

**FREE WILL IN *TAFSĪR* AL-AZHAR**

**(An Analysis of The Interpretation of The *Taqdīr* and *Ikhtiār* Verses  
According to Hamka In Tafsir al-Azhar)**



**FINAL PROJECT**

Submitted to Ushuluddin and Humanity Faculty for Partial  
Fullfillment of the requirement of Undergraduate (S-1) Degree of  
Islamic Theology On Tafsir Hadist Departement

**Arranged By :**

**Lailiana Hidayatun Nikmah**

**NIM: 134211071**

**SPECIAL PROGRAM OF USHULUDDIN AND HUMANITY FACULTY  
STATE OF ISLAMIC UNIVERSITY (UIN) WALISONGO  
SEMARANG**

**2018**



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## DECLARATION

I certify that this final project is definitely my own work. I am completely responsible for content of this final project. Other writer's opinions or findings included in the final project are quoted or cited in accordance with ethical standards.

Semarang, May 28, 2018  
The Writer,

  
  
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## ADVISOR APPROVAL

Dear Sir,

Dean of Faculty of Ushuluddin and Humanity  
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*Assalamu'alaikum Wr. Wb.*

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

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Is ready to be submitted in joining in the last examination.

*Wa'alaikumussalam Wr. Wb.*

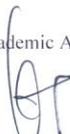
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## RATIFICATION

This final project by Lailiana Hidayatun Nikmah, NIM : 134211071 under title "FREE WILL IN *TAFSĪR* AL-AZHAR (An Analysis of The Interpretation of The *Taqdīr* and *Ikhtīār* Verses According to Hamka In *Tafsīr al-Azhar*)" was examined by two experts and passed on : **July 12, 2018**.

Therefore, this paper is accepted as one of requirements for fulfilling Undergraduated Degree of Islamic Theology.



Chairman of Meeting

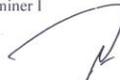
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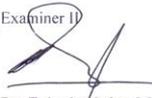
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## MOTTO

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ

سُوءًا فَلَا مَرَدٍّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۗ<sup>1</sup>

(13.11)

“Allah does not change a people’s lot unless they change what is in their hearts. But when [once] Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.”<sup>2</sup>

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<sup>1</sup> Al- Ra’d: 11

<sup>2</sup> Ali Yusuf Abdullah, *The Holy Qur’an (Text Translation and Commentary)*, Lahore: Goodword Book, 1934. p.114



## TRANSLITERATION<sup>3</sup>

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		ه	H

---

<sup>3</sup> Retrieved on 20 April 2015 from [http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

ش	Sh		و	W
ص	ṣ		ء	’
ض	L		ي	Y

**Table 2: Transliteration Table: Vowels and Diphthongs**

Arabic	Roman		Arabic	Roman
َ	A		أَ، آءِ	An
ُ	U		وُ	Un
ِ	I		يِ	In
َا، آءِ، آءِ	Ā		وَا	Aw
وُ	Ū		يَا	Ay
يِ	Ī		وُ	uww, ū (in final position)
			يِ	iyy, ī (in final position)

## DEDICATION

### *Alhamdulillahil āhirabbil' ālamin*

All the praises and thanks be to Allah, the Lord of the 'Ālamin

### **The final project is dedicated to:**

My beloved parents: Bapak Fatkur Rohman and Ibu Siti Murdhiyah.  
Love and respect are always for you. Thank you for the valuable efforts  
and contributions in making my education success.



My beloved brother and sisters  
(Rif'an Rochmatul Hidayat (Alm), Novita Nashirotul Azizah)

Thanks for your spirit. I love you.



All of my beloved teachers who thought me and inspired me to always  
study and be better.



My beloved classmates, the great and funny genuine of FUPK 9, we have  
made a history guys.

A big family of FUPK it is honor to be part of you.



All of my friends thanks for lovely friendship.



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Praise is to Allāh, Who had guided me to finish this paper: never could I have found guidance, had it not been for the guidance of Allāh. Most verily Allāh and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allāh be upon him), Messenger of Allāh, with all respect. I hope all of human today are granted that shine. *Amīn*

This final task entitled: “FREE WILL IN *TAFSĪR* AL-AZHAR (An Analysis of The Interpretation of The *Taqdīr* and *Ikhtiār* Verses According to Hamka In *Tafsīr al-Azhar*)”, for submitted to the Faculty of Ushūluddin and Humanity in partial fulfillment of the requirements for the degree of Islamic Theology in Exegesis and Qur’anic Studies Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State of Islamic Unity (UIN) Walisongo Semarang. First, I would like to thank to Prof. Dr.H. Muhibbin, M.Ag Rector of State of Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H. Mukhsin Jamil, M. Ag, Dean of Faculty of Ushuluddin and Humanity.

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Last but not least, I would like to thank my friends; my close friends, my classmate FUPK 2013, Posko 36 KKN Kayen, all member of female dormitory, and the big family of FUPK from the all cohorts who supported me to keep my spirit in finishing this paper and always inspire me to do better.

Furthermore, I hoped to Allāh gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Khairal Jazā'*. Amīn. Finally, I was conscious of short of

this paper. And my success (in my task) could only come from Allāh, in Him I Trust, and unto Him I look. I received always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to another person.

Semarang, May 28, 2018

The Writer

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## ABSTRACT

The purpose of this research is to know how the thoughts of Hamka about the freewill in *ikhtiār* and *taqdīr* verses according to him in his greatest work namely *Tafsīr Al-Azhar* and his background thoughts about it. This research type is the qualitative type that based on library research. While in the processing of data analyst, the method that used by researcher is content analysis method and descriptive method. Content analysis method used to analyze the meaning of the *ikhtiār* and *taqdīr* verses according to Hamka in the Qur'an. And descriptive method used to describe and express about Hamka's interpretation of free will in *taqdīr* and *ikhtiār* verses according to him in *tafsīr al-Azhar*. This research takes data from one of Hamka's greatest works i.e *tafsīr Al-Azhar* as primary data and other supporting data as secondary data. The results of this research conclude that Hamka's thoughts of free will for man are that man has freedom in the will and do. Freedom of will and do is possibly possessed by humans because human beings are given reason by God. By using the reason of men weighing which one is good and which is bad. Hamka also believed that the *sunnatullāh* or fate (*taqdīr*) of God. Hamka says that man should not run away from fate, but must invade into the fate. The thought of Hamka as a rational theological thinker who gives human freedom in the will is influenced by several factors. *First*, Hamka wants to present a dynamic and rational human portrait, not a fatalist. Humans who are filled with the spirit to strive and work hard to achieve success in both the world and the hereafter while surrendering to God. *Second*, Hamka wants to eliminate the *taqlīd* attitude that causes the freezing of the mind to think, which causes people to lag and not develop. Hamka is strongly against *taqlīd*. *Third*, Hamka expects a reform movement in Islam through modern and contextual thinking.

***Keyword: free will, ikhtiār and taqdīr verses, al-Azhar***

# CHAPTER I

## INTRODUCTION

### A. Background

God created man in the best possible form, even man is the most glorious creature compared to other created beings of God, thus Allah provides man with the reason. Humans who feel themselves have the reason, of course, have a perspective of different thoughts. When every human being has a difference in many things, the human nature has freedom, whether it is freedom in thinking, willing, creativity, and freedom to do anything on this earth.

Talking about freedom is like discussing philosophical and religious issues. Yet, there is an opinion that the theme of freedom is broader in scope than both. Freedom is a problem that is always cultivated and fought by humans. The human desire for freedom is a very basic desire.<sup>1</sup> It is thus not surprising that in the history of the development of thought emerged various opinions that try to answer the problem. Even so, it must admit that the issue of human freedom is an issue that remains open to the present day. Because the starting point used to answer the problem is not only often different, but also often contradictory.

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<sup>1</sup> Nico Syukur Dister OFM, *Filsafat Kebebasan*, Kanisius, Yogyakarta, 1993, p.5.

Freedom is the human nature given by God.<sup>2</sup> Freedom is human nature. Freedom is also an important thing for every person. The arrival of Islam proclaims human freedom and guards it against the pressures, both in religious freedom, politics, thinking, striving, acting or in obtaining positions, etc., so that freedom and all human life are guaranteed.

Seeing the development of an modern era like today, the development of human lifestyles that follow the development of the pattern of life in free and many human beings themselves do not recognize the true meaning of freedom, even many who mistake freedom as freedom as freely regardless of the norms, rules, and laws applicable in the community. Yet it is only human beings who can produce various advances and only humans are able to conduct an evaluation of him. This is the one that distinguishes human beings from other creatures of God. Humans who study and change history in any field. But often the resulting progress brings two contradictory effects. Technological advances welcomed by the majority of humans have a negative impact on human mental progress.

To see the problem proportionally, it needs to be analyzed more deeply about the relationship of will and absolute power of God and human freedom. Human freedom is not absolute because it is limited by matter. If the will of man can be infinite, but his ability to do that will remain limited by matter, space, and time, and himself. So, not all

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<sup>2</sup> Sayid Sabiq, *Unsur-Unsur Dinamika Dalam Islam*, PT Intermedia, Jakarta, 1981, p. 129

human will can be done.<sup>3</sup> That is, humans are limited when dealing with the material field. Yet, in the field of metaphysics, especially religion, man can be freer because the limitations do not exist in material form. He is free to believe in God or not because there is no such thing as a law that can limit it.

Free will and fatalism issues are still relevant for review in the present. Because this issue is closely related to the attitude of human life. People who have a liberal tendency in the pattern of life certainly more likely to achieve a more established life than those who follow the fatalist attitude. However, one sometimes faces obstacles in making choices between liberal and fatalist attitudes. It is due to the existence of some texts in the Qur'an that give an indication of human freedom, such as QS. al-Kahf (18): 29;

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ<sup>ط</sup> فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ<sup>ع</sup>  
 إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا<sup>ج</sup> وَإِنْ يَسْتَغِيثُوا<sup>ح</sup>  
 يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ<sup>ب</sup> بِئْسَ الشَّرَابُ وَسَاءَتْ<sup>د</sup>  
 مُرْتَفَقًا<sup>ا</sup>

---

<sup>3</sup> Drs. Amsal Bakhtiar, M.A., *Filsafat Agama*, Lolos Wacana Ilmu, Jakarta, 1997, p. 211

“Say, *“The truth is from your Lord”*: Let him who will believe, and let him who will, reject [it]: for the wrong-doers We have prepared a Fire whose [smoke and flames], like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!”<sup>4</sup>

And there are also some verses which indicate that man is a very weak creature making it more suitable to be fatalistic, such as Q.S al-Takwir (81): 29:


 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

“But ye shall not will except as Allah wills,- the Cherisher of the Worlds.”<sup>5</sup>

Confusion determines attitudes become higher after these verses are reviewed and explained by the thinkers according to their own intellectual inclinations. Even more concerning that their explanations are linked to the question of salvation in the world and the Hereafter. Their theological thinking separates from their historical context. So Muslims increasingly not confident in taking an attitude.

Related to this the researcher are interested to examine how the understanding of freedom of the human will in the Qur'an. The researcher tried to examine the views of one of Indonesia's great scholars who are famous as Islamic reformers in Indonesia namely Prof. Dr. Hamka with his greatest work, i.e *Tafsīr Al-Azhar*.

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<sup>4</sup> Ali Yusuf Abdullah, *The Holy Qur'an (Text Translation and Commentary)*, Lahore: Goodword Book, 1934.p. 139

<sup>5</sup> *Ibid*, p.311

Hamka is often referred to as the great scholar and writer whose ideas is accepted by various circles, especially among Indonesian Muslims who are often identified as modernists or reformers. Hamka with his exegesis, *Tafsīr Al-Azhar*, he was a third-generation Indonesian interpreter after Hasbi ash-Shidiqy with his exegesis, *Tafsīr Al-Bayān*, and Halim Hasan with his exegesis, *Tafsīr al-Qur'an al-Karīm*. Apart from being a interpreter Hamka is also known as a writer, scholar, and cleric. Expertise in these fields can be seen from the phenomenal work spread in the community, both in the academic and non-academic. One of his most phenomenal works is *Tafsīr Al-Azhar* which explores the explanation of the meaning or content of the Qur'an. *Tafsīr Al-Azhar* is complete by him in the period long enough. And make him one of the archipelago interpreters who interpreting the Qur'an as a whole using the Indonesian language. It is interesting to note that in the writing of this work, he also performed during the prison process in prison during the government regime of President Soekarno in 1964-1966, approximately two years and four months on charges of violating anti-subversive law Pempres No.1, ie planned the assassination of Soekarno. Yet, it does not diminish his spirit to continue working.<sup>6</sup>

His expertise besides to be a religionist, he is also a person who once wrestled in politics, he has been a member of the Islamic Union Party in 1925. He is also appointed Senior Official of Religion

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<sup>6</sup> Irfan Hamka, *Ayah* , Republika, Jakarta, 2016. p. 255-257

during the reign of President Soeharto. Certainly, he has a broad view related to the problem socio-religious in society. Seen from his writings when responding to these problems. From his experience, it has a correlation to the basic idea of understanding that poured in his exegesis, as well as providing a description of consistency between his attitude and exegesis.

From the history of the life of Hamka and the completion of the book *Tafsīr Al-Azhar* certainly has a very significant influence in responding to social problems of society. As the epistemology of exegesis explains itself, historically the role of the exegete and the environment surrounding it has an important influence on the interpretation understood from the verses of the Qur'an. One of the shifts in the epistemology of modern interpretation is the interpretation as a product that is the result of the dialectic between text, context, and its interpretation. That is, socio-historical conditions, geo-political and even the scientific background of the interpreter influences the interpreter's understanding of the text.<sup>7</sup>

*Tafsīr Al-Azhar* which is a product of the contribution of thought and understanding of a native archipelago to the verses of the Qur'an, certainly has the influence of the social environment on interpretation. It is also because to give the reader an understanding to understand the meanings contained in the verse, by the reality of

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<sup>7</sup> Abdul Mustaqim, *Epitemologi Tafsir Kontemporer*, LKIS, Yogyakarta, 2012. p. X

society and the surrounding environment. In explaining the right to freedom of self, Hamka says that,

*"the real freedom for every human being is that people are free to say what they feels, to be free to do as they please, provided that freedom does not undermine its own duty and does not reduce or interfere with the freedom and freedom of the other people."*<sup>8</sup>

Hamka declares that a nation will reach the highest degree in life, if they respect the three basic principles of independence, namely: freedom of will; freedom of thought, and freedom of the soul.<sup>9</sup>

Related to the theme that will be discussed in this research, that is freedom of human will (free will), so that, the researcher specialize discussion about freedom of human will (free will) according to Hamka in *tafsīr al-Azhar*. Free will in *tafsīr al-Azhar* can observe in the interpretation of Hamka in the *taqdīr* (predestination) verses and *ikhtiar* (endeavors) verses.

*Taqdīr* verses in the Quran according to Hamka is on chapter *al-Baqarah* verse 7; chapter *Hūd* verse 34; chapter *az-Zumar* verse 19; chapter *an-Nahl* verse 36; chapter *al-Insān* verse 30.<sup>10</sup>

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<sup>8</sup> *Ibid.* p.101

<sup>9</sup> Yuyun Affandi, *Konsep Demokrasi Menurut Pandangan Hamka Dalam Tafsir Al-Azhar*, Pusat Penelitian IAIN Walisongo Semarang, Semarang, 2010. p. 110

<sup>10</sup> Prof. Dr. Hamka, *Pelajaran Agama Islam*, Bulan Bintang, Jakarta, 1978. p. 308

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ<sup>ط</sup> وَعَلَى أَبْصَرِهِمْ

غَشَوَةٌ<sup>ط</sup> وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ (البقرة:7)

“Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur].”<sup>11</sup>  
(al-Baqarah 2:7)

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ

يُرِيدُ أَنْ يُغْوِيَكُمْ<sup>ج</sup> هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾

(هود:34)

“Of no profit will be my counsel to you, much as I desire to give you [good]counsel, if it be that Allah willeth to leave you astray: He is your Lord! And to Him will ye return!”<sup>12</sup> (Hūd 11:34)

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ

(الزمر:19) ﴿١٩﴾

<sup>11</sup> Ali Yusuf Abdullah, *op.cit.* p.1

<sup>12</sup> *Ibid.* p. 102

“Is, then, one against whom the decree of Punishment is justly due [equal to one who eschews Evil]? Wouldst thou, then, deliver one [who is] in the Fire?”<sup>13</sup> (Az-Zumar 39:19)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ  
 وَأَجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن  
 حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
 كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾ (النحل:36)

“For We assuredly sent amongst every People a messenger, [with the Command], “Serve Allah, and eschew Evil”: of the People were some whom Allah guided, and some on whom error became inevitably [established]. So travel through the earth, and see what was the end of those who denied [the Truth].”<sup>14</sup> (An-Nahl 16:36)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا  
 ﴿٣٠﴾ (الانسان:30)

“But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.”<sup>15</sup> (al-Insān 76:30)

<sup>13</sup> Ibid. p. 232

<sup>14</sup> Ibid. p. 126

<sup>15</sup> Ibid. P. 305

Then, *Ikhtiar* verses according to Hamka in the Qur'an is, as follows; chapter *al-Insān* verse 3; chapter *al-An'ām* verse 153; chapter *al-Kahfī* verse 29; chapter *an-Nisā'* verse 110-111; and chapter *al-Ra'd* verse 11.<sup>16</sup>

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ (الإنسان:3)

“We showed him the Way: whether he be grateful or ungrateful [rests on his will].”<sup>17</sup> (*al-Insān* 76:3)

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ

فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ

تَتَّقُونَ ﴿١٥٣﴾ (الأنعام:153)

“Verily, this is My way, leading straight: follow it: follow not [other] paths: they will scatter you about from His [great] path: thus doth He command you. that ye may be righteous.”<sup>18</sup> (*al-An'ām* 6:153)

<sup>16</sup> Prof. Dr. Hamka, *Pelajaran Agama Islam*, op.cit. p.309

<sup>17</sup> Ali Yusuf Abdullah, op.cit. p. 304

<sup>18</sup> *Ibid.* p. 66

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ<sup>ط</sup> فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ  
فَلْيُكْفُرْ<sup>ع</sup> إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا<sup>ح</sup> سُرَادِقُهَا<sup>ج</sup> وَإِنْ  
يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي<sup>د</sup> الْوُجُوهَ<sup>ع</sup> بِئْسَ  
الْشْرَابُ<sup>ب</sup> وَسَاءَتْ مُرْتَفَقًا<sup>٢١</sup> (الكهف: 29)

“Say, “The truth is from your Lord”: Let him who will believe, and let him who will, reject [it]: for the wrong-doers We have prepared a Fire whose [smoke and flames], like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!”<sup>19</sup> (al-Kahfi 18:29)

وَمَنْ يَعْمَلْ سُوءًا<sup>أ</sup> أَوْ يَظْلِمْ<sup>ب</sup> نَفْسَهُ<sup>ج</sup> ثُمَّ يَسْتَغْفِرِ<sup>د</sup> اللَّهَ<sup>هـ</sup> يَجِدِ<sup>و</sup> اللَّهَ<sup>ز</sup>  
غَفُورًا رَحِيمًا<sup>١١</sup> وَمَنْ يَكْسِبْ<sup>ح</sup> إِثْمًا<sup>د</sup> فَإِنَّمَا يَكْسِبُهُ<sup>هـ</sup> عَلَى<sup>و</sup>  
نَفْسِهِ<sup>ع</sup> وَكَانَ<sup>ف</sup> اللَّهُ<sup>ج</sup> عَلِيمًا حَكِيمًا<sup>١١</sup> (النساء: 110-111)

“If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most

<sup>19</sup> Ibid. p. 139

*Merciful. And if any one earns sin, he earns it against His own soul: for Allah is full of knowledge and wisdom.*<sup>20</sup> (an-Nisā' 4:110-111)

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<sup>ج</sup> وَمَا لَهُمْ مِنْ دُونِهِ

مِنْ وَالٍ ﴿١١﴾

*“For each [such person] there are [angels] in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when [once] Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.”*<sup>21</sup> (Ar-Ra'd 13:11)

## B. Research Question

Based on the background, then the research question of this research is as follows:

1. What is the thought of Hamka about free will that discussed in the *taqdīr* and *ikhtiār* verses according to him in *Tafsīr al-Azhar*?

