

## **MUHAMMAD QURAIISH SHIHAB'S METHODOLOGY IN INTERPRETATION OF THE QUR'AN**

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### **ABSTRACT**

One of Prof. Dr. Muhammad Quraish Shihab's books on archipelago interpretation is titled *Tafsir al-Misbah* and was authored in Indonesian. It took almost four years to complete, from 1999 to 2002. This interpretation book has added a treasure of interpretation in the Archipelago. It needs to be examined because its author is an expert on interpretation in Indonesia. Besides, he is one of the contemporary scholars. Therefore, this study examines the author's personality of *al-Misbah* interpretation book and examines its methodology in interpreting Qur'an, whether he uses the methodology of *al-Ma'thur*, *al-Ra'y* or *al-Isyari* in terms of sources the reference, or he uses the *tahlili*, *al-Muqarrin*, *al-Ijmali* and *al-Maudhu'i* methods in terms of delivery. This article also seeks to ascertain the author's preferred method of interpretation, such as *al-Fiqhi*, *al-adab al-Lughawi*, *al-adab al-Ijtima'i*, etc. This study, which employs library technique, discovers that the *al-Ma'thur* and *al-ra'yi* methods, which are excellent for referencing, are used in this commentary book, whereas the *tahlili* method is used for delivery. It leans toward the interpretation of *al-Adab al-Ijtima'i*. This interpretation excels in discussing both language and the *munasabah* (appropriateness of the arrangement) of verses and surahs in the Qur'an.

**Keywords:** *Methodology, Tafsir al-Misbah, Quraish Shihab*

### **ABSTRAK**

*Tafsir Al-Misbah* merupakan salah satu kitab tafsir Nusantara yang dikarang oleh Prof. Dr. Muhammad Quraish Shihab dalam Bahasa Indonesia. Kitab tafsir *Al-Misbah* dikarang selama kurang lebih empat tahun daripada tahun 1999 sampai tahun 2002. Dengan dikarangnya kitab tafsir ini maka menambah khazanah tafsir di Nusantara. Pengkaji merasa perlu mengkaji kitab tafsir ini, karena pengarang kitab ini merupakan pakar tafsir di Indonesia dan juga salah satu ulama kontemporer. Oleh karena itu kajian ini berkisar tentang kepribadian pengarang kitab tafsir *Al-Misbah* serta mengkaji terhadap metodologi penafsiran *Al-Qur'an* yang digunakan oleh pengarangnya samada ia menggunakan metodologi *al-Ma'thur*, *al-Ra'y* mahupun *al-Isyari* daripada segi sumber rujukannya. Ataupun samada ia menggunakan metode *tahlili*, *al-Muqarrin*, *al-Ijmali* maupun *al-Maudhu'i* daripada segi penyampaian ataupun persembahan. Dan juga untuk mengetahui kecenderungan pengarangnya dari segi corak penafsiran samada corak penafsiran *al-Fiqhi*, *al-adab al-Lughawi*, *al-adab al-Ijtima'i* dan sebagainya. Metode yang digunakan dalam kajian ini adalah metode kepustakaan. Kajian ini mendapati bahawa kitab tafsir ini menggunakan metode *al-Ma'thur* dan *al-ra'yi* yang terpuji dari segi rujukan dan sumbernya, metode *tahlili* daripada segi penyampaian dan ia cenderung kepada pentafsiran *al-Adab al-Ijtima'i*. keistimewaan tafsir ini ialah dalam pembahasan *munasabah* (system kesesuaian susunan) ayat dan surah dalam *al-Qur'an* serta pembahasan tentang Bahasa.

**Kata Kunci:** *Metodologi, Tafsir al-Misbah, Quraish Shihab*

## **A. Introduction**

The phrase ‘*Ṣālih li kulli zamān wa makān*’ is frequently used in reference to the Qur'an. Both traditional and modern commentators acknowledge the truth of this assertion. The discussion of Qur'anic interpretation turns into an everlasting debate. The Qur'an is still taught utilizing a variety of techniques and interpretations today. But it is like the deep sea without drought or sky without its bounds, even though it has long been studied, it will always be learned from various existing scientific discourses. The development of research on the Qur'an does not only occur in the Islamic world but it spreads to the western world.<sup>1</sup> Al-Quran plays a role properly as a guide and life guidance for mankind, especially in this contemporary time. So it is not enough if the Qur'an is just a mere reading in everyday life without the meaning comprehension of its verses. Discovering the meanings and contents of the Qur'an involves understanding its contents. However, history shows that the Qur'an, which addressed the social, political, cultural, and religious issues of Arab civilization more than 1400 years ago, is obviously extremely dissimilar from life and circumstances in the modern, globalized world. There for it's crucial to evaluate the circumstances and timing of the Qur'an's revelation when interpreting it.

By using the *tahlili* and *maudhu'i* methodologies to the Qur'anic verses, the phenomena of comprehending the contents of the Qur'an in Indonesia is translated. Examples include *Tafsir al-Qur'an al-Karim in Indonesian* by Prof. Dr. H. Mahmud Yunus, *al-Furqan: Tafsir al-Qur'an* by A. Hassan Bandung, *Tafsir al-Qur'an* by H. Zainuddin Hamidy and Fahruddin HS., *Al-Qur'an and its translation* interpreted by the team of Religion Ministry of the Republic of Indonesia, *Tafsir Rahmat* by Oemar Bakry, *Tafsir an-Nur* and *Tafsir al-Bayan* by TM. Hasbi ash-Shiddieqy, *Tafsir al-Misbah* by Prof. Dr. Muhammad Quraish Shihab and *Tafsir al-Azhar* by Buya Hamka.<sup>2</sup>

Several Indonesian Qur'an interpreters and their works have already been mentioned. One of them that will be examined here is Professor Dr. Muhammad Quraish Shihab.

The author employs a library and documentation study approach in his analysis of *Tafsir al-Misbah*. Its author, Quraish Shihab, has been the subject of numerous scholarly articles, theses, and dissertations. Because of his high profile as an interpreter, he has written extensively on the subject of Qur'an exegesis. Besides, the author has also referred to books and loose studies related to the methodology of Quraish Shihab in interpreting *al-Misbah*.

