

Interpretation of the Quran in Contemporary Indonesia: A Study on M. Quraish Shihab and His Work “Tafsir Al-Mishbāh”

Didik ANDRIAWAN 

Doktora Öğrencisi, Necmettin Erbakan Üniversitesi, Sosyal Bilimler Enstitüsü Temel İslam Bilimleri Tefsir Bilim Dalı, Konya, Türkiye.

didikandriawan@gmail.com

Makale Bilgileri	Öz
Makale Geçmişi Geliş : 17.03.2022 Kabul: 21.06.2022 Yayın: 30.06.2022	<p>Bu makale çağdaş Endonezyalı bir müfessir olan M. Quraish Shihab'ı, hayatını, eserlerini ve en önemli eseri olan <i>Tafsir Al-Mishbāh</i>'ı ele almaktadır. M. Quraish Shihab, Orta Endonezya Ulema Konseyi Başkanı, IAIN Jakarta Rektörü ve Endonezya Cumhuriyeti Din Bakanlığı gibi çeşitli önemli görevlerde bulunmuş bir akademisyendir. Onun <i>Tafsir Al-Mishbāh</i> adlı eseri Kur'an'ın 30 cüzünü mushaf sırasına göre açıklayan 15 ciltlik Endonezyaca bir tefsirdir. Bu tefsir aynı zamanda Endonezya'daki en popüler tefsir eserlerinden biri olup, çeşitli üniversitelerde araştırma ve çalışma materyali olarak yaygın bir şekilde kullanılmaktadır. <i>Tafsir Al-Mishbāh</i>, Kur'an'ı, toplum içinde yaşayabilmesi için, anlaşılması kolay bir dille açıklamaya çalışır; zira Kur'an'ın vahyedilişinin temel amacı insanlığa bir rehber olmasıdır. Bu tefsir çalışması ve tefsir alanındaki diğer eserleri ile M. Quraish Shihab, Kur'an'ı modern toplumun gerçekleri ve ihtiyaçları doğrultusunda açıklayan çağdaş Güneydoğu Asya tefsirinin öncüsü olarak anılmaktadır. Bu makale, M. Quraish Shihab'ın hayatı, ünlü eserlerinden bazıları, <i>Tafsir Al-Mishbāh</i>'ın yazımının arka planı, tefsirin özellikleri, kaynakları ve tefsirin metodu gibi çeşitli noktalara odaklanmıştır. Bu makale, okuyucularını, <i>Tafsir Al-Mishbāh</i>'ın yazımının arka planı ve Güneydoğu Asya'da, özellikle Endonezya'da modern tefsir çalışmalarının gelişimi ve karakteri hakkında bilgilendirmeyi amaçlamaktadır.</p>
Anahtar Kelimeler: Tefsir, M. Quraish Shihab, Biyografi, <i>Tafsir Al-Mishbāh</i> , Tefsir Metodu.	
Çağdaş Endonezya'da Kur'an Tefsiri: M. Quraish Shihab ve “Tafsir Al-Mishbāh” Adlı Eseri Üzerine Bir Çalışma	

Article Info	Abstract
Article History Received : 17.03.2022 Accepted: 21.06.2022 Published: 30.06.2022	<p>This article discusses M. Quraish Shihab, a contemporary Indonesian commentator, his life, his writings and his greatest work, <i>Tafsir Al-Mishbāh</i>. M. Quraish Shihab is an academic who has held various important positions such as Chairman of the Central Indonesian Ulema Council, Rector of IAIN Jakarta, and Minister of Religion of the Republic of Indonesia. His work, <i>Tafsir Al-Mishbāh</i> is an Indonesian Quranic commentary that covers the entire 30 chapters of the Qur'an in 15 volumes in the order of the mushaf. This commentary is also one of the most popular works of interpretation in Indonesia which is widely used as a research and course material at various universities. <i>Tafsir Al-Mishbāh</i> tries to explain the Qur'an in an easy-to-understand language so that the Qur'an can live in society; because the primary purpose of the revelation of the Qur'an is to be a guide to humanity. With this work and numerous other works in the field of commentary, M. Quraish Shihab has been named the pioneer of modern Southeast Asian commentary, which interprets the Qur'an in light of contemporary realities and needs. This article explores numerous aspects, including M. Quraish Shihab's biography, some of his famous works, the background writing of <i>Tafsir Al-Mishbāh</i>, the characteristics and references of the commentary, and the method of commentary. This article aims to acquaint readers with the background writing of <i>Tafsir Al-Mishbāh</i> and inform them about the development and character of modern commentary works in Southeast Asia, particularly in Indonesia.</p>
Keywords: Tafsir, M. Quraish Shihab, Biography, <i>Tafsir Al-Mishbāh</i> , Commentary Method.	

Atıf/Citation: Andriawan, Didik. “Interpretation of the Quran in Contemporary Indonesia: A Study on M. Quraish Shihab and His Work “Tafsir Al-Mishbāh””. *akif* 52/1 (2022), 1-19.

DOI: <http://dx.doi.org/10.51121/akif.2022.12>



“This article is licensed under a **Creative Commons Attribution-NonCommercial 4.0 International License** (CC BY-NC 4.0)”

INTRODUCTION

M. Quraish Shihab is credited with developing the approach of contemporary interpretation¹ in Indonesia as the first expert on Qur'an interpretation.² Quraish Shihab's dedication to the study of the Qur'an is demonstrated by the numerous works he has authored on the subject of Qur'anic commentary. Among his most significant and popular works are *"Membumikan" Al-Qur'an (Earthing the Qur'an)*, *Tafsir al-Mishbāh*, *Secercah Cahaya Ilahi (Divine Light)*, *Wawasan Al-Qur'an (Insights of the Qur'an)*, *Tafsir Al-Qur'an al-Karim*, *Mukjizat Al-Qur'an (Miracles of the Qur'an)*, and *Menabur Pesan Ilahi (Sowing Divine Message)*. Among his greatest masterpieces is *Tafsir Al-Mishbāh*, which includes a comprehensive interpretation of the Qur'an in 30 chapters, divided into 15 volumes, and was written using the *tahlīlī* methods.³

Quraish Shihab's religious views are often moderate, emphasizing the Qur'an's interpretation in light of contemporary realities and needs.⁴ It is referred to the moderate scripturalism. A scholar depends on a basic religious text to resolve all life problems without discounting the possibility of alternative textual interpretations.⁵ Quraish's religious ideas can be broadly defined as the moderate scripturalism, in which he emphasizes both the significance of adhering to the Qur'an and the importance of seeking alternative interpretations that are consistent with the solutions to current social problems. In contrast to fundamentalist Muslim groups' strict adherence to the text's tone, Quraish Shihab places a high value on the socio-cultural context of an ever-changing society.⁶ Shihab believes that the superiority of gender is a textual interpretation that deters the Qur'an's main message of promoting equality for all. It also requires the development of a more contextual interpretation that adheres to several principles, including the principle of human equality.⁷

This article discusses Quraish Shihab and *Tafsir Al-Mishbāh*, a work of interpretation that ranks among Indonesia's contemporary commentaries. The work was chosen as research subject because it is widely regarded as Quraish Shihab's most significant work in interpretation. Additionally, by studying this work, one can learn more about the development of interpretation in Southeast Asia, particularly in Indonesia.

¹ Contemporary Tafsir means an interpretation written with a contemporary approach or written in contemporary times. The contemporary approaches to the analysis of the Qur'an are like synoptic and thematic exegesis. See Muhsin Demirci, *Tefsir Usulü* (İstanbul: İFAV Yayınları, 2019), 297; Hussein Abdul-Raof, *Schools of Qur'anic Exegesis: Genesis and Development* (New York, N.Y: Routledge), 233.

² Abdullah Saeed (ed.), *Approaches to the Qur'an in Contemporary Indonesia* (Oxford; New York; London: Oxford University Press; In association with the Institute of Ismaili Studies, 2005), 67.

³ Andrew Rippin - J. A. Mojaddedi (eds.), *The Wiley Blackwell Companion to the Qur'an* (Chichester, UK; Hoboken, NJ: Wiley Blackwell, 2017), 480; Mauluddin Anwar et al., *Cahaya, Cinta, Dan Canda M. Quraish Shihab* (Ciputat, Tangerang: Lentera Hati, 2015), 245; Peter G. Riddell, *Malay Court Religion, Culture and Language: Interpreting the Qur'an in 17th Century Aceh* (Leiden Boston: Brill, 2017), 4.

⁴ Abdullah Saeed (ed.), *Approaches to the Qur'an in Contemporary Indonesia*, 78.

⁵ M. B. Hooker (ed.), *Islam in South-East Asia* (Leiden; New York: E.J. Brill, 1988), 59; Mohammad Mufid, *Ushul Fiqh Ekonomi Dan Keuangan Kontemporer: Dari Teori Ke Aplikasi* (Rawamangun, Jakarta: Prenadamedia Group, 2018), 206.

⁶ Anshori, *Penafsiran Ayat-Ayat Jender Menurut Muhammad Quraish Shihab* (Jakarta: Visindo Media Pustaka, 2008), 13.

⁷ Diah Ariani Arimbi, *Reading Contemporary Indonesian Muslim Women Writers: Representation, Identity and Religion of Muslim Women in Indonesian Fiction* (Amsterdam: Amsterdam University Press, 2009), 66.

