

Uncovering the Human and Divine Aspect of Ridha in the Qur'an through the Lens of Tafsir Tahrir wa Tanwir

Menggali konsep Ridha sebagai Elemen Manusia dan Ilahi dalam Al-Qur'an dalam Tafsir Tahrir wa Tanwir

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Abstract

This article explores the concept of Ridha in the Qur'an, focusing on its background and purpose. The concept of Ridha is inseparable from the ongoing debate between Sunnis and Shiites, who have differing interpretations of the concept in order to legitimize their respective ideologies. The study employs a thematic method, analysing the views of Ibn Asyur in the tafsir Tahrir wa Tanwir, which relates to the concept of Ridha. The results reveal that Ibn Asyur divided the concept into two: Ridha among fellow humans and Ridha from God to His creations. The Qur'an, being a holy text that guides mankind, delves into the topic of Ridha and presents it in two aspects: Ridha Allah and Ridha man. Although these two aspects appear together in the same verse, the Qur'an also emphasizes the inequality of God with His being (tanzih), making both types of Ridha part of the mutasyabihat concept. To fully understand the meaning, it is necessary to differentiate between Ridha Allah and Ridha Human. Through his book, Tahrir wa Tanwir, Ibn Asyur aims to provide a comprehensive understanding of Ridha from both the human aspect and as the nature of Allah SWT.

Keywords: Mutasyabihat, Ridha Allah, Ridha Manusia, Ibn Asyur, Qorinah.

Abstrak

Artikel ini bertujuan untuk menjelaskan konsep Ridha dalam Al-Qur'an, sebuah konsep yang memiliki latar belakang dan tujuan tertentu. Dalam hal ini, konsep Ridha dalam Al-Qur'an tidak dapat dipisahkan dari perdebatan antara dua kelompok besar dalam Islam, yaitu Sunni dan Syiah. Kedua kelompok ini memiliki pandangan yang berbeda dalam mengartikan konsep Ridha, dengan tujuan untuk memvalidasi ideologi masing-masing. Hal ini terkait dengan fakta bahwa konsep Ridha dapat mengakomodasi ideologi kedua kelompok tersebut. Penelitian ini menggunakan metode tematik dengan mengumpulkan pandangan Ibn Asyur dalam kitab tafsir Tahrir wa Tanwir yang berkaitan dengan konsep Ridha. Hasil penelitian menunjukkan bahwa Ibn Asyur membagi konsep Ridha menjadi dua, yaitu Ridha antar sesama manusia dan Ridha Tuhan kepada makhluk-Nya. Al-Qur'an sebagai kitab suci yang memberikan petunjuk bagi umat manusia, tentunya tidak luput membahas tentang Ridha. Dalam Al-Qur'an, Ridha dipaparkan dengan dua aspek, yaitu Ridha Allah dan Ridha manusia. Kedua aspek ini selalu muncul bersama dalam ayat yang sama, namun banyak ayat Al-Qur'an yang menegaskan ketidaksamaan Tuhan dengan makhluk-Nya (tanzih), sehingga kedua jenis Ridha termasuk konsep yang mutasyabihat. Untuk mengungkapkan makna yang sebenarnya, diperlukan pemahaman yang menunjukkan bahwa Ridha Allah dan Ridha manusia tidak sama. Melalui kitabnya, Tahrir wa Tanwir, Ibn Asyur berusaha memberikan gambaran yang utuh tentang bagaimana Ridha dipahami dari aspek manusia dan sebagai sifat Allah SWT.

Kata Kunci: Mutasyabihat, Ridha Allah, Ridha Manusia, Ibn Asyur, Qorinah.

Introduction

Key concepts in the Qur'an play a significant role in shaping important events in Islamic history¹. One such concept, *Ridha*, played a critical role in the formation of Sunni and Shia². The understanding of *Ridha* in the Qur'an greatly influenced views on the legitimacy of Abu Bakr as a substitute for Prophet Muhammad SAW, with Sunnis viewing it as justification for Abu Bakr's leadership and Shia regarding the related concept of *nash* (Qur'an) as evidence for Ali bin Abi Thalib's suitability as a successor. The contrasting views on the concept of *Ridha* in the Qur'an between Sunni and Shia emphasize the importance of analysing the interpretation of key concepts in the Qur'an as a crucial aspect of understanding existing civilizations³.

The formation of Sunni and Shia Muslims is one of the most contentious among various sects within Islam, stemming from differing views on who was worthy to succeed the Prophet Muhammad after his death, as he did not appoint a specific successor⁴. Some Muslims believe that Ali bin Abi Thalib was the rightful choice, a belief held by several of the Prophet's companions, such as Salman Al-Farisi, Abu Dzar Al-Ghifari, Ammar bin Yasir, among others, leading to the formation of the Shia⁵. Conversely, the majority of the Prophet's companions favoured the consultative method (*Bani Tsaqifah*) to determine the successor. The emergence of Shia as both a political entity and religious movement only took place after the Ottoman era, reaching its height of popularity following the death of Husain⁶.

Shia and Sunni hold divergent views on the selection of the Prophet's successor. The Shiites believe that leaders are divinely ordained and selected based on revelations, and considered those companions of the Prophet who did not choose a leader based on revelations to be disobedient to the Prophet's teachings⁷. On the other hand, Sunnis believe in selecting leaders through *ijtihad* and view all of the Prophet's companions as being accepted by God. Sunni clerics legitimized Abu Bakr's

1 Fazlur Rahman and Ebrahim Moosa, *Major Themes of the Qur'an* (The University of Chicago Press, 2009), accessed February 10, 2023, <https://press.uchicago.edu/ucp/books/book/chicago/M/bo6826294.html>.