## **B. Discussion**

### **1. M. Quraish Shihab's Biography**

Prof. Dr. Muhammad Quraish Shihab was born on February 16, 1944, in Rampang, South Sulawesi, and is a professor and doctor of linguistics.<sup>3</sup> He was born into a family of

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<sup>1</sup> Ayatullah Kamal Faghih Imani, *Nur Al-Qur'an: An Enlightening Comentary into The Ligh of The Holy Qur'an* (Iran: Imam Ali Public Library, 1998), p. 73.

<sup>2</sup> Islah Gusmian, *Khazanah Tafsir Indonesia, Dari Hermeutika Hingga Ideologi* (Jakarta: Teraju, 2002), p. 32.

<sup>3</sup> Saiful Amin Ghafur, *Profil Para Mufasssir Al-Qur'an* (Yogyakarta: Pustaka Insan Madani, 2008), p. 236.

educated Arab descent.<sup>4</sup> His father, Abdurrahman Shihab (1905-1986).<sup>5</sup> He is actively involved in managing the educational development process. His efforts to establish two higher education studies in Ujung Pandang served as evidence of his success. For starters, he held the position of rector at the prestigious Indonesian Muslim University (UMI) (1959-1965).<sup>6</sup> Next, Alauddin Ujung Pandang where he served as rector of the State Institute of Islamic Religion (IAIN) (1972-1977).<sup>7</sup> His mother, Asma Aburisah (1912-1984), was a very strong person, especially with regard to religious matters. Al-Qur'an and Hadith have always been a measuring stick for all activities of life.<sup>8</sup>

His wife is Fatmawati. She is from Solo and married Quraish Shihab in 1969. They are blessed with five children including four daughters and one son. The oldest daughter is Najeela Shihab. She works as director of publication at Lantern Hati. The second one is Najwa Shihab who works as a news journalist and lawyer at one of the private television stations, Metro TV. The third daughter is Nashwa Shihab. The fourth child is Ahmad Nizar Shihab. He worked as a doctor at Cipto Magunkusumo hospital with the specialty of Anesthesia in 2000-2005. In 2005-2009 he served as the Ministry of Health of the Republic of Indonesia. In 2009, he served as Chair of the Indonesian Parliament for Population and Development. He also served as a member of the Indonesian Parliament (The Republic of Indonesia House Legislative). Their youngest child is Nahla Shihab. She is a doctor at Cipto Mangunkusumo hospital with a specialization in Dermatology and Venereology.

### ***Academic Journey***

He went to primary school in Ujung Pandang, South Sulawesi. After completing his elementary education in Makassar (formerly Ujung Pandang), Quraish Shihab went on to secondary school in Malang, where he attended the Dar al-Hadis Al-Faqihiyyah Islamic Boarding School.<sup>9</sup>

In 1958, when he was 14 years old, he and his younger brother Alwi Abdurrahman Shihab went Cairo Egypt after awarded a scholarship from the Ministry of Religion of the Republic of Indonesia. He was accepted in the second grade of Thanawiyah Al Azhar (junior high school/Thanawiyah level in Indonesia/second level in Malaysia). In 1967, at the age of 23, he earned a bachelor degree at Ushuluddin Faculty, the Department of Tafsir and Hadith, Al-Azhar University. After that, he kept on studying at the same university. In 1969 at the age of 25, he obtained a bachelor's degree, specializing in Tafsir al-Quran with a thesis entitled "al-I'jaz at-Tasryri'i al-Qur'an al-Karim (The Miracles of al-Qur'an al -Karim from Legal Perspective)".<sup>10</sup>

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<sup>4</sup> Hamzah Hamzah and Muhammad Zarfali, 'KONSEP FITRAH DALAM AL-QUR'AN (KAJIAN ANALISIS AYAT FITRAH PERSPEKTIF QURAIISH SHIHAB DALAM TAFSIR AL-MISHBAH)', *Hikami : Jurnal Ilmu Alquran Dan Tafsir*, 3.1 (2022), 53–65 (p. 59) <<https://doi.org/10.59622/jiat.v3i1.61>>.

<sup>5</sup> Arif Munandar and Muslim Djuned, 'Zihar Dalam Tafsir Fi Zhilal Al-Qur'an Dan Tafsir Al-Mishbah', *Tafse: Journal of Qur'anic Studies*, 2.1 (2018), p. 19, <https://doi.org/10.22373/tafse.v2i1.8072>.

<sup>6</sup> Abdi Risalah Husni Alfikar and Ahmad Kamil Taufiq, 'Metode Khusus Muhammad Quraish Shihab Dalam Tafsirnya', *Jurnal Iman Dan Spiritualitas*, 2.3 (2022), p. 375 <<https://doi.org/10.15575/jis.v2i3.18691>>.

<sup>7</sup> Alwi Shihab, *Islam Inklusif: Menuju Terbuka Dalam Beragama* (Bandung: Mizan, 1999), p. v.

<sup>8</sup> Munandar and Djuned.

<sup>9</sup> M. Quraish Shihab, *Membumikan Al-Quran* (Bandung: Mizan, 1992), pp. 431–432.

<sup>10</sup> M. Quraish Shihab, pp. 431–432.

In 1980, at the age of 36, Quraish Shihab moved back to Cairo and continued his education at Al-Azhar University. Then, in 1982–1983, he earned his Ph.D. in Al-Quran sciences with cumlaude (*mumtaz ma'a martabah al-syaraf al-ula*). His dissertation entitled "*Nazm al-Durar li al-Biqa'iy, Tahqiq wa Dirasah* (A Study and Analysis of the Authenticity of the Nazm ad-Durar Book by al-Biqa'i)". He became the first Southeast Asian to earn a doctorate in Al-Qur'an Sciences at Al-Azhar University.<sup>11</sup>

### **Reviewers' Opinions**

Professor Howard M. Federspiel acknowledges the significance of the Quraish syihab and his knowledge. His book, *Popular Indonesian Literature of the Qur'an*, is a collection of these translations. There are 324 pages in this book. Mizan, Bandung, is the publisher. Its title is *Study of the Qu'ran in Indonesia from Mahmud Yunus to Quraish Shihab*.