1. M. Quraish Shihab Biography

M. Quraish Shihab was born on February 16, 1944, in Rappang, a small town in South Sulawesi, Indonesia.⁸ He grew up in a family of wealthy merchant-ulama in Makassar, Indonesia.⁹ His father, Abdurrahman Shihab (d. 1406/1986), was a professor of interpretation.¹⁰ Apart from being an entrepreneur, his father was also involved in numerous preaching and teaching activities, particularly in interpretation, from an early age. His mother, Asma, was a relative of Sultan Rappang.¹¹ Abdurrahman Shihab was a well-respected cleric in Makassar and throughout South Sulawesi.¹² In 1959-1965, he served as Rector of the Universitas Muslim Indonesia (UMI), and in 1972-1977, he served as Rector of IAIN (now UIN/ State Islamic University) Alauddin Makassar.¹³

Quraish Shihab moved to Malang in 1956 to pursue his study at Darul Hadits al-Fiqhiyyah Islamic Boarding School.¹⁴ In 1958, he moved to Cairo, Egypt, and was accepted into Thanawiyah Al-Azhar in second grade. He received his Lc. (Undergraduate title) in 1967 from the Department of Tafsir and Hadith, Faculty of Islamic Theology, Al-Azhar University.¹⁵ Additionally, he pursued a master's degree at the same college, Al-Azhar University, obtaining a master's degree (MA) in 1969 for a specialization in the field of Qur'anic commentaries with a thesis titled "al-I'jāz al-Tashrī 'iy li al-Qu'rān al-Karīm" (The Qur'an's Miracles from a Legal Perspective).¹⁶

Quraish Shihab served as Vice-Rector for Academic and Student Affairs at IAIN Alauddin, Ujung Pandang, after returning from Egypt in 1973. He worked in this position until 1980. Additionally, he served as the Coordinator of Private Higher Education Region VII in Eastern Indonesia and as the Assistant Police Chief of Eastern Indonesia in mental development.¹⁷ Unsatisfied with his master's degree, he returned to Al-Azhar University in 1980 to pursue his doctorate. He was awarded a Doctorate two years later with the title *Summa Cum Laude* or *Mumtāz ma'a Martabat al-Sharaf al-Ūlā* (Award Level I). Quraish Shihab is the first doctor of Southeast Asia, acquiring this degree.¹⁸

Quraish Shihab has held several significant and vital roles, including Chairman of the Indonesian Ulema Council (since 1984), member of Committee of Validation Qur'anis Mushaf for the Ministry of Religion (since 1989), and member of the National Education Advisory Board (1989). He is also involved in managing the Indonesian Muslim Intellectuals Association, the Association of Sharia Sciences, and the Consortium for Religious Sciences of the Ministry of National Education.¹⁹

⁸ Anwar et al., *Cahaya, Cinta, Dan Canda*, 3.

⁹ Abdullah Saeed (ed.), *Approaches to the Qur'an in Contemporary Indonesia*, 68; Mun'im A. Sirry (ed.), *New Trends in Qur'anic Studies: Text, Context, and Interpretation* (Atlanta, GA: Lockwood Press), 212.

¹⁰ Abdullah Muaz et al., *Khazanah Mufasir Nusantara*, ed. Muhammad Khoirul Anwar (Jakarta: Program Studi Ilmu Al-Qur'an dan Tafsir, 2020), 162.

¹¹ Mun'im A. Sirry (ed.), *New Trends in Qur'anic Studies*, 212.

¹² Abdullah Saeed (ed.), *Approaches to the Qur'an in Contemporary Indonesia*, 68.

¹³ Anwar et al., *Cahaya, Cinta, Dan Canda*, 13.

¹⁴ Mun'im A. Sirry (ed.), *New Trends in Qur'anic Studies*, 212.

¹⁵ Mohd. Shuhaimi Haji Ishak, *Islamic Rationalism: A Critical Evaluation of Harun Nasution's Thought* (Kuala Lumpur, Malaysia: IUM Press, 2009), 107.

¹⁶ Anwar et al., *Cahaya, Cinta, Dan Canda*, 72.

¹⁷ Muaz et al., *Khazanah Mufasir Nusantara*, 166; Anwar et al., *Cahaya, Cinta, Dan Canda*, 191.

¹⁸ Anwar et al., *Cahaya, Cinta, Dan Canda*, 75.

¹⁹ Muhammad Iqbal - Amin Husein Nasution, *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer* (Rawamangun, Jakarta: Kencana, 2010), 253; Anwar et al., *Cahaya, Cinta, Dan Canda*, 28.

Quraish Shihab was appointed Rector of IAIN Syarif Hidayatullah in Jakarta in 1992, following his appointment as Vice-Rector for Academic Affairs.²⁰ Then, in 1998, President Soeharto appointed Quraish Shihab to the Seventh Development Cabinet (*Kabinet Pembangunan VII*) as Minister of Religion of the Republic of Indonesia.²¹

However, this role lasted only two months due to significant resistance to Soeharto. Finally, in May 1998, a reform movement led by leaders such as Mohammad Amien Rais and students succeeded in overthrowing Suharto after 32 years in power. Soeharto's fall also resulted in the collapse of the newly established cabinet, including Quraish Shihab's role as Minister of Religion. Additionally, the termination of Quraish Shihab's role was caused by accusations that he was a Shia follower.²²

Not long after Soeharto's fall, during the government of President B.J. Habibie, Quraish Shihab was appointed Indonesia's Ambassador to Egypt, concurrently serving as the country's ambassador to Djibouti and Somalia.²³ Shihab wrote his masterpiece, *Tafsir Al-Mishbāh*, in 14 volumes while working as an ambassador. After returning to Indonesia, Quraish Shihab completed the final volume, bringing the interpretation to a total of 15 volumes covering all 30 chapters of the Qur'an.²⁴ Quraish Shihab established the Center for the Study of the Qur'an (*Pusat Studi Al-Qur'an/PSQ*) in Jakarta as an educational institution and center for Qur'anic study. Additionally, to publish his writings, he formed a publishing company Lentera Hati (a name taken from one of his book titles).²⁵

2. The Works of Quraish Shihab

Quraish Shihab is a scholar-thinker who is a prolific writer.²⁶ Almost all of his works deal with the topics on Qur'an and its interpretation, and the majority of his works consistently receive a positive public response and become bestsellers. Among these works are the following:

2.1. Membumikan Al-Qur'an (Earthing the Qur'an)

"Membumikan" Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat (Earthing the Qur'an: The Function and Role of Revelation in People's Lives) is the full title of the book. He started writing the book in 1975, and then this was first published in 1992.²⁷ The motive for releasing the book is the request of a publisher named al-Mizan in Bandung, Indonesia, to publish numerous papers and written lectures by Quraish Shihab.²⁸ This intention was realized with the publication of the book. The book contains almost sixty texts on two main topics: exegesis and the science of interpretation and

²⁰ Masykuri Abdillah, *Responses of Indonesian Muslim Intellectuals to the Concept of Democracy: 1966 - 1993* (Hamburg: Abera-Verl, 1997), 137.

²¹ Anwar et al., *Cahaya, Cinta, Dan Canda*, 132; Muaz et al., *Khazanah Mufasir Nusantara*, 162.

²² Zulkifli, *The Struggle of the Shi'is in Indonesia* (Acton, A.C.T.: ANU E Press, 2013), 175, 243.

²³ Anwar et al., *Cahaya, Cinta, Dan Canda*, 293.

²⁴ Anwar et al., *Cahaya, Cinta, Dan Canda*, 282.

²⁵ Iqbal - Nasution, *Pemikiran Politik Islam*, 253.

²⁶ M. Sakti Garwan, *Diskursus Studi Qur'an-Hadis Kontemporer* (Jakarta: Guepedia Group, 2020), 55.

²⁷ Anwar et al., *Cahaya, Cinta, Dan Canda*, 272.

²⁸ Muaz et al., *Khazanah Mufasir Nusantara*, 174.

some major Qur'anic lessons.²⁹ It is one of Quraish Shihab's most famous and popular works.³⁰

2.2. Lentera Hati (Heart Lantern)

This book is a brief, condensed, and concise composition incorporating numerous Islamic Wisdom. As the title implies, the book encourages readers to enlighten their souls to comprehend and apply the Qur'an's principles. The book is a collection of previously published essays.³¹ The book appears to have inspired Quraish to name the publishing he started, the Lentera publisher, after it. *Lentera Hati (Heart Lantern)* is one of his most famous books, along with *Membumikan al-Quran (Earthing the Qur'an)*, *Wawasan al-Quran (Insights of the Qur'an)*, and *Tafsir Al-Mishbāh*.³²

2.3. Wawasan Al-Qur'an (Insights of the Qur'an)

Wawasan Al-Qur'an (Insights of the Qur'an) was first published in 1996,³³ and comprises 33 Qur'anic subjects on various social and ethical issues. The book began as a collection of Quraish essays he delivered for "Istiqlal Study for Executives."³⁴ Quraish Shihab divided the topic into five themes: faith, mu'āmalah issues, humans and society, features of human activity, and significant ummah issues.³⁵ As the title implies, the book analyzes significant Qur'anic themes through a thematic approach.³⁶ Quraish analyzed how the Qur'an talks about a variety of topics in the book, including destiny, death, the Last Day, justice, health, women, humanity, religion, art, politics, science and technology, ukhuwah, jihad, and deliberation.³⁷ As with the mawḍū'ī interpretation approach, Quraish Shihab collected verses relevant to the current issue, then arranged them chronologically and comprehended the munāsabah (connection) between each verse.³⁸

2.4. Mukjizat Al-Qur'an (Miracles of the Qur'an)

Mukjizat Al-Qur'an (Miracles of the Qur'an) was published a year after *Wawasan Al-Qur'an*. According to Quraish's confession, the book came about as a result of numerous friends suggesting that he write a book about the Qur'an's miracles that is easy to absorb.³⁹ Quraish Shihab attempts to illustrate the miraculous side of the Qur'an

²⁹ M. Quraish Shihab, "Membumikan" *Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1996), 1-4.

³⁰ M. Quraish Shihab, *Lentera Al-Quran Kisah dan Hikmah Kehidupan* (Bandung: Mizan, 2008), 5.

³¹ Anwar et al., *Cahaya, Cinta, Dan Canda*, 272.

³² Shihab, *Lentera Al-Quran*, 5.