2 Abdul Manan and Jovial Tally Paran, "The Sunni-Shia Conflict in the History of Islam: An Analytical Descriptive Study," *Palita: Journal of Social Religion Research* 5, no. 2 (2020).

3 Ahmad Sahidin, "Memahami Sunni Dan Syiah: Sejarah, Politik," *Jurnal_Maarif* 10 (2015).

4 Manan and Paran, "The Sunni-Shia Conflict in the History of Islam: An Analytical Descriptive Study."

5 Muhammad husein al-kasyaf, *Asy-Syiah Wa Ushuluha* (Beirut: Dar al-Fikr, 1987).

6 Frederic Wehrey, *Beyond Sunni and Shia: The Roots of Sectarianism in a Changing Middle East, Beyond Sunni and Shia: The Roots of Sectarianism in a Changing Middle East*, 2019.

7 Nikmatullah Al-Jazairi, *Al-Anwar An-Nu'maniyah* (Beirut: Dar al-Fikr, 1998); Abdullah Syibr, *Haqqul Yaqin* (Qom: Dar al Qalam, 2011); Muhammad Thahir bin Muhammad Ibnu Asyur, *At-Tabrir Wa at-Tanwir* (Tunisia: Ad-Dar at-Tunisiah Li an-Nasyr, 1984).

caliphate through revelation, despite some criticism from certain clerics towards Ali⁸ regarding the Utsman murder case⁹. The Shiites, however, argue that blessings from Allah are related to one's charitable actions, not just their friendship with the Prophet.

Based on the points above, Ibn Asyur's ideas in *Tafsir Tahrir wa Tanwir* were chosen as the material object for this research. An academic research into Ibn Asyur's interpretation of the concept of "*Ridha*" in the book of *Tahrir wa Tanwir* is highly encouraged to find common ground between Sunni and Shia factions. Firstly, the linguistic dimension of the Qur'an is of crucial importance, and Ibn Asyur is renowned for using language as the primary reference in his Qur'anic interpretations. This is demonstrated by his extensive use of classical Arabic verses in the *Tafsir Tahrir wa Tanwir* to understand the original meaning of the Qur'anic words. Secondly, Ibn Asyur's perspective on the harmony between the *ta'wil* and *tafwidh* schools in *mutasyabihat* (allegorical) verses is noteworthy, as he aimed to find common ground between the two schools. Using *dilalatul aqliyah* (Intellectual Proofs) as a means of clarifying the *mutasyabihat* verses is accepted by both Shia and Sunni scholars, making a study of the meaning of "*Ridha*" using this method a step towards finding common ground between the two factions

To uncover the source of the disagreement between Sunnis and Shia, specifically in regards to the will of Allah and its connection to the actions of the Prophet's companions after his death, researchers are exploring the semantic meaning of the term "*Ridha*" in the Qur'an through an analysis of the book "*Tahrir wa Tanwir*" by Muhammad Thahir Ibn Asyur. This study adopts a thematic¹⁰ approach by compiling the interpretations of Ibn Asyur in the *Tafsir Tahrir wa Tanwir* that relate to the concept of *Ridha*. This book utilizes a contemporary method of interpretation, which involves explaining the meaning of a word or sub-theme in the Qur'an and the words or actions contained within it. The study employs an analytical method by interpreting all verses in the Qur'an, from the opening QS. Al-Fatihah to the final chapter QS. An-Nas.

An Overview of the Concept of *Ridha* in the Qur'an

The concept of "*Ridha*" is an important and often discussed topic in the Islamic faith, as it refers to the divine acceptance and pleasure of Allah. The term is mentioned numerous times in the Qur'an and is considered to be one of the

8 Taqiyuddin Ibn Taimiyah, *Minhajusunnah* (Kairo: Dar al-Fikr, 2013).

9 Fakhr al-Din Ar-Razi, *Mafatih Al-Ghaib* (Beirut: Dar al-Kutub al-Ilmiyah, 2015).

10 Abdul Hay Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudu'i* (Kairo: Dar Matabi' wa al-Nashr al-Islamiyah, 2005).

essential components of a Muslim's faith and action. *Ridha* is usually translated as "contentment" or "approval" and is considered to be a vital factor in achieving success in this life and the hereafter. The Qur'an defines *Ridha* as the divine acceptance and pleasure of Allah, which is attained through obedience and submission to His will. *Ridha* is considered to be a fundamental aspect of a Muslim's faith and is mentioned in numerous verses in the Qur'an, including verses that address the significance of *Ridha* for the faith, its role in achieving success, and its importance in achieving salvation¹¹.

Another discussion related to the concept of *Ridha* in the Qur'an is related to the response of other religions, particularly Jews and Christians, to this concept. In order to fully comprehend the notion of *Ridha*, it is imperative to refer to the original sources in the Qur'an and the teachings of Prophet Muhammad¹². We must emphasize the significance of taking into account the cultural context in which the Qur'an was revealed and the role of Prophet Muhammad in clarifying its teachings. A proper understanding of the concept of *Ridha* can result in increased understanding and tolerance among various religious communities¹³.

