

## CHAPTER IV

### ANALYSIS OF VERSES *TAQDÎR* IN THE INTERPRETATION OF M. QURAISH SHIHAB

#### A. Interpretation Of Verses *Taqdîr* According Of M. Quraish Shihab

##### 1. QS. al-A'la: 3

وَالَّذِي قَدَّرَ فَهَدَىٰ ﴿٣﴾

*Meaning: "and who determines the levels (each) and gives instructions"*

Word (قَدَّرَ) *qaddara* comes from the root word (قَدَرَ) *qadara* which, among other things, means *measuring, grading or measuring*. Every creature created by Allah has given him certain *levels, sizes and limits in himself, characteristics and his maximum abilities*.

All creatures have been determined by God to measure in these things. They cannot go beyond that stipulation, and Allah Almighty guides and shows His creatures the direction they should be heading. This is what *fa hadâ* means.<sup>79</sup>

The sun is destined by God to circulate within a certain time, it cannot go beyond that limit. Likewise the month (Surah Yâsîn (36): 38-39). As a result, everything has *taqdîr* (provision) of God over it:

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<sup>79</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 15 (Jakarta: Lentera Hati, 2002), 201.

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

"And He created all things, and He determines its measurements neatly." (Surat al-Furqân (25): 2). In QS. al-talâq (65): 3 confirmed him:

قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

"Verily, Allah carries out the business that (willed) Him. Indeed, Allah has Made provisions for everything."<sup>80</sup>

The events that occur in the universe in terms of their occurrence in a certain degree and size and at a certain place and time are called *taqdîr*. Nothing happens without it, including to humans.<sup>81</sup>

These events are within the knowledge and provisions of God, both of which can be summed up in the term *Sunnatullah* or are often mistakenly called the Laws of Nature.

Humans have limited abilities according to the size given by Allah to them, these creatures cannot fly like birds. This is a measure or a limit to its capabilities. To go beyond this he will not be able to, unless he uses his intellect to create a tool, but his intellect also has limitations and sizes which it cannot surpass. We humans are under God's laws so that everything we do is inseparable from laws that have a certain degree and

<sup>80</sup>Al-Qur'ân in Word.

<sup>81</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 15,

measure. It's just because there are quite a lot of laws, and we are given the ability to choose, not like the sun and the moon for example, then we can choose which of the destinies (measurements) determined by God that we take.<sup>82</sup>

When in Sham (Damascus) there was an epidemic of disease, Sayyidinā 'Umar Ibn al-Khaththâb ra. who at that time intended to visit there canceled his plan, and when it came up a man asked: "Are you running away from God's decrees?" He replied: "I ran / avoided the *taqdîr* of one God to another destiny of God." When Sayyidinâ 'Ali ra. was sitting leaning against a wall which turned out to be very fragile, he moved to another place. Some of the people around him were asking such questions as was asked of Sayyidinâ 'Umar ra. above. The essence of the answer Imâm 'Ali ra. the same as the answer of the caliph 'Umar ra. above.

The fall of the fragile wall, the outbreak of disease due to the plague, are *Allah's taqdîr-taqdîr*, based on the laws that have been established by Him and if a person does not avoid them then he will receive the consequences. The result that befell him is *taqdîr*, but if he avoids and escapes from danger then that is *taqdîr*. Hasn't God determined that humans can choose, and the ability to choose is, among other things, a decree / *taqdîr bestows* that Heon humans. From here we are obliged to believe *taqdîr* in good and bad things as taught by the hadith of the Prophet Muhammad which talks about the sixth pillar of faith: "*And you*

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<sup>82</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 15, 202.

*believe in His taqdîr which is good and bad.*" Thus, it becomes clear that the existence of *taqdîr* does not prevent humans from trying to determine their own future, while asking for divine help.<sup>83</sup>

Word (فہدی) *fa hadâ* / *giving instructions* covers many things. *Hidayâh* is a gentle delivery of what is desired. *Hidayâh Allah* can be in the form of instinct or five senses, and besides that for humans is reason and religious teachings.