³³ Sabine Schmidtke (ed.), *The Oxford Handbook of Islamic Theology* (Oxford, United Kingdom: Oxford University Press, 2016), 784.

³⁴ M. Quraish Shihab, *Wawasan Al-Quran: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Bandung: Mizan, 1996), xi; Anwar et al., *Cahaya, Cinta, Dan Canda*, 272.

³⁵ Shihab, *Wawasan Al-Quran*, 1-2; Sabine Schmidtke (ed.), *The Oxford Handbook of Islamic Theology*, 784.

³⁶ M. Quraish Shihab, *Secercah cahaya Ilahi: hidup bersama Al-Qur'an*, ed. Afif Muhammad (Bandung: Mizan, 2007), 16; Sabine Schmidtke (ed.), *The Oxford Handbook of Islamic Theology*, 784.

³⁷ Shihab, *Wawasan Al-Quran*, 1-2.

³⁸ 'Abdul Ḥayy al-Farmawī, *al-Bidāyah fī al-tafsīr al-mawḍū'ī: Dirāsah manhajīyyah mawḍū'īyyah* (Cairo: al-Ḥaḍārah al-'Arabīyyah, 1997), 62.

³⁹ M. Quraish Shihab, *Mukjizat Al-Quran: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib* (Bandung: Mizan, 2007), 7.

via the perspective of language, scientific proof, and the Qur'an's supernatural message in this work.⁴⁰

2.5. Tafsir Al-Qur'an al-Karim

The book discusses the interpretation of the Qur'an on short chapters by the temporal sequence of the chapters' revelation or by the revelation's chronology.⁴¹ The author interprets 24 Makkiyah chapters revealed during the early years of Muhammad's prophetic period. According to the chapter, this discussion follows the *taḥlīlī* method⁴², which is to interpret verse by verse. The book's novelty is its interpretation of the passage about the time of its revelation. When we read the book, the intricacies of upholding monotheism, embodying social justice in its manifestations, and human accountability in the hereafter are readily apparent in these early Makkiyah chapters. In this work, Quraish continues to emphasize the Qur'an's linguistic approach and terminology when discussing its verses.⁴³

2.6. Tafsir Al-Mishbāh

Tafsir Al-Mishbāh is Quraish Shihab's greatest masterpiece. The book is composed of 15 volumes that include a comprehensive explanation of 30 juz of verses and chapters from the Qur'an. This commentary was written using the *taḥlīlī* method⁴⁴, which entails interpreting the Qur'an verse by verse according to the order in the *muṣḥaf*. According to Quraish Shihab's confession, he completed his commentary in four years, beginning on Friday, Rabi-ul-awwal 4, 1420/June 18, 1999, in Egypt and completing on Friday, September 5, 2003, in Jakarta.⁴⁵ Quraish worked on it for an average of seven hours every day.⁴⁶

2.7. Logika Agama (Religious Logic)

Quraish conveys his concern over the rapid changes in this text, originally titled "al-Khawāṭir", which eventually leads to the belief that nothing remains unchanged but the change itself. Some people exaggerate the importance of reason and perceive it as an agreement. Finally, this perspective diminishes the importance of religion in life.⁴⁷ According to Quraish Shihab, some aspects are changeable (*mutaghayyirāt*), and others are immutable (*thawābit*). Problems relating to social society, in general, can adapt to the advancement of society. However, problems concerning faith and religious foundations, as well as concerns regarding universal human dignity, should remain unaltered.⁴⁸

⁴⁰ Shihab, *Mukjizat Al-Quran*, 88.

⁴¹ Akhmad Bazith, *Studi Metodologi Tafsir* (West Sumatera: Insan Cendekia Mandiri, 2001), 43.

⁴² Abdullah Saeed (ed.), *Approaches to the Qur'an in Contemporary Indonesia*, 70.

⁴³ M. Quraish Shihab, *Tafsir Al-Quran al-Karim: Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu* (Bandung: Pustaka Hidayah, 1997), vi.

⁴⁴ Anwar et al., *Cahaya, Cinta, Dan Canda*, 283.

⁴⁵ Anwar et al., *Cahaya, Cinta, Dan Canda*, 282; Garwan, *Diskursus Studi Qur'an-Hadis Kontemporer*, 56.

⁴⁶ M. Quraish Shihab, *Menabur Pesan Ilahi: Al-Qur'an Dan Dinamika Kehidupan Masyarakat* (Ciputat, Jakarta: Lentera Hati, 2006), 310.

⁴⁷ M. Quraish Shihab, *Logika Agama: Kedudukan Wahyu & Batas-Batas Akal Dalam Islam* (Ciputat, Jakarta: Lentera Hati; Pusat Studi al-Quran, 2005), 11-13; Anwar et al., *Cahaya, Cinta, Dan Canda*, 268.

⁴⁸ Shihab, *Logika Agama*, 12.

3. About Tafsir Al-Mishbāh

Tafsir Al-Mishbāh is a 15-volume compilation of commentary written in Indonesian by M. Quraish Shihab. The book contains an explanation of the complete Qur'an in 30 chapters, beginning with sūrat al-Fātiḥah and ending with sūrat an-Nās in the sequence of the manuscripts. The book was initially published in 2000 by Lentera Hati publishers in Jakarta and was reprinted in 2004.⁴⁹

Before interpreting the verses in each chapter, Quraish Shihab explains that acts as an introduction. The introduction discusses various aspects of the chapter to be interpreted, including the chapter's name, the number of verses, the virtues of the chapter, the location of the chapter's revelation, the chapter that preceded the chapter's revelation, the chapter's relationship with other chapters, and a comprehensive description of the chapter's contents and *asbāb al-nuzūl* (occasions or circumstances of revelation).⁵⁰

When understanding the Qur'an, the verses are classified according to their content's subject.⁵¹ The term that requires an explanation from a verse is Arabic and has an Indonesian transliteration. In presenting the Qur'an, the author attempts to present the topic of each chapter in terms of the chapter's main theme.⁵² When the major themes of a chapter are recognized, the overall meaning of each chapter of the Qur'an becomes more understandable. The translation is written independently of the interpretation. The translation is in italics, while the commentary is in regular type.⁵³

Quraish Shihab never avoids discussing the concept of *al-munāsabah* in *Tafsir Al-Mishbāh*, which is reflected in six things: word for word harmony within a chapter; compatibility of the verse's content with the verse's closing (*fawāsil*); compatibility of the verse with the following verse; compatibility of the initial description of one chapter with the closing; compatibility of the closing of the chapter with the initial description of the next chapter; and compatibility of the chapter's theme with chapter's name.⁵⁴

3.1. Commentaries' Writing Background

There is one primary reason why Quraish Shihab chose the title *al-Mishbāh* for his commentary. In Arabic, the word "al-Mishbāh" means "light, lamp, or lantern". This demonstrates that the Qur'an's light has illuminated the meaning of life and the numerous issues encountered by humanity. Quraish Shihab wishes for the Qur'an to be more grounded, to exist in society, and for its contents to be understandable to the readers.⁵⁵

There are several reasons for the creation of *Tafsir Al-Mishbāh*, including the following: First, it is anticipated that this interpretation will make it easier for Muslims to comprehend the contents of the verses of the Qur'an by elaborating in detail what

⁴⁹ Ishak, *Islamic Rationalism*, 107.

⁵⁰ M. Quraish Shihab, *Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian al-Qur'an* (Ciputat, Jakarta: Lentera Hati, 2005), 1/3-10, 14/3-4.

⁵¹ Shihab, *Tafsir Al-Mishbāh*, 5/5-17, 5/17-25.

⁵² Shihab, *Tafsir Al-Mishbāh*, 5/3.

⁵³ Shihab, *Tafsir Al-Mishbāh*, 1/14, 1/27, 1/28.

⁵⁴ Shihab, *Tafsir Al-Mishbāh*, 14, 651.

⁵⁵ Mafri Amir, *Literatur tafsir Indonesia* (Ciputat: LP. UIN Jakarta, 2011), 251; Anwar et al., *Cahaya, Cinta, Dan Canda*, 283.

messages are explained by the Qur'an based on the purpose of the sura or its main theme. According to Quraish Shihab, while many individuals are interested in comprehending the Qur'an's messages, they face barriers related to time, knowledge, and references.⁵⁶

Second, many Muslims specialize in reading particular suras of the Qur'an, such as Surah Yasin, yet have difficulties comprehending its substance despite having mastered the translation. Quraish Shihab felt compelled to compose an interpretation of the surah of the Qur'an in order to provide readers with a proper comprehension of what they were reading.⁵⁷ The third is the error of scholars who do not comprehend scientific issues about the science of the Qur'an, which focuses on the harmony of the Qur'an writing. According to Quraish Shihab, many of them do not understand the systematics of drafting the Qur'an, which has a very emotional educational aspect. Last, there was encouragement from Indonesian Muslims, which affected Quraish Shihab and compelled him to write his commentary.⁵⁸

3.2. Characteristics of Interpretation

Each commentary book has distinctive characteristics that define the interpretation. The following are some features of *Tafsir Al-Mishbāh*:

1. *Tafsir Al-Mishbāh* provides a contextualized interpretation of the Qur'an for Indonesian contexts. The interpretation's explanation corresponds to many current events in the Indonesian Islamic world and even abroad. *Tafsir Al-Mishbāh* is a modern-era interpretation with a strong emphasis on contemporary societal issues, including radicalism, religious tolerance, leadership, and gender equality.⁵⁹
2. The Qur'an's verses are interpreted by grouping them, with each group containing a variable number of verses. Several verses are grouped due to the common theme discussed in these verses.⁶⁰
3. When Quraish Shihab interpreted verses from the Qur'an, he added his comments on the lines of the verses being interpreted. Quraish Shihab used italics in translated sentences to distinguish between verse translations and comments.⁶¹
4. *Tafsir Al-Mishbāh* was written in simple language and included a structured systematic interpretation, allowing it to be more easily understood by a broad audience.
5. *Tafsir Al-Mishbāh* is replete with references to numerous sources relating to the Qur'an's explanation. Not only does this *Tafsir Al-Mishbāh* quote from the prophet's hadith, his companions and mutaqqaddimīn scholars, and commentaries' scholars, but it also cites numerous pieces of information relevant to the verse's context, such as information about modern science.⁶²

⁵⁶ Shihab, *Tafsir Al-Mishbāh*, 1/vii.