- Howard M. Federspiel says: "when I looked into his biography, I discovered that he is from South Sulawesi, went to a boarding school, and earned his master's and doctorate degrees from al-Azhar University in Egypt. This makes him better educated than almost all the other authors found in the Popular Indonesian Literature of The Qur'an."<sup>12</sup>
- Abu Muqstith Ghazali, a liberalist, says: Quraish is one of the liberal intellectuals that Hartono Ahmad Jaiz mentions in his book entitled *There is Apostasy at IAIN* which was published by al-Kauthar Jakarta library. It was first printed in March 2005 with 224 pages. He was in line with other scholars such as Nurcholis Majid, Zainun Kamal, Amin Abdullah and Abdul Munir Mul Khan. The names mentioned are liberal intellectuals.<sup>13</sup>
- According to Islah Gusmian, a book reviewer for "*Khazanah Tafsir Indonesia*," Quraish Shihab, author of the commentary *Wawasan al-Qur'an*, is "classified" as a commentator who remains silent and does not cultivate a critical spirit towards power in light of the latter's oppressive and corrupt economic and political system. Despite the fact that Quraish's counsel was compiled in his interpretation, it was given on July 3, 1993, at the Istiqlal mosque, when Suharto was still president.<sup>14</sup> Furthermore, Gusmian states that Quraish is an interpreters who praise the Indonesian New Order government. According to him, this fact is clearly found in the Quraish book entitled *Hidangan Ilahi*. Quraish used Suharto's victory over the Indonesian Communist Party movement on September 30, 1965 as an example of '*inayatullah*' when he explained the differences between *sunnatullah* and '*inayatullah*' in his interpretation of the fifth verse of surah al-Fatihah.<sup>15</sup>

### **Teachers**

His teachers are as follow:

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<sup>11</sup> Gusmian, p. 325.

<sup>12</sup> Miftahuddin bin Kamil, 'Tafsir Al-Misbah Karangan Prof. Dr. Muhammad Quraish Shihab: Kajian Dari Segi Metodologi' (Universiti Malaya, 2014), p. 47.

<sup>13</sup> Hamline Education, *ICMI Tolak Susunan Kabinet*, p. VII <<http://www.hamline.edu/apakabar/basisdata/1998/03/15/0022.html>>.

<sup>14</sup> Gusmian, p. 325.

<sup>15</sup> Gusmian, p. 328.

- Abdurrahman Syihab.<sup>16</sup>

- Asma Aburisah

- Habib Abdul Qadir bin Ahmad bin Faqih

The Islamic boarding school teacher Habib Abdul Qadir bin Ahmad bin Faqih left a lasting impression on him, as he revealed in his confession. Quraish Shihab spent ten years learning in Egypt, but what he learned in this school for more than two years stuck with him forever. The guidance he received from his educators laid the groundwork for his future success. His Islamic studies and practice were greatly influenced by his teacher. Besides, he taught him the value of sincerity. He also says that ever since he was in Malang, he has been eager to learn new things.<sup>17</sup>

- Syeikh 'Abd al-Halim Mahmud

He was his teacher in Egypt, he was also one of his lecturers while studying at al-Azhar. Syeikh 'Abd al-Halim Mahmud is another philosopher who studied at al-Azhar and went on to complete his education at Sorbon. After that, he took a teaching position at al-Azhar University's Usuluddin faculty.<sup>18</sup>

### **Students**

1. Dr. Nasaruddin Umar, MA.

He was born in Ujung Bone, South Sulawesi on June 23, 1959. His dissertation, "Gender Perspectives in the Qur'an," was supervised by Quraish Shihab, and the resulting book, "Gender Equality Argument, Al-Qur'an Perspective," was released by Paramadina Jakarta in 1999. He spent six months researching and reading a wide range of sources from twenty countries for this dissertation. The current Rector of the State Islamic University, Prof. Dr. Azyumardi Azra, praised his work, citing it as an important step toward rebalancing the gender perspective in contemporary Islamic discussions, and awarded him for his study in Tekad tabloid.<sup>19</sup>

2. Dr. Ahmad Mubarak

Dr. Quraish Shihab supervised his master's thesis on "The Concept of Nafs in the Qur'an" at the Jakarta State Islamic Institute. After that, the dissertation, titled "The Soul in the Qur'an, Solutions to the Human Spiritual Crisis," was published by Paramadina Jakarta in 2000. Mubarak was born on December 15th, 1945, in Purwokerto.<sup>20</sup>

### **2. M. Quraish Shihab's Activities**

a) In 1984, he was a lecturer at Ushuluddin and postgraduate faculty of IAIN Syarif Hidayatullah, Jakarta.

b) In 1984, a Chairman of the Indonesian Ulema Council (MUI).<sup>21</sup>

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<sup>16</sup> Saiful Amin Ghafur, p. 237.

<sup>17</sup> Muftahuddin bin Kamil, p. 28.

<sup>18</sup> Miftahuddin bin Kamil, p. 29.

<sup>19</sup> Gusmian, pp. 85–87.

<sup>20</sup> Gusmian, p. 97.

<sup>21</sup> M. Riyan Hidayat and Ahmad Murtaza MZ, 'READING QURAISH SHIHAB'S ORAL EXEGESIS ABOUT GLORIFYING WOMEN IN SOCIAL MEDIA', *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 7.1 (2022), p. 68 <<https://doi.org/10.24090/maghza.v7i1.5923>>.