One of the key findings of this overview was the emphasis placed on *Ridha* in the Qur'an as a means of achieving success in this life and the hereafter. The Qur'an states that those who attain *Ridha* will experience peace, joy, and contentment, and will be protected from the wrath of Allah. *Ridha* is also considered to be a key factor in attaining salvation, as it is seen as a sign of divine favour and a guarantee of success in the hereafter. In conclusion, The Qur'an emphasizes the importance of *Ridha* as a means of achieving success in this life and the hereafter, and stresses its role in attaining divine acceptance and favour. The literature reviewed has highlighted the need for Muslims to strive for *Ridha* in all aspects of their lives and to maintain a close relationship with Allah through obedience and submission to His will.

The Sunni-Shia Context in the Understanding of *Ridha* in the Qur'an

The relationship between Sunnis and Shia has been marked by ups and downs situation in Islamic history, with political factors sometimes outweighing the scientific spirit in their disputes over religious texts. This is evidenced by the use of the issue of Allah's blessings on friends by *Salafiyah-Wahabiah* groups to gain acceptance among Sunnis and by Ghulat Shia groups to gain acceptance among

11 Asaad Alsaleh, "The Concept of Riḍā in the Qur'an:," in *Islamic Law and Ethics*, 2020.

12 Ibid.

13 Asma Afsaruddin, "Jihad and Martyrdom in Islamic Thought and History," in *Oxford Research Encyclopedia of Religion*, 2016.

Shia communities. However, both Sunni and Shia agree that the term “*Ridha*” in the Qur’an has many strong meanings and requires additional postulates to determine its exact meaning¹⁴. Ar-Razi viewed “*Ridha*” as a trait that has meaning, suggesting that it can be understood as having both internal and external forms¹⁵. It is important to note that, as followers of the supreme God, Allah cannot be characterized by “*Ridha*” without there being something to bring about his “*Ridha*”. The nature of “*Ridha*” that Allah possesses must therefore be connected to something outside of Him. In the Shia scholars’ perspective, there is a disagreement concerning the concept of *Ridha* as a divine attribute¹⁶. Some believe that *Ridha* is a result-oriented attribute, meaning that it came into existence after the occurrence of the result it represents. In this context, the Shia believe that the concept of *Ridha* being leaned on God is a recent revelation. The existence of *Ridha* is seen as a part of the creation process, implying that God created *Ridha*, rather than having the attribute of *Ridha* as a part of His essence. On the other hand, another perspective holds that *Ridha* is an original attribute of God’s essence, while its connection to results is a recent phenomenon (*hadits*)¹⁷.

Scholars have differing opinions regarding the interpretation of the word “*Ridha*” in the Qur’an, which primarily relates to the nature of God. Some believe that the *mutasyabihat* (allegorical) verses should not be interpreted, viewing them as a test of human faith, while others assert that the Qur’an serves as a guide for the devout and must explain everything related to hidayah. The ability to understand the meaning of these verses may be hindered by the difficulty in connecting them to clear postulates (*dilalah*). Nevertheless, *mufasir* (Qur’an interpreter) and scholars use the Qur’an and Hadith, along with logical and linguistic postulates, to arrive at a meaning that aligns with the nature of God.

The interpretation of God’s blessings and their proper understanding has been a topic of discussion among both Sunni and Shia scholars. However, most of them concentrate on determining who God accepts. According to Ibn Asyur, the concept of “*Ridha*” as the nature of God and the *mutasyabihat* verse must be understood in the context of the verse (*ayah*). If the verse refers to God’s love for humans and human love for God, it is impossible to comprehend God’s “*Ridha*” separate from human “*Ridha*”. Hence, to grasp God’s “*Ridha*”, one must first understand human “*Ridha*” towards God or others, after which it can be concluded that human “*Ridha*” and

14 Ibnu Arabi, *Roddul Mukkam Bil Mutasyabihat* (Kairo: Dar al-Fikr, 1992).

15 Fakhr al-Din Ar-Razi, *Lawamiul Bayyanat Fi Syarah Asmaul Husna* (Kairo: Dar al-Fikr, 1995).

16 Ja’far As-Sijistani, *Aqid Imamiyah* (Beirut: Dar al Qalam, 2013).

17 Mufid, *Tashih Iqtigod Imamiyah* (Beirut: Dar al Qalam, 2019).

God's "Ridha" are not synonymous.

Thematic Study on the Concept of *Ridha* in the Qur'an according to Ibn Asyur.

In linguistic terms, the word "*Ridha*" originates from the *ism masdar* "*ridhwan*" (رضوان) with either the initial letter pronounced as "*katsroh*" or "*fathab*" which translates into "to receive and to give rewards"¹⁸. However, the meaning of "*Ridha*" becomes problematic when it is applied to God in Arabic. The scholars concur that there is a difference in meaning between "*Ridha*" when referring to God and the actions of creatures, due to the intricacies of the Arabic language such as its beauty (*Fashobah*), Balagoh, Istiarah, Majaz, and other Arabic stylistic devices¹⁹. According to Ibn Asyur, the aesthetic value of the meanings of the verses about *Ridha* can be lost if they are not conveyed by considering linguistic and semantic aspects. The lack of understanding of Tawhid Science (*Ulm Taubid*) and the rules of Tafsir Science (*Ulm Tafsir*) can make the meaning of the *Ridha* verses unclear, as they are considered *mutasyabihat idhoff*²⁰. To interpret the verses about *Ridha* in the Qur'an that refer to Allah, supplementary postulates (*dilalah*) are necessary to determine which meaning is most appropriate and aligned with His omnipotence. The process of interpretation begins with a *mufassir* finding the strongest postulate, which will lead to a clear understanding of the verse²¹. Ibn Asyur placed great emphasis on the importance of language and sentence structure in interpreting the verses about *Ridha*, particularly when it is applied to God, as it is considered to belong to a verse with an uncertain meaning. According to him, *Ridha* in the Qur'an is divided into three parts: *tafaala*, *iftaala*, and *afala*, each of which has its own significance in Arabic²².