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<sup>20</sup> *Ibid.* p. 42

<sup>21</sup> *Ibid.* p. 114

2. How is the thought of Hamka about free will that discussed in the *taqdīr* and *ikhtiār* verses according to him in *Tafsīr al-Azhar*?

### **C. Aim and Significance of Research**

#### 1. The Aim of the Research

Based on the research question that has mentioned above, so the aim of this research is as follows:

- a) To describe the thought of Hamka about free will that discussed in the *taqdīr* and *ikhtiār* verses according to him in *Tafsīr al-Azhar*.
- b) To describe how the thought of Hamka about free will that discussed in the *taqdīr* and *ikhtiār* verses according to him in *Tafsīr al-Azhar*.

#### 2. Significance of the Research

- a) In General, this research is expected to be useful for the development of science, especially to study of the Qur'an.
- b) In particular, this research is expected to increase the insight of researcher, and generally to the other, on the subject of exegesis and Quranic studies.
- c) As one of the need to seize an undergraduate program degree in the study of the exegesis and Quranic studies, Ushulluddin and Humanities Faculty.

#### D. Previous Research

So far, studies and research on freedom and free will have done by many people, both in the form of books, theses, journals, and and the final project. As follows;

A book entitled “*Filsafat Kebebasan Dalam Islam*” (translation version), by Nadim Al-Jisr.<sup>22</sup> This book explained that individual freedom must confronted with the truth or goodness. Neither goodness back to the individual, family, community, and even the animals and the trees at once.

A book entitled “*Corak Pemikiran Kalam Tafsir Al-Azhar*”, by M. Yunan Yusuf.<sup>23</sup> One of the chapters in this book is explained how the author's analysis of Hamka's interpretation of the *ikhtiār* and *taqdīr* verses. what distinguishes this research with the book is that the researcher will display Hamka's interpretation in its entirety about the *ikhtiār* and *taqdīr* verses, then will be analyzed along with opinions or interpretations from other exegetes. The researcher will also explain how the background of Hamka's thinking about free will.

A thesis entitled, “*Ikhtiar Dalam Pemikiran Kalam Hamka: Analisa Ikhtiar Sebagai Prinsip Pembangunan Harkat Hidup Manusia*” by Khumaidi. This thesis explained that Hamka argues that endeavor and predestination are as in line. How big human endeavor,

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<sup>22</sup> Nadim Al-jisr, *Filsafat Kebebasan Dalam Islam*, di terjemakan oleh Kathur Suhardi, Cv. Pustaka Mantiq, Solo, cet 1, 1991.

<sup>23</sup>M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar*, Pustaka Panjimas, Jakarta, 1990.

there will get the fate as cultivated. Thus, the endeavor in the thought of *kalam* Hamka can be a principle of development of human life that has reached, both as human beings as creatures of God, as individual beings, as well as social beings.<sup>24</sup>

A journal entitled, “*Konsep Kebebasan Dalam Islam*” by Muh. In’amuzzahidin. This journal explained that freedom in Islam is more limited and directed, or in other words free but bound. In contrast to liberal democracy emphasizes the ability to act without boundaries.<sup>25</sup>

A final project entitled, “*Konstruksi Kebebasan Manusia dan Implikasinya Dalam Pendidikan Islam*” by Samsul. This final project explained that individual freedom is a tribute to the other individual in deciphering various directions of the way of salvation, which is a gift not possessed by a creature other than himself. Thus, violation and oppression of one's dignity and prestige is a crime against humanity. So, human freedom is a freedom and liberation from the shackles of materiality and spirituality that are structural and cultural oppression, whether political, legal, economic, and educational.<sup>26</sup> A final project entitled, “*Perbuatan Baik dan Buruk Manusia Menurut Ibn Taimiyah*” by Riana Cahaya Purnama. This final project

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<sup>24</sup> Khumaidi, “Ikhtiar Dalam Pemikiran Kalam Hamka:Analisa Ikhtiar sebagai Prinsip Pembangunan Harkat Hidup Manusia”, *Thesis*, Fakultas Ushuluddin UIN Syarif Hidayatullah, Jakarta, 2017.

<sup>25</sup> Muh. In’amuzzahidin, “Konsep Kebebasan Dalam Islam”, *Jurnal at-Taqaddum*, Volume 7, Nomor 2, November 2015. p.259

<sup>26</sup> Samsul, “Konstruksi Kebebasan Manusia dan Implikasinya Dalam Pendidikan Islam”, *Final Project*, Fakultas Pendidikan Agama Islam UIN Malang, 2008.

explained how Ibn Taymiyya's thought and his opinion on the flow of Mu'tazila and Ash'ariyah related to human deeds. Ibn Taymiyyah argued that man had the will and power in doing all that God commanded His servants to do.<sup>27</sup> A final project entitled "*Konsep Kehendak Manusia Dalam Pemikiran Nietzsche Dan Mu'tazilah (Studi Komparatif)*", by Jainul Arifin. This final project explained that Nietzsche and Mu'tazilah sect, both equally give freedom to human deeds, and the distinction is that Nietzsche's freedom is absolute in the hands of the individual, while the freedom of the Mu'tazila sect is limited to the *sunnah Allah* and man is accountable to God later on all his deeds.<sup>28</sup> A final project entitled "*Konsep Kebebasan Manusia Dalam Pendidikan Islam Menurut Fazlur Rahman*".<sup>29</sup> A final project entitled "*Kebebasan Manusia Dalam Perspektif Teologi Islam*", by Sunarmi. This final project described the concept of human deeds according to Islamic theology as follows: Mu'tazilite sect; Samarkand Maturidiyah sect; Asy'ariyah; and Maturidiyah Bukhara sect. Human in the perspective of Islamic

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<sup>27</sup> Riana Cahaya Purnama, "Perbuatan Baik DanBuruk Manusia Menurut Ibn Taimiyah", *Skripsi*, Fakultas Ushuluddin UIN Syarif Hidayatullah, Jakarta 2017.

<sup>28</sup> Jainul Arifin, "Konsep Kehendak Manusia Dalam pemikiran Nietzsche Dan Mu'tazilah (Studi Komparatif)", *Skripsi*, Fakultas Ushuluddin, Studi Agama dan Pemikiran Islam UIN Sunan Kalijaga, Yogyakarta, 2014.

<sup>29</sup> Mohammad Irfan Zidni, "Konsep Kebebasan Manusia Dalam Pendidikan Islam Menurut Fazlur Rahman", *Skripsi*, Fakultas Ilmu Tarbiah Dan Keguruan UIN Syarif Hidayatullah, Jakarta, 2014

theology is a free personal existence.<sup>30</sup> A final project entitled “*Kebebasan Manusia Dalam Perspektif Pendidikan Islam*” by Arifitria.<sup>31</sup>

Furthermore, as researchers have known from several themes that examine the thoughts of Buya Hamka and his *tafsir*, as follows: a final project entitled, “*The Attitude Of Zuhud According To Hamka In Tafsir Al-Azhar*, by Alfin Alfia Zani.<sup>32</sup> a final project entitled “*Konsep Rezeki Menurut Hamka Dalam Tafsir Al-Azhar*” by Habib Ahmad Nurhidayatullah.<sup>33</sup> A final project entitled “*Konsep Toleransi Menurut Buya Hamka Dalam Kitab Tafsir Al-Azhar*” by Asbandi.<sup>34</sup> A final project entitled “*Konsep Fitrah Manusia Dalam Al-Qur’an Dan Implikasinya Terhadap Pendidikan Islam (Study Tafsir Al-Azhar karya Hamka Surat Ar-Rum ayat 30)*, by Wen Hartono. This final project explains that basically, the human has a *fitrah*. But in its

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<sup>30</sup> Sunarmi, “Kebebasan Manusia Dalam Perspektif Teologi Islam”, *Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2005

<sup>31</sup> Arif Fitria, “Keebasan Manusia dalam Perspektif Pendidikan Islam, *Skripsi*, Fakultas Ilmu Tarbiyah Dan Keguruan IAIN Walisongo, Semarang, 2004

<sup>32</sup> Alfin Alfia Zani, “The Attitude Of Zuhud According To Hamka In Tafsir Al-Azhar”, *Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2012

<sup>33</sup> Hbib Ahmad Nurhidayatullah, “Konsep Rezeki Menurut Hamka Dlam Tafsir Al-Azhar”, *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga, Yogyakarta, 2015

<sup>34</sup> Asbandi, “Konsep Toleransi Menurut Buya Hamka Dalam Kitab *Tafsir Al-Azhar*”, *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga, Yogyakarta, 2017.

development, human beings are given free will, in choosing life.<sup>35</sup> A thesis entitled “*Penafsiran Hamka Tentang Kepemimpinan Dalam Tafsīr Al-Azhar*”, by Ahmad Munif Sabtiawan Elha.<sup>36</sup>

From the search of the researcher who has described above, the researcher did not find the results of research that examines the meaning of free will especially in the Qur’an. Thus, the researcher is interested in examining about how “FREE WILL IN *TAFSĪR AL-AZHAR* (An Analysis of The Interpretation of The *Taqdīr* and *Ikhtiār* Verses According to Hamka In *Tafsīr al-Azhar*)”, in hopes can tracking down the essential meaning of free will that contained in the *Taqdīr* and *Ikhtiār* verses according to Hamka in *Tafsīr al-Azhar*. Thus all the researcher observations from various sources, the researcher submit that the title of how “FREE WILL IN *TAFSĪR AL-AZHAR* (An Analysis of The Interpretation of The *Taqdīr* and *Ikhtiār* Verses According to Hamka In *Tafsīr al-Azhar*)”, there hasn't examined.

## **E. Research Methods**

The method is a way of working to be more effective and purposeful research. So that it can achieve greatest results. Besides,

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<sup>35</sup> Wen Hartono, “Konsep Fitrah Manusia Dalam Al-Qur’an Dan Implikasinya Terhadap Pendidikan Islam (Study Tafsīr Al-Azhar karya Hamka Surat Ar-Rum ayat 3), *Skripsi*, Fakultas Tarbiyah dan Ilmu Keguruan UIN Sultan Syarif Kasim, Riau, 2012.

<sup>36</sup> Ahmad Munif Sabtiawan Elha, “Penafsiran Hamka Tentang Kepemimpinan Dalam Tafsīr Al-Azhar”, *Skripsi*, Fakultas Ushuluddin UIN Walisongo, Semarang, 2015.

the method is also served as a way of working on something to achieve greatest results under the aim.<sup>37</sup> To get the results of research that can justify scientifically, then it needed a method that corresponds to the object examined.

#### 1. The type of research

The kind of this research is qualitative research. Which is a research procedure that produces descriptive data in the form of written words or verbal words and behavior that can observe.<sup>38</sup> Thus, this research is more directed to library research, that is by tracing materials or data that will be used in this research sourced from literature materials in the form of works or books related to the discussion in this research, i.e. *FREE WILL IN TAFSĪR AL-AZHAR (An Analysis of The Interpretation of The Taqdīr and Ikhtiār Verses According to Hamka In Tafsīr al-Azhar)*.

#### 2. Data Source

Source of data that will be used in this research there are two kinds; primary and secondary source data. The primary source data is *Tafsīr Al-Azhar*. The secondary data is the other literature that can support and have relation to the theme of research.

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<sup>37</sup>Anton Bakker dan Ahmad Charis Zubair, *Metodologi Penelitian Filsafat*, Kanisius, Yogyakarta, 1992. p. 10

<sup>38</sup>S. Margono, *Metodologi Penelitian Pendidikan*, Rineka Cipta, Jakarta, 2005. p. 36

### 3. The Method Of Data Collection

The type of this research is library research. This method used to collect the data and resources of writing that have been taken from the books, magazine, journals that have relation to the discussed problems. Check the literature critically and insert it's into a systematic framework. Then, it analyzed using theories, rules, and argumentation, so will find a valid conclusion.

### 4. Data Analysis Techniques

To obtain the truth and the untruth then the method of analysis is necessary.<sup>39</sup> In discussing and analyzing data of this research the researcher use method as follows:

#### 1. Content Analysis Methods

By using content analysis method, then the researcher use interpretation approach for this research,<sup>40</sup> it is means that the researcher will discuss in depth about Hamka's interpretation of freedom of will (free will) in the *taqdīr* and *ikhtiār* verses according to Hamka in *tafsīr al-Azhar*.

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<sup>39</sup> Joko subagyo, *Metode Penelitian dalam Teori dan Praktek*, Rineka Cipta, Jakarta, 1991, p. 106

<sup>40</sup> Anton Bakker dan Achmad Charis Zubair, *Metodologi Penelitian Filsafat*, Karnisius, Yogyakarta, 1990, p. 63.

## 2. Descriptive Method

This method is intended to provide as much data as possible,<sup>41</sup> and is very detailed in analyzing the problem. by using the descriptive method, the researcher tries to describe and express about Hamka's interpretation of free will in *taqdīr* and *ikhtiār* verses according to him in *tafsīr al-Azhar*. So the researcher tried to present the view of Hamka as a whole and continuously in understanding the free will.

From the data collected through the technique, then in analyzing the data, the researcher uses the following steps:

*First*, the researcher put forward the theory of free will. Then the researcher presents the whole interpretation of Hamka about free will in *taqdīr* and *ikhtiār* verses according to him in *tafsīr al-Azhar*.

*Second*, the researcher conducted a more in-depth analysis of Hamka's interpretation of free will in *taqdīr* and *ikhtiār* verses according to him in *tafsīr al-Azhar*. The process of this analysis using the comparative method between the interpretation of Hamka with other commentators as a comparison data. The comparison is only limited in the scope of minimum quantity, then researchers analyze Hamka about free will by banging the description of

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<sup>41</sup> Hadari Nawawi dan Mimi Martin, *Penelitian Terapan*, Gajahmada University Press, Yogyakarta, 1996, p. 60

free will theory in general. Thus, it is expected to find a gap of continuity between the two.

## **F. Writing Order**

The writing order in this research, as follows:

Chapter one as an introduction, contains the background of the problem; research question; significance and the aim of research; previous research; research methods; and writing order.

Chapter two as theories frameworks, contains general overview about freedom, *taqdīr*, *ikhtiār* and free will from many perspectives.

Chapter three as the source of data, contains the biography that will adopt in this research i.e. Hamka, and his monumental work i.e. *tafsīr Al-Azhar*, as follows: about the background of writing, writing order, up to the method that used for writing the *tafsīr*. Then interprets and explains the *taqdīr* and *ikhtiār* verses according to Hamka in *tafsīr Al-Azhar*.

Chapter four as analysis will explain the thought of Hamka about free will that discussed in the *taqdīr* and *ikhtiār* verses according to him in *tafsīr al-Azhar* and how is the thought of Hamka about free will.

Chapter five contains conclusion of research and suggestions.

## CHAPTER II

### GENERAL OVERVIEW ABOUT FREEDOM, FREE WILL, TAQDĪR (PREDESTINATION), AND IKHTIĀR (ENDEAVOR)

#### A. FREEDOM

##### 1. Definition Of Freedom

The origin of the word freedom i.e. free, who is said to be Poerwadarminta in the KBBI (General Dictionary Indonesian Language) describes the meaning of the word "*bebas*" (free) i.e.;

- a) Off completely (not forbidden, disturbed, etc, so it can be moving, talking, doing and so forth freely). For example, each member to convey his opinion.
- b) Escape from (liability, demands, fears and so on) is not subject to (tax, penalties, and so on) are not bound or limited, for example, feelings of fear and worry from the obligation to pay compensation.
- c) Independent (not ruled or strongly influenced by other countries).<sup>1</sup>

The first and second meaning that expressed by Poerwadarminta is a common and fundamental sense (whereas the meaning of "freedom" is already a special meaning, as it is applied to the relationship between Governments). Common

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<sup>1</sup> W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, Balai Pustaka, Jakarta, 2003.  
p. 114

sense above all contained in a special meaning and underlying. This sense is indeed the meaning of the most elementary and fundamental. But the most fundamental is not necessarily the most content-rich, most high and sublime.

The examples below can explain this.

In the common meaning, the word "free" can refer to the state of "escape from any obligation or demand". Here the word "free" becomes the same meaning freely, at will, arbitrarily, letting the instincts and lust of unfettered. A man who wants a freedom like that, his live at this level does not exceed the level of animals. In this sense, a dog can be "free" to walk around (not bound by rope), "free" flying birds (not confined in cages) and wild animals roamed "freely" in the forest.<sup>2</sup>

In General, the word "freedom" means there is no coercion. There is an assortment of coercion and freedom. Physical freedom is the absence of physical duress, for example, a prisoner who is released from jail, then he's free physically. Moral freedom is the absence of a legal or moral compulsion liability. Psychological freedom is the absence of psychological coercion. A psychological compulsion is a tendency that forcing someone to do certain acts or otherwise makes it impossible to perform certain activities. Psychological freedom, also known as

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<sup>2</sup> Nico Syukur Dister OFM, *Filsafat Kebebasan*, Kanisius, Yogyakarta, Cet.1, 1988. p. 45.

the freedom to choose, because the freedom that is what allows the subject to choose between the various actions are possible. People refer to it as well as the quality of the will, which can do or not do (freedom of doing), or do every time the freedom of the human will talk about psychological freedom, that is what is meant.<sup>3</sup>

In the everyday sense, freedom means the freedom of physical, i.e. the freedom to move from one place to another. It may mean psychological freedom, i.e. an open expression of the properties of spontaneous of human character. But it may also mean civil liberties, the right to act in order to rule the country. In everyday conversation, there is always words about freedom as freedom of the press, freedom of speech, freedom of the Academy. Most of these words are blurred in the thought of lay people.

For the philosopher, freedom does not mean freedom of political, economic, or physical, but it means the ability to vote independently. Every day we make decisions, whether it's ordering something in the restaurant, wearing clothes and watch the desired TV program, or decisions that have far greater consequences, such as: choosing a job, a marriage decision, a decision to take part in a battle. In each of these options, it appears we do options freely. Later, Al Juba'i explained that is

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<sup>3</sup> Prof. Dr. Louis Leahy S.J., *Manusia Sebuah Misteri*, PT. Gramedia Pustaka Utama, Jakarta, 1984. p. 152

people who create his actions, man does good and bad, wayward and disobedient to God for will and his preferences themselves. And power (*al-istita'ah*) to realize the will has been present in man before the deed. The same opinion is given by 'Abd al-Jabbar. Man's deeds are not created by God in man, but the man himself who embody the deed. An action is what is produced with the power of a new nature. Humans are creatures that can choose<sup>4</sup>

Someone can be called free, if:<sup>5</sup>

- a) Be able to define his own goals and what he wants to do.
- b) Be able to choose between the possibilities available to him.
- c) Not being compelled or bound to choose something that will not be chosen by himself or prevented from doing what he chooses himself, by the will of others, the State or power of any kind.