- c) In 1989 Quraish Shihab was a Lajnah Pentashih al-Qur'an member of the Ministry of Religion's (DEPAG), and a member of the National Education Advisory Board (IBRA) and Chair of the Development Institute
- d) Quraish Shihab is also actively involved in several organizations including the Management of the Association of Sharia Sciences, General Chairperson of Indonesian Muslim Scholars (ICMI).<sup>22</sup>
- e) Quraish Shihab also writes for several newspapers such as Pelita in the "Pelita Hati" section. Every Wednesday, Quraish Shihab is responsible for Tafsir al-Manar section.
- f) He gives religious lecture on various platforms and medias, especially during Ramadan on RCTI and Metro TV
- g) In 1992-1998 Quraish Shihab was elected as a Rector of Iain Syarif Hidayatullah Jakarta for two terms: the first term was in 1992-1996, while the second one was in 1997-2001.
- h) In 1999 Quraish Shihab served as an ambassador in Egypt, during the reign of BJ Habibie.

Currently, he is a Postgraduate Professor at UIN Syarif Hidayatullah Jakarta and Director of the Center for Al-Quran Studies (PSQ) Jakarta.<sup>23</sup>

#### ***Other Works***

As a contemporary mufassir and a writer, M. Quraish Shihab has produced various published works.<sup>24</sup> They are as follow:

- a) Al-Quran: The Function and Role of Revelation in Community Life (1994).
- b) Study of Critical Interpretation of al-Manar (1994).<sup>25</sup>
- c) Lentera Hati: Stories and Lessons from Life (1994).
- d) Wawasan al-Qur'an: Maudhu'i Interpretation of Various Problems of the Ummah (1996).<sup>26</sup>
- e) Hidangan Ayat-Ayat Tahlil (1997).
- f) Tafsir al-Quran Al-Karim: Interpretation of Short Surahs Based on the Order of Revelation (1997).
- g) The Miracles of the Quran in Al-Manar's perspective: Its Features and Weaknesses (1984).
- h) Philosophy of Islamic Law (1987).
- i) Mahkota Tuntunan Illahi: Interpretation of Surah Al-Fatihah (1988).
- j) Sahur with M. Quraish Shihab on RCTI (1997), Menyingkap Ta'bir Illahi: al-Asma' al-Husna in Al-Quran perspective (1998), Fatwas regarding Al-Quran dan Hadith (1999), etc.<sup>27</sup>

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<sup>22</sup> Hidayat and MZ, p. 69.

<sup>23</sup> Mifathuddin bin Kamil, pp. 32-33.

<sup>24</sup> Kasmantoni, 'Lafadz Kalam Dalam Tafsir Al-Misbah Quraish Shihab Studi Analisa Semantik' (Yogyakarta: UIN Sunan Kalijaga, 2008), p. 31.

<sup>25</sup> Hidayat and MZ, p. 69.

<sup>26</sup> Hidayat and MZ, p. 69.

<sup>27</sup> Biodata Penulis: Laman Web Pusat Studi Al-Qur'an. <http://www.psq.or.id>

### **Writing Styles**

In general, Quraish Shihab uses five writing styles throughout his commentary books, they are:

- Language and literary style
- Fiqh and law styles
- Scientific interpretation style
- Sufism pattern
- Society pattern (al-Adabi al-Ijtima'i)

### **Writing Method**

a) Tahlili Method

It is one of the interpretation methodologies in which the interpreter tries to explain the content of the Qur'anic verses from various aspects by paying attention to the order of the Qur'an verses as set out in the Ottoman copy.

b) Maudu'i Method

It's a way to explain the meaning of a specific title by citing verses from the Qur'an, which can be found in a single sura or multiple surahs.<sup>28</sup> It also means a science of interpretation focusing on a specific theme or problem that has been addressed in one or more surahs.<sup>29</sup>

### **3. Quraish Shihab's thought**

M.Syafi'i Anwar (1995: 182), classifies Muslim scholars into several typologies. First, formalistic typology. In this typology the figure of a Muslim scholar emphasizes formal-normative religious formats in implementing Islamic teachings in public. The orientation for example, is to create Islamic parties, an Islamic political system, and the most prominent is the formalization and politicization of Islam and formal religious symbols. The second is substantivistic typology. It describes the substance of worship, and is not trapped in the symbolization of the Islamic religion. The values of Islamic religious teachings in various fields help people understand Islam. Third, transformational typology. This typology focuses more on Islamic teachings that are primarily related to humanity. In this case, Islamic teachings seek to become a movement that empowers people so that it leads to human liberation from poverty, ignorance, backwardness, and injustice. Fourth, the totalistic typology is a typology that is based on a desire for a complete Islam (kaffah). There is no particularistic space and plurality. They seek to build a fundamental understanding, even though they are open to intellectual discourse and scientific approaches. Fifth, the idealistic typology. It holds a view that the world must see a Muslim lived in accordance with revelation. However, the world view has not been formulated thoroughly and systematically, so it needs to be understood intelligently and contextually according to the dynamics and changing times. Sixth, the Realistic typology. This typology views that Islam must be

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<sup>28</sup> Bagus Fajar Adryanto, 'Tafsir Maudh'ui Muhammad Quraish Shihab Dan Siti Musdah Mulia Terhadap Poligami', *Al-Syakhsiyyah: Journal of Law & Family Studies*, 4.1 (2022), p. 47 <<https://doi.org/10.21154/syakhsiyyah.v4i1.3760>>.

<sup>29</sup> Ammar Fadhil, 'An Analysis of Historical Development of Tafsir Maudu'I', *Jurnal Ushuluddin*, 20 (2004).

present and actualize itself realistically within the existing diversity. Thus, Islamic teachings are combined with local culture.<sup>30</sup>

According to the typology above, M. Quraish Shihab is included in the substantive, transformative, and idealistic typology categories. There are three analyses that become the author's contemplation. First, M. Quraish Shihab is a moderate figure. His moderate attitude is proven by his ideas which can be accepted by various societies. He succeeded in using simple, straightforward, and rational language in explaining Islamic teachings. Second, M. Quraish Shihab is a contextual interpreter. He emphasizes to understand the divine revelation in a contextual way, instead of its textual meanings, although the translation has to adhere to the standard rules of interpretation. He also emphasizes to interpret the Qur'an carefully to avoid a misinterpretation of an opinion on behalf of the Qur'an.<sup>31</sup>