In the study of linguistics and semiotics, the meaning of a word can vary based on its context, usage, and etymology. The Arabic language, being rich in history, culture, and dialects, demonstrates this phenomenon in the different interpretations of the word "*Ridha*". As noted by Sibawaih, the meaning of the verb form "*faala*" and "*afala*" can be similar but can also differ in certain instances. It is important to

18 Abu al-Husain Ahmad Ibn Faris Ibn Zakariya, *Mu'jam Al-Muqayis Fi Al-Lughah* (Beirut: Darl al-Fikr, 1998).

19 Muhammad Fuad Abdul al-Baqi, *Al-Mu'jam Al-Mufabhras Li Alfazh Al-Qur'an Al-Karim* (Beirut: Dar Al-Fikr, 1981).

20 "*Mutasyabihat Idhafi*" refers to those verses in the Quran that are ambiguous in their meanings and require additional information or context to be understood properly.

21 Muhammad Athohir Ibn Asyur, *Tafsir At-Tabrir Wa At-Tanwir* (Mesir: Dar al-Fikr, 1998); Subi Nur Isnaini, "Manhaj Ibn 'Aṭīyah Fī Al-Ta'āmul Ma'a Al-Isrā'īliyyāt Fī Al-Muḥarrar Al-Wajiz," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 23, no. 2 (July 30, 2022): 261–284,

22 Ibnu Asyur, *At-Tabrir Wa at-Tanwir*.

consider the historical and cultural context when interpreting the meaning of words in the Arabic language in order to accurately understand their intended connotations. Furthermore, the Arabic language must evolve and adapt to new developments in order to remain relevant and vibrant²³.

***Ridha* as Human Nature**

Ibn Asyur distinguishes the concept of “*Ridha*” into two categories: the first being the “*Ridha*” between human beings, and the second being God’s “*Ridha*” towards His creations. In terms of human relationships, mutual agreement or harmony is crucial for establishing a peaceful, orderly, and prosperous society. The Qur’an emphasizes this by teaching the role of humans in creating a harmonious community. In this sense, “*Ridha*” between humans is spelled in three forms in the Qur’an, namely “*Rodiya*” (رضي), “*Ardho*” (أرضي), and “*Tarodi*” (تراضي). A further examination of these forms will be presented in the subsequent section.

***Rodiya* (رضي)**

The word “*Ridha*” in the Qur’an appears nine times in its form of “*rodiya*” (رضي)²⁴. The word “*rodiya*” is a prevalent verb that can become a *mutaadi* verb (transitive verb in Arabic) by adding *jar* letters. The use of *jar* letters is based on the customs of the Arabic language, but there are no standard rules for their placement. Ibn Asyur interpreted the word “*Ridha*” in QS. At-Taubah:59 as indicating a sense of satisfaction and pleasure. He believed that the hypocrites would be dissatisfied and murmur in their hearts if they did not receive a large portion of the spoils. According to him, if the word “*Ridha*” (رضي) is used without being *mutaadi* with the *jar* letters, it indicates a person’s acceptance and satisfaction with what they have received²⁵. If “*Ridha*” starts with the *majrur* letter *jar*, it indicates joy from charity. If “*Ridha*” is translated with the letter “*an*”, it means a person’s freedom from mistakes they have made. In this context, “*Ridha*” becomes a *majaz* and *kinayah* (metaphorical) expression of their dislike when their possessions are diminished.

The term “*Ridha*” also appears in the form of “*masdhar mim*” (مرضات) which denotes events that will soon occur in the near future. In the context of the descent of QS. At-Tahrim:1, the verse was revealed due to the disrespectful behaviour of the Prophet’s wife towards Mariyah Al-Qibtiyyah. At that time, the Prophet was

23 Raghīb Al-Isfahani, *Muʿjam Al Mufradat Fi Gharibil Qurʿan* (Mesir: Mushtafa al-bab al Halabi wa Auladuhu, 1961).

24 Abdul al-Baqi, *Al-Muʿjam Al-Mufabras Li Alfazh Al-Qurʿan Al-Karim*.

25 Ibnu Asyur, *At-Tabrir Wa at-Tanwir*.

taking care of Mariyah while it was Hafsa's turn to be with him. Hafsa became angry and the Prophet, to calm her heart, promised not to see Mariyah again²⁶. Subsequently, Allah revealed QS. At-Tahrim:1. According to Ibn Asyur, "*Ridha*" here means harmony, tranquillity, and pleasure. He explained that for harmony, tranquillity, and other pleasures, it is not appropriate for a man to forbid what God has allowed for him. Therefore, the Prophet's vow not to see Mariyah again has no value as a form of worship in the eyes of Allah and cannot be called talaq, as talaq is a form of ending the marriage bond between husband and wife, while the relationship between the Prophet and Mariyah Al-Qibtiyyah is that of a sayyid and a *jariyah* (female servant). According to Ibn Asyur, the verse in question instructs the Prophet Muhammad SAW. and his family to act solely for the pleasure of Allah and not for their own or others' satisfaction. This highlights the fervent jealousy Allah has for the Prophet in comparison to the jealousy of the Prophet's wives. Additionally, the verse showcases the high ethical standards of Prophet Muhammad SAW. who was receptive to reprimands and complaints and always acknowledged his mistakes²⁷.