Freedom is about all kinds of human activities, i.e activities that are conscious, intentional, and done for a purpose, it is called the action.<sup>6</sup> Freedom contains the special ability of man to act, that is by determining himself what he wants to do, dealing with various elements. Freeman means man can

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<sup>4</sup> Prof. Dr. Harun Nasution, *Teologi Islam: aliran-aliran, sejarah analisa dan perbandingan*, UI Press, Jakarta, 2002. p. 103

<sup>5</sup> Drs. Achmad Charris Zubair, *Kuliah Etika*, Rajawali Pers, Jakarta, Cet.2, 1990. p. 40

<sup>6</sup> *Ibid.* p. 40

determine his own actions. Man in action is influenced by the external environment, but he can also take a stand and define himself. Humans are not simply molded by the outside environment and his impulses inside, but he makes himself confronted with these elements. Thus freedom turns out to be a sign and expression of human dignity, as the only creature that is not only determined and moved but rather who can determine his world and himself. If something is done not on its own consciousness and decision, then it is considered the unnatural thing.<sup>7</sup>

Humans are free to choose their activities. Humans are free as long as he practices the election process among the various choices in his various atmosphere of life. Human freedom is limited because of his nature and the nature of his life with others. He is free within the boundaries justified by his limited potentialities. He is free just freedom for others to exploit his freedom. So human is free to practice continuous activities aimed at choosing what is in accordance with what he thinks is in accordance with his concept of himself and what leads to growth and development.<sup>8</sup> While obeying the moral obligation autonomously, at least not humiliate the human. On the contrary,

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<sup>7</sup> *Ibid.* p. 43

<sup>8</sup> Hassan Langgulung, *Kreativitas dan Pendidikan Islam*, Pustaka Al Husna, Jakarta, 1991. p. 230.

dealing with the moral duty of human beings can live with freedom completely.<sup>9</sup>

According to Hamzah Fanshuri, who commented about the conception concerning the fate of man, according to him is someone being good or evil depending on the circumstances whether the primordial potential of the nature of *Jamāl* or *Jalāl* Allah SWT.

Nevertheless, from the point of reality, there is no one else that can be called with an absolute crime, because the nature of things are no different with the nature of God and God itself is goodness and love in kindness.<sup>10</sup>

Questions surrounding the issues of moral responsibility in the life of this world and the rewards and sins of the last day are closely related to the belief in human freedom such as faith, and this belief, regardless of the assumption that humans also have the ability to obey or disobey God's revelation contained in religious law (shari'a), also means believing in the existence of the final life as found in religious law. Despite knowing that the present and future lives have no real existence compared to God, man must still have trust in his existence because this is the moral

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<sup>9</sup> Drs. Achmad Charris Zubair, *Kuliah Etika, op.cit.* p. 44

<sup>10</sup> Wan Moh. Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed M. Naqub Al-Attas, Terj. dari The Educational Philosophy and Practice Of Syed Muhammad Naquib Al-Attas* oleh Hamid Fahmy, M. Arifin Ismail, dan Iskandar Amel, Cet.1, Mizan, Bandung, 2003. p.100-101.

foundation.<sup>11</sup> In this issue, Syed M. Naquib Al-Attas agrees with Hamzah that the return of a evil or good spirit to the hell or heaven is the return of something to the place it comes from. For, the evil and the hell are just the particulate nature of *Jamāl* Allah SWT. While the goodness and the heaven come from the nature of *Jalāl* Allah SWT. This is in harmony with justice because God will not change the destiny of a soul.

Syed Muhammad Naquib Al-Attas asserts that the human quest for true religious life can only be found by way of returning to the originating *fiṭrāh*. The desire and knowledge of surrender to God are what is actually called true human freedom. He argues that the proper term for the word of freedom in Islam is contained in one of the theological terms, *ikhtiār* (endeavor). *Ikhtiār*, as used in Islamic theology, is not the same as modern ideas about freedom, because the root of the word *ikhtiār* is *khair* or good, which means "to choose something that best". Therefore, if not choose something good, that choice is not really an option, but rather injustice (*ẓulm*). Choosing something that is best is true freedom and to do it someone is required to know which are good and which are bad. Instead, choosing something bad is a choice based on ignorance and is derived from the despicable aspects of animal lust.<sup>12</sup>

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<sup>11</sup> *Ibid.* p. 100.

<sup>12</sup> Wan Mohd Nor Wan Daud, *op.cit.* p.102.

Agree with Ibn 'Arabi, Al-Attas assumed that when given the ability to follow or reject the commandment of God Almighty (*amr*) contained in the religious law (*shari'a*), human still can not reject the will of Allah SWT. (*mashi'ah*). True freedom can only be achieved when human have gained spiritual illumination or gnosis (*ma'rifah*), that is, when he succeeds in putting aside his desire for a higher self. Even at this stage, he is still bound by the obligation to devote himself to God (*'ubūdīah*).<sup>13</sup>

Islam in principle provides opportunities and freedom to someone to obtain property through a process of effort and work, regardless of its form to meet the needs of his life. Islam only provides the signs, the important process is not done in ways that are not recommended in Islam, such as *zālim*, harming, lying, etc.<sup>14</sup>

In the science of ethics, freedom and responsibility are the two things that have to be there, whereas K. Bertens says that there is a reciprocal relationship between the notions of freedom and responsibility, so that the person who says "the man is free, then he must receive also the consequences that the man it must be responsible". Thus in the moral sense, there is no freedom

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<sup>13</sup> *Ibid.* p. 102-103.

<sup>14</sup> Muhammad Tholchah Hasan, *Dinamika Kehidupan Religius*, PT.Listafariska Putra, Jakarta Utara, 2000. p. 270.

without responsibility, and vice versa, there is no responsibility without freedom.<sup>15</sup>

According to Nurcholish Madjid, rights and obligations are two sides of human dignity that implies freedom. The right that contains the notion of freedom belongs to a holy person; while the obligation is his honor, as the Arabic proverb says,

لَا شَيْئَةَ مِنْ مَنْ الْحُرِّيَّةِ , وَ لَا سَعَادَةَ أَكْبَرَ مِنْ الْقِيَامِ بِالْوَاجِبِ

“Nothing is more precious than freedom, and there is no greater happiness than to fulfill the obligations”.<sup>16</sup>

Madjid also argued that individual rights, derived from the individual's responsibility on the day of vengeance, which contains the notion that human beings will not be subject to liability except to what he used to do. One of the consequences of the individual's responsibility is more important before God is the pre-assumption that someone has a possibility and can choose his own freely about what is right and good for him. If this kind of freedom does not exist, it is impossible to claim responsibility for the acts that have been carried out with force, because such demands would create tyranny for those who asked for responsibility or unfair treatment against the individual who

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<sup>15</sup> Dr.Abd. Haris, *Etika Hamka- Konstruksi Etik Berbasis Rasional-Religius*, LKIS, Yogyakarta, 2010. p. 99

<sup>16</sup> Prof.Dr. Masykuri Abdillah, *Islam dan Demokrasi- Respons Intelektual Muslim Indonesia Terhadap Konsep Demokrasi 1966-1993(edisi Revisi)*, Prenadamedia Group, Jakarta, 2015. p.136

asked for responsibility. Therefore, the freedom to choose and define oneself is the most fundamental rights. While in case of trust, an individual can use his freedom indefinitely, on a practical level he can't do it completely because of the life he's related to someone else's life, so that his action should be in accordance with the rights and other people's interests, i.e. fulfilling the rights and obligations in a balanced way. Rights belong to a person's primacy, while the obligation is the limitation of the rights of the individual by the rights of others. This is stated by dictatum, " حُرِّيَّةُ الْمَرْءِ مَحْدُودَةٌ بِالْحُرِّيَّةِ سِوَاهُ ", which means that individual freedom is limited by the freedom of others.<sup>17</sup>

Islam recognizes and protects human freedom because according to Muhammad Tahir Azhari, humankind is endowed with dignity and equipped traffic thinking that is not owned by other creatures. However, Harun Nasution, argues that human freedom is not absolute, for that absoluteness belongs only to God. Therefore, freedom has certain limits; for example, freedom of speech should be should not interfere with the public interest, and so on. In line with the Nasution, Shafii Maarif argues there is no absolute freedom in the sense that one can do anything because this freedom is limited by the general freedom manifested in the form of law. According to Amin Rais, just

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

freedom of thought are considered by Islam as absolute freedom. Because freedom of thought is the root of much other freedom.<sup>18</sup>

## 2. Kinds of Freedom

Seen in terms of its nature, freedom can be divided into three.<sup>19</sup>

The first is physical freedom, that is freedom in moving and using the limbs that we have. And we find that the limits of reach which our limbs can perform, it does not reduce the freedom, but determine the nature of that freedom. For example, humans are sex and mustache, but they can not fly, they are not violated in our physical freedom because the ability to fly is beyond the natural capacity of human beings. Which can be said to violate physical freedom is only coercion, ie, a limitation by a person or an institution of society based the physical strength that they have.

The second is freedom of will (spiritual), ie freedom to want something. The reach of freedom of will is as far as possible to think because humans can think of anything and can be willed anything. Freedom of will is with physical freedom. Freedom of will can't directly be restricted from outside. People can not be forced to desire something, even if the body is locked up.

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<sup>18</sup> *Ibid.* p. 137

<sup>19</sup> Drs. Achmad Charris Zubair, *Kuliah Etika*, Rajawali Pers, Jakarta, Cet.2, 1990. p.41

The third is moral freedom, in the broad sense means the absence of various threats, pressures, ban and others urging that not to be the physical coercion. And in a narrow sense means the absence of an obligation, ie freedom to do when there are possibilities to act.

In addition, the freedom involves a variety of human activities, which are conscious, deliberate and performed activities for the purpose of the action. But at the same time, humans also have limitations or acceptance as it is. For example the limitations in determining the sex, the limitations of our ethnicity, the level of origin of our descendants, our body shape, and so on. But the limitations are physical, and there is no freedom it needs to be spiritual. Thus the limitations do not diminish our freedom.

### **3. Some Influence That Can Change the Freedom <sup>20</sup>**

- a) *Ignorance*, against anything that should be known. It can also happen that ignorance is absolutely insurmountable or at least practically insurmountable. In these circumstances, there can be no freedom.
- b) *Lack of lust control*, strong emotions of willpower. Lust can arise before our will affects it. Thus the lust reduces the freedom of action, but rarely abolish the freedom at all.

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<sup>20</sup> *Ibid.* p. 49

- c) *Fear*, the anxiety of the soul which is caused by people who see the impending danger. If an action is driven by a sense of fear, then its freedom is reduced.
- d) *Violence*, that is the power from the outside, which forces us to do something we do not want. If violence is unavoidable, freedom is eliminated, as long as the heart does not approve of it.
- e) *The Habit*, which means a fixed way of performing deeds. The habit is held by the repetition of similar actions. Responsibility for acts generated by the habit depends on the freedom of habit and on the attention and effort to leave it.

Humans, whether individuals or Nations, felt compelled by the endless tendency to carry out themselves. The purpose of this tendency is the independence, autonomy, maturity. The ideals of the independent personality and stand-alone that is what is meant by the word "freedom" in the sublime sense. Freedom as a direction and purpose to our lives as human beings are the personality of its nature is such that the person is free from the diverse range of alienation that oppresses him, and also free for a whole life, undefiled, self-reliance and creative. In short: freedom as the perfection of human existence.

Freedom in this specific sense is inseparable from freedom in the general sense, ie the absence of coercion, obstruction or burden. This particular meaning, the perfection of existence is an expression of the general meaning. What is

commonly called "obstacles, bonds, coercion, and burden" is here devoted to the alienation that oppresses the man thus preventing the execution of itself as a whole and self-contained of human beings.<sup>21</sup>

## **B. FREE WILL**

### **1. Freedom of Will (Philosophy's Point Of View)**

In contrast to the infra-human beings, the virtuous being, then human is decreed to be "free will." The philosophers and theologians who say so, argue that human is not entirely determined by factors outside his own will (innate, environment, etc.) but rather to determine his own life, and the destiny of his life. For there is no doubt that there are other factors that lie beyond human free will and play a role in determining human life. Therefore it must be admitted that "auto-determination", that is, self-determination (H.Bergson), only applies within certain limits and is not absolute.

Thus, in this particular sense, freedom is a human ability, especially the ability to give meaning and direction to his life and his work; as well as the ability to accept and reject the possibilities and values that are continually offered to us by the things of life. Then Thomas Aquinas sees free will as the ability

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<sup>21</sup> Nico Syukur Dister OFM, *Filsafat Kebebasan*, Kanisius, Yogyakarta, 1993. p.47-48

to make decisions and thus determines whether to act or not and - if decides to act-whether to do so or so. In addition to Bergson's notion of oto-determination, as well as Karl Jaspers's view, it should be noted that, which considers free will as an initiative of the "I" who makes "me" the origin of my life.<sup>22</sup>

As the nature of the will, freedom is closely related to the fact that human beings are intelligent beings. Before starting any activity, they can think first. They can assess and consider the meaning of each of his actions.

Freedom of will does not mean arbitrary or acting. Doing anything at will, following the instinct arbitrarily, throwing away all responsibilities, are not the things that are meant in freedom of will. Rather than creating chaos and disarray in our lives, freedom of will acts as a principle of orderliness, directedness, and involvement. Such freedom prevents us from being swayed by the things of life, for we are allowed to use all those things for the sake of the realization of the values upon which our lives are to be dedicated. That is why human freedom should not be regarded as a nuisance to the order of nature or the troublemaker of natural law. On the contrary, freedom always requires and presupposes the regularity and the law.<sup>23</sup>

Description of the freedom, in this case is freedom as self-awareness of human in the self-implementation. Indeed,

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<sup>22</sup> *Ibid.* p. 51

<sup>23</sup> *Ibid.* p. 54

abstractly and generally, freedom of will lies in the possibility of choosing this or that, good or bad. Yet concretely and existentially, this freedom evolved into more than a mere possibility. Freedom does not just mean that the road is wide open and without any obstruction anymore. Freedom is the exercise of self, the discovery of his own identity by realizing the possibilities that exist.<sup>24</sup>

The following will explain the views of some philosophers about the will;<sup>25</sup>

a. *Plato* (427-347 BC)

In his view, the human soul can be divided into three functions, namely desire and will (*epithymia*), energetic (*thymos*), and rational (*logos*). If the desire and energy under the leadership of the ratio can develop properly, there will be a harmonious and just human.

Plato analogizes this desire (*epithymia*) with laborers, peasants, and traders as a productive group. Energy (*thymos*) is analogous to the soldier as a guard class. And rational (*logos*) analogous to the official as the holder of the highest leadership. Thus it is clear that the ratio as a decision-maker. The role of reason is higher than the will, but the role of the will is always

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<sup>24</sup> *Ibid.* p. 161

<sup>25</sup> Fahmi Muqoddas, "Kehendak Bebas Dalam Pandangan Para Filsuf Sebuah Problem Bidang Etika", *UNISIA*, No.20, Tahun XIII Triwulan 4, 1993, p. 63-67

required by reason, especially for the driver of the emergence of love (*eros*). According to Plato, *eros* is a creative force in man, the originator of life, the inspiration of inventors, artists, and geniuses. Here we see that Plato placed the role of will in the epistemological field.

b. *Aristoteles* (384-322 BC)

Aristoteles hung the "will" problem in virtue. Virtue is a manifestation of the good possibilities of man. his means that humans have the potential to achieve virtue and embody in action. For Aristoteles, perfect happiness is to practice the ultimate virtue, that is to manifest the "best" in us, our rational talent. In other words, for the Aristoteles man has the potential to do good.

Aristoteles does not offend the role of free will in man, and the priority is the potential in man to achieve virtue. Virtue and ugliness are both things we can achieve. Man can get used to the choice, but it is his responsibility, that he gets used to the good from the beginning.

c. *Agustinus* (354-430)

The basic principle of Augustine follows the ethics of Plato and Aristotle, eudemonism and theology, which means goodness is measured by the purpose of seeking happiness, by the preoccupation of virtues. This virtue comes from God. For Augustine, freedom is absolute. Human beings are free to direct their souls toward an immutable good, or mutable good.

Although there is freedom of man given the knowledge of the truth, and about the laws of God to follow. God who is a source of constant goodness, eternal happiness. Knowledge of truth that leads to this happiness is given God in man in his heart.

Thus in man, there is freedom to do and on the other side in man embedded knowledge of the truth.

d. *Thomas Aquinas* (1225-1274)

Thomas Aquinas was a medieval philosopher who interpreted Aristotle's teachings in the context of Christianity. In his view, man is a composite of two incomplete substances, the first matter, and the soul. Man is his living body, along with all his symptoms and activities. The soul is considered to be merely a spiritual, single, living principle of all humanity and immortal. The mentality of the soul is especially evident from the higher-mindedness of activities, ie, thinking and willing.

So the will in the view of Thomas Aquinas is included in one element of the soul, in addition to thought, which performs physical activities. This will be created in the human soul by the intervention of God. What drives action on humanity, desire or desire to pursue happiness is what drives human action .. but this pursuit of happiness by humans is not chosen or determined by humans voluntarily, because it is a potential in itself that transcends its ability. So humans just develop it.

In the field of ethics, this type of view is called the ethics of natural law, which permits a pluralism of morality. The basic

principle of natural law ethics reads, "Bonum est faciendum et prosequendum, et malum vitandum" (which both must be done and cultivated, and which is badly avoided). *Qodrat*, in this case, is modified by the uniqueness of the situation with the goal of the last goal, that is happiness.

e. *Thomas Hobbes*(1588-1679)

According to Thomas Hobbes's view, this will is synonymous with lust. Will is the last link of a series of passions that lead to action. In the natural state of human action is ferocious (*homo homini lupus*) because in a state of continuous struggle and war. Therefore man wants survival and peace, he diverts his will to the will of the state in a social contract that justifies the supreme and absolute power.

f. *Immanuel Kant* (1724-1804)

According to Kant, the purpose of morality is the highest good (*summum bonum*), and the highest good means perfect happiness. But according to Kant, in this world the highest good will never be achieved fully, it is because of the evil. Yet such a goal must be pursued by moral action. This attitude then raises the question, if the highest good is never achieved in this world when it must be pursued, whether the moral action of man is not in vain ?. Kant answers this question with a firmness so that the moral goodness of man is not in vain associated with perfect happiness, then we must accept the existence of three postulates, namely free will, the immortality of the soul, and God.

A moral obligation that does not include freedom of will is impossible. The moral law relies on the existence of autonomy in man to do a person can be held accountable.

While the immorality of the soul resulted in humans as perpetrators of moral action can reach *summum bonum* (highest goodness) that is impossible to achieve in this world. Finally, the absolute demand of a good moral life will be unsatisfactory if there is no just and wise reward for good and evil. An act must be rewarded accordingly. So it must be in a person who is just, who sanctioned for bad actions. Only God, Kant said, can create perfect happiness for the good man in the universe.

## 2. Free Will (The Theological Point Of View)

In the history of Islam, that is, in the classical Islamic era the view of human is *anthropocentrism*<sup>26</sup>. While in the middle era of Islam is *theocentrism*<sup>27</sup>, that is, a human being is considered weak, while God is considered strong and has absolute power. This theocentric model is the model of Ash'ariah. Theology generally says that God has absolute power and will. God is absolute in the sense that there is nothing that does not lie under His control. All wills must submit to His will. There is no free

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<sup>26</sup> *Anthropocentrism* considers that the nature of transcendent reality is intra-cosmos and impersonal. It is closely connected with the cosmos community.

<sup>27</sup> *Theocentrism* considers that the nature of transcendent reality is supra-cosmos, personal and divinity. God is the creator of everything in this cosmos.

will and freedom from the will of God. This kind of understanding leads to the view that people do not have the independence and freedom and not in the will, but also in deed.<sup>28</sup>

There is two sect of theology which talks about opposing human wills, a sect of fatalism or *predestination*<sup>29</sup> is called *jabariah*<sup>30</sup> in Arabic, and a sect of *free will* or called *qadariah*<sup>31</sup> in Arabic. The Mu'tazilites who argued that human beings have great power and also freedom, of course, adhered to the ideals of Qadariah or Free Will. This can be known from the descriptions

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<sup>28</sup> Nurisman, *Pemikiran Filsafa Islam Harun Nasution*, Teras, Yogyakarta, Cet.1, 2012. p. 309

<sup>29</sup> *Predestination* in the view of naturalism, is not God who determines the limitations of human deeds, but is the nature. Man can not fly like a bird because his body is limited and no wings to fly.

