

## APPLICATION OF THE RULES OF COMMANDMENTS AND PROHIBITIONS IN *TAFSIR AL-MISHBAH*

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### Abstract:

Shihab, in full M. Quraish Shihab (b. 1944) is a prominent exegete who became one of the leading intellectual figures of 20th-century Indonesia. As a scholar, Shihab is best remembered for his 30-chapter exegesis entitled *Tafsir Al-Mishbah*. In the Commentary, Shihab had applied several rules that had driven him towards exegeting the verses. This kind of rule is also adopted by the other exegetes to ensure their exegeses are in line with the Islamic law. Therefore, this paper seeks to analyse the rules of interpretation applied by Shihab which focuses on the discussions of commandments (*al-amr*) and prohibitions (*al-nahy*). To get a proper understanding and to ensure the rules that Shihab had employed can be analysed perfectly, We adopted the document analysis method by making language scriptures and venerated exegeses as the main sources of references. The study found that Shihab had applied six rules related to *al-amr* and *al-nahy* in his *Tafsir Al-Mishbah*, and the rules have been affirmed by grand exegetes.

Keywords: *m. quraish shihab, quranic exegesis, rules of interpretation, tafsir al-mishbah*

### Abstrak:

Shihab, dengan nama lengkap M. Quraish Shihab (lahir 1944) adalah seorang ahli tafsir terkemuka yang menjadi salah satu tokoh intelektual terkemuka Indonesia abad ke-20. Sebagai seorang ulama, Shihab dikenal dengan tafsirnya yang berjudul *Tafsir Al-Mishbah*. Dalam Tafsir, Shihab telah menerapkan beberapa kaidah yang menjadi acuan menafsirkan ayat-ayat tersebut. Sejumlah kaidah ini juga dianut oleh para mufassir lain untuk memastikan para penafsir mereka sejalan dengan syariat Islam. Tulisan ini berusaha menganalisis kaidah tafsir yang diterapkan oleh Shihab yang berfokus pada pembahasan perintah (*al-amr*) dan larangan (*al-nahy*). Untuk mendapatkan pemahaman yang tepat dan untuk memastikan kaidah yang diterapkan Shihab dapat dianalisis dengan sempurna, Kami mengadopsi metode analisis kepustakaan dengan menjadikan kamus linguistik dan kitab tafsir terkemuka sebagai sumber referensi utama. Studi ini menemukan bahwa Shihab telah menerapkan enam kaidah yang berkaitan dengan *al-amr* dan *al-nahy* dalam Tafsir Al-Mishbah-nya, dan aturan tersebut telah diafirmasi oleh para ahli tafsir.

Kata kunci: *kaidah tafsir, m. quraish shihab, tafsir al-mishbah, tafsir al-quran*

## Introduction

The expansion of the interpretation's rules was done by fellow scholars since the early emergence of the Quranic sciences; even the birth of various religious disciplines in reality has been supported by the motivation to understand the Quranic verses. Some of the classic scholars have discussed the rules of interpretation, including Burhān al-Dīn al-Zarkashī (1344-1392) who wrote *al-Burhān fī 'Ulūm al-Qur'ān*, and *al-Itqān fī 'Ulūm al-Qur'ān* by Jalāl al-Dīn al-Suyūṭī (1445-1505).<sup>1</sup> Nonetheless, the studies on this subject have long been acknowledged before the two scholars did.<sup>2</sup>

According to Shihab (this shortname is used in place of M. Quraish Shihab full name), Tāqī al-Dīn Aḥmad ibn Taimiyah (1263-1328) is the pioneers of this science who had produced the book of *Muqaddimah Uṣūl al-Tafsīr*. This was then followed by Muḥammad ibn Sulaimān al-Kāfiyājī (d. 879) who wrote *al-Taisīr fī Qawā'id 'Ilm al-Tafsīr*. The writing after then has since expanded with the introduction of several works, among which are *al-Qawā'id al-Ḥisān fī Tafsīr al-Qur'ān* by 'Abd al-Raḥman Nāṣir al-Sa'dī (1889-1956), *Uṣūl al-Tafsīr wa Qawā'iduh* by Khālid 'Abd al-Raḥmān al-'Āk, *Qawā'id al-Tarjīḥ 'Inda al-Mufasssīrīn* by Ḥusain al-Ḥarabī, *Qawā'id al-Tafsīr Jam'an wa Dirāsah* by Khālid al-Sabt, *Mabāḥith Fī 'Ulūm al-Qur'ān* by Mannā' al-Qaṭṭān (1925-1999), and in the introduction of *Maḥāsīn al-Ta'wīl* by Jamāl al-Dīn al-Qāsimī (1866-1914).<sup>3</sup>