⁵⁷ Shihab, *Tafsir Al-Mishbāh*, 1/x.

⁵⁸ Shihab, *Tafsir Al-Mishbāh*, 1/x.

⁵⁹ Shihab, *Tafsir Al-Mishbāh*, 2/405, 13/262, 15/682.

⁶⁰ Shihab, *Tafsir Al-Mishbāh*, 2/478, 2/503.

⁶¹ Shihab, *Tafsir Al-Mishbāh*, 1/22, 1/63, 2/428, 2/469.

⁶² Shihab, *Tafsir Al-Mishbāh*, 1/591, 2/158, 2/426.

6. *Tafsir Al-Mishbāh* is extremely dense in promoting correspondence between chapters, between verses, and between the end of a verse and the beginning of a chapter.⁶³

7. One of his interpretations differ significantly from those of the majority of commentators, for example, regarding the requirement of a Muslim woman to wear the hijab⁶⁴, which qualifies Quraish Shihab as a liberal figure.⁶⁵

3.3. Source of Interpretation

Quraish Shihab used a variety of commentaries as a reference or source of interpretation when composing the book of *Tafsir Al-Mishbāh*. Generally, he mentioned the reference books in the "Foreword" and "Introduction" to the volume I on *Tafsir Al-Mishbāh*. Additionally, Quraish Shihab sometimes mentions the names of the scholars and books he cites when interpreting the verses. These sources include *Ṣaḥīḥ al-Bukhārī* by Muhammad b. Ismā'īl al-Bukhārī (d. 256/870)⁶⁶; *Ṣaḥīḥ Muslim* by Muslim b. al-Ḥajjāj (d. 261/875)⁶⁷; *Naẓm al-durar* by Ibrāhīm b. 'Umar al-Biqā'ī (d. 885/1480)⁶⁸; *Fī zilāl al-Qur'ān* by Sayyid Quṭb (d. 1386/1966)⁶⁹; *Tafsīr al-Mīzān* by Muḥammad Ḥusayn al-Ṭabāṭabā'ī (d. 1981)⁷⁰; *Tafsīr Asmā'ul-Ḥusnā* by al-Zajjāj (d. 311/923)⁷¹; *Tafsīr al-Qur'ān al-'Azīm* by Ibnu Kathīr (d. 774/1373)⁷²; *Tafsīr Jalālayn* by Jalāluddīn al-Maḥallī (d. 864/1459) and Jalāluddīn al-Suyūṭī (d. 911/1505)⁷³; *al-Tafsīr al-kabīr* by Fakhruddīn al-Rāzī (d. 606/1210)⁷⁴; *al-Kashshāf* by Zamaksharī (d. 538/1144)⁷⁵; *al-Durr al-manṣūr* by Suyūṭī; *at-Taḥrīr wa't-tanwīr* by Muḥammad Ṭāhir b. 'Ashūr (d. 1393/1973)⁷⁶; *Ihyā'u 'ulūmuddīn* and *Jawāhir al-Qur'ān* by Abū Ḥāmid al-Ghazalī (d. 505/1111)⁷⁷; *Bayānu i'jāz al-Qur'ān* by al-Khattābī (d. 388/998); *Mafātiḥ al-ghayb* by Fakhruddīn al-Rāzī⁷⁸; *al-*

⁶³ Shihab, *Tafsir Al-Mishbāh*, 2/284, 7/120, 7/140.

⁶⁴ Regarding the hijab, Quraish Shihab clarified that women are not required to cover their hair and a part of their hands. He stated in his commentary on Sūrat Nur verse 31: "Finally, we can argue that individuals who cover their entire bodies with the exception of their faces and (palms) of their hands carry out the sound of the verse's language, perhaps excessively. However, it would be unfair to assert that those who do not wear the veil or who expose part of their hands have obviously violated religious norms. Does the Quran not describe the boundaries of the genitalia? Even the academics had differing opinions when debating it." See Shihab, *Tafsir Al-Mishbāh*, 9/333. The majority of scholars, including Āishah (d. 58/678), Ibn. Abbās (d. 68/687), Said b. Jubair (d. 94/713), Ata (d. 114/732), and Qatādah (d. 117/732), are of the opinion that the only visible parts of a woman's body in regards to hijab are the face and palms. See Ibn Jabr Mujahid, *Tafsir Mujahid Ibn Jabr*, critical ed. Muhammad Abdul-Salam (Beirut: Dar al-Fikr al-Hadisah, 1410/1989), 491; Muhammad bin Jarir Al-Tabari, *Jamī'al-Bayan fi Ta'wil Ayy al-Qur'an*, 1420/2000, 19/157-157.

⁶⁵ Mun'im A. Sirry (ed.), *New Trends in Qur'anic Studies*, 231; Budi Handrianto, *50 Tokoh Islam Liberal Indonesia: Pengusung Ide Sekularisme, Pluralisme, Dan Liberalisme Agama* (Jakarta: Hujjah Press, 2007), 185; Hamadi Husain, *Dekonstruksi Pemikiran Islam Liberal Kritik Fenomenal Jil* (Malang: Pustaka bayan, 2007), 41.

⁶⁶ For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/17, 220, 223.

⁶⁷ For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/22, 38, 7/106.

⁶⁸ For examples, see Shihab, *Tafsir Al-Mishbāh*, 1/43, 3/41, 71, 138, 150.

⁶⁹ For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/21, 67, 166.

⁷⁰ For examples, see Shihab, *Tafsir Al-Mishbāh*, 68, 72, 75, 80, 95, 97, 98.

⁷¹ For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/204, 6/524, 7/79, 114.

⁷² For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/134, 2/314, 355, 464.

⁷³ For examples, see Shihab, *Tafsir Al-Mishbāh*, 6/33, 229, 7/520, 519.

⁷⁴ For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/13, 218, 227, 245.

⁷⁵ For examples, see Shihab, *Tafsir Al-Mishbāh*, 6/39, 145, 364, 592.

⁷⁶ For examples, see Shihab, *Tafsir Al-Mishbāh*, 4/184, 189, 240, 267, 8/15, 37, 47, 68, 84.

⁷⁷ For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/92, 251.

⁷⁸ For examples, see Shihab, *Tafsir Al-Mishbāh*, 7/10, 25, 168, 198, 211, 286, 414, 476.

Burhān by Zarkashī (d. 794/1392)⁷⁹; *Asrāru tartībī'l-Qur'ān* and *al-Itqān* by as-Suyūṭī⁸⁰; *Tafsir al-Manār* by Muḥammad 'Abduh (d. 1322/1905) and Muḥammad Rashīd Ridā (d. 1354/1935).⁸¹

3.4. Interpretation Method

In *Tafsir al-Mishbāh*, Quraish Shihab employs the taḥlīlī method to explain Qur'anic verses.⁸² The taḥlīlī method is used to interpret the Qur'an by explaining each verse and each chapter in the order in which they appear in the muṣḥaf.⁸³ The author purposefully used this method to reveal all of the Qur'an's contents in detail so that the guidance contained within can be explained and understood by the readers. Additionally, to facilitate comprehension of the Qur'an, Quraish Shihab emphasized the explanation of the main theme or purpose of the Qur'anic verses.⁸⁴

Regarding the elaboration technique in the *Tafsir al-Mishbāh*, Quraish Shihab began by writing down the chapter's name, explaining the chapter's names and the background of the chapter's revelation finally, the chapter's global or main theme. Additionally, the relationship between the chapter to be examined and the chapter previously reviewed is described, as well as the chapter's history and the number of verses in the chapter.

The discussion moved on to a study of numerous verses combined into groups based on a common theme or was still part of the same discussion. The verse under discussion is written in Arabic with italic style. The asbāb al-nuzūl of a verse, the meaning of the words, and the overall meaning of the verse were all reviewed. Typically, the words are written in Arabic, but the pronunciation (transliteration) and meaning are in Indonesian.

The following section will detail the method of interpretation used in *Tafsir Al-Mishbāh* to provide a more comprehensive view of the interpretation.

3.4.1. Interpretation of the Qur'an using the Qur'an

The most effective method of correctly understanding the Qur'an is to interpret it using the Qur'an.⁸⁵ Quraish Shihab recognized the necessity of understanding the verses of the Qur'an through the lens of the Qur'an and, therefore, frequently found answers for the Qur'an by the use of other verses in his interpretation. Quraish Shihab occasionally uses Qur'anic literature to clarify generic terminology or phrases to obtain more specific information. Among these is the term مَالِكِ يَوْمِ الدِّينِ "Owner of the Day of Judgment".⁸⁶

According to Quraish Shihab, the term translates as "King" and "Owner." Shihab quotes Qur'an sūrat Āl 'Imrān 3/26 to elucidate the term, Say: "O Allah, Lord of all

⁷⁹ For examples, see Shihab, *Tafsir Al-Mishbāh*, 7/326, 11/73.

⁸⁰ For examples, see Shihab, *Tafsir Al-Mishbāh*, 3/7, 8, 16, 21, 68.

⁸¹ For examples, see Shihab, *Tafsir Al-Mishbāh*, 2/187, 4/245, 15/430.

⁸² Andrew Rippin - J. A. Mojaddedi (eds.), *The Wiley Blackwell Companion to the Qur'an*, 480; Riddell, *Malay Court Religion, Culture and Language*, 4; Anwar et al., *Cahaya, Cinta, Dan Canda*, 245.