<sup>30</sup> *Jabariah* ideology is the opposite of *Qodariah*. Jabariahs believe that man has no freedom in determining his will and deeds. Man in this ideology is bound to the absolute will of God. The name of *Jabariah* is derived from the word *jabara* which means forcing. In this sect there is the notion that man in doing his deeds is in perforce condition. In English terms this ideology is called *fatalism* or *predestination*. See Harun Nasution, *Teologi Islam*:31.

<sup>31</sup>Term *qadariah* is contains two meanings, the first is the people who suggest that Man who sovereign and free over his deeds. In that meaning *qadariah* is derived from the word *qadara* means sovereign. The second meanings is the people who suggest the destiny of man have been determined from the *azal* (endless past). So that, *qadara* here is means determine, that is the determinate of God or fate. Described by al-Syahrastani, that the Mu'tazilites opposed the *Qadariah*'s designation, that was given to them, they argued that, the designation was more appropriate given to those who believed in God's fate. (al-Milal, 1/43). Al-Asy'ari explains the reason why they are named by *Qadariah* is that *Qadariah*'s people is the society who suggest that their deeds is manifested by their own power and not by God (*al-Ibanah*, 54). Thus the Mu'tazilites opine, the people who believe that the human deeds have been previously predetermined by God, known in Islamic Theology is not by the name of *Qadariah* but by the name of *Jabariah*.

and writings of the Mu'tazilite leaders which many contain the sect of freedom and power of man over his deeds. For example, al-Juba'i, explains that the man who created his deeds, man does good and evil, obedient and disobedient to God of his own will and desire. And the power (*al-istita'ah*) to manifest the will has been present in man before the act. The same opinion is also given by 'Abd al-Jabbar, he argues that human actions are not created by God in human beings, but it is the man himself who manifests the deeds. The act is what is produced with the power of a new nature, and human is the creature who can choose.<sup>32</sup>

As explained above, it is clear that the will to do is the human will. Because the human action is actually human deeds and not the deeds of God, then the power that manifests them must be the power of man himself and not the power of God. 'Abd al-Jabbar in al-Majmu' explains that the meaning of "God makes the man able to manifest his deeds" is that God creates power within man and on this power is available in that form of action, and what is meant is not that God makes deeds which the man have done. It is impossible that God can manifest the deeds manifested by man. So with this, 'Abd al-Jabbar opposes the idea which suggests that two forces can effect one same act. The Mu'tazila generally argued that for every act only one power can

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<sup>32</sup> Harun Nasution, *Teologi Islam- Aliran-Aliran Sejarah Analisa Perbandingan*, UI-Press, Jakarta, Cet.5, 1986. p.102

have an effect.<sup>33</sup> So it can be concluded that in the Mu'tazilite ideology it is declared that, the will and power to manifest human actions is the will and power of man himself and there is no intervention of the will and power of God in it. Therefore human deed is actually human actions and not deeds of God. Furthermore, in the aspect of sin and reward, man is fully responsible for his actions because the deed is his deed essentially. Humans are free to do good or evil. That is, he took the risk of what he does, not God.<sup>34</sup>

The summary of the rational arguments put forward by 'Abd al-Jabbar, is as follows, the man in gratitude for the good he received, expressed his gratitude to the man who did the good. Similarly, in manifesting feelings of displeasure with the bad deeds that he receives, man expresses his displeasure to the person who caused the bad deeds. If good deeds or bad deeds are deeds of God and not human deeds, surely the gratitude and the displeasure will be addressed to God and not to man. Further human deeds take place in accordance with the will of man. If someone wants to do something, it will happen. But instead, if someone does not want to do something, then the action will not happen. If a man's deeds were not human deeds, but the deeds of God, his deeds would not have occurred even if he coveted and

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<sup>33</sup> *Ibid.* p. 103

<sup>34</sup> Drs. Amsal Bakhtiar MA, *Filsafat Agama, Lolos Wacana Ilmu*, Jakarta, 1997. p. 206

desired them or his deeds would have occurred even if he had not coveted and would not have wanted them. Furthermore, he explains that man does evil to his neighbor. If the deeds of man are the deeds of God and not the deeds of men, the evil deeds must be the work of God and God thus tyrannical, and that is unacceptable to reason.<sup>35</sup>

If confronted with the supreme ideals of the power and will of God, according to the Mu'tazilites, the power of God is no longer absolute. God's power is limited by the human freedom that has been given to him. Ibn Nadir, one of the Mu'tazilites, argues that God's power is not absolute because it has been limited by the freedom given to man in determining his actions and his will. The divine power is further limited by the nature of God's justice. He explained that God can not do as He wishes because God is bound by the norms of justice, which, if violated, makes God unjust. Furthermore, the power of God is also limited by His obligations to man, such as sending the Apostle and not burdening the human beings beyond the limits of his ability.<sup>36</sup>

In contrast to the Mu'tazilites, the Ash'ariyah group who understand Jabariah or also called predestination (fatalism) argue that human actions are essentially God's deeds, but humans have the ability called *kasb* (acquisition). *Kasb* is something that occurs with the intermediation of created power and so that

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<sup>35</sup> Harun Nasution, *op.cit.* p. 104

<sup>36</sup> Drs. Amsal Bakhtiar MA, *op.cit.* p. 208

becomes the acquisition of a person who by that power the deed arises. *Kasb* itself is God's creation, thus eliminating the meaning of liveliness itself.<sup>37</sup>

In the Ash'ariah sect, human beings are weak, and because of their weaknesses man depends a lot on the will and power of God. Man in this sect is like a puppet, which moves when driven by a *dalang*<sup>38</sup>. Judging from the absolute power of God, the Jabariah sect does not contradict with the ideology of God's supreme power and will. However, in terms of human freedom, this ideology raises quite complicated issues, such as what is the meaning of sin and reward in religion if human actions are not essential, while the essential is the deeds of God, and humans in view are not free will and do.<sup>39</sup> According to Harun Nasution, the concept does not raise the degree of humanity as an individual who is willing, empowered, and freely acting. Because, God is the real maker of human deeds, not the man himself.<sup>40</sup>

Therefore, according to Ash'ariah sect, God has an absolute power. The power is not limited by norms and promises. So also God has no obligation to send apostles into the world. Al-Ghazali said that God can do what He wills, able to give the law

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<sup>37</sup> *Ibid.*

<sup>38</sup> *Dalang* is a narrator and puppeteer of traditional shadow plays.

<sup>39</sup> Drs. Amsal Bakhtiar MA, *op.cit.* p. 205

<sup>40</sup> *Ibid.* p. 209

according to His will. He is ruled torturing the doers of good if that is what He wills and also reward the unbelievers if that is what He will.

The Maturidiah sect seems to try to mediate the two different opinions. According to them, human actions are also God's creation, it's just God's act of creating power in man, while the use of power itself is human. Human actions are actual deeds and not in a figurative sense. God rewards or punishes a person based on the usage of the created power. So, the gift of reward and sin are based on the usage of that power by man.<sup>41</sup>

However, "the will" in Maturidiah ideology is not from man, but from God. It is God who creates and determines the will of man. Here there is a conflict between the power of man and the will which comes from God. Maturidiah then asserted that in the case of the will, man depends on two elements namely *masyi'ah* (volition) and *ridho* (willingness). According to Maturidiah sect, that man does all his actions on the will of God, but not always with God's willingness. God does not like people to do evil. In short, man does well by the will of God and at the same time for his willingness. On the contrary, it is true that people do evil at the will of God, but not on the mercy of God.

Thus, the free will in Maturidia's view is not like "free will" as in Mu'tazilah's view, but a freedom to do something that

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<sup>41</sup> *Ibid.*

God does not want. Thus, human freedom is the freedom to choose between what is liked and what God does not like. Compared to the freedom of Mu'tazila, it is clear that freedom in the Maturidiah concept is in less scope.<sup>42</sup>

Even in Qodariah or Mu'tazilah sect declared that man is free in the will and in power of his deeds, human freedom is not absolute. Human freedom and power are limited by things which can not be controlled by the man himself, for example, human come to this world is not by his will and power. A man unwittingly and unknowingly has found himself on this earth. Similarly to avoid death; each person basically wants to keep on living and does not want to die. But no matter now or tomorrow, death will come.<sup>43</sup>

Human freedom and power are actually limited by the laws of nature. First of all, man is composed of a material, and the material is something that is limited, it means that man with the material element, is limited. Man lives by being surrounded by the laws of nature created by God. This natural law can not be changed by man. Man must submit to the laws of nature.<sup>44</sup> He can't live in the water like a fish and can not resist the death. It means that humans are free to choose, but the choice is not absolutely can be done. Man is limited by the laws of nature,

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<sup>42</sup> *Ibid.* p.210

<sup>43</sup> Harun Nasution, *op.cit.* p.116

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

space, and time. That is, humans are limited when dealing with the material field. But in the field of metaphysics, especially religion, man can more freely because the limitations do not exist in material form. He is free to believe in God or not, for such acts, there is no law that can limit it.<sup>45</sup>

If the laws of nature are connected with the absolute power of God, it would seem that God at first had absolute power to create the natural and orderly laws. However, when confronted with nature, He is limited by His created laws. That is, God can not change something suddenly, like water suddenly becomes cold. In relation to man, God faces material and matter is limited. Thus, if God in relation to man does not face limited material, God's will and power will not be limited; His power will be absolute. But since God faced the man of materiality, God also adjusted to man's ability. The most concrete example relating to this is the delivery of God's message (al-Qur'an) through limited human language.<sup>46</sup>

Nevertheless, some argue that God in that position is still in absolute power because He is the one and only creator of all of them. The existence of order is not at the same time restricting God because God is still sovereign, will even destroy all of the rules if the time has come, it is the doomsday. After all, God is unrelated and not submit to the rules that exist in nature, which

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<sup>45</sup> Drs. Amsal Bakhtiar MA, *Op.cit.* p. 211

<sup>46</sup> *Ibid.* p. 212

are submitted and related to the rules of nature are His creatures, including humans. Another opinion says that God's power is limited and He submits to that provision to keep His order and justice established. If God - with His absolute power - enters the wicked into heaven, then the decision is contrary to His own decree, that the wicked must go to hell. So according to this second opinion, the power of God is not absolute anymore, but it is already limited.<sup>47</sup>

Human freedom and power are in fact limited and bound to the laws of nature. Human freedom is actually, just choose which natural law that will be followed and obeyed. This needs to be emphasized because Qodariah's ideology can be misinterpreted in the sense that man is freely free and can resist the will and power of God. Natural law is essentially the will and power of God that can not be resisted and challenged by the human.<sup>48</sup> Because of the notion that putting a free man freely can damage the teachings of religion, because, with that attitude, a man not only feels the most powerful person but also feels that no other power outside of him, both material and immaterial. However, a demeanor that completely deprives human freedom is also difficult. Man is no longer free, and thus his deeds can't be judged by moral measure. That resignation puts human beings on

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<sup>47</sup> *Ibid.*

<sup>48</sup> Harun Nasution, *Op.cit.* p. 117

a level with an inanimate object. Therefore, the best alternative is not too extreme in Jabariah or Qodariah.<sup>49</sup>

### C. *IKHTIĀR* (ENDEAVOR) AND *TAQDĪR* (PREDESTINATION)

*Ikhtiār* (اِخْتِيَار) etymologically derived from the verb in Arabic اِخْتَارَ-يُخْتَارُ which means “choosing”, and from the word خَيْر which means “good”. Based on the origin of the word, *ikhtiār* means choosing which one is better among the existing or looking for better results.<sup>50</sup> In KBBI (General Dictionary Indonesian Language), the *ikhtiār* is defined as free choice (consideration, will, opinion, etc.). *Ikhtiār* interpreted as an effort or a work done by someone.<sup>51</sup>

*Al-‘Allāmah Al-Imām Ibn Qayyīm Al-Jawzīyah* mentions that *ikhtiār* has the meaning of choice, the choice of the best.<sup>52</sup> *Murtadla Muṭahhari* also has the same opinion that the *ikhtiār* is defined as choosing the desired behavior or deeds.<sup>53</sup> Not many scholars, scholars, and intellectuals provide explanations or opinions about the meaning of *ikhtiār*.

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<sup>49</sup> Drs. Amsal Bakhtiar MA, *Op.cit.* p. 214

<sup>50</sup> Tim Penyusun IAIN Syarif Hidayatullah, *Ensiklopedi Islam Indonesia*, ketua penyusun: Prof. Dr. H. Harun Nasution, IAIN Press, Jakarta, 1992, p. 110

<sup>51</sup> Azuar Juliandi, “Parameter Prestasi Kerja dalam Perspektif Islam”, *Jurnal Manajemen dan Bisnis*, Vol.14, No.1, 2014, p. 43

<sup>52</sup> Al-Allamah Al-Imam Ibnu Qayyim Al-Jauziyah, *Jalan Orang Shalih Menuju Surga*, penerjemah: Masturi dan Mujiburrahman dari kitab, ”*Tariq al-Hijratalai*”, Akbarmedia, Jakarta, 2015, p. 9-10

<sup>53</sup> Mawardi Ahmad, “Pemikiran Murtadha Muthahhari tentang Keadilan Illahi”, *Al-Fikra: Jurnal Ilmiah Keislaman*, Vol. 5 No. 2, Juli-Desember 2006, p. 300

In terminology, *ikhtiār* is an effort done so that everything related to the livelihood can be achieved.<sup>54</sup> *Ikhtiār* is a self-determined effort, in which man acts as a person and is not enslaved by anything else than by his own desires and his love of goodness.<sup>55</sup> Or, *ikhtiār* is a genuine and wholehearted effort to fulfill the needs of his life,; material, spiritual, health, and future in order for his life's purpose to be prosperous in the world and the hereafter to be fulfilled. It can be said that *ikhtiār* is striving by exerting all abilities to obtain results and reaching desirable ideals in accordance with the guidance of Islam.

Thus, *ikhtiār* is more correctly defined as "choosing the good", ie to do everything that is in accordance with the guidance of Allah and His Messenger.<sup>56</sup> The one who endeavors means he chooses a work or deed, then he does it in earnest according to the *shariah* (religious guidance) in order to succeed as desired.

Choosing the best thing is true freedom, and to do so one is required to know which ones are good and which are bad.<sup>57</sup> While choosing something bad is a clear choice based on ignorance and

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<sup>54</sup> Aries Fatma, *Cara Cepat Meraih Prestasi Diri*, LPDS, Jakarta, t.th., p. 34

<sup>55</sup> Solichin, HMI Candradimuka Mahasiswa, Sinergi Persadatanama Foundation, Jakarta, 2010, p. 252

<sup>56</sup> Nor Wan Daud, *Wan Mohd, Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, Mizan, Bandung, 2003, p.102

<sup>57</sup> Good values in Islam are conceptualized in morals, whose size is revelation God is universal. See Wahyuddin, dkk, *Pendidikan Agama Islam untuk PerguruanTinggi*, Grasindo, Jakarta, 2009, p. 52

comes from the despicable aspects of animal passion.<sup>58</sup> So, *ikhtiār* means freedom to make the effort to choose the best or to be free to achieve the best among the various good. The freedom that does not contain good, does not fit the idea of freedom in Islam. Because freedom in Islam based on religious rules.

A principal element of *ikhtiār* is the intent. The existence of intention becomes an important influence on the quality of endeavor. *Ikhtiār* will have the value of worship if it begins with sincere intention because of Allah. Because the intention is a locomotive that will determine a result, good or not, worthy of worship or not.<sup>59</sup>

While *taqdīr* comes from the word قدر which means provision. This provision concerns the Almighty of Allah, that Allah has established a matter by His will. The word *taqdīr* with the addition of the letters ت and ي means that Allah has determined something.<sup>60</sup> According to M. Quraish Shihab, *taqdīr* means measuring, giving level or size.<sup>61</sup> These levels and measures concern all decisions concerning the universe, especially life and human life, which in this case relate to *ikhtiār* (endeavor). The Word of Allah in the Qur'an:

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<sup>58</sup> Wan Mohd Nor Wan Daud, *op.cit*, p. 102

<sup>59</sup> Asep Yudi dan Yana Suryana, *Muslim Kaya, Pintu Surga Terbuka*, Ruang Kata, Bandung, 2013, p. 43

<sup>60</sup> Mahmud Yunus, *Kamus Arab-Indonesia*, PT. Hidakarya Agung, Jakarta, 1990, p. 332

<sup>61</sup> M. Qurais Shihab, *Wawasan Al-Qua'an*, Mizan, Bandung, 1996, p.

وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ<sup>62</sup> صل

“Every single thing is before His sight, in [due] proportion.”<sup>63</sup>

According to Nurcholis Madjid, *qadar* or *taqdīr* means defined or definite size.<sup>64</sup> According to Fethullah Gullen, *taqdīr* is etymologically defined to define everything, ie to judge something on a particular judgment, or to estimate something upon its estimation.<sup>65</sup> Ibn Taymīyah argues that *taqdīr* is everything that happens because of causation.<sup>66</sup> While Abu Hasan Al-Ash’ari explains that *taqdīr* is the embodiment of Allah's will towards His creatures.<sup>67</sup>

In terminology, *taqdīr* (*qadar*) means everything that will happen and is happening has been determined by Allah SWT, be it good or bad.<sup>68</sup> Or *taqdīr* is the knowledge of Allah SWT which covers everything that happens and relates to what happens later under what has determined from the beginning by Allah SWT. Thus, the provisions of everything that will happen and the provisions of its

<sup>62</sup> Ar-Ra’du (13:8)

<sup>63</sup> Ali Yusuf Abdullah, *The Holy Qur’an (Text Translation and Commentary)*, Lahore: Goodword Book, 1934, p. 114

<sup>64</sup> Nurcholish Madjid, *Islam, Doktrin, dan Peradaban*, Paramadina, Jakarta, 1995, p. 291

<sup>65</sup> Fethullah Gullen, *Qadar: Di Tangan Siapakah Takdir atas Diri Kita?*, Republika, Jakarta, 2011, p. 1

<sup>66</sup> Ahmad Ibnu Taimiyah, *Qada dan Qadar*, Dar al-Kutub, Beirut, 2001, p. 9

<sup>67</sup> M. Taib Tahir Abdul Muin, *Risalah Qada dan Qadar*, Sumbangsih, Yogyakarta, 1964, p. 7

<sup>68</sup> A. Munir, Sudarsono, *Dasar-dasar Agama Islam*, Rineka Cipta, Jakarta, 2013, p. 38

size or boundaries and all its consequences have existed in the knowledge of Allah.<sup>69</sup>

*Sheikh Muhammad bin Ibrāhīm al-Hamd* has the same understanding of *qadar*. According to him, *qadar* is the science of God, His record of all things, His will, and His creation of those things.<sup>70</sup> If so, then it means that everything the provision is of His will, whereas man is only given the right of power to try. This is similar to Muhammad Abduh that man-with his grace in the form of reason-in *taqdīr* has a free enterprise right with his will and will to find a way that can bring him to the happiness and the side of God.<sup>71</sup>

*Qadhā* comes from the Arabic language قَضَاء, which means the will.<sup>72</sup> In *Lisān al-Arāb* dictionary, *qadhā'* is derived from the word *qadhā*, *yaqdhī*, *qadhā'an*, which etymologically means decision, destiny, provision, completion, testament, settlement, execution, completion and death.<sup>73</sup>

In terminology, *Shaikh Ahmad Izzudin al-Bayānuni* gives the understanding that *qadhā* is the implementation of *qadar* which has

<sup>69</sup> M. Amin Syukur dkk, *Teologi Islam Terapan: Upaya Antisipatif terhadap Jedonisme Kehidupan Modern*, Tiga Serangkai, Semarang, 2003, p. 109

<sup>70</sup> Syekh Muhammad bin Ibrahim al-Hamd, *al-Iman bi al-Qadha wa al-Qadar*, edisi terjemahan oleh Ahmad Syaikh dengan judul *Kupus Tuntas Masalah Takdir*, Pustaka Ibnu Katsir, Bogor, 2005, p. 25

<sup>71</sup> M. Amin Syukur dkk, *op.cit*, p.108

<sup>72</sup> Abdul Hadi Awang, *Beriman kepada Qadak dan Qadar*, PTS Islamika, Selangor, Malaysia, 2008, p. 13

<sup>73</sup> Khairunnisa Rajab & Wan Muhammad Fariq, "Psikologi Qada' dan Qadar", *Jurnal Hadari*, Vol. 6 No. 1, 2011, p. 15

been determined by Allah.<sup>74</sup> According to Fethullah Gullen, *qadhā* is the realization of all provisions set by Allah Almighty according to His destiny.<sup>75</sup> This means, *qadhā* is a predetermined provision, or an implementation of *taqdīr*. While *taqdīr* or *qadar* is the law of Allah that is set on all its creatures. It can be said that *taqdīr* (*qadar*) is more common than *qadhā*, because *qadhā* is the implementation of *qadar*.<sup>76</sup>

Thus, every movement and effort of man will always get results, regardless of form and measure, by the capacity of the movement undertaken. One of the factors that determine the outcome is the reason. The man has given a reason that serves to consider what is good and what is bad, which is harmful and what benefits. Human beings are given authority in free will and do. The man has the freedom to choose whatever is desired and done. Want to be a believer please, would be a unbeliever anyway, please.<sup>77</sup> With the reason that has been given which serves as a think, their rules of manners, and revelation as its guide, the human becomes cultural beings who are free to determine the work and its creation. However,

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<sup>74</sup> Hafiz Firdaus Abdullah, *47 Persoalan Qadar dan Qadha*, Pertiagaam Jahabersa, Johor, Malaysia, 2011, p. 23

<sup>75</sup> Fethullah Gullen, *op.cit*, p.3

<sup>76</sup> A. Khoiron Mustafiet, *Takdir 13 Skala Righter: Mempertanyakan Takdir Tuhan*, Qultummedia, Depok, 2009, p. 76

<sup>77</sup> Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar: sebuah Telaah tentang Pemikiran Hamka dalam Teologi Islam*, Pustaka Panjimas, Jakarta, p.116-120

every believer is required to take the path that has been unfolded in revelation if his life does not want to get lost.<sup>78</sup>

Nurcholis Madjid said that *taqdīr* is the teaching that man should return everything to Allah SWT. This is not fatalistic. According to him, *taqdīr* is a law stipulated by God to regulate the nature of the journey and behavior of his creation. To that end, to reap success, man is required to understand the natural law of God's provisions by way of endeavor (*ikhtiār*).<sup>79</sup>

From the understanding about *taqdīr*, it can be understood that man has freedom in his will and deeds. The phenomenon of cultural development and civilization and the variant of knowledge and science created show that human beings are given the potential to seek to achieve destiny. The process is impossible if there is no movement, and will. Nothing happens suddenly without any cause. Nor is there any consequence that just happened without any cause at all.

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<sup>78</sup> *Ibid.*, p. 122-123

<sup>79</sup> Afif Anshori, "Pemikiran Kalam Nurcholis Madjid", *Papper*, Oktober 2013.

**CHAPTER III**  
**HAMKA, *TAFSĪR* AL-AZHAR, AND THE VERSES**  
**INTERPRETATION**

**A. HAMKA AND *TAFSĪR* AL-AZHAR**

**1. Biography Of Hamka**

The name of "Hamka" is an abbreviation name of Haji Abdul Malik Karim Amrullah.<sup>1</sup> In addition Hamka is also familiar with the title of "Buya".<sup>2</sup> The title of "Hamka" is his name after a pilgrimage in 1927 and received additional hajj title.<sup>3</sup> He was born in a village called Tanah Sirah, in Nagari Sungai Batang, on the shores of Lake Maninjau. West Sumatra, on February 17, 1908 M / 14 Muharram 1326 H.<sup>4</sup> His father was named Haji Abdul Karim Amarullah -known as "Haji Rasul"- and his mother's name was Syafiyah Tanjung. He was born into a religious family. His father was a great scholar and a bearer of reformist ideologies in Minangkabau.<sup>5</sup> He lives and grows in the structure of Minangkabau society that embraces the matrilineal

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<sup>1</sup> H.Ramayulis dan H. Samsul Nizar, *Enslikopedi Tokoh Pendidikan Islam “ Mengenal Tokoh Pendidikan Di Dunia Islam dan Indonesia*, Quantum Teaching, Ciputat, Cet.1, 2005. p. 261

<sup>2</sup> The name *Buya* is a call for the Minangkabau, which comes from the word *abi* or *abuya*. In Arabic, *abi* or *abuya* means my father or someone who is respected.

<sup>3</sup>Kiki Muhammad Hakiki, *Potret Tafsir Al-Qur'an di Indonesia (Studi Naskah Tafsir al-Azhar Karya Hamka)*, 2012. p. 2

<sup>4</sup>Rizka Chamami, *Studi Islam Kontemporer* , Pustaka Rizki Putra, Semarang, 2012. p. 121.

<sup>5</sup>H.Ramayulis dan H. Samsul Nizar, *op.cit.* p. 261

system. Since childhood, he received the religious fundamentals from his father. At the age of six, his father took him to Padang Panjang. At the age of seven, he was admitted to a village school and in the evening he learned to recite the Qur'an with his father to the end. His parents divorced when he was twelve years old.<sup>6</sup> When Hamka reached ten years old, his father founded and developed a school named Sumatera Thawalib in Padang Panjang. That's where Hamka studied religion and study Arabic literature. Sumatra Thawalib is a school and college that seeks and advances all kinds of knowledge related to Islam that bring goodness and progress in the world and the hereafter. Initially, Sumatra Thawalib is an organization or association of students who studied at “Jembatan Besi Padang Panjang” mosque and “Parabek Bukittinggi” mosque, West Sumatra. However, in its development, Sumatra Thawalib directly engaged in education by establishing schools and colleges that turn the study in the mosque into a class school.<sup>7</sup>

At that time, the implementation of education is still traditional. The educational materials are still oriented to the study of classical books, such as *nahwu*, *sharf*, *mantiq*, *bayān*, *fiqh*, and the like by using the rote system. Although not satisfied with the education system at that time, however, he still follows

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<sup>6</sup> *Ibid.*

<sup>7</sup> Moh. Masrur, *Model Penulisan Tafsir Al-Qur'an di Nusantara*, CV. Karya Abadi, Semarang, Cet.1, 2015. p.82

the lessons well. From 1916 to 1923, he studied religion at religious schools (*dinīah* school) in Padang Panjang and Sumatra Thawalib in Parabek. His teachers at that time included Shaykh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, and Zainuddin Labay.<sup>8</sup> In addition to studying in religious schools (*dinīah* school) and Sumatra Thawalib, Buya Hamka also studied English by taking an English course at night, but the course didn't last long because his teacher had to move to Padang. After quitting the course, Buya Hamka then diverted his activities by reading the book rental belonging to Engku Zainuddin Labay such as books of Religion, philosophy, and literature. From this book rental also, Buya Hamka began to get acquainted with the works of philosophy Aristoteles, Plato, Pythagoras, Plotinus, and other scientists. After his father founded Thawalib school, in 1918, his father then founded a boarding school in Padang Panjang with the same name of Sumatra Thawalib. Along with the development of boarding school founded by his father, Buya Hamka also witnessed his father's activities in spreading his understanding and belief.<sup>9</sup>

Since childhood, Hamka has had a talent and interest in language literature that makes him quickly master the Arabic language. He began to recognize Arabic and Western classical

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<sup>8</sup> H.Ramayulis dan H. Samsul Nizar, *op.cit.* p. 262

<sup>9</sup> Rusydi, *Pribadi dan Martabat Buya Prof. Dr. Hamka*, Pustaka Panjimas, Jakarta, 1983. p. 2

thinking which was translated into Arabic. In addition, he also has interest and talent in writing. Hamka, since childhood known to write anything, be it poetry, short stories, novels, tasawwuf, and articles about da'wah. A lot of reading makes Hamka even less satisfied with the implementation of existing education. His intellectual anxiety has made him desire to wander to increase his insight. Therefore, at a very young age, He had an adventure. When he was sixteen years old, in 1924, he had left Minangkabau for Java; Yogyakarta. He lives with his father's brother, Ja'far Amrullah. Here, he learns with Ki Bagus Hadikusumo, R.M. Suryopranoto, H. Fachruddin, HOS. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad Natsir, and AR. St. Mansur.<sup>10</sup>

While in Yogyakarta he also - either directly or indirectly - studied with Ki Bagus Hadikusumo (*Tafsīr*), R.M. Suryopranoto (sociology), Haji Fachruddin, H.O.S. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad Natsir and A.R. St. Mansur. In Yogyakarta, Hamka began to become acquainted with the Islamic Union (*Serikat Islam (SI)*). These movements have influenced Hamka's thought of Islam as a living and dynamic one. Hamka began to see such differences between the living Islam in Minangkabau, which seemed static, with Islam living in Yogyakarta, which was

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<sup>10</sup> M. Dawam Rahardjo, *Intelektual Intelligensi dan Perilaku Politik Bangsa*, Mizan, Bandung, 1993. p. 201-202

dynamic.<sup>11</sup> This is where the dynamics of Islamic thought Hamka began to develop. His scientific journey continued to Pekalongan and studied with his brother-in-law, AR. St. Mansur, a Muhammadiyah leader. Hamka learned a lot about Islam as well as politics. Here also Hamka began to get acquainted with the idea of renewal Jamaluddin Al-Afghani, Muhammad Abduh, Rashid Ridha who seeks to break the freezing of the ummah. Scientific journey by Hamka to Java Island for about a year is enough to color his insight into the dynamics and universality of Islam. With the provision, Hamka returned home to Maninjau in 1925 with a new spirit of Islam.<sup>12</sup> He returned to West Sumatra with AR. St. Mansur. In that place, AR. St. Mansur became preachers and spreaders of Muhammadiyah, since that time, Hamka became his escort in every activity related to Muhammadiyah.<sup>13</sup>

At a very young age, Hamka has spoken everywhere with the soul and spirit of the new consciousness. With intellectual stock and the spirit of his movement, as illustrated above, then Hamka returned to Minangkabau. From then on he

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<sup>11</sup> H.Ramayulis dan H. Samsul Nizar, *Op.cit.* p. 262

<sup>12</sup> A. Susanto, *Pemikiran Pendidikan Islam*, Amzah, Jakarta, 2009. p.

<sup>13</sup> Rusydi, *Hamka Pribadi Dan Martabat Buya Prof. Dr. Hamka*, Pustaka Panjimas, Jakarta, 1983. p. 2

became as a figure and scholar of Islam in the flow of thought and movement in Indonesia.<sup>14</sup>

When Hamka returned to Minangkabau from his journey in Java, he had grown into a leader in the midst of his surroundings. He began to address and speech in the midst of the Minang people who had given birth and raised him. He opened a speech course for his peers at the “*Jembatan Besi*” mosque. His expertise in composing words while speaking and writing has put him in a privileged position among his friends. He tried to record and rearrange his friends' speeches and then published in a magazine he led and gave the name *Chatibul Ummah*.<sup>15</sup>

Two years after his back from Java (1927), Hamka went to Mecca to perform the pilgrimage. The occasion of the pilgrimage was used to expand the association and work. For six months he worked in printing in Mecca. Upon his return from Mecca, he did not return directly to Minangkabau but stopped in Medan for some time. In Medan, the role of Hamka as an intellectual began to take shape. This can be known from the testimony of Rusydi Hamka, one of his sons; "For Buya, Medan is a city which full of memories. From this city, he began to become an author who produced a number of novels and books of religion, philosophy, Sufism, and others. Here, he has also

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<sup>14</sup> Malkan, “*Tafsir al-Azhar: Suatu Tinjauan Biografis Dan Metodologis*”, *Jurnal Hunaiifa*. p. 364.

<sup>15</sup> *Ibid.*

achieved success as a journalist with “*Pedoman Masyarakat*” magazine. But here too, he experienced a very painful fallout, until the scars that made him leave this city, became one of the fertilizers that make his personality grow in the later days ”.<sup>16</sup>

On April 5, 1929, Hamka married Siti Raham. at that time, he was only 21 years old and his wife was 15 years old. They have ten children: seven sons and three daughters. On January 1, 1972, his wife died in Jakarta. One year and eight months after his first wife died, on August 19, 1973, Hamka married Hj. Siti Khadijah from Cirebon, West Java.<sup>17</sup>

Hamka is an autodidact in various fields of science such as philosophy, literature, history, sociology, and politics, both Islamic and Western. Hamka is also active in the Islamic movement through the Muhammadiyah organization in Padang Panjang. In 1928, Hamka established a Muhammadiyah propagation training center and two years later he became Muhammadiyah consul in Makassar. Then he was elected chairman of the Muhammadiyah Leadership Council in West Sumatra by the Muhammadiyah Conference in 1946. In 1953, Hamka was elected advisor to the Muhammadiyah leadership. In 1977, Indonesia's Minister of Religious Affairs, Prof. Dr. Mukti

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<sup>16</sup> Herry Mohammad, *Tokoh-Tokoh Islam yang Berpengaruh Abad 20*, Gema Islami, Jakarta, 2006. p. 61

<sup>17</sup> Moh. Masrur, *Model Penulisan Tafsir Al-Qur'an di Nusantara*, CV. Karya Abadi, Semarang, Cet.1, 2015. p.83

Ali inaugurated Hamka as chairman of the Indonesian Mufti Council (MUI), but in 1981 he resigned from his post because his advice was ignored by the Indonesian government.

In 1945, he helped resist the return of the Dutch colonialists to Indonesia through his speeches and guerrilla activities in the forest in Medan. From 1964 to 1966, Hamka was imprisoned by President Sukarno for being accused of being pro-Malaysian. And when he was prisoned, he wrote his *Tafsīr al-Azhar* until 30 juz. Hamka has also received several awards at national and international rankings, such as the honor of *Ustadziyah Fakhriyah* (Doctor Honoris Causa) from Cairo's Al-Azhar University in 1958, and Doktor Honoris Causa from the University of Kebangsaan Malaysia in 1974, and *Datuk Indono* and *Pangeran Wiraguno* from the Indonesian government. Hamka passed away on Friday, July 24, 1981, at the age of 73 years and 5 months, in Jakarta.<sup>18</sup>

## 2. The Works of Hamka

As for the works of Hamka during his lifetime there are more than 115 works in the field of literature, history, tasawuf, religion, and others. Among them are: *Khatibul Ummah* which written in Arabic, *Si Sabariah* (1928), *Pembela Islam (Tarikh Saidina Abu Bakar Shidiq)* (1929), *Adat Minangkabau dan Agama Islam* (1929), *Ringkasan Tarikh Umat Islam* (1929),

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<sup>18</sup> *Ibid.* p.83-85

*Kepentingan melakukan Tabligh* (1929), *Hikmat Isra' dan Mikraj, Arkanul Islam* (1932) in Makassar, *Lailal Majnun* (1932) Balai Pustaka, *Tentera Magazine* (4 nomor, 1932) in Makassar, *Al Mahdi Magazine* (9 nomor, 1932) in Makassar, *Mati Mengandung Malu* (copies of Al-Manfaluthi) at 1934, *Di Bawah Lindungan Ka'bah* (Pedoman Masyarakat, Balai Pustaka, 1936), *Tenggelamnya Kapal Van Der Wijck* (Pedoman Masyarakat, Balai Pustaka, 1937), *Di Dalam Lembah Kehidupan* (Pedoman Masyarakat, Balai Pustaka, 1939), *Merantau ke Deli* (Pedoman Masyarakat, Toko Buku Syarkawi, 1940), *Tuan Direktur* (1939), *Dijemput Mamaknya* (1939), *Keadilan Ilahy* (1939), *Tasawuf Modern* (1939), *Falsafah Hidup* (1939), *Lembaga Hidup* (1940), *Lembaga Budi* (1940), *Semangat Islam Magazine* (Zaman Jepun, 1943), *Menara Magazine* (published Padangpanjang, after the Revolution of 1946), *Negara Islam* (1946), *Islam dan Demokrasi* (1946), *Revolusi Pemikiran* (1946), *Revolusi Agama* (1946), *Adat Minangkabau Menghadapi Revolusi* (1946), *Dibantingkan Ombak Masyarakat* (1946), *Di Dalam Lembah Cita-cita* (1946), *Sesudah Naskah Reville* (1947), *Pidato Pembelaan Peristiwa Tiga Maret* (1947), *Menunggu Beduk Berbunyi* (Bukittinggi, 1949), *Ayahku* (1950), *Mandi Cahaya di Tanah Suci* (1950), *Mengembara di Lembah Nyl* (1950), *Di tepi Sungai Dajlah* (1950), *Kenangan-kenangan Hidup* (vol. 1-4, autobiografi 1908-1950), *Sejarah Umat Islam* (vol. 1-4, written at 1938-1950), *Pedoman Muballigh Islam* (ed. I 1937, ed. II 1950), *Pelajaran*

*Agama Islam* (1956), *Perkembangan Tasawuf dari Abad ke Abad* (1952), *Empat Bulan di Amerika* (vol. 1-2 at 1953), *Pengaruh Ajaran Muhammad Abduh di Indonesia* (speech in Cairo at 1958), *Soal Jawab* (1960), *Dari Perbendaharaan Lama* (1963), *Lembaga Hikmat* (Bulan Bintang Jakarta, 1953), *Islam dan Kebatinan* (Bulan Bintang, 1972), *Fakta dan Khayal Tuanku Rao* (1970), *Sayid Jamaludin Al Afghany* (Bulan Bintang, 1965), *Ekspansi Ideologi Islam* (1950), *Keadilan Sosial dalam Islam* (1950), *Citacita Kenegaraan dalam Ajaran Islam* (Public Lecture at the University of Keristan, 1970), *Studi Islam* (Panji Masyarakat, 1973), *Himpunan Khutbah-khutbah, Urat Tunggang Pancasila, Doadoa Rasulullah SAW* (1974), *Sejarah Islam di Sumatera, Bohong di Dunia, Muhammadiyah di Minangkabau* (1975), *Pandangan Hidup Muslim* (1960), *Kedudukan Perempuan dalam Islam* (1973), and *Tafsir Al Azhar* Juz 1-30. All the works of Hamka that still sell well and repeatedly printed until now are *Tasawuf Modern*, *Falsafah Hidup*, *Lembaga Hidup*, *Lembaga Budi*, *Sejarah Umat Islam*, dan *Tafsir Al Azhar* juz 1-30.<sup>19</sup>

### 3. The Description About Tafsir Al-Azhar

#### a) History of *Tafsir* Al-Azhar writing

The background of *Tafsir* al-Azhar is influenced by several factors, firstly, the condition of Indonesian youth and

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<sup>19</sup> *Ibid.* p. 85-88

in the Malay-speaking regions of the time, in a state of high spirits to learn and know about the content of the Qur'an, but they lack the ability to learn Arabic. Secondly, the tendency of Hamka towards the writing of his commentary also aims to facilitate the understanding of the preachers and increase the impression in the delivery of sermons taken from Arabic sources.<sup>20</sup>