However, the rules that have been laid out by the scholars are not found to be similar in concept. al-Sa'dī for example was inclined to expand the rule in general, through some religious understanding like the Islamic law and theology.<sup>4</sup> Meanwhile, al-Suyūṭī, al-Qaṭṭān, and al-Sabt have elaborated on this further.<sup>5</sup> Other than that, the views of some scholars on the interpretation's rules are somewhat different. Some opine that the rule is binding and must be followed by other exegetes. Some have an opposing view about it, other than it serves as a guideline for any exegete. In this case, there is another view that as the exegesis is an effort that is always evolving, at par with social, knowledge, language development and so

<sup>1</sup> J. A. Al-Suyūṭī, *Al-Itqān Fī 'Ulūm Al-Qur'ān* (Cairo: Maktabah Dar al-Turath, 1996); B. M. Al-Zarkashī, *Al-Burhān Fī 'Ulūm Al-Qur'ān* (Cairo: Dār al-Turāth, 1998), Vol. 1.

<sup>2</sup> A. H. Usman and M Ibrahim, *M. Quraish Shihab Dalam Tafsir Al-Misbāh: Analisis Pemikiran* (Bangi: Penerbit Universiti Kebangsaan Malaysia, 2017).

<sup>3</sup> M. Q. Shihab, *Membumikan Al-Qur'an : Memfungsikan Wahyu Dalam Kehidupan Vol. 2* (Jakarta: Lentera Hati, 2011), Vol. 2.

<sup>4</sup> A. N. Al-Sa'dī, *Al-Qawā'id Al-Ḥisān Fī Tafsīr Al-Qur'ān* (Riyadh, KSA: Maktabah al-Rushd, 1999).

<sup>5</sup> M. Al-Qaṭṭān, *Mabāḥith Fī 'Ulūm Al-Qur'ān* (Beirut: Muassasah al-Risalah, 1992); Al-Suyūṭī, *Al-Itqān Fī 'Ulūm Al-Qur'ān*; K. U. Al-Sabt, *Qawā'id Al-Tafsīr: Jam'an Wa Dirāsah* (Riyadh, KSA: Dar ibn 'Affan, 2001), Vol. 1 & 2.

on, then the rules of interpretation can be measured as a work guideline. As far as this is concerned, the rule does not force other exegetes to use the same guideline, but all exegetes have the right to use a different guideline by leaning on methodological framework assigned. In other words, the rules of interpretation are very important as a guideline to exegetes so that the exegeses produced are objective, academic and can be held accountable.

*Tafsir Al-Mishbah* is a complete Quranic exegesis containing the whole 30-chapter and consists of fifteen volumes produced by Indonesian exegete, namely Shihab. This book is one of the results of his greatest scientific works, apart from dozens of other books. It was written while he was still the Indonesian Ambassador to Egypt and was completed within four years. He started to write it while in Cairo on Friday, 18 June 1999. The book was completed by him in Jakarta on Friday 5 September 2003, spending an average of more than seven hours per day. It was printed for the first time in November 2000 by Lentera Hati Publisher in Jakarta starting from volume 1 to 10. Hence, in this vein, this decent article focuses on the study on the rules of interpretation employed by Shihab in his *Tafsir Al-Mishbah* that relates with the science of Quranic rhetoric.

