aimed at all levels of society which are the target of how the values and teachings of the Qur'ân is understood, lived, and practiced concretely, like a "Lord's dinner" which is attended and eaten. That the largest segment of the target community is seen from the use of its popular, familiar, and "flowing" language so that it is easy and easy to understand. However, as Howard M. Federspiel commented, when researching the "*grounding*" of the *Qur'ân* and *Insights of the Qur'ân* for his work, *Popular Indonesian Literature of the Qur'ân*, although the language was easily understood, his argument was systematically proving that the work -the works are also addressed to the educated circles.⁶⁶

In addition to books, Quraish Shihab also wrote a number of articles published in scientific journals and papers presented in scientific forums, both workshop seminars and study forums. And from many of his works, *Tafsîr al-Misbah: Pesan, kesan dan keserasian al-Qur'ân* are his masterpieces. It is through this interpretation that the name has risen as one of the Indonesian commentators, who is able to write the *tafsîr al-Qur'ân 30 juz* from Volume 1 to 15.⁶⁷

B. Framework for Thought M. Quraish Shihab

⁶⁶Saifuddin dan Wardani, *Tafsir Nusantara (Analisis Isu-Isu Gender dalam Al-Mishbah Karya M. Quraish Shihab, Tarjumân Al-Mustafîd Karya 'Abd Al-Ra'uf Singkel)*, 5.

⁶⁷Atik Wartini, "Corak Penafsiran M. Quraish Shihab dalam Tafsîr al-Misbah," *Hunafa: Jurnal Studia Islamika*. Vol 11, No. 1, Juni 2014. 117.

Ṣāhīh li Kulli Zaman wa Makân is an expression that is often Qur'ân. This statement is recognized by classical interpreters of the tafsîr even by contemporary scholars of the interpretation. This case is the discourse around the interpretation of the Qur'ân that does not know the word stop. Until now al-Qur'ân has been taught with a variety of methods and interpretations, but it is like a vast and deep sky that has never experienced drought even though it has been, is being and will continue to be examined from various existing scientific discourses. The development of research on al-Qur'ân is not only happening in the Islamic world but spread to the western world.⁶⁸

The Qur'ân can play a role and function properly as a guide and guide and guide to life for humanity, especially in contemporary times who do not yet know when to cease. So it is not enough if the Qur'ân is only a mere reading in daily life without being accompanied by an understanding of the purpose of the verse. Revealing and understanding the Qur'ân is an attempt to uncover the content and meaning contained therein.

In connection with the process of understanding and interpreting the Qur'ân, in the historical landscape many Muslim intellectual scholars from the classical era to contemporary intellectuals who sought to formulate and interpret methods correctly, correctly and precisely. From this situation, various methods,

⁶⁸Ayatullah Kamal Faghîh Imani, *Nur al-Qur'ân: An Enlightening Comentary into The Ligh of The Holy Qur'ân* (Iran, Imam Ali Public Library, 1998), 16.

ideas, concepts and scientific disciplines emerged which specifically responded to the interpretation of the Qur'an.⁶⁹

One of the highlights of contemporary interpretation is the *tafsîr al-Mishbah* by M. Quraish Shihab, in which he sees that the Indonesian Muslim community loves and admires the Qur'ân. It's just that some of them were just amazed at the readings and chanting using a melodious voice. This fact seems to indicate that the Qur'ân is only for reading.⁷⁰ Actually the reading and chanting of the Qur'ân must be accompanied by understanding and appreciation by using mind and heart to reveal the messages in the Qur'ân.⁷¹ Al- Qur'ân has also provided a lot of motivation so that humans contemplate the contents of al-Qur'ân through encouragement to empower their minds. The tradition of *recitations*, *qirâ'ah* and *tadabbur al-Qur'ân* is an effort to understand and practice the Qur'ân.⁷²

Some of the goals of M. Quraish Shihab writing *Tafsîr al-Mishbah* are to provide easy steps for Muslims to understand the content and content of the verses of the Qur'ân by explaining in detail about the messages carried by the Qur'ân and themes related to the development of human life, there are errors of

⁶⁹Atik Wartini, "Corak Penafsiran M. Quraish Shihab dalam Tafsîr al-Misbah," *Hunafa: Jurnal Studia Islamika*. Vol 11, No. 1, Juni 2014. 111.