Tafsir Al-Azhar is originated from a lecture given by Hamka in the Grand Mosque of Al-Azhar, since 1959. At that time, the mosque has not been named al-Azhar. At the same time, Hamka with K.H Fakhri Usman and K.H. Yusuf Ahmad publishes *Panji Masyarakat* magazine. Not long after the al-Azhar mosque's functioning, the political atmosphere described earlier began to emerge. The agitation of the PKI in doing disintegration of those who were inconsistent with their wisdom is increased, and al-Azhar mosque did not escape from this condition. The mosque is accused of being a nest of "Neo Masyumi" and "Hamkanisme".<sup>21</sup>

The situation is going worse, when in the publication of No. 22 in 1960, *Panji Masyarakat* published Mohammad Hatta's article, entitled "*Our Democracy*". Hamka is well aware of the consequences that will be accepted by *Panji Masyarakat* when posting the article. However, this is in

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<sup>20</sup> *Ibid.* p. 89

<sup>21</sup> M.Rikza Chamami, *Op.cit.* p. 122

Hamka's point of view as a struggle to hold the trust given by Muhammad Hatta to him. "*Our Democracy*" should be published, this is a trust for the others," said Hamka to his son, Rusydi Hamka. As explained above that, publish permit of *Panji Masyarakat* is revoked. The defamation and slander of the communists against Hamka's activities in the al-Azhar mosque are increasing. With the help of General Sudirman and Colonel Muchlas Rowi, the publication of *Gema Islam* magazine endeavors. Although formally the leader of *Gema Islam* is called General Sudirman and Colonel Muchlas Rowi, the active leader is Hamka. Hamka's lectures after the dawn prayer at al-Azhar mosque that explores the Qur'anic commentary, are published regularly in this magazine. This going on until January 1964.<sup>22</sup> Hamka, in writing his works i.e *Tafsīr al-Azhar*, starting from the chapter *al-Mukminun* because he thinks that, he may not have time to complete the full review of the commentary during his lifetime.<sup>23</sup>

Unexpectedly, on Monday, 12 Ramadhan 1383 H, coincide on January 27, 1964, shortly after Hamka gave a lecture in front of about 100 people of mothers in the al-Azhar mosque, he was arrested by the ruler of the old order, then took him into custody. As a political prisoner, Hamka is housed in a number of rest homes, such as in Puncak's area,

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<sup>22</sup> *Ibid.* p. 123

<sup>23</sup> Moh. Masrur. *Op.cit.* p. 89

Herlina bungalows, Harjuna, Megamendung Brimob bungalows and Cimacan police detention rooms. It was at this prison that Hamka had the opportunity to write his *Tafsīr Al-Azhar*.<sup>24</sup>

Because of his declining health, Hamka was later transferred to *Persahabatan* Hospital, Rawamangun Jakarta. During the treatment at this hospital, Hamka continued writing his tafsir. Finally, after the destruction of the old order, then the New Order was come up under the leadership of Soeharto, then the power of the PKI had been crushed, Hamka was released from the charge. On January 21, 1966, Hamka gained his freedom back after being held in a detention center for about 2 years, with house imprisonment for 2 months, and a 2-month city imprisonment. This opportunity was also used by Hamka to perfect *Tafsīr Al-Azhar* which he had written in several previous detention houses.

In 1971, Hamka successfully completed the writing of al-Azhar's interpretation with a full 30 juz. In addition, Hamka also hopes that this great work is published with beautiful typography, so it can be learned and made reference by Muslims. The first publication of Tafsir Al-Azhar was carried out by *Pembimbing Masa* publisher, the leader of

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<sup>24</sup> M.Rikza Chamami, *op.cit.* p. 123

Haji Mahmud. The first print by *Pembimbing Masa* is the publication of the first juz until the fourth juz. Then published also juz 30 and juz 15 to juz 29 by *Pustaka Islam*, Surabaya. And finally juz 5 up to juz 14 published by *Yayasan Nurul Islam*, Jakarta.<sup>25</sup>

b) Methods and Styles of *Tafsīr* Al-Azhar

1) The analytical method (*Tahlili*)

The method that used by Hamka in his commentary is *Tahlili* (analysis) method of the orderly style of manuscripts. Analytical method is to interpret the verses of the Qur'an by exposing all aspects contained in the interpreted verses and explaining the meanings included in it, in accordance with the expertise and tendencies of the *mufasssir* who interpret the verses.<sup>26</sup>

In this method is usually the *mufasssir* describes the meaning which contained in the Qur'an, verse by verse and chapter by chapter in accordance with its sequence in the *Mushaf*. The description is concerned in various aspects which contained in the interpreted verses, such as the meaning of the vocabulary, the connotation, the sentence, the background of the verse, its relation to another verse, both before and after it (*munāṣabat*), and the opinions which have been given concerning with the

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<sup>25</sup> *Ibid.* p. 124

<sup>26</sup> *Ibid.*

interpretation of the verses is either delivered by the Prophet, companions, or the successor and other commentators.<sup>27</sup> Although using the *tahlīlī* method in his *tafsīr*, it seems that Hamka did not give much emphasis on the explanation of the meaning of vocabulary. Rather, Hamka places greater emphasis on understanding the verses of the Qur'an as a whole. After presenting the verse translations, usually, Hamka directly conveys the description of the meaning and instructions contained in the interpreted verse, without much expounding the meaning of the vocabulary.<sup>28</sup>

Interpretations that follow this method can take the form of *al-ma'tsur* (history) or *al-ra'y* (thought). Among the books of *tafsīr tahlīlī* that take the form of *al-ma'tsur* is *Jami' al-Bayān 'an Ta'wīl al-Qur'an al-Karīm*, by Ibn Jarir al-Thabari (w.310 H) and its famous as *Tafsīr al-Thabari*, *Ma'alim al-Tanzīl* by al-Baghawi (w.516 H), *Tafsīr Al-Qur'an Al-Adzīm*, by Ibn Katsir (w.774 H), and famous as *Tafsīr Ibn Katsīr*, and *al-Durr al-Mantsur fi al-Tafsīr bi al-Ma'tsur* by al-Suyuthi (w.911 H). As for *tafsīr tahlīlī* taking the form of *al-ra'y* there are many, such as: *Tafsīr al-Khazin* by al-Khazin

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<sup>27</sup> *Ibid.* p. 125

<sup>28</sup> M. Quraish Shihab, *Membumikan al-Quran*, Mizan, Bandung, 1993. p. 86

(w.741 H), *Anwar al-Tanzil wa Asrar al-Ta'wil* by al-Baydhawi (w.961 H), *al-Kasysyaf* by al-Zamakhshyari (w.538 H), *Arais al-Batan fi Haqaiq al-Qur'an* by al-Syirazi (w.606 H), *al-Tafsir al-Kabir wa Mafatih al-Ghaib* by al-Fakhr al-Razi (w.606 H), *al-Jawahir fi Tafsir Al-Qur'an* by Thanthawi Jauhari, *Tafsir al-Manar* by Muhammad Rasyid Ridha (w. 1935 M), and others.<sup>29</sup>

From the pattern of interpretation that applied by the authors of the commentaries which the researcher have mentioned above, it is clearly seen that they are trying to explain the meaning which contained in the verses of the Qur'an in a comprehensive and as a whole, whether in the form of *al- Ma'tsur* and *al-Ra'y*. In the interpretation, the Qur'an is interpreted verse by verse and chapter by chapter chronologically and does not miss to explain the *asbab al-nuzul* from the interpreted verses. And also explained the interpretations that ever given by the Prophet SAW, Companions, Successors and other commentators from various disciplines; such as theology, *fiqh*, language, literature, and so on. It also describes the *munasabat* (the relation) between one verse with another verse, also between one chapter with another chapter. In addition to these traits, the interpretation that follows this

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<sup>29</sup> M.Rikza Chamami, *op.cit.* p. 125

analytical method approach is also characterized by the tendency and expertise of the interpreter.<sup>30</sup>

2) Combination Style of *Al-Adābi al-Ijtimā'i-Sūfi*<sup>31</sup>

The style of interpretation which put forward by Hamka in *Tafsīr Al-Azhar* is a combination of *Al-Adābi al-Ijtimā'i-Sūfi*. A style of *Al-Adābi al-Ijtimā'i* (social community) is a branch of the interpretation that emerged in this modern period, namely the style of interpretation that seeks to understand the texts of the Qur'an in the first and main way of expressing the Quranic expressions carefully, further explaining the meaning which is referred to by the Qur'an in the style of beautiful and interesting language. Then a *mufasssir* tried to connect the Quranic texts that were studied with the social reality and the existing cultural system. Meanwhile, according to al-Dzahabi, the interpretation of *Al-Adābi al-Ijtimā'i* is an interpretive style that explains the verses of the Qur'an based on the accuracy of phrases arranged in plain language, emphasizing the main purpose of the derived Qur'an, then apply it to the social order, such as solving the problems of Muslims and the nation in general, in line with the development of society.

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<sup>30</sup> *Ibid.* p. 126

<sup>31</sup> *Ibid.* p. 127

This type of commentary arises as a result of the dissatisfaction of the exegetes who think that as long as the interpretation of the Qur'an is only dominated by interpretations oriented on *nahwu*, language, and sect (*madhhab*) differences, whether in the field of *kalām* (the science of Islamic theology), *fiqh*, *ushūl fiqh*, *Sūfī*, and so on, and rarely find the interpretations of the Qur'an that specifically touch the core of the Qur'an, its ultimate objectives, and goals.

Operationally, a *mufasssir* of this type in his discussion does not want to be trapped in the study of complex language meanings, scientific and technological terms, unless it is felt necessary. For them, the most important thing is how to present the mission of the Qur'an to its readers. In their commentary, they try to relate the Quranic texts to the realities of people's lives, social traditions, and civilization systems, which functionally, can solve the problems of the human.

According to al-Dzahabi that, the style of *Al-Adābi al-Ijtīmā'i* -regardless from its shortcomings- its attempts to express the beautification of the language (*balaghah*) and the miracles of the Qur'an, explaining the meanings and targets which aimed by Qur'an, reveals the great laws of nature and the social order it contains, help to solve all problems that faced by Muslims people

in particular and mankind generally through the guidance and teachings of the Qur'an which therefore can be obtained the goodness of the world and the hereafter, and trying to bring together the Qur'an with the correct scientific theories. In it also seeks to explain to the mankind that the Qur'an is an eternal scripture, which is able to survive throughout the development of the human age and culture until the end of time, also seeks to eliminate all the lies and doubts thrown against the Qur'an with a powerful argument which capable of deflecting all evil, so it is clear to them that the Qur'an is true.

The initiator style of *tafsīr Al-Adābi al-Ijtimā'i* is Muhammad Abduh, the famous reformer from Egypt, with his commentary book entitled *al-Manar*, which compiled by his disciple is Muhammad Rashid Rida. Among the books of commentary written with the style of *tafsīr Al-Adābi al-Ijtimā'i* besides *tafsīr al-Manar* is *Tafsīr al-Qur'an* by syeikh Ahmad al-Maraghi, *Tafsīr al-Qur'an al-Karīm* by Syeikh Mahmud Syaltut, and *Tafsīr al-Wahdih* by Muhammad Mahmud Hijazy.

While the Sufism style is much shown with a technical approach to *tasawwuf*, it is characterized by the many varieties of thought of *tasawwuf* that shown by

Hamka. That is why *tasawwuf* Hamka looks more modern in translating the sense of God positively.

## B. THE INTERPRETATION OF HAMKA RELATED THE VERSES OF FREE WILL

As the researcher has described in chapter one that, according to Yunan Yusuf, the verses of free will can be observed in the interpretation of Hamka which by him is classified in the verses of *taqdīr* (predestination) and *ikhtiār* (endeavors).<sup>32</sup>

### 1. *Taqdīr* Verses

*Taqdir* verses in the Quran according to Hamka is, as follows;<sup>33</sup>

#### a) Chapter *al-Baqarah* (2:7)

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ  
غِشَاوَةً ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ (البقرة: 7)

“Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they [incur].”<sup>34</sup>

<sup>32</sup> M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar*, Pustaka Panjimas, Jakarta, 1990. p. 117

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

<sup>34</sup> Ali Yusuf Abdullah, *The Holy Qur'an (Text Translation and Commentary)*, Lahore: Goodword Book, 1934. p.1

Hamka explains that, because of the attitude of arrogance, *juhūd* (againts), and *inād* (stubborn), so his heart and hearing they have been marked (stamped) by God or have been sealed. Its means, the disbelief has become their attitude of life, and it can't be changed anymore. And in their sight, there is already a cover. Therefore, whatever is shown to them, will not be seen by them again. For example, a person who wears sunglasses, then even though a white item is presented to him, he will see it as black too.<sup>35</sup>

“...; *great is the penalty they [incur].*”

Hamka also explained that the torment (*adhab*) of *kufr* is very great. First, the torment in the life of the world and the second, the torment of the Hereafter. Hamka argues that the opponents of that truth because a *kufr*, that they are piling up the feeling of the pure heart, will always feel restless and anxious, and never feel happy because they feel hurt. They are hurt because their sovereignty is disturbed by the new understanding. Hate, envy, wrath, and enmity appear in their hearts.<sup>36</sup> Thus, can we perceive that they are tortured and tormented by their own *kufr*.

Now, we are the followers and the high esteem of the Prophet Muhammad, so we can take the lesson from this verse. If

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<sup>35</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 1: Juz 1,2,3*, Gema Insani, Jakarta, cet.1, 2015. p. 104

<sup>36</sup> *Ibid.*

the ideals of our Prophet Muhammad are upheld, then we will find the contradictions with such kufr. Their hearts receive the truth, but they pile it, they hide it.

Islam can continue to live only because of the da'wah. Islam can only live if its thought experts always dig its secret to be practiced. It should not be allowed to freeze (*jumud*). If it has *jumud*, then it is dead. Thus, the one who revives it will meet the great obstacles, that is kufr and the one who recognizes himself, Islam. However, these two verses are warned to the Prophet Muhammad not to make him feel discouraged, but to work harder. Thus, for the successor of the Prophet Muhammad, this verse was not to cause despair but to encourage the spirit. And, do not misinterpret, then say that when God has stamped on their hearts, so why else do da'wah? In fact, the arrival of the stamp is after the attitude of those who do not want to believe. Not the stamp that comes first, but their contradiction is what first happened.<sup>37</sup>

**b) Chapter *Hūd* (11:34)**

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ

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<sup>37</sup> *Ibid.* p. 105

هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٤﴾ (هود:34)

*"Of no profit will be my counsel to you, much as I desire to give you [good]counsel, if it be that Allah willeth to leave you astray: He is your Lord! And to Him will ye return!"<sup>38</sup>*

Hamka explains, in a number of Noah's words like this, it does not contain discouragement, but a sense of awareness of the task. He must continue his appeal, for he is an apostle, he is a messenger. His obligation is to convey. Although rejected, however, he will not stop because God forbids stopping. If God wants to mislead them, it is because of their own fault, nothing can get in the way. Therefore, he reminded too, *"He is your Lord!"* He is the all-powerful determining your fate, not the other.<sup>39</sup>

*"And to Him will ye return!"*

According to Hamka, a Prophet will not be bored to explain the truth, that only to God will all return and there they will feel the consequences of their deceit against the truth that God asked to deliver.<sup>40</sup>

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<sup>38</sup> Ali Yusuf Abdullah, *The Holy Qur'an (Text Translation and Commentary)*, Lahore: Goodword Book, 1934. p. 102

<sup>39</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 4: Juz 10,11,12*, Gema Insani, Jakarta, cet.1, 2015. p. 550

<sup>40</sup> *Ibid.* p. 551

c) Chapter *al-Zumar* (39:19);

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي

النَّارِ ﴿١٩﴾ (الزمر: 19)

*“Is, then, one against whom the decree of Punishment is justly due [equal to one who eschews Evil]? Wouldst thou, then, deliver one [who is] in the Fire?”<sup>41</sup>*

By quoting al-Farra, Hamka explains the meaning of,

*“Are those who are certain of the provisions of the punishment?” Is, “Is the one who is certain of the provisions of the adzab you thought you would be able to help?”.*

Hamka explains that this verse is a question (*istifhām*) but a refuted. That whoever has followed the wrong path or heard the word, then chooses what is bad, does not like to choose the good, prefers the way of kufr rather than the way of faith, is surely the hell is a place for that person. Sometimes there is no memory in mind that those who have followed the path to hell will then break through into heaven. Because the prophet Muhammad

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<sup>41</sup> Ali Yusuf Abdullah, *op.cit.* p. 232

himself can not help the one who has certainly got the torment to go to heaven, and regardless of the torment.<sup>42</sup>

Hamka also explained that although this verse 19 is a question to our Prophet Muhammad SAW. but the thing to remember from this verse is not him, but people who still think that the day of reckoning is nothing. If you want to improve your way is not later, but now, in the life of this world. Because if the soul is divorced with the body, the right way can not be reached, do not think that the Prophet Muhammad will raise and pick up the person who has been determined to go to hell.<sup>43</sup>

**d) Chapter *al-Nahl* (16:36)**

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَأَجْتَنِبُوا الطُّغُوتَ ط فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ  
حَقَّتْ عَلَيْهِ الضَّلَالَةُ ج فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾ (النحل:36)

*"For We assuredly sent amongst every People a messenger, [with the Command], "Serve Allah, and eschew*

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<sup>42</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 8: Juz 24,25,26,27*, Gema Insani, Jakarta, cet.1, 2015. p. 25

<sup>43</sup> *Ibid.*

*Evil": of the People were some whom Allah guided, and some on whom error became inevitably [established]. So travel through the earth, and see what was the end of those who denied [the Truth]. (Al-Nahl 16:36).<sup>44</sup>*

Here Hamka begins his interpretation by quoting Ibn Kathir's commentary, as follows: "So Allah has sent messengers to men, calling on men to worship Allah Almighty and distancing themselves from *Thagut*. Since the time of man has associated the others with God to the people of Noah, who was sent to them is Noah. So Noah is the Apostle who was first sent by God to the face of this earth, until closed by the arrival of Muhammad SAW. His da'wah is to cover people and jinn in the east and in the west, and at all, it is according to a single point of the word of God, which brings the revelation that there is no God but Allah and to Allah alone we worship."

Ibn Katsir said further, "there is no Allah Ta'ala willed that they worship to those other than Him, even He has forbidden them to do so with the intercessors of His apostles. The will of God in manifesting something that they take the excuse of saying fate, it can not be *hujjah*, because Allah is indeed created hell, and its inhabitants are the demons and the unbelievers, but Allah is not blessed His servant to be unbelievers. In this case, Allah has sufficient

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<sup>44</sup> Ali Yusuf Abdullah, *op.cit.* p.126

reason and perfect wisdom. "Thus the explanation of Ibn Katsir.<sup>45</sup>

*"of the People were some whom Allah guided, and some on whom error became inevitably [established]. So travel through the earth, and see what was the end of those who denied [the Truth]."*

It is then explained in this verse that, it is clear that God shows comparisons between those who are guided by Allah and those who are astray. The man is ordered to look at and reflect on the differences between the lives of the two groups. We are ordered to walk on this earth and pay attention to the consequences of those who belie God, those who will not accept the truth. Here Allah has explained that the consequences of those who denied the teaching of Allah are no one survived. Indeed, sometimes they are given a chance. So with that little opportunity, they forget more and they take more pride in their apostasy. But then all the occasions and even then withdrawn suddenly with the end of the sadness. Thus we see in every age, which happens to anyone. It can not even be set aside and distinguished among the graves of a dictator and an arbitrary ruler, with the grave of a shoe polisher.<sup>46</sup>

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<sup>45</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 5: Juz 13,14,15,16*, Gema Insani, Jakarta, cet.1, 2015. p.178

<sup>46</sup> *Ibid.* p. 179

e) Chapter *al-Insān* (76:30)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا

حَكِيمًا ﴿٣٠﴾ (الانسان:30)

*“But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.”*<sup>47</sup>(*al-Insan* 76:30)

Hamka explained, *“But ye will not, except as Allah wills.”* The tip of this verse warns the man that the supreme authority over the man is still God. Man is given God the strength and ability to choose by himself, which way he will go. Indeed, Allah knows the better, too.