The term "*Ridha*" in QS. Al-An'am:113 refers to happiness and joyfulness. Ibn Asyur explain that the verse instructs the apostates to find pleasure and delight in the belief of the doomsday. The lack of belief in the doomsday among the apostates, as explained by Ibn Asyur, is a result of the constant influence of demons and their inability to think about the consequences of their actions, which leads them to follow their desires and passions rather than virtue. Consequently, their intellect becomes vulnerable to Satan's deceptions, ignoring the teachings of the Prophet and the righteous²⁸.

Ardho (أرضي)

In the Arabic language, the addition of letters to the root word can change its meaning. The word "*ardho*" is a variant of the word "*Ridha*" and its meaning has been debated by linguists such as Abu Ali Alfarisi, Zamakshari, and Ibn Jinni. According to Abu Ali Alfarisi, in Arabic language the "*afala*" form of the word does not mean "*muthowaah*"²⁹, but rather "*shoiruroh*", meaning the owner. Zamakshari compares the word to "*anqad*", which indicates ownership, while Ibn Jinni argues that

26 Ahmad Mudjab Mahalli, *Tafsir Al-Mahalli Li Ma'rifat Ayat Al-Qur'an Wa Nuzulihā* (Yogyakarta: Kota Kembang, 1989).

27 Ibnu Asyur, *At-Tabrir Wa at-Tanwir*.

28 Ibid.

29 In Arabic language, "*muthowaah*" is one of the benefits that indicate an event occurred due to the action of Fi'il Muta'addi.

“*afala*” means “*muthowaab*” as a substitute for “*murtaadi*”³⁰. However, this contradicts the Arab linguistic custom of using *hamzah* in the *fi’il* (verb) form for imperative sentences. The interpretation of the word “*Ridha*” in the Qur’an in its “*afala*” form and derivative forms will depend on the opinions of these scholars and the meaning it conveys in its context³¹.

According to this perspective, if the word “*Ridha*” is augmented with *hamzah* and has “*afala*” form, then it signifies an occurrence resulting from a *mutaadi* verb. Therefore, following this viewpoint, when “*Ridha*” has “*ardho*” form, it should be analysed based on the actions that caused the “*Ridha*” itself. In this context, Ibn Asyur favoured a different interpretation, that is, the word “*Ridha*” with “*afala*” form carries the meaning of *muthowaab*. Hence, the discussion of “*ardho*” relates to the actions that lead a person to experience “*Ridha*”. In QS. At-Taubah: 8, Ibn Asyur interpreted “*Ridha*” as willingness, pleasure, and agreement arising from the Hudaibiyah covenant. This verse warns the Prophet to be cautious of the apostates, even though they may profess to like or be willing to pay *dzimmah* for their actions, this only applies to their statements, while their character remains ungodly.

The verse “أكثرهم فاسقون” is interpreted by Ibn Asyur as the *musyriks* saying they were pleased, but their hearts were not. He explains that the term “ungodliness” refers to deviating from Arab customs and culture, specifically not honouring promises made between Arab tribes. This ungodliness, however, is not necessarily a violation of religious law, but rather reflects the nature of some individuals. The verse highlights the distinction between two types of speech: verbal speech expressed through sounds and letters, and inner speech held within one’s heart. Ibn Asyur emphasizes that the manifestation of verbal speech, whether in the form of words, sounds, written text, or instructions, reflects the thoughts and emotions held within one’s heart³².

Tarodi (تراضي)

“*Ridha*” in the Qur’an is expressed in the form of the “*tarodi*” (تراضي) form, which follows the pattern of the “*tafaala*”, meaning mutual agreement. The Qur’an teaches the importance of mutual agreement and acceptance among individuals for a harmonious and peaceful existence. According to Ibn Asyur, the word “*Ridha*” in QS. Al-Baqarah: 233 refers to an agreement between the parties involved, such as the father, mother, or guardian, regarding the weaning of a child. This interpretation highlights the need for consultation with experts in the field when making decisions

30 Abu Ali Al-Farisi, *Al-Idob 'Adadi* (Kairo: Dar al-Fikr, 2003).

31 Abu Al-Fath Usman Ibnu Jinni, *Al-Khasais* (Beirut: Dar Al Kutub Al Ilmiah, 1983).

32 Ibnu Asyur, *At-Tabrir Wa at-Tanwir*.

about the early weaning of a child who is under the age of two.

QS. An-Nisa: 24 defines “*Ridha*” as mutual liking, agreement, and giving between individuals. According to Ibn Asyur, the purpose of marriage was to attain worldly benefits and a woman has the right to her dowry, thus a man should not marry a woman without providing her with a dowry. Ibn Asyur analysed the views of the majority of ulama and Imam Abu Hanifah regarding the dowry in marriage and argued that the marriage should not occur without agreement on the dowry to prevent any hostility or mistrust between the married couple and their families. Additionally, Sharia acknowledges the existence of *tafwidh* marriage, in which both parties accept each other without any prior agreement on the dowry due to their mutual understanding of each other’s needs³³. Ibn Asyur defines the term “*Ridha*” in the form of *Tarodi* (تراضي) as being satisfied, happy, and mutually agreeable. This concept emphasizes the importance of relationships based on mutual agreement in order to prevent the violation of human rights and ensure peace. Without consensus among individuals, the goals of sharia (*maqosid*) cannot be achieved.”