### **Linguistic Basis and Functions of The Rules of Interpretation**

Rules of interpretation in Arabic language is a combination of two words namely *qawā'id* (rules) and *al-tafsīr* (exegesis). *Qawā'id* in the language viewpoint is defined as the foundation.<sup>6</sup> On the other hand, it also defined as pillars for everything above it,<sup>7</sup> and as foundation or pillars analogous to a building, or carry the meaning of something that is thorough in nature that encompasses every part.<sup>8</sup> The rule terminology is defined as a general summary that encompasses the whole parts.<sup>9</sup> On the other hand, al-Sabt defined it as a general stipulation by which provisions associated with the details were known.<sup>10</sup>

According to 'Abd ar-Raḥmān ibn Muḥammad al-Jurjānī (400-471 AH) and Muḥammad al-Fairūzabādī (1329-1414), the definition of *al-tafsīr* from the aspect of language is explaining something and making it clearer and more distinct, or uncovers

<sup>6</sup> A. M. M. Al-Azharī, *Tahdhīb Al-Lughah* (Egypt: Dār al-Miṣriyyah li al-Ta'lif, 1964), Vol. 1; M. Ibn Manzūr, *Lisān Al-'Arab* (Beirut: Dar Sadir, 1996), Vol. 3.

<sup>7</sup> A. B. Al-Kafawī, *Al-Kulliyāt: Mu'jam Fī Al-Muṣṭalahāt Wa Al-Furūq Al-Lughawiyah* (Beirut: Mu'assasah al-Risalah, 1998).

<sup>8</sup> I. et al. Mustafa, *Al-Mu'jam Al-Waṣīf* (Beirut: Dar al-Da'wah, 1960), Vol. 2.

<sup>9</sup> M. A. Al-Fayūmī, *Al-Miṣbāḥ Al-Munīr Fī Gharīb Al-Sharḥ Al-Kabīr* (Beirut: Maktabah Lubnan, 1990).

<sup>10</sup> Al-Sabt, *Qawā'id Al-Tafsīr: Jam'an Wa Dirāsah*, Vol. 1 & 2.

something hidden.<sup>11</sup> However, in terms of terminology, al-Zarkashī defined it as a set of knowledge employed to have the best understanding of the Quran which was revealed to the Prophet (pbuh), clarifying its meaning, extracting rulings of Islamic law and wisdoms contained in it with the aid of linguistics, Arabic grammar, Principles of Jurisprudence, reasons of the revelation, and the abrogation and abrogated.<sup>12</sup>

Based on these definitions, it can be concluded that what is meant by the rule of interpretation is a set of ruling which is universal in nature, used by exegetes as a guideline to reach to the study of the meanings of the Quran and knowing the procedures to get its wisdoms.

### The Notion of *al-Amr* and *al-Nahy* in Quranic Rhetoric

The science of rhetoric describes a great, clear meaning which can exert such a beautiful influence in the soul, and its every verse relevant with the context and also suitable to be used for the addressees.<sup>13</sup> Thus, the Quranic rhetoric can deliver some noble values to mankind and appropriate with the place and situation, so much so that their wit and conscience succumb to the values. It discusses three important sciences, and they are *al-Ma'ānī*, *al-Badī'* and *al-Bayān*. To get a better explanation, the article only discusses on *al-amr* and *al-nahy* both of which are included in the substantial discussion in the science of *al-Ma'ānī*. In this context, elaboration on *al-amr* and *al-nahy* will be made, and then the level of validity of the interpretative rule used is analysed, one which relates with both the terms in *Tafsir Al-Mishbah*.

The science of *al-Ma'ānī* examines the state of the word or utterance in terms of the suitability with the purpose intended.<sup>14</sup> It is based on the policies and the rules of utterances conveyed according to the suitability to the public as the recipients. The purpose is to avoid committing errors of meaning the way it is intended to be delivered by the addresser until it becomes understandable to the addressee.<sup>15</sup> In brief, it can be concluded that *al-Ma'ānī* means knowledge which discusses the position of the utterance that is in line with a given situation.

<sup>11</sup> M. Y. Al-Fairūzābādī, *Al-Qāmūs Al-Muḥīṭ* (Beirut: Mu'assasah al-Risālah, 1886); A. M. Al-Jurjānī, *Al-Ta'rifāt* (Beirut: Dar al-Kitab al-Mu'asir, 1985), Vol. 1.

<sup>12</sup> Al-Zarkashī, *Al-Burhān Fī 'Ulūm Al-Qur'ān*, Vol. 1.

<sup>13</sup> A. Al-Jārim and M. Amīn, *Al-Balāghah Al-Wāḍiḥah* (Beirut, n.d.).

<sup>14</sup> A. Q. Ḥusain, *Fan Al-Balāghah* (Cairo: Muassasah al-Risālah, 1977).