### ***Reasons in Naming the book***

The following are some of the justifications for choosing Al-Misbah as the name of the interpretation book:

- Al-misbah means a lamp as Allah SWT describes the light in surah An-Nur verse 35.
- He leads the Lentera Hati Foundation
- He writes in daily newspaper on Pelita Hati section.
- He is a speaker on a TV program named Lentera Hati.<sup>32</sup>

### ***History/Reason of writing***

Al-misbah interpretation book has been written on June 18, 1999 or Friday, 4 Rabiul Awal 1420 H in Cairo, Egypt, when he served as the Indonesian Ambassador to Egypt. In 2002, in Jakarta, this translation was completed. After Morning Prayer, in his office, and again after Isha Prayer at night, he would devote up to seven hours a day to write during his writing period.<sup>33</sup>

At that time many people asked him to write a complete 30 chapter of interpretation, he replied: "if you want a person to write a perfect interpretation, put him in jail". Apparently, Allah accepted SWT his prayer. With his inauguration as an ambassador in Egypt, it was as if he was "imprisoned" by Mr. Habibie, the president of the Republic of Indonesia who appointed him to be the ambassador.<sup>34</sup>

Some recognitions of Quraish Shihab for al-Misbah interpretation are as follow:

- There are scholars' new point of views which have not yet spread across Indonesia.
- One of the many criticisms regarding Qur'an is its systematic errors (the arrangement of verses and surahs). But what makes this particular arrangement stand out is how methodically it was put together. It is known as munasabah (relationship between verses and surahs).

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<sup>30</sup> Atik Wartini, 'Tafsir Feminis M. Quraish Shihab: Telaah Ayat-Ayat Gender Dalam Tafsir Al-Misbah' (Universitas Jogjakarta, 2003), p. 437.

<sup>31</sup> Wartini, p. 438.

<sup>32</sup> Miftahuddin bin Kamil, p. 128.

<sup>33</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, Sekapur Sirih, Jil I (Jakarta: Lentera Hati, 2001).

<sup>34</sup> Miftahuddin bin Kamil, p. 127.

- Quraish Shihab thinks that it has been a long time no one writes Quran interpretations in Indonesia. It has been 30 years since Al Azhar was written.<sup>35</sup>
- Providing easy steps for Muslims to understand the contents of Quran verses by explaining in detail its messages, as well as explaining themes related to the development of human life. According to M. Quraish Shihab, many people are interested in comprehending the Qur'anic messages, but they are hampered by factors like a lack of background information, time, and resources.<sup>36</sup>

#### **4. Main Reference of Al-Misbah Interpretation Book**

- References in Tafsir
  - a) Tafsir al-Sya'rawi by Syaikh Mutawalli al-Sya'rawi.
  - b) Fi Zilalil Qur'an by Sayyid Quttub.
  - c) Al-Mizan by Sayyid Muhammad Husayn Tabataba'i.
  - d) Al-Tafsir al-Tauhidi by Sayyid Baqir al-Sadr.
  - e) Al-Kasysyaf an Haqa'iq al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil by Mahmud bin Umar bin Umar al-Zamakhsyari.
  - f) Mafatih al-Ghayb by Fakhr al-Din, Muhammad bin Umar bin al-Husain bin al-Hasan bin Ali ar-Razi.
  - g) Tafsir al-Jalalayn by al-Mahalli Muhammad bin Ahmad bin Muhammad bin Ibrahim al-syafi'I and al-Suyuti 'Abd ar-Rahman bin Abi Bakr.
  - h) Jami' al-Bayan fi Tafsir al-Qur'an by al-Tabari Muhammad bin Jarir bin Yazid bin Kathir bin Ghalib.<sup>37</sup>
- References in Hadith
  - a) Sahih al-Bukhari by Muhammad bin Ismail bin Ibrahim.
  - b) Sahih Muslim by Muslim bin al-Hajjaj bin Muslim al-Qusyairi.
  - c) Sunan Abu Daud by Sulayman bin al-As'at bin Ishaq bin Bashir al-Adhi al-Sijistani.
  - d) Sunan al-Nasa'i by Ahmad bin Syu'aib bin Ali bin Bahr bin Sinan bin Dinar al-Nasa'i.
  - e) Musnad Ahmad by Ahmad bin Hanbal bin Hilal.
  - f) Sahih at-Tirmidzi by Muhammad bin Isa bin Sawrah al-Tirmidzi.
  - g) Sunan Ibnu Majah by Muhammad bin Yazid al-Qazwini bin Majah.
  - h) Sunan al-Baihaqi by Ahmad bin Husayn bin Ali.<sup>38</sup>
- References in Islamic books in general
  - a) Al-Asma' al-Husna by al-Ghazali.
  - b) Raka'iz by al-Imam Ja'far al-Sadiq.
  - c) Ihya Ulum al-Din by al-Ghazali.
  - d) Al-Muwafaqat by Syatibi.

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<sup>35</sup> Moh. Nor Ichwan and Faizal Amin, 'Quraish Shihab's Interpretation of Gender Equality In Tafsir Al-Misbah', *HUMANISMA: Journal of Gender Studies*, 6.1 (2022), p. 62 <<https://doi.org/10.30983/humanisme.v6i1.5406>>.

<sup>36</sup> Miftahuddin bin Kamil, p. 128.

<sup>37</sup> Abdul Haris, 'Metodologi M. Quraish Shihab Dalam Menafsirkan Al-Qur'an: Kajian Terhadap Buku Membumikan Al-Qur'an' (University Malaya, 2006), p. 34.

<sup>38</sup> Abdul Haris, p. 35.