Birds have the instinct of Allah's guidance so that they are able to return to their original place even though they have flown more than a thousand miles. A horse, no matter how old, he is able to return to his stable even in the dark of the night. He also has the sensitivity so that he is able to sense different temperatures on his way back, with his two eyes being slightly affected by the infrared rays.<sup>84</sup>

Worker bees make nests with rooms of various sizes. There are small rooms for the workers, some are bigger for the males, there are special rooms for the queen bees. This queen also regulates where she compresses her eggs. Some are in the men's rooms, there are also in the rooms that are prepared for the workers of female bees or bees who will become queens at a later date.

Dogs are also gifted with *hidâyah* in the form of instincts by Allah and an extraordinary sense of taste. He could feel something going through

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<sup>83</sup>M. Quraish Shihab, *Wawasan al-Qur'ân: Tafsîr Maudhu'I atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), 64-65.

<sup>84</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 15, 202-203.

it. There is a type of ant whose group of workers transports small grains to feed other ants especially in winter. The ants create a kind of storehouse of food and then the ants which have the great ability to chew to refine the food prepare food for the members of the colony. That's his job until it's finished in the fall. That is a few of the many essences of Allah's *hidayah* to animals quoted by Sayyid Quthub from the book of C. Mourisson, Chair of the New York Academy of Sciences (United States) entitled *Man Doesn't Stand Alone*.

Humans in addition to their instincts and senses and intellect are also given guidance (guidance) regarding the two paths and they are welcome to choose by using the various potentials that Allah has given them. The two paths are the path of good and the way of evil.

## 2. QS. al-Hijr: 21

وَإِن مِّن شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

*Meaning: "and nothing but on Our side is the treasure and We do not lower it but with a certain measure."*

After explaining that all the gifts of sustenance come solely from Allah and that the amount of sustenance received by each is different, He emphasized that *And there is nothing* that exists in this universe *but on Our side* alone, not a little. also on the side other than Allah, his *treasure*: We who created it, controlled it, and also shared it according to Our will and wisdom. *We do not send it down*, namely creating, bestowing, and

giving beings the ability to use *it but with a certain size* according to the circumstances of each being.<sup>85</sup>

The word (خزائن) *khazâ'in* is the plural form of the word (حزينة) *khazînah* which originally meant a *place to store something in order to maintain it / cupboard*. This verse likens Allah's power, creating and controlling everything as if someone controls everything in the wardrobe. He owns the keys, who has the power to open them and at the same time has the authority to take out what is in the cupboard and share it for whom He wills.

Some scholars understand that this verse only talks about water that was sent down from the sky on the grounds that the context of this verse speaks of sustenance. However, this opinion is not correct, not only because sustenance includes both and mental gifts, but also because (physical (إن من شيء) *in min syai' / nothing* is a general editorial, covering everything. There are also those who understand it in the sense of the different elements from which something is combined or created. Allah has provided in this universe a very large and inexhaustible variety of creations and factors which are the absolute elements for living beings, such as air, light, warmth, and so on. All of that has been created by Allah SWT, and is solely in His power and authority, and these things are so

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<sup>85</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 6 (Jakarta: Lentera Hati, 2002), 439.

abundant, but because of His mercy to creatures, He does not bring them down except to a certain degree.<sup>86</sup>

According to Sayyid Quthub, the meaning of the word (خزائن الله) *khaza 'in Allâh* becomes clearer after humans know the characteristics of the elements of the universe and the formation of their components. *The main khaza 'in air*, for example, is the tiny fraction of hydrogen and oxygen and that part of the *khaza' in sustenance* in green plants is the light emitted by the sun and so on. There are many things similar to this that explain the meaning of *khaza 'in Allâh*. That is what humans know. However, no matter how much has been revealed, it is actually a little, even a little bit compared to what is on the side of Allah SWT.

The essence of this stated, although it is true, understanding the verse as such still limits the general editorial in nature. Therefore, M. Quraish Shihab tends to understand it in a general sense that includes all the gifts of Allah SWT, which He gives both to types of beings and to each individual. In this context, among others, Allah SWT said:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا  
يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

*Meaning: "And if Allah enlarges sustenance to His servants, of course they will transcend the limit on earth, but Allah decreases what He*

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<sup>86</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 6, 440.

wants with measure. Indeed, He is All-knowing (the state) of His servants, All-seeing."<sup>87</sup>