*“for Allah is full of Knowledge and Wisdom.”*

In verse 29 it is as if God gave all the freedom for man to choose where he was going. But verse 30 as if God completely deprived of that freedom of choice. Verse 29 inclines to Qodariyah, who holds that men are free to choose their own. Verse 30 inclines to Jabriyah, which deprives human freedom and all power to God alone. But these two verses are a balanced meeting between human endeavor and submission to God. That is why, the man should always pray to God in order to always opened our hearts, given the

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<sup>47</sup> Ali Yusuf Abdullah, *op.cit.* p. 305

power to go forward and also given *taufiq*, that is the match between ideals as a human with *qudrat*, *irādat*, knowledge and wisdom of Allah.<sup>48</sup>

## 2. *Ikhtiār* Verses

Then, *Ikhtiār* verses according to Hamka in the Qur'an is, as follows;<sup>49</sup>

### a. Chapter *al-Insān* (76:3)

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾ (الإنسان: 3)

*“We showed him the Way: whether he be grateful or ungrateful [rests on his will].”*<sup>50</sup>

*“We showed him the Way”*, Hamka explains that, since humans are given direct guidance of the path of God, in contrast to other beings. Other creatures that exist on this earth are given hearing and sight, ears and eyes. But the animals are not given the path guidance given by God to man. If humans have wandered on this earth, and they hear and see the world around them, witness the vastness of the sky, the sun, the moonlight, then they admire the beauty and perfection of this nature, they will come to the conclusion of

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<sup>48</sup> Prof. Dr. Hamka, *Tafsir Al-Azhar: jilid 9: Juz 28,29,30* Gema Insani, Jakarta, cet. 1, 2015. p.437

<sup>49</sup> M. Yunan Yusuf. *Corak Pemikiran Kalam Tafsir Al-Azhar*. op.cit. p.119

<sup>50</sup> Ali Yusuf Abdullah, op.cit. p. 304

the existence of the Almighty of this nature. But God's compassion for his creatures is not enough, God gives the guidance of life by lowering the revelation, by sending apostles to introduce the existence of Almighty God to man. Therefore, the direction of God can be divided into, first, instinct; second, hearing and vision results called experience; third, the result of the reflection of reason; and fourth, divine guidance with religion.<sup>51</sup>

*“whether he be grateful or ungrateful [rests on his will].”*

Then it is explained that, when the man is conscious of himself, he will be thankful to God. Man given by God the interface between him and nature, namely hearing, and sight. And also given reason and manners. Be he a man who is present in modern times, called human culture.

**b. Chapter *al-An'ām* (6:153)**

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا  
 السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَلَّكُمْ بِهِ  
 لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ (الأنعام: 153)

*“Verily, this is My way, leading straight: follow it: follow not [other] paths: they will scatter you about from His*

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<sup>51</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 9: Juz 28,29,30*, Gema Insani, Jakarta, cet.1, 2015. p. 421

*[great] path: thus doth He command you. that ye may be righteous.*"<sup>52</sup>

*"thus doth He command you. that ye may be righteous."* Verse 151, Hamka explained that in the verse is warned that people understand and use their minds. Because only by using reason then understanding can be found, so the religion is embraced with full conviction. Then in verse 152, it is remembered to always remember to Allah and to the boundaries that should not be exceeded, in order to be saved. Then in verse 153 it is also warned that all of you be pious. We too have understood what the meanings of pious, i.e to maintain and to guard. Maintaining a good relationship with God and also with human beings. For if we are separated from these two relationship, i.e the relationship to God and the relationship to human beings, our lives will be miserable, in the world and the hereafter. So that, just for faith and charity, we will survive to live in the world and in the hereafter.<sup>53</sup> An-Nasa'i said,

*"Remember and pay attention! At first, this verse is referred to by the word "afalā ta'qilūna"; do not you use reason? The verse subsequently closes with the word "afalā tadhakkarūna"; do not you remember? And after that, it ends*

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<sup>52</sup> Ali Yusuf Abdullah, *The Holy Qur'an (Text Translation and Commentary)*, Lahore: Goodword Book, 1934. p. 66

<sup>53</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 3: Juz 7,8,9*, Gemma Insani, Jakarta, cet.1, 2015. p. 341

with the word “tattaqūna”; ordering piety. For if they have used their minds, they will always remember, that means they take the instruction of the warning, if they have remembered, they will be cautious, that is to keep themselves from doing what is forbidden by Allah.”<sup>54</sup>

c. Chapter *al-Kahfi* (18:29)

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ  
فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا  
وَأَنْ يَسْتَعِثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ  
بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ (الكهف: 29)

“Say, “The truth is from your Lord”: Let him who will believe, and let him who will, reject [it]: for the wrongdoers We have prepared a Fire whose [smoke and flames], like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!”<sup>55</sup>

The truth comes from God. The truth is above all of us. In the face of truth, it is not different between the rich and the poor, or between the strong and the weak. “Let him who will believe.” If you feels that the truth is true, approved by your heart, if you want, then, believe. “and let him who will,

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

<sup>55</sup> Ali Yusuf Abdullah, *op.cit.* p. 139

*reject [it].*” For you have been given a mind. You can weigh and lock that truth. If you have faith, then you will be saved, because you have obeyed the voice of your own mind. And if you want to disbelieve, who will bear the consequences of your disbelief is not another person, but you yourself as well. *“We have prepared a Fire whose [smoke and flames], like the walls and roof of a tent, will hem them in.”* The unbelievers are the despot. Because he is against the truth. Yet the truth is from God. And he fought his own pure reason. He is a despot means to persecute himself. Undoubtedly the place is none other than hell. Because he himself chose the way to get there. *“if they implore relief they will be granted water like melted brass, that will scald their faces”* Therefore they will not be released from thirst, but the more drunk it will be more miserable, burnt face burned by the heat of hell fire and the heat of a drink like liquid metal.

*“how dreadful the drink! How uncomfortable a couch to recline on!”*. Such is the end or consequence of arrogant people, who feel their position too high, then reject the truth that comes from God because they feel contemptible and will be likened to humans they consider lowly and contemptible. But on the contrary, those whom they contemptuous, whereas their lives have been filled with

much remembrance of Allah, they are the ones whose souls have been trained with faith.<sup>56</sup>

**d. Chapter *al-Nisā* (4:110-111)**

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ  
 اللَّهَ غَفُورًا رَحِيمًا ﴿١١٠﴾ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا  
 يَكْسِبُهُ عَلَى نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١١﴾

(النساء: 110-111)

*“If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful. And if any one earns sin, he earns it against His own soul: for Allah is full of knowledge and wisdom.”*<sup>57</sup>

This verse further explains the interpretation of the earlier verses that tell the story of Thu'mah and his friends who slander the Jews (an-Nisa: 105-109). Then, in chapter *An-Nisā* verse 110 it shows that Thu'mah and his people were still given the opportunity to ask forgiveness of Allah. For perhaps then they had not expected that their deed was a great betrayal, not to the Jew, but to God and His Messenger. (the word of *'perhaps'* here does not mean doubt from God),

<sup>56</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 5: Juz 13,14,15,16* Gema Insani, Jakarta, cet.1, 2015. p. 383-384

<sup>57</sup> Ali Yusuf Abdullah, *op.cit.* p. 42

for they thought, if that person is Jewish, it does not matter if it is maligned by persecution. It is mentioned once again in this verse that it is evil and self-destructive because it destroys the straight path that must be awakened in the soul. If they repent and ask forgiveness of Allah, they will be repented. For Allah is most merciful to those who realize and repent of their mistakes.

In verse 111, Hamka explains how wise of Allah. Only men who can be deceived, but not to God. God is Wise. He determines a provision that before the law is decided, an investigation should be initiated first. And earlier than this has also been reminded of God, that if you punish among people should punish with justice.<sup>58</sup>

e. **Chapter *al-Ra'd* (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 مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾ (الرعد: 11)

<sup>58</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar: jilid 2: Juz 4,5,6*, Gema Insani, Jakarta, cet.1, 2015. p. 450-451

*“For each [such person] there are [angels] in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when [once] Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.” (Ar-Ra'd 13:11)*<sup>59</sup>

This is a verse famous for the power and reason have given by God, so that man can act and control himself under the auspices of God. He reigns over him within the boundaries set by God. Therefore, humans must try their own in determining the lifeline, do not give up without trying. Man is reasoned by God, and by his wits, he is good at judging himself between the bad and the good. Man is not a kind of cotton flown anywhere, or like a stone thrown by the side of the road. He has reason and he has the power to achieve better, within the limits set by God. Otherwise, man would not have to be honored to be the Khalifah of Allah on this earth.<sup>60</sup>

*“But when [once] Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.”*

Pay close attention to this verse, there is a revelation that God will not change the destiny of a people unless the people themselves first changed their destiny. There is the

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<sup>59</sup> Ali Yusuf Abdullah, *op.cit.* p. 114

<sup>60</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar : jilid 5: Juz 13,14,15,16* Gema Insani, Jakarta, cet.1, 2015. p. 53-54

human endeavor, and the endeavor is felt by each of us. The riches of the soul buried within us, will not reveal itself out, if we ourselves do not try. Our mistake is taking the wrong path, causing us to fall into the abyss of calamity. Like a car driver who is not careful on a dangerous bend, then his car tumbled into the abyss. So the fall of the car can not be avoided anymore. We must make our own efforts to change our destiny to a better one, to enhance the quality of self and the quality of charity, to escape from slavery from non-God. We must try to achieve a happier and more advanced life. But we must also realize that our human power is very limited. We are bound by a narrow space and enclosed by a short time. In addition to the effort we do according to our ability and destiny, we must also realize that there are other fates in this world, made by God, sometimes meet, and sometimes contrary to what we will.<sup>61</sup>

As Muslims, we should not give up on fate, but we believe in fate. We must know that God will not change our fate, if we ourselves do not try to change it. But we also believe that in the journey of life we will meet with an accident that we did not expect. Therefore, in all life activities, we never release our memories to God, so that whatever we meet and face, our souls are ready to face it,

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<sup>61</sup> *Ibid.*

because we know that God is our refuge, and there is none other than Him. Herein lies the power, so that the soul does not feel lonely at all. Therefore, reciting this verse should be recited in full, do not cut into the middle course, “*Allah does not change a people's lot unless they change what is in their hearts.*” For if that's all that we recite, we will be deceived by our own strength and will be hit a lot. But continue, “*But when [once] Allah willeth a people's punishment, there can be no turning it back.*” Because accidents often come from places we do not expect. “*nor will they find, besides Him, any to protect.*”<sup>62</sup>

In a hadith that *Marfu*<sup>63</sup> had narrated by Ibn Abi Hatim there is a narration, that Allah ever brought revelation to a prophet of the Bani Israel,

قُلْ لِقَوْمِكَ إِنَّهُ لَيْسَ مِنْ أَهْلِ قَرْيَةٍ وَلَا أَهْلِ بَيْتٍ يَكُونُونَ عَلَى طَاعَةِ اللَّهِ  
فَيَتَحَوَّلُونَ إِلَى مَعْصِيَةِ اللَّهِ إِلَّا حَوْلَ اللَّهِ عَنْهُمْ مَا يُحِبُّونَ إِلَى مَا يَكْرَهُونَ

“*Say unto thy people, that there are none of the inhabitants of a hamlet or inhabitant of a house that is always obedient unto God, but will also be played by the Lord of their circumstances rather than their beloved to those whom they dislike.*” (HR. Ibnu Abi Hatim)

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<sup>62</sup> *Ibid.* p. 55

<sup>63</sup> Hadith *marfu*’ is a hadith that is specifically based on the Prophet in the form of words, deeds or *taqdir* (decrees) he; those who propose it are the companions, *tabi’in* or others; whether the *sanad* hadith is continuous (*muttasil*) or disconnected (*munqathi*’).

From the editorial of this hadith, it appears that the exchange of human fates from good to bad is after the man is changing the course of his life also from good to bad.

And a Hadist Qudsi which narrated by Ibnu Abi Syaibah,

مَا مِنْ قَرْيَةٍ وَلَا أَهْلِ بَيْتٍ كَانُوا عَلَىٰ مَا كَرِهْتُ مِنْ مَعْصِيَتِي ثُمَّ تَحَوَّلُوا عَنْهَا إِلَىٰ مَا أَحْبَبْتُ مِنْ طَاعَتِي إِلَّا تَحَوَّلَتْ لَهُمْ عَمَّا يَكْرَهُونَ مِنْ عَذَابِي إِلَىٰ مَا يُحِبُّونَ مِنْ رَحْمَتِي

*"There is neither one village nor the inhabitants of a house, which they are in iniquity unto Me, then they turn to the obedience that I love, but I also turn away from what they dislike and My torment to what they love and My mercy."*  
(HR. Ibnu Abi Syaibah)

Saying al-Qasyani,

*"It can not be changed, things may change from the blessings (gift) to the blessings (got hurt), whether they are real or hidden."*

It all depends on the attitude of life and the steps taken by the man himself.<sup>64</sup>

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<sup>64</sup> *Ibid.*

## CHAPTER IV

### ANALYSIS

#### A. Free will In *Tafsīr* Al-Azhar (An Analysis of The Interpretation of The *Taqdīr* and *Ikhtiār* Verses According to Hamka In *Tafsīr* al-Azhar)

Need to know that, in the book of *Falsafah Hidup*, Hamka used the term “independence” in the sense of “freedom”. He said that,

*"Independence is that you feel with a pure feeling, the right that you need to know, and then you feel what your duty to the others. You are free to flap your wings, indulge your will, to prove that you have the right too. You can express anything which is fell in your heart if you also respect the freedom of the others and you fulfill the obligations that society requires to you."*<sup>1</sup>

Furthermore, to explain that man is essentially given an instinctive freedom by God, Hamka said,

*"Human freedom is in his nature. Man is born free. He was born from her mother's belly by not knowing the difference. So it should in his life he remain independent, not bound by slavery and captivity. Free to express feelings. Free in his swing, go home and go. Free in all the gifts God has given since he was born, without interfering with the independence of others or of public peace. So human life will not be pure and clean if independence is limited."*<sup>2</sup>

While in explaining the right of self-freedom, Hamka says that,

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<sup>1</sup> Abd. Haris, *Etika Hamka, Konstruksi Etik Berbasis Rasional Religius*, PT. LKIS Printing Cemerlang, Yogyakarta, 2010. p.100

<sup>2</sup> *Ibid.*

*"The true freedom for every human being is that people are free to say what feels, to be free to do as they please, provided that the freedom does not undermine its own duty and does not reduce or interfere with independence and freedom other people."*<sup>3</sup>

Thus, the man as a master of his will, free to walk any path, without limitation and obstacles. As long as the freedom of others is not influenced, he may live as he pleases. But this view is still relative. Because, not necessarily something that he thinks good, will be good also to the others. Therefore, the human interest occupied by freedom on the lives of individuals and society, then Islam makes it the basis for all creeds. The freedom of a person will not be restrained except within the limits required by the common good or invites to respect the freedom of others.<sup>4</sup> Each individual member will do as freely as possible is unlikely to happen. Because the freedom of one's deeds will always be limited by the freedom of others in the ethical, moral, and legal provisions.<sup>5</sup>

Then if we discuss the power of will, Descartes, a Western philosopher, says, "There is no state that is more attached to man than his will". Meanwhile, Schopenhauer argues that the whole life is essentially the will. People who lack common sense are called ignorant. The person who has no pity is called cruel, but the person

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<sup>3</sup> *Ibid.* p.101

<sup>4</sup> Hasan Langgulung, *Beberapa Pemikiran Tentang Pemikiran Islam*, Bandung, PT. Al-Ma'rif, 1980. p.60

<sup>5</sup> Musa Asy'ari, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, Yogyakarta, LESFI, 2002, p.32

who does not have the will does not deserve to be called human anymore. Many people become miserable, destitute, despicable, poor. When investigated, the greatest cause of the calamities that befall him is because he does not have the will (*irādah*). They do not know how to survive in the struggle of life. It is not because they lack help or strength. They even get enough help, full strength, and a vast place of struggle. It's just those who do not want to do it.<sup>6</sup>

The first thing to achieve the will is courage. Dare is a guardian of honor. He will be shunned by his will to face a humiliating case or something that can deprive his freedom. He does not want to be governed and enslaved. He does not want a low mind, because it means eliminating the will or reducing the will. He does not want to drop his self-esteem, because his will do not escape the bond of reason and consideration.<sup>7</sup> The second is strength and trust. A person has not been able to decide an estimate of a serious or simple incident before taking it. So, to allay the doubt in the heart, use the rules "let's do something desired and able to do". A person can succeed in the work he does so that it can overcome the difficulty of the work, is because done while considering. Not just considered but not done. Remember that trust will bring a victory. Because no matter how big the obstacles, nothing is impassable If those who take

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<sup>6</sup> Prof. Dr. Hamka, *Lembaga Hidup*, Republika Penerbit, Jakarta, 2015.  
p. 58

<sup>7</sup> *Ibid.* p.58-59

it have a calm and patient heart.<sup>8</sup> Besides, we must also have confidence. Muslims are people who should believe in themselves. For the power that is in themselves is hung on the forces that govern this nature, that is God Almighty. Anyone who believes in his Lord is not afraid and trembling in living in this world. He does not believe that there will be any power in this world that can obstruct him, except by the permission of God. He does not believe that danger will befall, if not predetermined by God. He is always kind to the Lord.<sup>9</sup>

Hamka explains that, when taking up a will, a person must be free. But if freedom is understood the meaning of the accent alone, of course, that person will not benefit the community. Because every human being is constrained by the law of association of life that should not be ignored. To maintain a position in society should the meaning of freedom understood as it should be. Freedom of self that does not rob or offend the freedom of others. Do not be arrogant, do not be stubborn, and keep your feelings and dignity. The freedom that used towards the will is it has set the heart and serious toward the great ideals. Not hindered by anything. Have resolve, stance, submission to the truth. All that will not be sacrificed or thrown away, although the benefits will be obtained. Because property and wealth are nothing, while self-respect is higher than everything, despite the life of the stakes.

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<sup>8</sup> *Ibid.* p.59

<sup>9</sup> Prof. Dr. Hamka, *Falsafah Hidup*, Republika Penerbit, Jakarta, 2015.

Hamka explains the characteristic of a free man as follows, the free man is a man of great will. Do not waver because of one obstacle. Do not change because of one hurdle, either the obstacle of the enemy or from the fear. He does what his heart feels like, not because it expects wages, but because that is what his heart commands. High honors, rank, and salary do not cheat him. People who are free, not afraid to suffer due to perform duties. Do not want to hide the truth that his heart has chosen, even though many people will hate it. The free man is one who is not deceived by fame and praise. What he seeks is the nature and the attention of the intelligent. The free man is one who does not always obey the words of others. Write what people do. The free man is the one who says because his heart tells. And he was silent because his heart told him so. The free man is the one who respects himself and is capable of taking risks. Be responsible. He stood himself upright, not under the influence of others. Strong but not arrogant. Strong will of his strong conviction.<sup>10</sup> That power is already within. But only a will that can give rise to power. If the will does not arise, the power will not come. And that is the result of the soul which is not free.<sup>11</sup>

Furthermore, on the predestination verses, the traditional theological thinkers understand these verses with the understanding

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<sup>10</sup> Prof. Dr. Hamka, *Lembaga Hidup*, Republika Penerbit, Jakarta, 2015. p. 60-61

<sup>11</sup> Prof. Dr. Hamka, *Falsafah Hidup*, op. Cit. p. 315

of *Jabariyah* (fatalism). While Hamka understands these verses in the understanding of *Qadariyah* (free will).