***Ridha* as Divine Nature**

The second division concerning the concept of “*Ridha*”, as described by Ibn Asyur, pertains to God’s pleasure towards His creations. In the life of a Muslim and their general acts as a *mukallaf* (Responsible Adult), it is impossible to separate from the sharia or law of Allah Almighty. A person with genuine faith must always strive for divine pleasure. According to the Qur’an, Allah’s pleasure towards His servants is expressed in two forms, namely *Rodiya* (رضي) and *Yardho* (يرضي).

***Rodiya* (رضي)**

Ibn Asyur defines the word “*Ridha*” in the form of *fiil madhi* (past verb) as meaning “to allow,” “to receive,” “to glorify,” and “to desire.” The Qur’anic verse in QS. Thoha: 109 serves as evidence of the glory of Prophet Muhammad, as he was the only one whom Allah allowed and promised to accept on the day of judgment. According to Ibn Asyur, the *lam* letter in the verse is a *lam ta’lil* that reflects Allah’s affection for Prophet Muhammad. This privilege of intercession rights was granted exclusively to the Prophet, not because of his good deeds, but solely due to Allah’s grace³⁴. The term “*qoulan*” refers to the statement of faith, and one’s lack of piety does not immediately negate their creed³⁵. However, the *muktazillah* hold the belief

33 Ibid.

34 Ibid.

35 Ar-Razi, *Mafatih Al-Ghaib*.

that a person's creed is invalidated by their unrighteousness, resulting in eternal damnation in hell. This pivotal doctrine of the *muktazillah* heavily influences other fundamental aspects of science, including *ushul fiqh*, perspectives on *majaz*, and the nature of *lafadz*, where the scientific view on the object of discussion determines the essence of *majaz*. Consequently, a person may be deemed a believer in *majaz* from a Muslim perspective but regarded as fundamentally an unbeliever in the afterlife, according to the viewpoint of Allah SWT.

Shia *mufassir*, including Asy-Sirazi³⁶ and At-Thabathaba'i³⁷, hold similar views to Asy'ari and Sunnis regarding the validity of a *fasiq's* faith, and even Shia hadith scholars share the same view as Asy'ari on this matter. Moreover, the Qur'an states that a believer will be accepted by God in the hereafter, which is agreed upon by the majority of Shiites and Sunnis who believe that faith, not *fasiq* or apostasy, is the condition for God's pleasure. Additionally, the Qur'an identifies at least four categories of human beings who will attain God's pleasure on the Day of Judgment.

The first group of Muslims comprised the Prophet's companions in the early 7th century A.D., and during their journey to Mecca to perform *Umrah* and visit their families, they had to stop at the oasis of Hudaibiah due to the unstable situation in Mecca caused by the *Abzab* war. To gain entry into Mecca, the Prophet chose the path of diplomacy and sent Ustman ibn Affan for dialogue with the Quraysh, but rumors of Ustman's death created further tension, and the Muslims swore allegiance to the Prophet in the oasis of Baiah Ridwan. While some classical interpretations suggest that God's pleasure is also linked to the early converts of Islam, such as those who made hijra to Medina and the Anshor people³⁸, some *mufassir*, both from Shia and Sunni, including Ibn Asyur, argue that God's pleasure is not based on one's position or closeness to the Prophet, but rather on their acts of charity and devotion towards the Prophet and religion.

The second group of people mentioned in the Qur'an are called *Shiddiqin*, which refers to those who convey the truth. The Qur'an uses various terms to describe truth, such as *shahih*, which signifies a valid statement that corresponds to reality and does not contradict other statements. Those who are known as *Shiddiqin* will receive benefits in the afterlife, as in the case of Abu Bakr who achieved the *Shiddiqin* level for his wisdom in accepting the prophethood of the Prophet. During the event of Isra Mi'raj, Abu Bakr immediately believed in the miracle of the Prophet and

36 Nashir Makarim As-Syirazi, *Al-Amtsal Fi Tafsir Kitabillah Ta'ala* (Beirut: Dar Al Kutub Al Ilmiah, 2012).

37 Muhammad Husein At-Thabathaba'i, *Tafsir Al-Mizan* (Beirut: Dar Al Kutub Al Ilmiah, 2011).

38 Ibnu Katsir, *Tafsir Al Qur'an Al 'Adhim Al Musamma Tafsir Ibnu Katsir* (Libanon: Maktabah Al Rusydi, 2011).

was accepted by Allah to know the ghoib (unseen) things as part of the prophetic treatise. The Qur'an cannot serve as a postulate for prophethood because it rests on the Qur'an and vice versa. A prophet must possess intelligence and strong arguments to effectively convey the teachings of God and be accepted by the people without any rejection.

The Ulama group is mentioned in the Qur'an as one of the groups accepted by Allah SWT., as their scholarship instills in them a fear of God that is different from that of ordinary people, according to Ibn Asyur. The Qur'an explains that scholars fear Allah because they gain an understanding of God through in-depth research and study of God's words, unlike ordinary people who fear God due to His threats or fear stemming from other factors such as the torments of hell, the *adzab* (punishment) of the grave, and the suffering of the doomsday. In the doomsday, the Ulama are promised to see Allah SWT, and their satisfaction with Allah's favor is a result of their knowledge. Ibn Asyur interprets seeing Allah in the Qur'an as an increase in knowledge of God.

The concept of "*Ridha*" in the Qur'an alludes to the magnificence and bountiful rewards that will be granted to the faithful. "*Ridha*" refers to the blessings of paradise that will be bestowed upon individuals who possess unwavering faith and dutifully follow God's commands. The Qur'an explicitly states that those with strong faith and piety will be granted a virtuous and joyous reward from Allah Almighty, thus highlighting the importance of adhering to and comprehending the teachings within the Qur'an to attain such a reward.