This verse, as implied above, is not only limited in its meaning to material things, but also immaterial things. Therefore, it can also be said that there is no inner calm or restlessness and calamity that befalls humans unless it is in accordance with the provisions established by Allah and is in line with the wisdom of His wisdom.<sup>88</sup>

### 3. QS. Yâsîn: 38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

*Meaning: "and the sun goes in its circulation. Such is the determination of the Almighty, the All-knowing. "*

The above verse states: *And* another proof at the same time so that you will know how Allah made this part of the earth covered in darkness is that the *sun has* continued to *circulate on its orbit* in a very regular manner since its creation until now. As a result of this circulation, night and day occur, and dark and light. *That is the arrangement of God the Almighty, the All-Knowing.*

A bit of Allah's power and qudrat can be known if you imagine the size of the sun which reaches one million times the size of the earth, and that it moves in a vast space, and is in a very precise and orderly state.<sup>89</sup>

<sup>87</sup>QS. Al-Syūrâ (42): 27.

<sup>88</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 6, 441.

<sup>89</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 11 (Jakarta: Lentera Hati, 2002), 540.



The word (تجرى) *tajrî* was originally used to denote the fast journey of something that has legs (*running*). Then this word is also used to describe the movement of one object from one place to another, a movement that is considered fast compared to the displacement of other similar objects. It is also used to denote a very long journey traveled in a relatively short time.

The letter *lâm* in the sentence (لمستقر) *limustaqarrin* understands it in the meaning of (الى) *ilâ* which is *towards* or *the final limit*. There are also those who understand it in the sense of *order*. While the word (مستقر) *mustaqar* is taken from the word (قرار) *qarâr*, which is *stability / stopping*. The word *patron* used in this verse can have several meanings. It can mean that the sun moves (circulates) to the place of its rest or until the time of its rest, or for it to reach its place or rest. To move to the place of rest in question is his daily circulation along his path in the least distorted state until he sets. Or in the sense of moving continuously until the time determined by Allah to stop its motion, which is when the world is about to end. Or its circulation is intended so that it arrives at the time or place determined for it.

The verse above closes with two attributes of Allah, namely (العزیز) *al-'Azîz / Most Mighty* and (العلیم) *al-'Alîm / Knowing*. It seems to have the purpose of explaining that Allah's knowledge of celestial bodies such as the great sun can be realized because He is Mighty so that all submit to

Him, and is All-Knowing so that His knowledge is very thorough and amazing.

The word (تقدير) *taqdîr* is used in the sense of making something have a certain size and system and is precise. It also means determining the cadr of something, whether related to matter or time. The word used in the above verse includes both meanings. Allah determines for the sun the level of its very thorough system of travel / circulation and at the same time the Almighty regulates and determines the time level for its circulation. The use of the word (تقدير) *taqdîr* by this verse, shows that in the language of al-Qur'ân the word *taqdîr* is used in the context of a description of Allah's laws that apply in the universe, in addition to His laws that apply to humans.<sup>90</sup>

#### 4. QS. Yâsîn: 39

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

*Meaning: "and We have appointed for the month of manzilah-manzilah, so that (after He comes to the last manzilah) He will return as an old cluster form."*

After describing the *taqdîr* towards the sun, the above verse talks about the moon. Allah said: *And the moon too. We are the Mighty had him the set level and circulation system-manzilah-manzilah in the certain positions, so that's why you see it in its early small / crescent and from night to night enlarged to the full until it gradually shrinks anyway. At first it was like a fresh bunch and then gradually grew and aged, turned yellow*

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<sup>90</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 11, 541.

and then curved *until* when it reached its last *manzilah* it *returned to being like an old bunch* and withered.

The journey of the moon as described in the verse above also describes the journey of many human lives on this earth stage. He progressed little by little from infancy to adolescence to adulthood, then decreased his strength, screeching and bending over until he eventually grew old and died.<sup>91</sup>

5. QS. al-talâq: 3

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ  
أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٣﴾

*Meaning: "and give him sustenance from the direction he did not expect. and Those who put their trust in Allah, Allah will provide them (needs). Indeed, Allah carries out the affairs (willed) Him. Indeed, Allah has Made provisions for everything. "*