<sup>15</sup> A. Al-Hashīmī, *Jawāhir Al-Balāghah Fī Al-Ma'ānī Wa Al-Bayān Wa Al-Badī'* (Egypt: Maktabah al-Tijāriah al-Kubrā, 1960).

One of the important debates in this knowledge is *al-amr* and *al-nahy*. *al-Amr* means order to others to commit an act by speech that implies obligatory meaning,<sup>16</sup> while *al-nahy* means an order to others to leave an act with a speech that contains obligatory meaning.<sup>17</sup> It also means actions were ordered by superiors to subordinates.<sup>18</sup> Thus, it can be concluded that the meaning of *al-amr* and *al-nahy* is a claim that implies obliged to do or leave something from a higher party.

### The Application of *al-Amr* and *al-Nahy* Rules in *Tafsir al-Mishbah*

Some scholars have been in unison on the rules of interpretation which relate with *al-amr* and *al-nahy*, as to ensure that one's exegeses does not deviate. Shihab as one of the exegetes in the Archipelago also applied the rules in his *Tafsir Al-Mishbah* as summarized in Table 1.

**Table 1.** The rule of interpretation on *al-Amr* and *al-Nahy* in *Tafsir al-Mishbah*

| No. | Rules   | Quranic Verses  | Scholars' Agreement   |
|-----|---|---|---|
| 1   | Prohibition implies forbidden meaning, prompt and persistent unless there is an indicator stating otherwise                                     | <i>Luqman</i> [31] verse 13   | al-Sabt, 2001; al-Asnāwī, 1999; al-Shanqīṭī, 1995.                                      |
| 2   | When there is a mandatory order which followed by a subsequent order, then the second order contains the meaning of acceptable ( <i>mubāḥ</i> ) | <i>al-Jumu'ah</i> [62] verses 9 and 10; <i>al-Talaq</i> [65] verse 2  | al-Āmidī, 1984; Ibn Quddāmah, 1979; al-Shāfi'ī, 1999; al-Zarkashī, 2000.                |
| 3   | The order and prohibition in the form of news are more powerful than the strictly stated.   | <i>al-Baqarah</i> [2] verse 83; <i>al-Nūr</i> [24] verse 3  | Abū al-Sa'ūd, 1994; al-Zamakhsharī, 1998.   |
| 4   | Order to the group implies a duty on every member in the group unless there is proof to the contrary  | <i>al-Baqarah</i> [2] verse 282   | al-Sabt, 2001; 'Abd al-Qawī, 1987; Ibn Quddāmah, 1979.                                  |
| 5   | The command absolutely contains compulsory meaning unless there is an indicator ( <i>qarīnah</i> ) which states otherwise                       | <i>al-Aḥzāb</i> [33] verse 53; <i>al-Māi'dah</i> [5] verse 1; <i>al-Tawbah</i> [9] verse 5; <i>al-Nūr</i> [24] verse 56 | al-Sabt, 2001; 'Abd al-Qawī, 1987; al-Jawziyyah, 1996.                                  |
| 6   | The command to do something means to prohibit otherwise   | <i>al-Rūm</i> [30] verse 30   | al-Ba'ī, 1956; Ibn al-Najjār, 1997; Ibn Taimiyyah, 2005; al-Sa'dī, 1999; al-Sabt, 2001. |

<sup>16</sup> A. M. Yūsuf al-Juwaynī, *Al-Waraqāt* (Beirut, n.d.).

<sup>17</sup> Al-Kafawī, *Al-Kulliyāt: Mu'jam Fī Al-Muṣṭalahāt Wa Al-Furūq Al-Lughawiyah*.

<sup>18</sup> A. Ibn Quddāmah, *Rawḍah Al-Nāzir Wa Jannah Al-Manāzir* (Riyadh, KSA: Jāmi'ah al-Imām Muḥammad ibn Sa'ūd, 1979).