***Yardho* (يرضي)**

Ridha Allah SWT in the Qur'an is presented as a form of *fiil mudhori* (present verb) that has meaning for the present and the future. In the relationship between the servant and their Lord, the Qur'an makes it clear that Allah will not bestow blessings upon their servant³⁹. However, it also asserts that there is not a single thing that happens in this world that is not in His will. Therefore, *Mufasir* scholars consider that "*Ridha*" in this context, if addressed to Allah, is a *mutasyabih* (allegorical) thing, which means vague⁴⁰. Some scholars view that "*Ridha*" and will (*irodah*) are the same thing, in a sense, because both require a close *ta'aluq* to exist with each other, as stated in QS. Al-Fath: 18. In QS. Al-Fath: 18, there is a suggestion that God's pleasure is connected to His knowledge, as demonstrated by the *Bai'at Ridwan* incident which has already occurred. This indicates that God's pleasure is intertwined with the nature

39 Abdul al-Baqi, *Al-Mu'jam Al-Mufabras Li Alfazh Al-Qur'an Al-Karim*.

40 Katsir, *Tafsir Al Qur'an Al Adhim Al Musamma Tafsir Ibnu Katsir*.

of His knowledge, in which His will is based on His knowledge. Some scholars consider “*Ridha*” to be a characteristic of the (*irodah*) will of Allah, rather than a stand-alone trait. The “idz” in the verse indicates the contemporaneous nature of the age, which should be considered in the context of the verse. The people who received Allah’s pleasure during the Hudaibiah peace treaty were later forgiven by Allah, who knew their true intentions. If God’s knowledge, which is an inherent part of His nature, is *Qodim* (eternal), how can it be related to something *huduts* (temporary)?

The *ulum tarwihid* (science of god) according to Ash’ari theology refers to God’s knowledge of something, whether possible or impossible, and through His will (*irada*), God transforms something that is possible into a perfect existence (*Tanjizii*). This concept does not apply to the nature of God, nor does it apply to “*Ridha*” Allah SWT., which refers to Allah’s reward to those who pledged allegiance to the Prophet during the event of Bai’at Ridwan and the forgiveness of their sins. According to Ibn ‘Asyur, “*Ridha*” Allah is distinct from “*Irada*”. *Ridha* Allah refers to Allah’s giving of rewards to His servants (*Takhsis Thawab*), while Allah’s “*Irada*” refers to Allah’s selection for His servants based on His knowledge. Ibn ‘Asyur viewed that “*Ridha*” Allah was a more specific concept than “*Irada*”, as it only related to merit, favours, or praise for the actions of a servant based on sharia instructions, whereas “*Irada*” included both reward and punishment for sin⁴¹.

A servant’s obligation is to constantly seek the pleasure of Allah SWT., rather than seeking what He wills, since everything happens according to His will. Sharia teaches that God does not approve of paganism, and it is up to human beings to choose between paganism or faith, even though God already knows through His knowledge what they will choose. Although God values human efforts in seeking faith, ultimately, the decision rests upon His will. The difference between “*Ridha*” and “*Irada*” can be seen in the fact that “*Ridha*” is typically related to *shari’a* obligations, while *iradah* is not related to *shari’a*, but rather to the nature of Allah’s knowledge⁴².

The Significance of “*Ridha*” as a Reflection of Human and God Nature in the Qur’an.

The verses describing “*Ridha*” in the Qur’an are considered *mutasyabihat* (allegorical) due to the similarities between “*Ridha*” and “*Irodah*”, as well as the coexistence of human and God’s pleasure. To ensure that the interpretation of these verses aligns with the omnipresence of God, a *qorinah* or postulate is needed to show that the verse does not have a literal meaning. *Qorinah* provides understanding,

41 Ibnu Asyur, *At-Tabrir Wa at-Tanwir*.

42 Ibid.

and some *fuqaha* and *mutakalimin* believe that postulates offer definitive knowledge (*yaqin*), while *qorinah* provides knowledge that has not yet reached the level of *yaqin*. Therefore, a *mufassir* (interpreter) must discover *qorinah* to find points of similarity between different verses and accurately interpret them.

According to Imam Razi, God does not use ambiguous language, and instead explains the meaning of a word either directly or indirectly⁴³. Similarly, Imam Ghozali emphasized that a *mutasyabihat* word cannot stand alone and must be interpreted in the context of the words before and after it⁴⁴. Therefore, *mutasyabihat* words indirectly provide *qorinah* guidance. For example, the word form “iftala” in QS. Al-Jin: 27 has various meanings, such as *muthowaah*, *musyarokah*, *mubalaghob*, and *ittkhod*. The task of a *mufassir* is to choose a meaning that corresponds to the omnipresence of God. This verse explains that since the Prophet Muhammad was sent, Allah has closed the information of *ghoibiyat* (unseen) to them and only gave permission (*Ridha*) to those whom He wanted in order to preserve the purity of the treatise.

Allah granted permission to the Prophet to access information from the *ghoib* (unseen) realm, such as details regarding doomsday or future events like the conquest of Istanbul or the defeat of the Romans against Persia, providing evidence for those who doubt the Prophet’s prophethood, which is inseparable from the prophetic treatise. The connotation of “*Ridha*” in conjunction with “*iftala*” form indicates that the most suitable meaning is similar to the meaning of “*wazan tsulasi mujarad*,” as other meanings suggest that Allah is incapable of keeping the *ghoib* (unseen) news from the *jinn* and thus must close the door to the *ghoib* (unseen) realm to preserve the authenticity of the treatise. Ibn Asyur recognized the Qur’anic word with multiple meanings, but some indicate *tanzih* towards Allah SWT⁴⁵.