*And whoever is fearful of Allah surely He will make for him a way out and give him sustenance from a direction that he does not expect, may not be misunderstood by saying: "There are many fearful people whose material life is limited." The thing to remember is that the above verse does not say "will make him rich." On the other hand, sustenance is not only in material form. Satisfaction is a wealth that never runs out. There is also His provision which is passive. Person A, who, say, every month receives five million rupiahs but he or one of his family is less sick than B, who only earns two million but is healthy and has a calm heart. Once*

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<sup>91</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 11, 542.

again the word rezeki is not always material, but also spiritual. If the above verse promises sustenance and sufficiency of the godly vagi, then through the Messenger of Allah. threatening those who are disobedient with a shortage of sustenance. He said: "There is nothing that rejects *taqdîr* except prayer, nothing adds age except broad virtue, and in fact a person is avoided from sustenance due to sins he has committed" (Narrated by Ibn Mâjah, Ibn Hibbân and al-Hâkîm through Tsubân ra.)<sup>92</sup>

QS. al-Furqan: 2

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

*Meaning: "To whom belongs the kingdom of heaven and earth, and He has no children, and has no partner to him in (His) power, and He has created all things, and He determines its measurements as neatly as possible."*

Allah who reduced al-Furqân is He *who belongs to Himself*, the *kingdom of heaven and earth*, so it is only natural that He sent an Apostle, and gave guidance, and beside Himself is the Owner of the universe and its manager. Maybe you think that the ownership of Allah is limited in time, like the ownership of worldly rulers so that they need children as crown princes or assistants in managing it. To dismiss the allegation of the above verse to continue that *and* beside Allah owners, Ruler and nature

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<sup>92</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 14 (Jakarta: Lentera Hati, 2002), 297.

manager feast, *He also did not have a child* who helped or continue his authority, *and there is also for him an ally even in His power*, so it is not there is a Ruler in the universe except Him alone, *and besides that He has created all things*. Nothing will appear except the result of His creation.

The polytheists of Mecca suspected and believed that Allah had delegated some of His authority to the Gods they worshiped. Now, to deny and cancel this belief, this verse continues that in addition to Him being the Sole Ruler and has created all things, *then* that is when the initial process of His creation is complete *He determines the measurements* according to each of His creations. , the determination of the size *as neatly as possible* so that all creatures have the potential to carry out the functions that must be carried out in an orderly and systematic manner. In this verse, there is no mention of the name of Allah, the same as the first verse, but the emphasis in this verse is on the oneness of Allah SWT.

The word (الملك) *al-mulk* is *ownership* and *control* of something as well as subjecting it to the will of the owner. When the above verse states that the heavens and the earth belong only to Allah, it means that in addition to His ownership, they are also under His control and regulation alone. Thus, heaven and earth do not have independence and freedom in all their activities except on the basis of the blessing and will of Allah, as Owner and Management.<sup>93</sup>

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<sup>93</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 9 (Jakarta: Lentera Hati, 2002), 419.

The word (خلق) *khalaqa* is taken from the word (خلق) *khalq* which basically means *measuring* or *refining*. This meaning then develops so that it means, among other things, *creating / creating* (from nothing), *creating* (without first example), *arranging*, *making* and so on. Usually the word (خلق) *khalaqa* in its various forms emphasizes the greatness and greatness of Allah in His creation, in contrast to (جعل) *ja'ala* / *making* which contains an emphasis on the benefits that must or can be obtained from something that He has made.

Creation, from the first process to the birth of something with a certain size, shape, appearance, manner and substance, is often only described by the Qur'an with the word *khalaqa*. Here because another process is mentioned, namely (فقدّر) *fa qaddarahu*, the word *khalaqa* is limited in its meaning to *manifesting*.

A further process is (فقدّر) *fa qaddarahu* which the root word is taken from the letters *qâf*, *dâl* and *râ* ' whose basic meaning is *the final limit of something*. If you say: "The Qadar / *content of something is such*", then that means you have explained the final limit of its quality and quantity.

The word (قدّر) *qaddara*, among other things, means *measuring*, *grading / measuring*, so that the meaning of this verse is to give certain levels / measurements / limits in oneself, characteristics, characteristics of maximum ability, for each of His creatures.