The details explanation on application of *al-amr* and *al-nahy* rules in *Tafsir al-Mishbah* as follow:

I. Rule: *Prohibition implies forbidden meaning, prompt and persistent unless there is an indicator stating otherwise.* This rule is stated by al-Sabt with “*al-nahy yaqtaḍī al-tahrīm wa al-fawr wa al-dawām illā li qarīnah*”.<sup>19</sup> This rule means every prohibition in the Quran contains the meaning of forbidden (*ḥarām*),<sup>20</sup> immediately and continuously, unless there is an indicator indicating otherwise.<sup>21</sup> Shihab applied this rule when interpreting *sura Luqman* [31] verse 13:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

And [mention, O Muhammad], when Luqman said to his son while he was instructing him, “O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.”

Shihab stated that Luqman started his advice by emphasizing the need to avoid *shirk* or polytheism.<sup>22</sup> This prohibition thus contains the teaching of His existence and oneness. The redaction used by this verse is in the form of prohibition that to emphasize the need to leave something bad before doing good.

Based on Shihab’s interpretation above it is understandable that the verse 13 of *sura Luqman* which is in the form of prohibition that emphasizes the need to abandon something bad before performing good things. Therefore, Luqman’s advice to his son emphasizes the forbidden of polytheism and the need to leave this act immediately, thereby it contains teachings on the order to follow Him constantly.

II. Rule: *When there is a mandatory order which followed by a subsequent order, then the second order contains the meaning of acceptable (mubāḥ).* Shihab applied this rule when interpreting *sura al-Jumu’ah* [62] verses 9 and 10 (See also in *sura al-Talaq* [65] verse 2):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (٩) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (١٠)

O you who have believed, when [the adhan] is called for the prayer on the day of Jumu’ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

<sup>19</sup> Al-Sabt, *Qawā'id Al-Tafsīr: Jam'an Wa Dirāsah*, Vol. 1 & 2.

<sup>20</sup> J. A. Al-Asnāwī, *Nihāyah Al-Sawī Sharḥ Minhāj Al-Wuṣūl* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1999).

<sup>21</sup> M. A. Al-Shanqīṭī, *Aḍwā' Al-Bayān Fī 'Idāḥ Al-Qur'an Bi Al-Qur'an* (Beirut: Dar al-Fikr, 1995), Vol. 5.

<sup>22</sup> M. Q. Shihab, *Tafsīr Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2010), Vol. 10, 298.

Shihab states that the order to scatter on earth and seek some of His gifts in the above verse is not mandatory order.<sup>23</sup> To reinforce this interpretation, Shihab points out the view of the scholars who stated that “*when there is a mandatory order, followed by a subsequent order, the second order means can be done*”. Verse 9 instructs believers to attend Friday prayer, this order is obligatory. Therefore, the order to disperse in the next verse is not obligatory.

Based on the interpretation of Shihab, it is understandable that the phrase “*fantashirū*” or “*to disperse*” means the order to scatter on the earth and seek some of the gifts of Allah after performing the Friday prayer, is the order that contains the meaning of acceptable.<sup>24</sup> Therefore, in *sura al-Jumu‘ah* [62] verse 9, Allah ordered the believers to perform the Friday prayer and prohibit to continuing business activities after the *adhān*.<sup>25</sup> In other words, the order contained in verse 9 is mandatory, whereas the order referred to verse 10 is acceptable.

However, We did not find any scholars who stated the rule that mentioned by Shihab above. However, there is a rule of *Usul Fiqh* which is meant as contained in the rule that stated by Shihab. The rule in question is “*al-amr al-wārid ba‘da al-hazr fī al-shar‘ annahu yufīd al-ibāḥah*”.<sup>26</sup> This rule means the order after ‘prohibition’ contains the meaning of acceptable. In this case, there is a ban on continuing business activities after the *adhān* is announced, as Ibn Kathīr stated when interpreting verse 9 of this *sura*. Therefore, the commandment in verse 10 to scatter in the earth to seek His provision contains the meaning of acceptable.

III. Rule: *The order and prohibition in the form of news are more powerful than the strictly stated*. In Arabic this rule stated as “*ikhbār fī ma‘nā al-nahy wa huwa ablagh min sharīḥ al-amr wa al-nahy*” (al-Zamakhsharī, 1998).<sup>27</sup> This rule means the form of news that contains the meaning of the prohibition more strongly of its emphasis than the order or prohibition which directly stated. For example to this rule, Shihab’s interpretation in *sura al-Baqarah* [2] verse 83 (See also *sura al-Nūr* [24] verse 3):

<sup>23</sup> Ibid., Vol. 14, 61.