The Qur’an employs selective word choices to convey a specific situation, resulting in different meanings of a *lafadz* (word) that share the same origin. Therefore, it is crucial to consider the context of a verse to understand its meaning, particularly when it has a double meaning. For instance, the verse “رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ” appears in the Qur’an four times and refers to the enjoyment of heaven for believers on the Day of Judgment. In this context, “*Ridha*” with the letter *jar* (عن) means the remission of sins or the fulfilment of obligations, while other verses imply that Allah’s blessings are a result of their good deeds, hinting at a difference between God’s and His creatures’ pleasure. Moreover, the use of “*Ridha*” in business or trade affairs with the *tarodin* redaction (تراض) signifies the fulfilment of rights and obligations by both

43 Fakruddin Arrazi, *Asasus At-Taqdis Fi Ilmi Al-Kalam* (Beirut: Dar Al Kutub Al Ilmiah, 2011).

44 Abu Hamid Al-Ghozali, *Al-Jam’u Al-Awam an Ilmi Al-Kalam* (Istanbul: Dar al-Afaq al-Jadid, 2019).

45 Ibnu Asyur, *At-Tabrir Wa at-Tanwir*.

parties involved in the transaction, which affects the transfer of ownership of goods based on mutual agreement, and relates to the context of Allah's pleasure and that of His servants. Therefore, understanding the context of a verse is critical to comprehend the meaning of Allah's blessings and their differences from His creatures'.

An understanding of the context of the verse indirectly reveals that the pleasure of God is different from that of His creatures. If we examine the notion of "*Ridha*" in other contexts such as in business or trade matters, "*Ridha*" means to feel content with each other. In this context, "*Ridha*" affects the transfer of ownership of the goods exchanged in accordance with the agreement made. "*Ridha*" is closely related to the rights and obligations that must be fulfilled by both parties involved in the transaction. In case of any discrepancies, each party reserves the right to request what constitutes a mutual agreement. The Qur'an describes the pleasure of Allah and His servants and vice versa. In this case, the context of the verse should also not be ignored because it serves as a guide to understanding God's pleasure and the differences between His pleasure and that of His creatures.

In this Arabic-based context, "*Ridha*" is always accompanied by the redaction of "*fi'il madhi*," (past tense word) which means *mutaadi* with word "an" and is connected with "wau." This "*athof*" conjunction highlights the difference between the first sentence that is spliced (*ma'thub alaihi*) and the sentence after it that is spliced (*athof*), thus confirming the difference between the *Ridha* of God and the *Ridha* of human. According to some *nahwu* (Arabic) scholars, "wau athof" not only collects something and shows the relationship between the two (*multblaqul jam'u wal istirok*), but also shows that it occurs sequentially and continuously (*tartib wa ta'qib*). This demonstrates that the "*Ridha*" of Allah means Allah's forgiveness to the Mu'min people, and Allah bestows glory and *ihسان* upon them, such as the favours of heaven and many other promised blessings for those who obey. The "*Ridha*" Allah gave to them in the hereafter, so that the Mu'min people were content with the favours that God bestowed upon them. In other words, the "*Ridha*" of the Mu'min people came about because of the "*Ridha*" of Allah that came to them.

Conclusion

One proposed solution to the challenge of comprehending the concept of *Ridha* in the context of Sunni and Shia conflict, as suggested by Ibn Asyur, is to revisit the original meaning of *Ridha*. By doing so, a more meaningful dialogue can be facilitated between the two groups regarding the status of the Prophet's companions and whether they are included in the group that receives Allah's *Ridha*. Rather than solely relying on hadith or *nash* related to the individual virtues of the companions,

this approach would enable both groups to identify common ground and promote a more productive conversation.

An understanding of the concept of *Ridha* can be distinguished in the context of human nature and God, as described by Ibn Asyur. While *Ridha* associated with human refers to glory, virtue, love, or acceptance, its translation for God cannot be the same, as man's joy depends largely on external factors, unlike God, who is not influenced by such factors. The pleasure of God must therefore be translated as the pleasure of heaven, which is bestowed upon the obedient. As a *mutasyabihat* verse, the meaning of *Ridha* is subject to interpretation. *Qorinah lafdziah*, *dzatiah*, and *muttasilah* are postulates found in the *Ridha* verse itself or in the *Ridha* pronunciation, which are also known as *qorinah maknaiah*, and help to establish that the meaning of God's *Ridha* is different from that of human *Ridha*.

Further research could discuss how to resolve the Sunni and Shia conflicts through a dialogue that is based on a proper understanding of the concept of *Ridha*. Researchers could conduct an in-depth study of Ibn Asyur's theory of solutions to establish a dialogue between the two groups and examine how this theory can be implemented in society. Additionally, the research could also examine how to understand and apply the concept of *Ridha* in daily life, particularly how to recognize and overcome problems arising from a misguided understanding of the concept of *Ridha*. The potential for this research is significant because there has been limited research conducted to investigate the concept of *Ridha* and how it can be understood and applied in daily life.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references).

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Authors' contributions

I did this research by myself, from preparing the materials, writing the paper, reviewing, and revising.

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflicts of Interest

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