⁷⁰M. Quraish Shihab, *Tafsîr Al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'ân, Volume I* (Jakarta: Lentera Hati, 2002), 4.

⁷¹QS. Muhammad (47): 20.

⁷²M. Quraish Shihab, *Tafsîr Al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'ân, Volume I*, vii.

Muslims in interpreting the function of the Qur'ân, errors in religious knowledge of educated people who are involved in the world of al-Qur'ân studies and the encouragement of Indonesian Muslims who inspire the hearts and made the determination of M. Quraish Shihab to write a tafsîr work.⁷³

Before writing the *Tafsîr al-Mishbah*, M. Quraish Shihab did write a number of tafsîr, but it was less successful in attracting the attention of the reader. For example, once published *Tafsîr al-Qur'ân al-Karîm* (1997) which contains interpretations of twenty-four surahs. The Uses the *Qur'ân* method of *descriptiontahlîlî* (analytical), which is trying to explain the content of the in depth about the various aspects in accordance with the systematic sequence of the Manuscripts.⁷⁴ This interpretation does not get the attention of the reader, because it is considered too long-winded in explaining the content of verses of the Qur'ân.⁷⁵

The source of the writing of *Tafsîr al-Mishbah*, besides referring to two main sources in Islam (al-Qur'ân and hadith), also uses two other sources, namely *ijtihad* interpretation of M. Quraish Shihab himself and quotes from other commentators to strengthen his interpretation, both *salaf* (classical scholars) and *khalâf* (modern scholars). Writing references in the Qur'ân and hadith are

⁷³Atik Wartini, "Corak Penafsiran M. Quraish Shihab dalam Tafsîr al-Misbah," *Hunafa: Jurnal Studia Islamika*. Vol 11, No. 1, Juni 2014. 112-113.

⁷⁴M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lantera Hati, 2013), 378.

⁷⁵M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 1 (Jakarta: Lentera Hati, 2006), xiii.

distinguished from the opinions of experts of interpretation and their own interpretations by using italics in the form of inserts or interpretations with ordinary writing. M. Quraish Shihab acknowledged that his interpretation was not solely the result of his own interpretation of *ijtihad*. He based many of his opinions on the professor of the interpretation of Ibn Ibn 'Umar al-Biqâ'I (w. 885 H / 1480 AD) which was also widely used as a reference in writing his dissertation on *munâsabah* at the University of al-Azhar in Egypt. In addition, he also quoted the opinions of Sayyid Muhammad Tantawî, Shaykh Mutawâlî Şa'rawî, Sayyid Qutb, Ibn Ashûr, Muhammad Tabatab'î and others.⁷⁶

According to M. Quraish Shihab, in the interpretation of the Qur'ân, several patterns are known, namely literary features, philosophical and theological styles, scientific styles, fiqh or legal patterns, Sufism patterns and others.⁷⁷ In this regard, the interpretation of the Qur'ân as an effort to understand and uncover the content and principles of Islamic teachings, including teachings related to the creed, also shows the tendency of the interpreter's kalam flow.

The style of interpretation of M. Quraish Shihab appears that the aspect of language is more prominent in its interpretation and also compromises its interpretation with the findings of science or established findings. This is seen

⁷⁶M.Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 1, xviii.

⁷⁷M.Quraish Shihab, *Membumikan Al-Qur'ân: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, 72-73.

when discussing the issue of "*Laylat al Qadr*". In terms of language, the meaning of the verse is *may yudrika explained* with the sentence *mâ adrak as well* as the language analysis of the word *qadr* itself. Language analysis for interpreters by the method of *mauḍû'i* is a must. Mufassir are required to explain the same sentence in different verses according to their respective contexts so that the word *qadr* itself includes three meanings, namely determination, glory and narrowness. Besides Linguistic *features*, there is also a strong theological style which is emphasized by M. Quraish Shihab. As the description of *taqdîr*, M. Quraish Shihab tried to understand the problem of *taqdîr* based on the Qur'an.⁷⁸

⁷⁸Amirudin, "The Effect of H.M.Quraish Shihab's Thoughts to the Intellectual Development and Muslims' Life in Indonesia," *Sigma-Mu*. Vol.9 No.1, Maret 2017. 40.