⁸³ Fahd b. Abdurrahmān b. Sulaimān ar-Rumī, *Buḥūs fi uṣūli al-tafsir wa manāhijuh* (Maktabah at-Tawbah, 1419/1999), 57.

⁸⁴ Shihab, *Tafsir Al-Mishbāh*, 1/vii.

⁸⁵ Abū 'Abdillāh Badruddīn Muhammad b. Bahādir b. 'Abdillāh az-Zarkashī, *al-Burhān fī 'ulūmī'l-Qur'ān*, critical ed. Muhammad Abu'l-Faḍl Ibrāhīm (Cairo: Dāru't-Turās, 1375/1957), 2/175.

⁸⁶ al-Fātiḥa 1/4.

authorities! You give authority to whoever You please and remove it from who You please. You honor whoever You please and disgrace who You please. All good is in Your Hands. Surely You 'alone' are Most Capable of everything."⁸⁷ Thus, the term King refers to Allah as the All-Powerful King. The term "Owner" refers to Allah as the Owner, who has the authority to grant the power to anyone he pleases and take it away from whomever he pleases. Through this verse of Ali 'Imran, Quraish Shihab wants to emphasize that Allah is the Absolute King and has the will for everything He has.⁸⁸

Additionally, Quraish Shihab used verses from the Qur'an to clarify the various interpretations of a verse's words. For instance, consider sustenance. For a while, the word had the connotation of giving; subsequently, it developed into meanings such as food, rain, and salary. It does not end there; sustenance can also refer to prophethood. As the Prophet Shuaib stated, "O my people! Consider if I stand on a clear proof from my Lord and He has blessed me with a good provision (i.e., prophethood) from Him (should I reject His commandments?)." (Sūrat Hūd 11/88).⁸⁹

Shihab also employs the process of Qur'anic interpretation to explain the meaning of a phrase. For instance, the term ألف, which means thousand, does not have to be understood as a number between 999 and 1001, but the word thousand indicates a great deal, just as Allah's word does: "Each one of them wishes to live a thousand years"⁹⁰ that is living in a very long time.⁹¹ As can be seen from the explanation above, Shihab put a great emphasis on the process of understanding the Qur'an with the Qur'an.⁹²

3.4.2. Interpretation with Hadith

The other method, which is also critical for understanding the Qur'an, is to interpret it using hadith information.⁹³ Prophet Muḥammad (PBUH) is a prophet who came to humanity to bring and teach the Qur'an.⁹⁴ As a result, no one knows more about the Qur'an's contents than the Prophet Muḥammad himself,⁹⁵ even the Prophet's personality or character was seen in the Qur'an. Quraish Shihab also laid great emphasis on hadith information as a way to explain the Qur'an. The history of the hadith is frequently referenced from hadith books without elaborating on its quality, although it occasionally includes the narrators.

Shihab employs hadith to explain the possible meaning of a verse in *Tafsir Al-Mishbāh*. The hadith does not directly explain a text but rather promotes other

⁸⁷ Āl 'Imrān 3/26.

⁸⁸ Shihab, *Tafsir Al-Mishbāh*, 1/43.

⁸⁹ Shihab, *Tafsir Al-Mishbāh*, 1/545.

⁹⁰ al-Baqara 2/96.

⁹¹ Shihab, *Tafsir Al-Mishbāh*, 15/427.

⁹² The following is another example of understanding the Qur'an with the Qur'an: Other verses, such as Sūrat al-Mā'ida 5/90 and Sūrat al-An'ām 6/145, explain Sūrat al-Mā'ida 5/3, which discusses haram foods. The verses of Sūrat al-A'rāf 7/26 and Sūrat al-Aḥzāb 33/59 clarify Surat al-Nahl 16/81, which discusses clothes. The verse Sūrat al-Mā'ida 5/3, which discusses the permissibility of marrying persons of the Qur'an, is cancelled by the verse Sūrat al-Baqara 2/221. Sūrat al-Nahl 16/81, which describes the prophets' testimony in the Hereafter, is expanded upon in Sūrat al-Zumar 39/69. See Shihab, *Tafsir Al-Mishbāh*, 3/20, 3/30, 7/311, 313.

⁹³ Abū 'Abdillāh al-Ḥārith Ibn Asad al-Maḥāsibī, *Fahmu'l-Qur'ān wa ma'ānih*, ed. Ḥusayn al-Qūtilī (Beirut: Dāru'l-Fikr, Dāru'l-Kindī, 1398/1987), 248; Zarkashī, *al-Burhān*, 2/175.

⁹⁴ Muḥammad Ḥusayn adh-Dhahabī, *al-Tafsīr wa'l-mufasssīrūn* (Cairo: Maktabatu Wahba, 2000), 1/42.

⁹⁵ Muhammad b. Sālih b. Muhammad al-'Uthaymīn, *Uṣūlun fi't-tafsīr* (Cairo: al-Maktaba al-Islāmiyya, 1422/2001), 25.

interpretations. For instance, in verse, صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ "The Path of those You have blessed—not those You are displeased with, or those who are astray."⁹⁶ According to Shihab, this verse uses the words "You (Allah)" about bestowing blessings but does not use the term "Allah" about furious things. This is because bestowing favors is a good act, and hence it is natural to place one's trust in Allah. In general, wrath might be considered negative, as it is not based on Allah. Then Shihab supplied a hadith that clarifies the order to avoid wrath or anger, namely the hadith about the Prophet's will to one of his companions لَا تُغَضِبْ "Do not be furious" (Narrated by Bukhārī through Abu Hurayrah).⁹⁷

Along with elucidating the content of a verse, Shihab employed hadith to clarify technical aspects of the Qur'an. For instance, the Prophet Muḥammad advised responding to the query at the end of sūrat al-Tīn with the following acknowledgment: بَلَىٰ وَأَنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ "Yes, O Allah (You are the Wise, Most Just), and I am one among those who bear witness to that" (Narrated by Abu Dawud and at-Tirmidhī through Abu Hurayrah).⁹⁸

3.4.3. Interpretation using Statements from Ṣaḥāba and Tābi'īn

It is critical to use information or statements from Ṣaḥāba (Prophet's companions) and Tābi'īn (The Followers of Ṣaḥāba) in interpreting. This is because the companions observed the revelation and were close with the prophet and so had a better understanding of the verse's meaning and context.⁹⁹ The Tābi'īn are those who socialize and study with the Companions to get a lot of knowledge from the interpretations of the Qur'an verses by the Companions.¹⁰⁰

Quraish Shihab also mentions the Companions and Tābi'īn at many points in *Tafsir Al-Mishbāh*, for example, while discussing the term al-Ādiyāt, which translates as a camel. The camel in issue is said to be the one that transports pilgrims from ʿĀrafah to Muzdalifah. This opinion is based on a story given to Ibn ʿAbbās (d. 68/687-88), which describes ʿAlī b. Abī Ṭālib (d. 40/661)'s opinion.¹⁰¹ Regarding Tābi'īn's speech, it is evident from Shihab's definition of "lawwāmah". Shihab defined "lawwāmah" as someone who expresses regret and criticism when making a mistake. Shihab cited Hasan al-Basri (d. 110/728)'s explanation for this word: "You will not find it in the believer—for the sake of Allah—unless by condemning him and constantly asking: What do I want from what I say? What do I mean by my food? What do I mean when I speak about my heart's whisper? While the defiant passes without ever self-criticism or regret."¹⁰²

⁹⁶ al-Fātiḥa 1/7.

⁹⁷ Shihab, *Tafsir Al-Mishbāh*, 1/76. For more examples, see the explanation of verse Sūrat al-An'ām 6/125, 128-129, 159-160, explanation of Sūrat Hūd 11/114-115, explanation of Sūrat Yūsuf 12/6, explanation of Sūrat Yūsuf 12/68, explanation Sūrat Ibrāhīm 14/27. See Shihab, *Tafsir Al-Mishbāh*, 4/285, 293, 363, 6/369, 399, 497. 7/55.

⁹⁸ Shihab, *Tafsir Al-Mishbāh*, 15/388. For more examples, see the explanation of verse Sūrat al-Falaq 113/1-5 and Sūrat al-Naṣr 110/1-3. See Shihab, *Tafsir Al-Mishbāh*, 15/586, 15/633.

⁹⁹ Zarkashī, *al-Burhān*, 2/176.

¹⁰⁰ Muḥammad ʿAbdulʿazīm az-Zurqānī, *Manāhilul-ʿirfān fī ʿulūmi'l-Qurʿān* (Cairo: ʿIsa al-Bab al-Halabī, 1362/1943), 2/13.

¹⁰¹ Shihab, *Tafsir Al-Mishbāh*, 15/463.