All creatures have been determined by God to measure in these things. They cannot go beyond this statute. A further process which is

mentioned in Surah al-A'lâ is *fa hadâ*, namely Allah SWT. Guide and show His creatures the direction they should be going.<sup>94</sup>

The sun is destined by Allah SWT to circulate within a certain time, it cannot exceed that limit. Allah says in QS. Yasin (36): 38:

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

*Meaning: "And the sun goes in its circulation. Such is the determination of the Almighty, the All-knowing.*

Likewise the month in QS. Yâsîn (36): 39 and QS. al-Hijr (15): 19-21:

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

*Meaning: "And We have ordained for the month of manzilah-manzilah, so that (after He comes to the last manzilah) He will return as the form of the old bunch."*

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَن لَّسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾ وَإِن مِّن شَيْءٍ إِلَّا عِندَنَا خَزَائِنُهُ وَمَا نُنزِلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

*Meaning:*

19. And We spread out the earth and made mountains on it, and We grew on it all according to measure.

20. and We have made for you on earth the necessities of life, and (we also created) creatures that you are not sustenance to him.

21. And nothing but on Our side is the treasure and We do not bring it down but with a certain measure.

<sup>94</sup>M. Quraish Shihab, *Tafsir AlMishbah : pesan, kesan dan keserasian Al-Qur'an*, Vol. 9, 420.

There are so many verses of the Qur'ân that repeat this essence. In the end, everything, including humans, has a *taqdîr* that Allah has set upon it, this *taqdîr* includes many aspects, including, among others, what the authors say.

M. Quraish Shihab explained the problem *taqdîr* related to the conditions we are currently experiencing in the Corona Virus disaster which he conveyed in the media or in his studies that as long as efforts are still being made to avoid something bad, then try it. Because Allah gave humans *kasap*, namely the ability to try to avoid something bad. Whether it's successful or not, Allah already knows. But we have an obligation to try to avoid it.<sup>95</sup>

## **B. Techniques Of Interpretation M. Quraish Shihab In Interpreting The Verse *Taqdîr***

M. Quraish Shihab's technique of interpretation of the verses *taqdîr* in question is the goal he wants to achieve when interpreting al-qur'ân which is related to *taqdîr*.<sup>96</sup>

Interpretation *Tafsîr al-Mishbâh* In general, the technique uses the technique *tafsîr tahlîlî* (analytical). He provides detailed explanations of verses and surahs by referring to the opinions of the tafsîr experts, both regarding sentence structure, as well as narrations of hadith relating to the verses discussed. In addition, M. Quraish Shihab also explains the aspects of

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<sup>95</sup>Liputan 6, 27 April 2020, pukul 08.00 Wib.

<sup>96</sup>Fahd bin Abdurrahmân, *Buhûs fii Uşûl al-Tafâsîr wa Manâhijuhu*, 55.



*munasabah* or the correlation between verses and surahs, as was done by his teacher al-Biqā'i.<sup>97</sup>

In compiling the interpretation of M. Quraish Shihab using the order of the *Mushaf Usmani*, starting from *Surah al-Fatihah* to *surah al-Nâs*, the discussion begins by providing an introduction in the verses that will be interpreted. The description includes:

- The mention of the names of the surah (if any) as well as the reasons for naming them, also accompanied by information about the verses taken to become the names of the surah.
- The number of verses and places where they fall, for example, is this in the category of *surah makkiyah* or in the category of *surah Madaniyyah*, and there are exceptions to certain verses if any.
- The letter numbering is based on the reduction and writing of the *Mushaf*, sometimes accompanied by the name of the letter before or after the letter.
- State the main themes and objectives and include the opinions of the scholars on the themes discussed.
- Explain the relationship between the verse before and after it.
- Explain the reasons for the passage of the letter or verse, if any.

This method is M. Quraish Shihab's attempt to provide convenience to the reader of *Tafsîr al-Mishbâh* so that in the end the reader can be given a

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<sup>97</sup>Endad Musaddad, *Pemikiran Tafsîr Perspektif M. Quraish Shihab* (Banten: FUD Pres, 2010), 125.

comprehensive picture of the letter to be read, and after that M. Quraish Shihab makes small groups to explain his interpretation.