Quraish Shihab interprets the chapter of *Al-Baqarah* verse 7 by explaining that the verse is not talking about all unbelievers, but the unbelievers whose kufr has been ingrained in their souls so that it is no longer possible to change. This verse refers to those whose circumstances Allah has known before, during and after the invitation to believe in them. God's knowledge of the certainty of the uselessness of warning for them is not the reason that makes them unbelieving. The disbelievers referred to by this verse, the cause is their unwillingness to accept faith so that God has locked up their hearts and hearing, ie God lets them dissolve in error according to the desires of their own hearts so that finally their hearts are locked dead and their ears can not hear guidance. And in their vision, there is a cover so that the signs of God's greatness that lies in the universe they do not see except the phenomenon. In turn, it makes them natural to get a painful punishment. And for them, they are a painful punishment.<sup>12</sup>

Furthermore, al-Qurthubi, chapter *an-Nahl* verse 36 interpreted him by explaining that the intent of the verse is by the previous provision (*qadhā*) for him so that he dies in his kufr. This rejects the Qodariyah view, for they claim that Allah guides all men

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<sup>12</sup> M.Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol.1, Lentera Hati, Jakarta, 2002, p.116

and gives taufik (meeting of God's will with the will of man) to them for guidance.<sup>13</sup>

While Hamka interprets verse 7 chapter *Al-Baqarah* by saying that the seal of kufr given by God against those who reject the truth, and it can not be changed with the faith. Whatever effort is made to change them to believe, will not work. As if they were with the stamp of the god, it was destined to be an unbeliever.

The understanding of unbeliever that can not be changed again with the faith, giving the impression of Jabariyah. But when we explored the interpretation of Hamka, we can found that these people became unbelievers caused by their attitude that waves, *juhūd* (againts), and *inād* (stubborn) are no longer gives the impression of Jabariyah, but the impression of qadariyah. According to Hamka before these people become an unbeliever, they have the freedom of choice whether to believe or to unbelieve. If they choose to be unbelievers, then God gives a stamp in their hearts. So their choice remains to an unbeliever, with no ability to choose the faith anymore. So at first humans have freedom in the will and deed.<sup>14</sup> Then when Hamka interprets verse 34 chapter Hud, he writes, "If Allah is about to mislead them, it is by their own fault and nothing can hinder it".

In verse 19 chapter *al-Zumar*, Hamka interprets the following,

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<sup>13</sup> Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurtubi*, Jilid 10, penerjemah: Asmuni; editor. Mukhlis B.Mukti, Pustaka Azzam, Jakarta, 2008, p.256-257

<sup>14</sup> *Ibid.*

“*this verse is a question (istifhām) but a refuted. That whoever has followed the wrong path or heard the word, then chooses what is bad, does not like to choose the good, prefers the way of kufr rather than the way of faith, is surely the hell is a place for that person. Sometimes there is no memory in mind that those who have followed the path to hell will then break through into heaven. Because the prophet Muhammad himself can not help the one who has certainly got the torment to go to heaven.*”<sup>15</sup>

The interpretation is clear that the person who has followed the path to hell will not be able to break through into heaven, and that path is the result of human choice. Then, this interpretation is understood that man himself can determine his deeds, not God.<sup>16</sup>

Sayyid Qutub commented on verse 30 of chapter *al-Insān*, that it is for the human soul to know that God is a free agent, He is the executor who can impose His will. By knowing that nature, the human heart is pointing to Him and submitting to His power. It is accompanied by an affirmation that God bestows humans the ability to know which truth and falsehood. The direction to get there or here is in accordance with the will of God who is the Knower of the nature of the heart.<sup>17</sup>

Furthermore, in verse 30 of chapter *al-Insān*, Hamka interprets the verse tends to the *Jabariyah* understanding that deprives human self-independence and gives all power to God. But in

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<sup>15</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar : jilid 8: Juz 24,25,26,27*, Gema Insani, Jakarta, cet.1, 2015. p.25

<sup>16</sup> Dr.Abd. Haris, *Etika Hamka- Konstruksi Etik Berbasis Rasional-Religius*, LKIS, Yogyakarta, 2010. p.89

<sup>17</sup> M.Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol.14, Lentera Hati, Jakarta, 2002., p.589

the previous verse that is verse 29, Hamka explain that the verse shows a tendency to *qadariyah* understanding. According to Hamka, the two verses show a balanced meeting between human endeavors by putting trust in God. That is why, humans are always called upon to keep asking God for the heart to be opened, the power to advance, the science is given *taufiq*, that is the adaptation between the ideals of being human with the *qudrat*, *irādat*, *'ilmu* and wisdom of God.

As for the verses which according to Hamka are verses of endeavor (*ikhtiār*), it is interpreted as follows,

Chapter *al-Insān* verse 3 is interpreted by Hamka by saying that after man has been instructed by God, they become different from other beings. The difference lies in reason, mind, character and is given revelation by God, so with that, man becomes a cultural beings. According to Hamka, the reason is the gift of God to His chosen being, that is the man. As a gift to the chosen being, reason becomes the basis that distinguishes between human beings and other beings. Reason has given the human potential to research and searches for secrets hidden in nature. With reason, human beings are allowed to do contemplation and research on the phenomena that exist in the universe.

Hamka insisted that as a gift of God, reason has the freedom to seek, in spite of the extent to which it can reach. Thus, human beings have intelligence, and that intelligence provides the ability to judge and consider in the conduct of everyday human deeds. Hamka actually wants to point out that the human superiority of other beings

with their minds lies in the human ability to differentiate and set aside between the bad and the good.<sup>18</sup> Yet, hamka also reminds, that people often forget, no longer remember the grace of God. According to Hamka's view, that is why the world is a test, even this whole life is taken to test whether a person will become an unbeliever or be a thankful person of the grace that God has given.<sup>19</sup>

Thus, every believer must take the path that Allah has revealed to man, if he does not want to get lost in life.<sup>20</sup> Thus explains Hamka when interpreting verse 153 of Surat *al-An'ām*. In this case, God has indeed provided two paths, the straight path and the path of apostasy. This path of apostasy according to Hamka is the way of the satan, or the path made by human imagination, the way of *shirk*, the way of *khurāfat*, and the way of heresy.<sup>21</sup> In interpreting verse 29 of *al-Kahf*, Hamka explains that it can be believed that the way of truth comes from God. Therefore, whoever wants to believe, and whoever wants to be an unbeliever.<sup>22</sup> And Hamka adds "if you believe then be saved yourself, for you have obeyed the voice of your

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<sup>18</sup> M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar*, Pustaka Panjimas, Jakarta, 1990. p. 102

<sup>19</sup> *Ibid.* p.123

<sup>20</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar : jilid 3: Juz 7,8,9*, Gema Insani, Jakarta, cet.1, 2015. p.341

<sup>21</sup> *Ibid.*

<sup>22</sup> Prof. Dr.Hamka, *Tafsir Al-Azhar : jilid 5: Juz 13,14,15,16* Gema Insani, Jakarta, cet.1, 2015. p.383-384

own mind. And if you want to disbelieve, who bear the consequences of disbelief is not another person, but you yourself.<sup>23</sup>

In comparison, a classical scholar of al-Qurthubi interprets verse 29 of *al-Kahf*, by explaining the meaning of this verse: Say O Muhammad to those whom we have made their hearts fail to remember us, "O people, from your Lord, is the truth than from -He is taufiq and humiliation, in His hands clues and perversions. To show whomever He wishes so as to believe, and to deceive whomever He wishes so as to disbelieve. There isn't anything from that to my necessity.

So God gives truth to whomever He wishes even if he is weak, and does not give it to whomever He wishes even though he is strong and rich. We are not expelling the believers because of your passions, so if you want then believe and if you want then kufr. This is neither a lightness nor a choice between Faith and Kufr, but this is a terrible and threatening thing. That is if you kufr then has provided the torment of hellfire and if you believe then for you is heaven.<sup>24</sup>

Verses 110 and 111 of *al-Nisā'* are interpreted by Hamka by saying that those who commit crime (slander) is doing evil and self-destructive, because the defamatory act destroys the path that must be

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<sup>23</sup> *Ibid.*

<sup>24</sup> Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurtubi*, Jilid 10, penerjemah: Asmuni; editor. Mukhlis B.Mukti, Pustaka Azzam, Jakarta, 2008, p.993- 994

awakened in the soul. Hamka said, "*Whoever digs a pit to harm others, then he himself will be wretched in the hole.*"<sup>25</sup>

And the last verse, verse 11 chapter *al-Ra'd* interpreted Hamka by saying,

*"this is the famous verse about the power and reason which God grants to man, so that man can act and control himself under the auspices of God."*

According to Hamka man is obliged to try in determining his life, should not surrender with no endeavor at all. Although humans are given freedom of will and do with their own efforts in using the reason but do not be careless and forget that there are boundaries that have been determined by God.<sup>26</sup> While the intended boundaries are *sunnatullāh*. Allah has determined the *sunnatullāh* as mentioned in the chapter *al-Fāṭir* verse 43.<sup>27</sup> Hamka then concludes that the whole of nature is arranged according to the *sunnatullāh*. With the *sunnatullāh* all this nature becomes orderly. Nothing is made in vain. Thus, the scientists acknowledge his belief in his knowledge.<sup>28</sup>

When compared with the understanding ideology of rational theology, the thought of Hamka that gives the freedom of will and do for humankind, and also the recognition of *sunnatullāh* that does not change, It is true that there is an equality between them. In the rational thought that represented by the Mutazilah and Maturidiyah

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<sup>25</sup> M. Yunan Yusuf, *op.cit.* p.124

<sup>26</sup> *Ibid.*

<sup>27</sup> Dr.Abd. Haris, *Etika Hamka- Konstruksi Etik Berbasis Rasional-Religius*, LKIS, Yogyakarta, 2010, p.89

<sup>28</sup> *Ibid.*

Samarkand sects, man has the freedom of will and do. But behind it, there is *sunnatullāh* that must be lived by humans, which makes human freedom is limited. Therefore, the human freedom in the ideology of rational theology, not in the sense that can leave of the *sunnatullāh*, but the duty to find *sunnatullāh* as much as possible for the benefit of life. In other words, human freedom is limited by the laws of nature or *sunnatullāh*.<sup>29</sup>

In the life of plants, animals, and other natural phenomena, there are instinctive laws that operate mechanically and constantly, without free choice. Whereas in human life, God gives free will and opportunity to choose through free reason. According to Hamka, human beings are assigned as the *khalīfah* of God on earth. Because of free will and choice, the man carves his way of life amid the laws surrounding life itself.<sup>30</sup>

With such an explanation Hamka wishes to affirm that, though God is able to make all men believe, it is not done by God. For if God does that, then the wisdom of the Highest wisdom that has granted the privilege of man from other beings, is lost and meaningless. The same understanding is also affirmed by Hamka when interpreting verse 13 of *al-Sajdah*. He says that it is not that God has no power to give *taufiq* and guidance to every human being. God is omnipotent, and the evidence has been seen in the life of

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<sup>29</sup> M. Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar*, Pustaka Panjimas, Jakarta, 1990. p. 130

<sup>30</sup> *Ibid.* p. 139

plants, animals, like birds, fish in the sea and insects on earth. But according to Hamka, humans are deliberately created different from the plants and animals, by giving humans a reason. With the potential of the reasons, the humans have a free will to determine the choice between right and wrong, guidance and apostasy, and good with bad. In other words, other beings are instinctively instilled in his life, and that instinct runs permanently without free will. While humans are also given instinct, but with a free will to make their own choices. The potential of free will is given by God to humans so that humans become, unlike plants and animals. That is why God will not do any deeds to make all men believe, though He is able to do it.<sup>31</sup>

Hamka explains that in the journey of life to achieve the ideals, when humans neglect then become arrogant, then remember the predestination verses, surely he will realize that everything that exists in him is only a loan from God. But when the spirit is loosened, many trials come, misfortune has surrounded themselves or nation, do not be negligent and careless. For if it is still negligent, there is a divine providence, that destruction will come. Then at that time, the endeavor verses should be remembered.<sup>32</sup> From the explanation above, we can see in some interpretations of Hamka towards the Qur'anic verse in *Tafsīr Al-Azhar*, that the style of his thought impressed as a rational theological thinker which puts a

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<sup>31</sup> *Ibid.* p. 140

<sup>32</sup> Prof. Dr. Hamka, *Pelajaran Agama Islam*, Bulan Bintang, Jakarta. p.

strong emphasis on human freedom in the will and do. This theological attitude generates a spirit of hard work and does not want to give in to circumstances.

## **B. The Background of Hamka Thought**

Because of Hamka lived in a period of renewal movements, this allowed Hamka to have a role in the development of the modernist period in Indonesia, as well as his moderate renewal thinking compared to the others. This is influenced by several factors: *first*, is the parent, especially his father. As it is known that Hamka is known as a scholar who was born into a family of reformers and forward-thinking. *Second*, the social situation and the Minang society are patterned on the stratum of the elderly and the youth community. *Third*, the influence of reform thinking in the Islamic world in general and Indonesia in particular, both through personal contacts and articles and works written in book form.<sup>33</sup>

After knowing the interpretation of Hamka about the *taqdīr* verses and *ikhtiār* verses in the *tafsīr* al-Azhar, it can be seen that Hamka adheres to a rational theology, namely the theological thought that gives freedom to do and will to man, a strong power of reason, the power and the will of God which is limited and not tied to the literal meaning and uses a lot of figurative meanings in giving meaning to the interpretation of the verses of the Qur'an. This

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<sup>33</sup> Pangulu Abdul Karim Nasution, "Filsafat Nilai Dalam Pandangan Hamka", *Journal*, p.92

thinking will raise a rational idea of Islamic teachings as well as fostering a dynamic attitude of life in human beings.<sup>34</sup>

Such a thought of Hamka is undoubtedly influenced by the things that happen in the life of HAMKA. It seems that Hamka thought began when he decided to wander looking for knowledge to Yogyakarta. While in Yogyakarta he studied with great figures such as Ki Bagus Hadikusumo (Tafsir), R.M. Suryopranoto (sociology), Haji Fachruddin, H.O.S. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad Natsir and A.R. St. Mansur. In Yogyakarta Hamka also began to get acquainted with the *Serikat Islam* (SI). These movements have influenced Hamka's thought of Islam as a vibrant and dynamic one. Hamka began to see such a marked difference between the living Islam in Minangkabau, which seemed static, with Islam living in Yogyakarta, which was dynamic.<sup>35</sup> Here the dynamics of Islamic thought Hamka began to develop.

It is known that Hamka strongly opposes the attitude of *taqlīd*. According to him the attitude of *taqlīd* is the greatest enemy of freedom of thought. According to Hamka, with the *taqlīd*, people only believe and accept whatever is heard and what others say without being considered. It makes the mind frozen and undeveloped.<sup>36</sup> Whereas in the view of rational theology says that

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<sup>34</sup> M. Yunan Yusuf, *op.cit.* p.10

<sup>35</sup> H.Ramayulis dan H. Samsul Nizar, *Ensiklopedi Tokoh Pendidikan Islam "Mengenal Tokoh Pendidikan Di Dunia Islam dan Indonesia*, Quantum Teaching, Ciputat, cet.1 , 2005. p. 262

<sup>36</sup> Prof. Dr. Hamka, *Pelajaran Agama Islam, op.cit.*, 1978. p.27

reason has great power. Hamka argues that reason has a very important role for human beings. As a gift of God, reason has the freedom to seek, though only to the extent that it can reach. Thus, for the reason, man has intelligence that gives the ability to assess and consider the implementation of daily human actions.<sup>37</sup> It seems that between the power of human reason and human freedom in acting cannot be separated, because whatever man has to do must first through thought. For if deeds are not preceded by thought, they may be deemed to be nonexistent, like the deed of a delirious man.

Thus, the concept of human capabilities described by Hamka is as a dynamic human, not a fatalist human being. Humans who do not want to surrender to the circumstances and face the world with effort and hard work while surrendering to Allah SWT.

Hamka is a modern Indonesian scholar who has contributed much to the development, civilization, and emergence of the intellectual dynamics of society (Islam). His expertise and renewal ideas have inspired Indonesian Muslims to break out of the crystallized fatalist lifestyle so far, to a dynamic and rational lifestyle. He is one of the scholars who strive to change the traditional way of life toward the process of intellectual modernization. He is a figure of educators of people as well as scholars who have the breadth of knowledge, both religious knowledge and other general sciences that condition information modernization. Hamka known as one of the

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<sup>37</sup> M. Yunan Yusuf, *op.cit.* p.102

Minangkabau reformers who seek to arouse the dynamics of the people and a unique reformer. Although only as a product of traditional education, but he is an intellectual who has generalistic and modern insight. His efforts are a movement of Islamic renewal, not only in Minangkabau and even Indonesia in the early to the third half of the twentieth century. A field of study that is very challenging and not simple. The orientation of his productive study revolves around religious and social issues such as commentary, theology, literature, *fiqh*, Islamic history, and education. In presenting his works, he reformats his ideas of renewal through modern and contextual thinking.

## CHAPTER V

### CLOSING

#### A. Conclusion

This final project summed in two conclusion to answer the research questions in chapter one, these are:

1. Hamka argues that humans have freedom in their will and do. The choice to become a *kāfir* (unbeliever) or to be a believer based on man's free choice itself, not determined by God. Freedom of will and do is possibly possessed by humans. Because in man given the reason by God. By using the reason of men weighing which one is good and which is bad, which bring harm and which bring us benefit. Hamka also believed that the *sunnatullāh* of his creation is not changed. Hamka also called the *sunnatullāh* with the term fate (*taqdīr*) namely "range and till". The universe, including the journey of human life, can not be separated from this fate or *sunnatullāh*. Thus, in facing the difficulties of life that runs in the *sunnatullāh*, humans must try to find other *sunnatullāh*, so that difficulty can be overcome.
2. The thought of Hamka as a rational theological thinker who gives human freedom in the will is influenced by several factors. *First*, Hamka wants to present a dynamic and rational human portrait, not a fatalist. Humans who are filled with the spirit to strive and work hard to achieve success in both the world and the hereafter while surrendering to God. *Second*, Hamka wants to eliminate the

*taqlīd* attitude that causes the freezing of the mind to think, which causes people to lag and not develop. Hamka is strongly against the *taqlīd* attitude. *Third*, Hamka expects a reform movement in Islam through modern and contextual thinking.

## **B. Suggestion**

Every human being is weak and there is always a weakness in every action. Whatever the paradigm that someone does to someone else surely gives the impression that there is a lack of what he sees. Similarly, in the process of writing this research. Whatever the demerit and weaknesses that exist in the results of this research may be an inspiration and input to the motivation of the will of everyone in his life, so that better and noble.

Researcher realizes that this research is still very basic and many weaknesses that need to do refinement. Thus, the results of this research can be a starting point for further research to get better and scientific research results.

## **C. Epilogue**

*Alḥamdulillāh* praise be to Allah who has given millions luxury as well as grace and His willing. This paper can be finished in the form of a final project. The researcher realizes many deficiencies. Thus, the researcher expects of criticisms and constructive suggestions for this research in order to achieve the common good.

Hopefully this final project provided many benefits to writers specially and for readers generally. And may the Qur'an has been a guidance of us, we always read literally and understood also in the content of content. Only word of Allah has rightness, it is *al-Qur'ān al-Karīm*.

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