¹⁰² Shihab, *Tafsir Al-Mishbāh*, 14/624. For more examples, see the interpretation of the word "ummī" in Sūrat al-Baqara 2/78, interpretation of term "mikāil" in Sūrat al-Baqara 2/98, interpretation of term

3.4.4. Language Aspects in Interpretation

Quraish Shihab put a great value on the Qur'an's linguistic aspect, as this is critical for a proper understanding of the Qur'an.¹⁰³ Semantics, or the meaning of words in the Qur'an, is included in this.¹⁰⁴ Most of a word's meaning can be described without citing the source. For instance, Shihab said that the word *sabbiḥ* سَبَّحْ is a command form derived from the word *sabbaḥa* سَبَّحَ, which is derived from the word *sabaḥa* سَبَّحَ, which means to keep away.¹⁰⁵ For example, a person who swims is described because they are moving away from his original position while he swims. In a religious context, "*tasbiḥ*" is "keeping God away from all defects, disrepute, and even from all attributes of perfection that the mind can imagine."¹⁰⁶

In terms of a word's meaning, Shihab also provides extensive illustrations of the several different meanings contained within the word. For instance, when Shihab described the meaning of the word *آيات*, he stated that the singular form is *آية*. The Qur'an used this term in a variety of contexts, including signs, miracles, the Qur'an itself, teachings, and natural events. The Qur'an is a verse because it is proof of Allah's truth. Natural events are likewise verses since their unusual and astonishing existence, harmony, and functioning system are signs and evidence of God Almighty.¹⁰⁷

Linguistics, such as *naḥw* and *ṣarf*, were also a focus of Shihab's interpretation. For instance, the word *سنقرئك* was explained about the origin and the inclusion of the letter *س* meaning "will".¹⁰⁸ Occasionally, information on the number of words or terms in the Koran is included. For example, the word orphan appears in the Qur'an 8 times in the single form, 14 times in the plural, and twice in the *muthannā* form.¹⁰⁹

3.4.5. The Use of *Asbāb al-nuzūl*

Asbāb al-nuzūl is critical in determining the correct interpretation of the Qur'an.¹¹⁰ According to Quraish Shihab, the correct interpretation of the Qur'an is dependent upon the understanding of the history of the Qur'an's verses. This historical knowledge is derived from historical sources of the Qur'an's revelation, which are compiled in a genre known as *asbāb al-nuzūl*.¹¹¹ Quraish Shihab stated that it is more vital to discuss *asbāb al-nuzūl* than to focus on a comprehensive thematic approach.¹¹²

"wasīlah" in *Sūrat al-Mā'ida* 5/35, interpretation of the angel of death in *Sūrat al-An'ām* 6/61-62 and explanation in *Sūrat Hūd* 11/112 about "istiḳāmah". See Shihab, *Tafsir Al-Mishbāh*, 1/240, 273, 3/87, 4/138, 6/360.

¹⁰³ Ibn Asad al-Maḥāsibī, *Fahmu'l-Qur'ān wa ma'ānih*, 248.

¹⁰⁴ Sabine Schmidtke (ed.), *The Oxford Handbook of Islamic Theology*, 784.

¹⁰⁵ al-A'lā 87/1.

¹⁰⁶ Shihab, *Tafsir Al-Mishbāh*, 15/195.

¹⁰⁷ Shihab, *Tafsir Al-Mishbāh*, 15/289.

¹⁰⁸ Shihab, *Tafsir Al-Mishbāh*, 15/206.

¹⁰⁹ Shihab, *Tafsir Al-Mishbāh*, 15/283. For more examples, see explanation of term "ridwān" in *Sūrat Āl 'Imrān* 3/15, explanation of term "arhām" in *Sūrat al-Nisā'* 4/1, explanation of term "shaduqāt" in *Sūrat al-Nisā'* 4/4, explanation of term "sukārā" in *Sūrat al-Nisā'* 4/43, explanation of term "tā'ah" and "barazū" in *Sūrat al-Nisā'* 4/81, explanation of term "al-qā'idūn", "al-mujāhidūn" and "darajāt" in *Sūrat al-Nisā'* 4/95-96. See Shihab, *Tafsir Al-Mishbāh*, 2/31, 4/334, 346, 451, 524, 560.

¹¹⁰ Ibn Asad al-Maḥāsibī, *Fahmu'l-Qur'ān wa ma'ānih*, 248, 326; Demirci, *Tefsir Usulü*, 229, 230, 266.

¹¹¹ Mun'im A. Sirry (ed.), *New Trends in Qur'anic Studies*, 216.

¹¹² Thematic interpretation is an explanation of the Koran by collecting and explaining the Qur'an based on certain themes. See Muḥammad Ghazālī, *A Thematic Commentary on the Qur'an*, trans. A. A. Shamis (Herndon, Va: International Institute of Islamic Thought, 2000), xi; Demirci, *Tefsir Usulü*, 297.

Although Quraish Shihab employs thematic methods in his commentary works, such as *Wawasan al-Quran*, he emphasizes the importance of asbāb al-nuzūl studies and incorporates semantic studies.¹¹³ Moreover, Quraish Shihab confirmed that ascertaining asbāb al-nuzūl, or the time of the verse's revelation, must be based on historical material derived from reputable sources. The reasoning is irrelevant in this circumstance except to examine the data and information. Ignoring strong evidence or authentic narrations in favor of weak narrations is not the proper way to judge history, even if logical arguments support them.¹¹⁴

In general, *Tafsir Al-Mishbāh* offers information regarding asbāb al-nuzūl or the context of the verse's revelation, if any.¹¹⁵ The asbāb al-nuzūl stated are sometimes specific enough to spark disagreement over the most likely explanation based on the available evidence. For instance, there is a belief that the verse in sūrat al-Ḍuḥā was revealed because the polytheists said that Allah had abandoned the Prophet Muḥammad because the Qur'an had been cut off and had not been revealed for a long period. Quraish Shihab also cited Muhammad Abduh's view that the verse was revealed because the Prophet missed revelation so much that it caused him to worry and fear.¹¹⁶

3.4.6. Munāsabah of Verses and Chapters

Munāsabah refers to the process of establishing linkages between verses and chapters in the Qur'an to discover relationships of significance between one verse or chapter and others.¹¹⁷ Munāsabah's understanding of Quranic interpretation is critical to obtain the correct interpretation.¹¹⁸ Quraish Shihab emphasizes studying munāsabah verses and chapters when it comes to Qur'anic interpretation. According to him, studying the Qur'an without regard for the munāsabah aspect will result in inadequate knowledge and may even result in a false understanding.¹¹⁹ Shihab continuously explains the munāsabah between chapters and verses in *Tafsir Al-Mishbāh* to demonstrate the Qur'anic verses' coherence.¹²⁰ If there are conflicting views on the munāsabah of a verse or chapter, Shihab will clarify them.

For example, the use of munāsabah in *Tafsir Al-Mishbāh* in the interpretation of sūrat al-Māidah verse 6 discusses purity (ṭahārah). Shihab cited numerous scholars, including Biqā'ī (d. 885/1480) and Sha'rawī (d. 1419/1998), about the relationship between this verse and the following verses. According to Biqā'ī, the preceding verse clarified the command to fulfill the contract and God's concern for humanity by providing food and sexual needs. Thus, in verse 6, people are also given how the vow to

¹¹³ Sabine Schmidtke (ed.), *The Oxford Handbook of Islamic Theology*, 784.

¹¹⁴ Shihab, *Tafsir Al-Mishbāh*, 1/vi.

¹¹⁵ Shihab, *Tafsir Al-Mishbāh*, 15/545, 15/573-574.

¹¹⁶ Shihab, *Tafsir Al-Mishbāh*, 15/324. The following are further examples of the application of the history of asbāb al-nuzūl in its interpretation: Explanation of Sūrat al-Baqara 2/14-15 concerning the character of hypocrites. Explanation of Sūrat Āl-Imrān 3/23 on Judaism and the Torah, and explanation of Sūrat Āl-Imrān 3/28 on the rule against appointing unbelievers as guardians. See Shihab, *Tafsir Al-Mishbāh*, 1/108, 566, 2/48, 63,

¹¹⁷ Abu'l-Faḍl Jalāluddīn Abdurrahmān b. Abī Bakr as-Suyūṭī, *Al-Itqān fī 'ulūmi'l-Qur'ān* (Beirut: Dāru'l-Fikr, 1429/2008), 3/369; Demirci, *Tefsir Usulü*, 203.

¹¹⁸ Ibn Asad al-Maḥāsibī, *Fahmu'l-Qur'ān wa ma'ānih*, 248; Dhahabī, *al-Tafsīr wa'l-mufasssīrūn*, 1/197; Mannā' Khalīl al-Qaṭṭān, *Mabāḥiṣ fī 'ulūmi'l-Qur'ān* (Cairo: Maktabatu Wahba, 2000), 96.

¹¹⁹ Shihab, *Wawasan Al-Quran*, 346.

¹²⁰ Hilman Latief - Zezen Zaenal Mutaqin (eds.), *Islam Dan Urusan Kemanusiaan: Konflik, Perdamaian, Dan Filantropi* (Jakarta: Serambi Ilmu Semesta, 2015), 167.

worship God is fulfilled. In contrast to this interpretation, Sha'rawī stated that the preceding verse clarified that food and marriage are gifts from Allah intended to help humanity learn about and meet Allah. Thus, in verse 6, Allah guides how to prepare to meet and know Allah while maintaining the sanctity of the soul, body, place, and time.¹²¹

3.4.7. Interpretation Using *Ijtihad*

Quraish Shihab is fully aware of the mind for a reason in the advancement of human civilization.¹²² The existence of this mind also distinguishes people as God's creatures.¹²³ The mind is also critical in comprehending religious materials to arrive at an accurate interpretation.¹²⁴ Even from the beginning, the first chapter of the Qur'an that was revealed, sūrat al-Qalam, has blended Allah's efforts with guidance, reason with heart, thought with remembrance, and faith with knowledge.¹²⁵

Tafsir Al-Mishbāh makes it very obvious that Shihab employed rationality to justify or interpret what he believed to be acceptable. For instance, consider the term الغائط al-ghāiṭ¹²⁶, which refers to a location to defecate. Linguistically, the term can refer to a high, a safe, or a low location. Regarding these varied terms, Shihab likes the meaning of al-ghāiṭ to be a low place, as a high place is typically easily perceived as a flag. Shihab further stated that historically, low places were preferred for defecating to avoid attracting attention.¹²⁷

3.4.8. Interpretation with Modern Science

Tafsir Al-Mishbāh gives numerous interpretations using modern scientific instruments, particularly for verses that refer to natural science. For instance, while elucidating the verse, أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا وَالْجِبَالَ أَوْتَادًا, "Have We not formed the earth into a pendulum and the mountains into pegs?"¹²⁸, Quraish Shihab explained that mountains originate from a dense layer of the earth's crust that can generate enough pressure to balance the earth. Mountains will reinforce the earth's moist layers, just as pegs do for a tent.¹²⁹

The following verse also clarifies what sleep is, stating that it is a term سباتا that translates as to "break". According to contemporary knowledge, sleep is defined as the stoppage or lowering the human brain's neuronal activity. That is why, while sleeping, both energy and body heat is decreased. At bedtime, the body feels peaceful and relaxed,

¹²¹ Shihab, *Tafsir Al-Mishbāh*, 3/34. For additional examples, see an explanation of the relationship between verse 218 of Sūrat al-Baqara and the previous verses that discuss those who believe, migrate, and strive in Allah's way, an explanation of the relationship between verse 220 and verse 219 of Sūrat al-Baqara that discuss the property of orphans, and an explanation of the relationship between verse 236 of Sūrat al-Baqara and the previous verses that discuss divorce.