- e) Al-Mufradat fi Gharib al-Qur'an by al-Raqhib al-Asfahani.
- f) Al-Fahrasat by Ibnu Nadim.
- g) 'Alam al-Jinn wa al-Syayatin min al-Qur'an wa Sunnah Khatim al-Nabiyyin by Abu Usamah Muhy al-Din.
- h) Al-Islam wa Hajat al-Insaniyah al-Ilahiyyah by Dr. Yusuf Musa.
- i) Doctorate theses by Muhammad Quraish Shihab.
- j) Mukjizat al-Qur'an by Muhammad Quraish Shihab.
- k) Secercah Cahaya Ilahi by Muhammad Quraish Shihab.
- l) Lentera Hati k by Muhammad Quraish Shihab.<sup>39</sup>

## **5. Elements of Interpretation in Al-Misbah**

- Names of the surah (if any) and the reasons for naming them, as well as description of the verses which is used as names of the surah.
- The number of verses and the place where they were revealed, as well as whether they are makkiyyah or madaniyyah, and exceptions to certain verses.<sup>40</sup>
- The numbering of surahs is based on the writing of the Qur'an, sometimes with its preceding or following surah.<sup>41</sup>
- Main themes, objectives and opinions of the scholars related to the topics discussed.
- Explaining the relationship between the preceding and following verses
- Explaining the reasons for the revelation of surahs or verses, if any
- It can be concluded in the interpretation of Al-Misbah, he always discusses the science of munāsabah which is reflected in six things. First, word coherence in each surah. Second, the coherence between the content of the verse and its ending. Third, the coherence relationship between the verse and preceding or following verse. Fourth, whether or not the opening and closing statements of a single surah are consistent with one another. Fifth, the coherence of surah ending with introduction of the following surah. Sixth, a sura is considered coherent if its subject matter is consistent with the sura's title. Besides that, M. Quraish Shihab always include the meaning of vocabulary, munāsabah between verses and asbāb al-Nuzūl.<sup>42</sup> He prioritizes history followed by a verse-by-verse interpretation and a summary.<sup>43</sup>

### ***Interpretation Categories in Tafsir al-Misbah***

It is classified into two categories, they are the interpretation of bil-Ma'sur and bil-Ra'yi.

### ***Interpretation Methodology***

Al-Misbah uses Tahlili's interpretation, which is one of interpretation in which the interpreter tries to explain the content of the verses of the Qur'an from various aspects by paying attention to the order of its verses as set out in the Ottoman copy.

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<sup>39</sup> Abdul Haris, p. 36.

<sup>40</sup> Alfikar and Taufiq, p. 377.

<sup>41</sup> Alfikar and Taufiq, p. 377.

<sup>42</sup> Ahmad Ghozali and Indra Saputra, 'Konektifitas Al-Quran: Studi Munasabah Antar Ayat Dan Ayat Sesudahnya Dalam Qs. Al-Isra' Pada Tafsir Al-Misbah', *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN*, 12.2 (2021), p. 217 <<https://doi.org/10.32923/maw.v12i2.2034>>.

<sup>43</sup> M. Quraish Shihab, Sekapur Sirih, Jil I, *Tafsir Al-Mishbah*.

### *Interpretation of Tafsir al-Misbah*

In general, tafsir Al-Misbah uses five styles of interpretation, they are language and literature style, fiqh and law, scientific interpretation, Sufism and the society style (al- Adabi al-Ijtima'i). The author of this research paper will only use the al-Adabi al-Ijtima'i pattern as an example.

## **6. Example of al-Adabi al-Ijtima'i Interpretation**

### **a) Surah al-Baqarah verse 185**

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (البقرة: ١٨٥)<sup>44</sup>

Meaning: *So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month (al-Baqarah: 185).*

Quraish Shihab interprets the above verse as follow:

They should observe fasting when they see the moon. A group of scholars under the coordination of the Islamic Conference stipulates that wherever the moon is seen by trusted people, it is obligatory for all Muslims to fast and celebratEid, as long as it is still at night when they see it. If the time difference between one region and another has not reached a distance that makes it the night in one area and day in another area, in such circumstances fasting is obligatory for all. The time difference between Jakarta and Saudi Arabia or Egypt is no more than four or five hours. If it is evening in the Middle East, then it is not yet midnight in Jakarta. If the moon is visible in the Middle East, the Muslim community in Indonesia is obliged to fast. This is different from several regions in the United States and Indonesia. The time difference is great, by the time the sun rises here, it may well have set there. So if the moon is visible in Indonesia, the Muslim community in the US is not obliged to fast and vice versa. However if Muslim in Mecca sees it, both Muslim in Indonesia and in the US are all obliged to fast. The reason for this is that the moon is always visible at night in the same location, regardless of the time difference. One potential source of tension among Muslims could be eliminated if this were to be put into practice, saving not only time, money, and resources.<sup>45</sup>

### **b) Surah al-Fatihah Verse 5**

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.<sup>46</sup>

*You alone do we worship, and You alone do we turn for help (Qs: al-Fatihah: 5).*

Quraish Shihab interprets the above verse as follow:

To help one's fellow human being is a prerequisite for receiving help from Allah, as stated in a hadith of Prophet Muhammad (peace be upon him). Then Allah's help will come through human work. As social beings, we are all aware that we need other people to meet our needs, needs that no one group, not even our own, can meet on its own. Life may only

<sup>44</sup> Surah al-Baqarah: 185

<sup>45</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, Jil I, p. 489.

<sup>46</sup> Surah al-Fatihah: 5

feel comfortable when it is shared with others so that each person participates in providing common needs.<sup>47</sup>

A healthy community is one in which everyone respects everyone else, regardless of their differences in opinion, race, ethnicity, beliefs, or religion. All members of society must respect the code of ethics and boundaries.<sup>48</sup> They should offer love to other members of society. Therefore, each person does not wish for others what is undesirable for himself. If this can be implemented, the first condition of the presence of God's help has been fulfilled.<sup>49</sup>

### c) Surah al-Baqarah verse 221

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَآئِمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنكِحُوا  
الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ  
يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ ۚ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (البقرة: ٢٢١)<sup>50</sup>

Meaning: *And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men (to your women) until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite (you) to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember. (Qs al-Baqarah-221).*

The main reason for the prohibition on marriage to non-Muslims is religious differences. Marriage is intended to establish a harmonious relationship, at least between husband and wife as well as their children. How can harmony be achieved if the values upheld by the husband are different, let alone in conflict with the values upheld by the wife.<sup>51</sup>

In Islam, values influence one's thoughts and behavior. Belief in one God is the highest value, which cannot be compromised. It must be preserved and passed on to the offspring. If this value is not trusted by one of the spouses, how can it be passed on? On the other hand, if this view of life is not implemented in real life, are there still other values that will be manifested and practiced? Can someone tolerate belief or even sacrifice it in the name of love or out of admiration for beauty, good looks, wealth, and social status? All that is admired is impermanent while marriage is expected to be long-lasting. Belief lasts forever, until death.