Based on the authors carefully related to the interpretation technique of M. Quraish Shihab on the verses of *taqdîr* discussed in this thesis, there are two techniques. *First*, tend to *tafsîr Tahlîlî* and *second*, tend to *tafsîr Mauḍû'i*. This can be seen based on his interpretation which is written in this thesis in QS al-Thalâq: 3, Yâsîn: 38, 39 tends to his interpretation technique towards *Tahlîlî tafsîr*, because in the verse does not include or collect verses on the topic / theme of *taqdîr*, it's just that it is more to reveal the meanings included in the verse vocabulary both in terms of balaghah, *asbâb al-nuzûl*, legal aspects and so on if any.

Whereas in QS al-Furqân: 2, al-Hijr: 21 and al-'A'lâ: 3 the interpretation technique tends to be more towards the *Mauḍû'i interpretation collect* because in these verses it seems that they more verses related to the same topic, namely those pertains to *taqdîr*.

### **C. Method Of Interpretation Of M. Quraish Shihab In Interpreting The Verse *Taqdîr***

The method of interpretation of the *taqdîr* verses *takes* in question is the process taken order to achieve the desired goal of the interpretation of verses *taqdîr*.<sup>98</sup>

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<sup>98</sup>Fahd bin Abdurrahmân, *Buhûs fii Uṣûl al-Tafâsîr wa Manâhijuhu*, 55.

The method of interpretation that is prominent in *Tafsîr al-Mishbâh* is more directed at tafsîr *bi al-ra'yi*, because in its interpretation it is always accompanied by the interpretation of reason or *ijtihad*. However, that does not mean not using the tafsîr *bi al-Ma'thûr approach*. Explanations from other verses and the Prophet's hadith are used as reinforcement of his *ijtihad*.

It is said to be *bi al-Ma'thûr* because this interpretation often uses other verses to explain a verse, using the hadith and the opinions of previous scholars. It is said to be *bi al-Ra'yi* because this interpretation also uses logic and explains more of the verse by using language analysis, both from vocabulary and grammatical meanings.

In terms of the method of interpretation of M. Quraish Shihab on the verses *taqdîr* that the researcher sees here, he is almost the same as using his method in *Tafsîr al-Mishbâh* in general, namely that there are some that lead to tafsîr *bi al-ra'yi* and some also do not escape from tafsîr *bi al-ma'sûr* which is like the explanation above, tafsîr *bi al-Ma'thûr* as reinforcement of its *ijtihad*.

#### D. The Interpretive Approach Of M. Quraish Shihab In Interpreting The Verse Of *Taqdîr*

M. Quraish Shihab's approach in interpreting the verses *taqdîr* in question is a method used to achieve the goal of interpreting the al-Qur'ân related to *taqdîr*.<sup>99</sup>

The approach that stands out in its general interpretation or in *Tafsîr al-Mishbâh* is social (*adab al-ijtimâ'i*).<sup>100</sup> The explanations that are presented are usually always related to the condition of Muslims and the explanations try to provide solutions to the problems faced by Muslims.

However, M. Quraish Shihab's approach to the interpretation of *taqdîr* verses is somewhat different from his general interpretation which can be seen in this undergraduate thesis that he is more inclined towards a philosophical approach because his interpretation is related to philosophy or more precisely to the science of kalam which pertains to *jabariyah* and *qadariyah* understandings. in understanding these *taqdîr* verses.

This philosophical approach was born as a result of the translation of philosophical books which affected some parties, as well as the result of the

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<sup>99</sup>Fahd bin Abdurrahmân, *Buhûs fii Uşûl al-Tafâsîr wa Manâhijuhu*, 55.

<sup>100</sup>Andi Rosadisastra, *Metode Tafsîr Ayat-Ayat Sains dan Sosial* (Jakarta: Amzah, 2012), 145.

entry of followers of other religions into Islam who consciously or unconsciously believed some things from their old beliefs.<sup>101</sup>

The philosophers who try to reconcile religion and philosophy have two ways that they take it, namely by adapting the texts of the Qur'ân to suit the philosophers' opinions or by adjusting the texts of the Qur'ân with the philosophers' opinions so that they are compatible and explaining the texts of the Qur'ân with philosophical opinions or theories, in other words philosophical opinions that control the texts of the Qur'ân.

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<sup>101</sup>Ahmad Soleh Sakni, "Model Pendekatan Tafsîr Dalam Kajian Islam," JIA, No. 2, Desember 2013, 68.