¹²² Shihab, *Wawasan Al-Quran*, 7.

¹²³ Aḥmad Maḥmūd Muḥammad 'Ābid, *al-'Aql bayna al-firāq al-Islāmiyah qadīman wa hadīthan* (Beirut: Dār al-Kutub al-'Ilmiyah, 2012), 72.

¹²⁴ Zurqānī, *Manāhilu'l-'irfān*, 2/59-60; Dhahabī, *al-Tafsir wa'l-mufasssīrūn*, 188-189.

¹²⁵ Shihab, *Wawasan Al-Quran*, 7.

¹²⁶ al-Nisā' 4/43.

¹²⁷ Shihab, *Tafsir Al-Mishbāh*, 3/37. For more examples, see the interpretation of term "al-sama" in Sūrah al-Ḥajj 22/65, explanation of term "yawma'izin" in Sūrat al-Ḥāqqā 69/13-17, explanation of term "al-yamin" in Sūrat al-Ḥāqqā 69/45 and explanation of term "sirāja" in Sūrat al-Nabā' 78/12-16. See Shihab, *Tafsir Al-Mishbāh*, 9/115, 14/417, 430, 15/11.

¹²⁸ al-Ḥadīd 6-7.

¹²⁹ Shihab, *Tafsir Al-Mishbāh*, 15/9.

like muscles, nerves, or both are exhausted from their labor. All bodily functions cease during sleep, except metabolic processes such as urine flow from the kidneys and sweating. If these processes are stopped, they will cause harm to humans. While breathing intensity is reduced slightly, it is longer and more out of the chest than from the stomach.¹³⁰ In several other verses, Shihab explains the verse using modern science¹³¹ by quoting experts, including an Egyptian geologist named Zaghlul an-Najjar.¹³²

3.4.9. The Study of Fiqh in Commentary

Tafsir Al-Mishbāh discusses fiqh issues in general, yet there are disagreements among scholars on certain fiqh subjects. Consider the verse that describes *wudu* (ablution). The section about wiping the head's hair explains some scholars' viewpoints from The Four Madhhab. Shihab did not choose or judge these scholars' opinions.¹³³ Avoiding lengthy disputes on the study of fiqh in *Tafsir Al-Mishbāh* may be intended to simplify the interpretation for readers, as this is consistent with the interpretation's stated objective of making it accessible to the broader community.

In addition to this study of fiqh, Quraish Shihab appears to provide additional insight into fiqh itself. For instance, in the chapter on fasting, it is explained that numerous people from ancient times to the present day, including the ancient Egyptians, practiced fasting.¹³⁴ Additionally, numerous religious believers such as Astrotheology, Romans, Buddhists, and Christians also practice fasting.¹³⁵

In terms of fiqh in the Qur'an, Quraish Shihab's efforts to interpret the Qur'an's verses are more relevant to the present situation. As with the punishment of cutting off both hands in the verse *فَأَقْطَعُ أَيْدِيَهُمَا*,¹³⁶ the verse could signify *majāzī*, which means to paralyze the thief through imprisonment. This is because the word cut might very quickly imply *majāzī*, as in the term *اقطعوا لسانه*, which means to warn him to keep quiet and refrain from cutting his tongue. However, Shihab recognizes that the literal interpretation of *majāzī* is incorrect, as practice at the time of the Prophet was not that way (not using the meaning of *majāzī*).¹³⁷ Additionally, Shihab provided another interpretation of the law of cutting off hands, stating that the severest punishment for thieves is to have their hands cut off. This indicates that a court may impose a lesser sentence than hand amputation if evidence shows that the law should be loosened.¹³⁸ According to this assessment, Quraish Shihab seeks to resolve the modern dilemma of

¹³⁰ Shihab, *Tafsir Al-Mishbāh*, 15/9.

¹³¹ Shihab, *Tafsir Al-Mishbāh*, 15/91, 15/104, 15/108.

¹³² Shihab, *Tafsir Al-Mishbāh*, 15/44. For more examples, see the interpretation of term "tahūr" in Sūrat al-Furqān 25/51, interpretation of term "barzakh" in Sūrat al-Furqān 25/53, interpretation about alternation of day and night in Sūrat al-Furqān 25/62, interpretation of term "rujūm" in Sūrat al-Mulk 67/5-6 and interpretation of term "nutfah" in Sūrat al-Qiyāma 75/36-40. Shihab, *Tafsir Al-Mishbāh*, 9/492, 501, 521, 14/349, 644.

¹³³ Shihab, *Tafsir Al-Mishbāh*, 3/36.

¹³⁴ Shihab, *Tafsir Al-Mishbāh*, 1, 401.

¹³⁵ Shihab, *Tafsir Al-Mishbāh*, 1/401-402.

¹³⁶ al-Mā'ida 5/38.

¹³⁷ Shihab, *Tafsir Al-Mishbāh*, 3/94-95.

¹³⁸ Shihab, *Tafsir Al-Mishbāh*, 3/95.

Islamic law through a state law that appears distinct it turns out that the state law of imprisoning thieves is still valid and in conformity with the Qur'an's commandments.¹³⁹

3.4.10. Sufism Approach in Commentaries

It may be said that Quraish Shihab devoted considerable attention to the study of Sufism to comprehend the Qur'an's verses. In numerous of his works, for example, *Wawasan al-Quran*, Shihab quoted Sufism specialists such as al-Qushayrī (d. 465/1072) to comprehend the Qur'an's verses.¹⁴⁰ For example, he also used the exact figure in *Tafsir Al-Mishbāh* while elucidating the term "al-shiddīqūn" in sūrat al-Ḥadīd verse 19, Shihab cited al-Qushayrī, who knows that "shiddīq" refers to someone who is both intellectually and physically equal.¹⁴¹

Furthermore, Shihab applies the ishārī interpretation to other verses, not about Sufism. For instance, in the verse *أَوْ جَاءَ أَحَدٌ مِّنَ الْغَائِطِ*¹⁴², or *one of you comes from the bathroom*¹⁴², the primary idea of the verse is purity. However, Shihab provided an intriguing explanation for why the verse is mentioned with the phrase "one of you" rather than the word "you" directly. It is a means to employ polite language when expressing something that should be kept private. The verse above does not explicitly state "or you return", but the editorial writes, "one of you returns." This ensures that no dialogue partners do anything that the public should be aware of or ashamed to mention.¹⁴³

Additionally, in sūrat al-Ḥadīd verse 20, Shihab quotes 'Alī b. Abī Ṭālib's words with a Sufi tone are as follows:

"Do not be sad that you have missed the delights of this world, for there are only six types of pleasures: food, drink, clothes, smells, vehicles, and sex. The best food is honey, insect saliva (bees), and the finest drink is water, which all creatures consume. The best clothes are silk, which caterpillars sew, and the most comforting aroma is perfume made of mouse blood. The favorite mode of transport was a horse, where many characters were slain, while sex was the meeting of the urinals."¹⁴⁴

From the description above, it is clear that Shihab emphasized the Sufi and Sufism themes in *Tafsir Al-Mishbāh*.¹⁴⁵

¹³⁹ For additional examples of fiqh discussion in this commentary, see the explanation of talak in Sūrat al-Baqara 2/229, the explanation of the law on marrying milk-brothers in Sūrat al-Nisā' 4/23, the explanation of the qasar prayer in Sūrat al-Nisā' 4/101, an explanation of the kafarah of oaths in Sūrat al-Mā'ida 5/89, an explanation of the ihram issue in Sūrat al-Mā'ida 5/95 and of the dhimmi infidel waqf in Sūrat al-Tawba 9/17. Shihab, *Tafsir Al-Mishbāh*, 1/492-496, 2/393, 2/566, 3/94-95, 5/550.

¹⁴⁰ Shihab, *Wawasan Al-Quran*, 284.

¹⁴¹ Shihab, *Tafsir Al-Mishbāh*, 14/34.

¹⁴² al-Nisā' 4/43.

¹⁴³ Shihab, *Tafsir Al-Mishbāh*, 2/453.

¹⁴⁴ Shihab, *Tafsir Al-Mishbāh*, 14/39.

¹⁴⁵ For more examples, see the interpretation of the term "qibla" in Sūrat al-Baqara 2/144, the word "mahabba" in Surat Āl-'Imrān 3/31, the word "nūr" in Sūrat al-Mā'ida 5/16, and the word "shifā'" in Sūrat al-Isrā' 17/82. See Shihab, *Tafsir Al-Mishbāh*, 1/350, 2/71, 3/54, 7/532.

CONCLUSION

Quraish Shihab is a contemporary Indonesian commentator who has long been active in Qur'anic interpretation and knowledge. Apart from his academic accomplishments, his skill in interpretation is demonstrated via the numerous works he has published. To make the Qur'an accessible to a broader audience, Quraish Shihab believed it was vital to write books or perform commentary studies in plain language. Quraish Shihab recognizes the value of the *mawḍūʿī* or thematic interpretation method and hence employs it in his numerous writings to understand the Qur'an. He also highlighted frequently in his interpretation the importance of contextualizing divine revelation so that the truths contained within can be applied in real life.