Therefore, for a marriage to last, something lasting must be its foundation. Therefore, the verse above says that a woman with low social status who has faith is better than a woman with high social status who is beautiful and rich but is an unbeliever. Allah conveys this statement by using the word "*indeed*."<sup>52</sup>

<sup>47</sup> Ahmad Deni Rustandi and others, 'Konteks Lokal Dalam Penafsiran Ayat-Ayat Toleransi Dalam Kitab Tafsir Al-Mishbah Karya M. Quraish Shihab', *AL QUDS : Jurnal Studi Alquran Dan Hadis*, 6.1 (2022), p. 331 <<https://doi.org/10.29240/alquds.v6i1.3321>>.

<sup>48</sup> Rustandi and others, p. 327.

<sup>49</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, p. 73.

<sup>50</sup> Surah al-Baqarah: 221

<sup>51</sup> Dina Sakinah Siregar, 'DUA SISI NIKAH BEDA AGAMA : HUKUM AGAMA VS NEGARA (PEMIKIRAN M. QURAISH SHIHAB & NURCHOLIS MADJID)', *Jurnal Asy-Syukriyyah*, 24.1 (2023), p. 5 <<https://doi.org/10.36769/asy.v24i1.213>>.

<sup>52</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, Jil I, p. 580.

The message of al-Adabi al-Ijtima'i above is that there are many interreligious marriages in Indonesia, as has happened among artists and celebrities, which ultimately end in divorce. It is also unclear which religion their children follow, whether that of their father or mother.

**d) Surah al-Baqarah verse 223**

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُّأْتَوَةٌ وَبَشِّرِ  
الْمُؤْمِنِينَ (البقرة: ٢٢٣).<sup>53</sup>

Meaning: *Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.* (Qs al-Baqarah: 223)

Quraish Shihab interprets the above verse as follow:

This verse demonstrates that wives have the same value as a tilth. Farmers should be careful when selecting farmland, as seeds will not thrive in dry soil. Choose your partner wisely. Planting seasons on fertile soil need to be managed. Do not plant seeds all the time. For husband, choose the right time, set the pregnancy period, don't harvest every year, as doing so can be harmful to the fields.

In this interpretation, Quraish Shihab indirectly or deliberately supports the Indonesian people to take part in the Family Planning (KB) program, which is currently being intensively campaigned in Indonesia, "two children are better".<sup>54</sup>

**e) Surah al-Maryam Verse 33**

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (مريم: ٣٣).<sup>55</sup>

Meaning: *Peace be upon me the day I was born and the day I will die, and the day I will be raised up alive* (Qs Maryam: 33)

Quraish Shihab's opinion is that saying "Merry Christmas" is similar to sending blessings and greetings to Prophet Jesus (peace be upon him), just as we send blessings and greetings to other Prophets and Messengers. Celebrating Christmas, the birth of Prophet Jesus (peace be upon him), is akin to celebrating the deliverance of Prophet Moses (peace be upon him) from Pharaoh's oppression, which is marked by fasting on Ashura. He also stated, based on a hadith of the Prophet, that all the Prophets are brothers in faith, with the only difference being their mothers, and that all believers are brothers and sisters. Therefore, it is not wrong to rejoice and share in the happiness of our brothers and sisters to the extent of our capabilities and within the boundaries set by our beliefs.<sup>56</sup>

In fact, it is not only permissible but encouraged because, in principle, in any religion, the people around us are either of the same faith or of a different one. However, regardless of their faith, they are still fellow human beings. Prophet Jesus (peace be upon him) came with teachings from the same source as Prophet Muhammad (peace be upon him), spreading love and peace. Therefore, saying "Merry Christmas" is not forbidden as long as

<sup>53</sup> Surah al-Baqarah: 223

<sup>54</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, Jil I, p. 585.

<sup>55</sup> Surah Maryam: 33

<sup>56</sup> Mohammad Ruslan, 'Legalitas Ucapan Selamat Natal Bagi Umat Islam Studi Kritis Terhadap Pemikiran Quraish Shihab Dalam Tafsir Al-Misbah', *El-Furqania : Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, 8.01 (2022), p. 95 <<https://doi.org/10.54625/elfurqania.v8i01.5533>>.

one's faith remains intact and as long as the greeting aligns with the intention of the Quran itself, which has preserved the message of Christmas. This reasoning justifies Muslims extending holiday greetings or attending non-ritual Christmas ceremonies. When a Muslim wishes someone a Merry Christmas, it is merely an expression of goodwill in the context of coexistence and harmony.<sup>57</sup> Basically, the prohibitions that arise in this matter are aimed at preserving one's faith due to concerns about potential misunderstandings. It appears that these prohibitions are primarily directed at those whose faith is feared to become unclear. Therefore, if, in such a situation, one utters these greetings, their faith remains pure, meaning that they utter them in accordance with the content of the "Quranic Christmas Greeting," taking into consideration the circumstances and the intentions of the person uttering them, so as not to cause any confusion in their faith or the faith of other Muslims. In social interactions and the harmony of relationships, the Quran and Hadith introduce a form of expression where the listener understands it according to their perception but not necessarily in line with the speaker's intention, as the speaker themselves utters and comprehends the expression based on their own views and perceptions.<sup>58</sup>

**f) Surah al-Maidah verse 51**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ  
مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (المائدة: ٥١)<sup>59</sup>

Meaning: "O you who have believed, do not take the Jews and the Christians as allies. They are (in fact) allies of one another. And whoever is an ally to them among you – then indeed, he is (one) of them. Indeed, Allah guides not the wrongdoing people." (QS al-Maidah: 51).