Quraish Shihab's work *Tafsir Al-Mishbāh* exemplifies the nature of modern commentary works emerging in the Southeast Asian region. Quraish Shihab began studying the Qur'an at a young age and continued to study the science of the Qur'an and its interpretation throughout his life, to the extent where *Tafsir Al-Mishbāh* is considered a masterpiece, occupying a prominent position among contemporary interpretations.

Tafsir Al-Mishbāh, as a contemporary interpretation, is written in Indonesian using basic and straightforward language and aims to address a variety of contemporary issues. This interpretation tries to simplify the Qur'an for it to be understood and embraced by a broader audience, allowing the Qur'an to coexist with civilization. *Tafsir Al-Mishbāh* employs several commentator approaches, including the interpretation of the Qur'an using the Qur'an, the interpretation using hadith materials, the statements of scholars, the use of *asbāb al-nuzūl*, *munāsabah*, rationality, and the Sufi approach. Additionally, this commentary is present by explaining the Qur'an through the use of modern scientific techniques to highlight the Qur'an's miracles.

REFERENCES

- Abdillah, Masykuri. *Responses of Indonesian Muslim Intellectuals to the Concept of Democracy: 1966 - 1993*. Hamburg: Abera-Verl, 1997.
- Abdul-Raof, Hussein. *Schools of Qur'anic Exegesis: Genesis and Development*. New York, N.Y: Routledge.
- Al-Tabari, Muhammad bin Jarir. *Jami'al-Bayan Fi Ta'wil al-Qur'an*, 1420/2000.
- Amir, Mafri. *Literatur tafsir Indonesia*. Ciputat: LP. UIN Jakarta, 2011.
- Anshori. *Penafsiran Ayat-Ayat Jender Menurut Muhammad Quraish Shihab*. Jakarta: Visindo Media Pustaka, 2008.
- Anwar, Mauluddin et al. *Cahaya, Cinta, Dan Canda M. Quraish Shihab*. Ciputat, Tangerang: Lentera Hati, 1st Ed., 2015.
- Arimbi, Diah Ariani. *Reading Contemporary Indonesian Muslim Women Writers: Representation, Identity and Religion of Muslim Women in Indonesian Fiction*. Amsterdam: Amsterdam University Press, 2009.
- Bazith, Akhmad. *Studi Metodologi Tafsir*. West Sumatera: Insan Cendekia Mandiri, 2001.
- Budi Handrianto. *50 Tokoh Islam Liberal Indonesia: Pengusung Ide Sekularisme, Pluralisme, Dan Liberalisme Agama*. Jakarta: Hujjah Press, 1st Ed., 2007.
- Demirci, Muhsin. *Tefsir Usulü*. 1 Volume. İstanbul: İFAV Yayınları, 74th Ed., 2019.
- Dhahabī, Muḥammad Ḥusayn az-. *Al-Tafsīr Wa'l-Mufasssīrūn*. 3 Volume. Cairo: Maktabatu Wahba, 7th Ed., 2000.
- Farmawī, 'Abdul Ḥayy al-. *Al-Bidāyah Fī Tafsīr al-Mawḍūʿī: Dirāsah Manhajīyah Mawḍūʿīyah*. Cairo: al-Ḥaḍārah al-'Arabīyah, 1997.
- Garwan, M. Sakti. *Diskursus Studi Qur'an-Hadis Kontemporer*. Jakarta: Guepedia Group, 2020.
- Ghazālī, Muḥammad. *A Thematic Commentary on the Qur'an*. trans. A. A. Shamis. Herndon, Va: International Institute of Islamic Thought, 2000.
- Hooker, M. B. (ed.). *Islam in South-East Asia*. Leiden; New York: E.J. Brill, 1988.

- Husain, Hamadi. *Dekonstruksi Pemikiran Islam Liberal Kritik Fenomenal Jil*. Malang: Pustaka bayan, 2007.
- Ibn Asad al-Maḥāsibī, Abū ‘Abdillāh al-Ḥārith. *Fahmu’l-Qur’ān Wa Ma’ānih*. ed. Husayn al-Qūtilī. 1 Volume. Beirut: Dāru’l-Fikr, Dāru’l-Kindī, 2nd Ed., 1398.
- Iqbal, Muhammad - Nasution, Amin Husein. *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer*. 1 Volume. Rawamangun, Jakarta: Kencana, 1st Ed., 2010.
- Ishak, Mohd. Shuhaimi Haji. *Islamic Rationalism: A Critical Evaluation of Harun Nasution’s Thought*. Kuala Lumpur, Malaysia: IIUM Press, 1st Ed., 2009.
- Latief, Hilman - Zezen Zaenal Mutaqin (eds.). *Islam Dan Urusan Kemanusiaan: Konflik, Perdamaian, Dan Filantropi*. 1 Volume. Jakarta: Serambi Ilmu Semesta, 1st Ed., 2015.
- Muaz, Abdullah et al. *Khazanah Mufasir Nusantara*. ed. Muhammad Khoirul Anwar. 1 Volume. Jakarta: Program Studi Ilmu Al-Qur’an dan Tafsir, 1st Ed., 2020.
- Mufid, Mohammad. *Ushul Fiqh Ekonomi Dan Keuangan Kontemporer: Dari Teori Ke Aplikasi*. 1 Volume. Rawamangun, Jakarta: Prenadamedia Group, 2nd Ed., 2018.
- Mujahid, Ibn Jabr. *Tafsir Mujahid Ibn Jabr*. critical ed. Muhammad Abdul-Salam. Beirut: Dar al-Fikr al-Hadisah, 1410/1989.
- Qaṭṭān, Mannā’ Khalīl al-. *Mabāḥiṣ Fī ‘ulūmi’l-Qur’ān*. Cairo: Maktabatu Wahba, 2000.
- Riddell, Peter G. *Malay Court Religion, Culture and Language: Interpreting the Qur’an in 17th Century Aceh*. Leiden Boston: Brill.
- Rippin, Andrew - J. A. Mojaddedi (eds.). *The Wiley Blackwell Companion to the Qur’an*. Chichester, UK; Hoboken, NJ: Wiley Blackwell, 2nd Ed., 2017.
- Rumī, Fahd b. Abdurrahmān b. Sulaimān ar-. *Buḥūs Fī Uṣūli Al-Tafsīr Wa Manāhijuh*. Maktabah at-Tawbah, 1419.
- Saeed, Abdullah (ed.). *Approaches to the Qur’an in Contemporary Indonesia*. Oxford; New York; London: Oxford University Press; In association with the Institute of Ismaili Studies, 2005.
- Schmidtke, Sabine (ed.). *The Oxford Handbook of Islamic Theology*. Oxford, United Kingdom: Oxford University Press, 2016.
- Shihab, M. Quraish. *Lentera Al-Quran Kisah dan Hikmah Kehidupan*. 1 Volume. Bandung: Mizan, 1st Ed., 2008.
- Shihab, M. Quraish. *Logika Agama: Kedudukan Wahyu & Batas-Batas Akal Dalam Islam*. 1 Volume. Ciputat, Jakarta: Lentera Hati; Pusat Studi al-Quran, 1st Ed., 2005.
- Shihab, M. Quraish. *“Membumikan” Al-Qur’an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan, 13th Ed., 1996.
- Shihab, M. Quraish. *Menabur Pesan Ilahi: Al-Qur’an Dan Dinamika Kehidupan Masyarakat*. 1 Volume. Ciputat, Jakarta: Lentera Hati, 1st Ed., 2006.
- Shihab, M. Quraish. *Secercah cahaya Ilahi: hidup bersama Al-Qur’an*. ed. Afif Muhammad. 1 Volume. Bandung: Mizan, 1st Ed., 2007.
- Shihab, M. Quraish. *Tafsir Al-Mishbāh: Pesan, Kesan, Dan Keserasian al-Qur’an*. 15 Volume. Ciputat, Jakarta: Lentera Hati, 6th Ed., 2005.
- Shihab, M. Quraish. *Tafsir Al-Quran al-Karim: Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu*. 1 Volume. Bandung: Pustaka Hidayah, 1st Ed., 1997.
- Shihab, M. Quraish. *Wawasan Al-Quran: Tafsir Maudhu’i Atas Pelbagai Persoalan Umat*. 1 Volume. Bandung: Mizan, 1st Ed., 1996.
- Shihab, M. Quraish. *Mukjizat Al-Quran: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib*. 1 Volume. Bandung: Mizan, 2nd Ed., 2007.
- Sirry, Mun’im A. (ed.). *New Trends in Qur’anic Studies: Text, Context, and Interpretation*. Atlanta, GA: Lockwood Press.
- Süyûṭī, Abu’l-Faḍl Jalāluddīn Abdurrahmān b. Abī Bakr as-. *Al-Itqān Fī ‘ulūmi’l-Qur’ān*. Beirut: Dāru’l-Fikr, 1429.
- Zarkashī, Abū ‘Abdillāh Badruddīn Muhammad b. Bahādır b. ‘Abdillāh az-. *Al-Burhān Fī ‘ulūmi’l-Qur’ān*. critical ed. Muhammad Abu’l-Faḍl Ibrāhīm. 2 Volume. Cairo: Dāru’t-Turās, 1st Ed., 1375.
- Zulkifli. *The Struggle of the Shi’is in Indonesia*. Acton, A.C.T.: ANU E Press, 2013.
- Zurqānī, Muhammad ‘Abdul‘azīm az-. *Manāhilu’l-‘irfān Fī ‘ulūmi’l-Kur’ān*. Cairo: ‘Isa al-Bab al-Halabī, 1362.
- ‘Abid, Aḥmad Maḥmūd Muḥammad. *al-‘Aql bayna al-Firāq al-Islāmiyah Qadīman wa Hadīthan*. Beyrut: Dār al-Kutub al-‘Ilmiyah, 2012.
- ‘Uthaymīn, Muhammad b. Sālih b. Muhammad al-. *Uṣūlun Fī’t-Tafsīr*. Cairo: al-Maktaba al-Islāmiyya, 1st Ed., 1422.