Quraish Shihab thinks that the verse above, which says that you can't make a non-Muslim an *auliya*, is a confirmation. First, there is a strict prohibition against making Jews and Christians leaders. Second, some of them are leaders for others. Third, there is a threat to those who appointed them as leaders, and the person belongs to their group and is a wrongdoer.

However, this prohibition is not absolute, so that it covers all the meaning contained in the word *auliya*.<sup>60</sup>

Similar thing occurs in Indonesia now, Quraish Shihab in the video excerpt says:

Woman: If a community organization is led by non-Muslim leaders, what should we do as Muslims? Thank you.

Quraish Shihab: As I said earlier, don't interpret *auliya* as an absolute leader; the prohibition appoints him or her as a leader so that everything merges with him. If his leadership would benefit us, then there would be no problem. In previous episodes and verses, I said that Allah commands us to work together for the common good and prosperity; no problem with that. I just want to say that the more compatible your thoughts are with those of members of an organization, the easier it is to run that organization. In contrast,

<sup>57</sup> Ruslan, p. 96.

<sup>58</sup> Ruslan, p. 97.

<sup>59</sup> Surah al-Maidah: 51

<sup>60</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, Jil 3, p. 153.

differences create an obstacle. So as long as the conditions are in the common interest and it does not harm Muslims, I think it is okay.

So in non-Muslim countries, the leaders are non-Muslims. The government and the ministers are also non-Muslims, thus you can't say 'I don't want to obey them'. I don't think like that.<sup>61</sup>

**g) Surah al-Ahzab verse 59**

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ  
فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (الاحزاب: ٥٩)<sup>62</sup>

Meaning: *O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.*" (Qs al-Ahzab: 59)

For Quraish Shihab, wearing a hijab for a Muslim woman is not an obligation. In his interpretation of Al-Mishbah, he explains that Surah Al-Ahzab:59 does not command Muslim women to wear a hijab because it seems that at that time, some Muslim women were already wearing it.<sup>63</sup> However, the way they wore it did not align with the intended meaning of the verse. To strengthen his viewpoint, Quraish Shihab presents the perspective of Sa'id Al-Asymawi, a liberal thinker from Egypt, who argues that in Surah Al-Ahzab [33]:59, the reason for the law in this verse, or the purpose of extending the hijab, was for free women to be distinguished from slave women and women of ill repute, so as not to cause confusion about their status, and for each group to be recognized. This way, free women would not be harassed, and thus, any ill intentions against them would be minimized. However, the reason for this law no longer exists today because there are no longer slave women, and as a result, there is no longer a need to distinguish between the free and the slaves. Furthermore, believing women no longer go out in public to relieve themselves, they are not bothered by mischievous men. Due to the absence of the original reason for this law, the legal requirement becomes null and void and is not obligatory based on religious law. Based on the logical flow that Quraish Shihab uses to interpret verse 26 regarding the hijab, it can be concluded that the most important aspect of women's clothing is how a woman can dress modestly in accordance with customs, culture, and specific circumstances. Essentially, the hijab is the cultural attire of Arab women. Meanwhile, each region has its own unique culture, and imposing a different culture on a particular area would not be appropriate.<sup>64</sup>

**Strengths**

- This interpretation book is written in Indonesian, so it is easier for readers including ordinary people, to understand it.
- It consists of 30 chapters' interpretation.

<sup>61</sup> Youtube.com

<sup>62</sup> Surah al-Ahzab: 59

<sup>63</sup> Siti Ngainur Rohmah and Imam Prawoto, 'Hijab Dan Niqab: Kewajiban Ataupun Anjuran? (Analisis Pemikiran Muhammad Ali Al-Shabuni Dan Muhammad Quraish Shihab Tentang Jilbab Dan Niqab)', *Mizan: Journal of Islamic Law*, 4.1 (2020), p. 77 <<https://doi.org/10.32507/mizan.v4i1.599>>.

<sup>64</sup> A.M. Ismatulloh, 'Ayat-Ayat Hukum Dalam Pemikiran Mufasir Indonesia (Studi Komparatif Penafsiran M.Hasbi Ash-Shiddieqi Dan M.Quraish Shihab)', *FENOMENA*, 6.2 (2014), p. 286 <<https://doi.org/10.21093/fj.v6i2.555>>.

- This book is interpreted in detail. Main theme in each surah is also written. Hence it is easier for readers to understand it even if they do not have basic knowledge of interpretation.<sup>65</sup>

### **Weaknesses and Critics**

- The author does not mention references of bil-Ma'sur interpretation.<sup>66</sup>
- There are many hadiths quotations which narrators and sanads are not mentioned.
- The author does not include opinions of fiqh scholars.
- The author occasionally writes unfamiliar opinions.
- In terms of hadith writing techniques, the author does not include matans in Arabic.<sup>67</sup>

### **C. Conclusion**

Al-Misbah is an interpretation by an Indonesian mufassir, Prof. Dr. Muhammad Quraish Shihab, who used Indonesian as his language of instruction. It was written in 15 volumes. He wrote a complete interpretation of 30 chapters of the Quran, 30 years after Hamka's interpretation of Al-Azhar. It took four years to write, from 1998 until 2002. Both the bil-Ma'tsur and the bil-Ra'y approaches to interpretation were used in the writing of this book. It also uses the Tahlili way, while the style or tendency of interpretation is al-Adabi al-Ijtima'i.

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<sup>65</sup> Alfikar and Taufiq, p. 378.

<sup>66</sup> Muhammad Alwi HS, Muhammad Arsyad, and Muhammad Akmal, 'GERAKAN MEMBUMIKAN TAFSIR AL-QUR'AN DI INDONESIA: Studi M. Quraish Shihab Atas Tafsir Al-Misbah', *JURNAL At-Tibyan Jurnal Ilmu Alquran Dan Tafsir*, 5.1 (2020), p. 98 <<https://doi.org/10.32505/tibyan.v5i1.1320>>.

<sup>67</sup> Alwi HS, Arsyad, and Akmal, p. 98.

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