<sup>24</sup> A. Al-Qurtubī, *Al-Jāmi‘ Li Ahkām Al-Qur‘ān* (Cairo: Dar al-Kutub al-Misriyyah, 1964), Vol. 18.

<sup>25</sup> A. F. Ibn Kathīr, *Tafsīr Al-Qur‘ān Al-‘Azīm* (Egypt: Muassasah Qurtubah, 2000), Vol. 8.

<sup>26</sup> M. Al-Āmidī, *Al-Ihkām Fī Uṣūl Al-Ahkām* (Beirut: Dar al-Kitab al-‘Arabi, 1984), Vol. 2; Ibn Quddāmah, *Rawḍah Al-Nāzir Wa Jannah Al-Manāzir*; A. M. Al-Shāfi‘ī, *Qawāṭi‘ Al-Adillah Fī Al-Uṣūl* (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1999); B. M. Al-Zarkashī, *Al-Baḥr Al-Muḥīṭ Fī Uṣūl Al-Fiqh* (Beirut: Dar al-Kutub al-‘Ilmiyyah, 2000), Vol. 2.

<sup>27</sup> M. Abū al-Sa‘ūd, *Irshād Al-‘Aql Al-Salīm Ilā Mazāyā Al-Kitāb Al-Karīm* (Beirut: Dar Ihya’ Al-Turath Al-‘Arabi, 1994), Vol. 1.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ (٨٣)

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

Shihab stated that the phrase "*la ta'budūn illā Allah*" means "*kamu tidak menyembah selain Allah/ You do not worship other than Allah*", while some scholars are translate with "*jangan kamu menyembah selain Allah*" or "*do not worship except Allah*". This translation does not match to the verse editorially, although in accordance with *qirā'at*, ie. "*lā ta'budū illā Allah*". From this point, the translation of Sihab contains a deeper emphasis, as a prohibition in the form of news is more powerful than its emphasis on the form of a ban. Prohibition in the news indicates that it has been implemented, whereas expressly stated in the form of an order may not be executed.<sup>28</sup>

Based on this interpretation, it is understandable that the phrase "*la ta'budūn illā Allah*" according to Shihab must be understood with the meaning of the news, that is "*you do not worship other than Allah*". While understanding it with the strict meaning of the prohibition "*do not worship except Allah*" is not in accordance with the editorial of the verse, although still in accordance with the *qirā'at* of the verse, that is "*lā ta'budū illā Allah*". Due to the prohibition in the form of news is stronger than its emphasis on strictly in the form of a ban. The argument is the prohibition in the news shows that it has been implemented, whereas the use of a restriction can also be understood either had been implemented or not.

Shihab reinforces the use of the above rule when interpreting *sura al-Baqarah* [2] verse 228 which means "*Divorced women remain in waiting for three periods...*" According to Shihab the command that using the news form is one of the Quranic styles in order something.<sup>29</sup> It is considered to be more powerful than the verse that uses the command form explicitly. This is because the verse that applies the command form strictly, does not necessarily indicate the execution of the asserted command. As there is a command to someone but he refuses to do so. In addition, the form of news that uses verbs that consist of continuous meaning, shows that what has been reported has been well-executed and persistent from time to time. Furthermore, the strength of the command using a news form is derived from a statement which indicates that "*every news can contain truth or error*". *Sura*

<sup>28</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 1, 299.

<sup>29</sup> Ibid., Vol. 1, 593.

*al-Baqarah* verse 228 here shows that Allah has preached to the woman who has been staged to wait for several months. If a divorced woman does not do it, it means that what is being told by God is not true. At the same time, they have judged Allah has lied about His news. Thus, the above verse instructs wives divorced by their husbands to prove the truth of the news of Allah by waiting for several months. In other words, this power is contained in a command that uses news form.

IV. Rule: *Order to the group implies a duty on every member in the group unless there is proof to the contrary.* This rule is stated by al-Sabt with “*al-amr li jamā‘ah yaqtaḍī wujūbih ‘alā kulli wāḥid minhum illā li dalīl’*”.<sup>30</sup> This method means the order to the group contains the mandatory meaning of each member in the group.<sup>31</sup> The obligation is not canceled even though there is one who has performed it, unless there is the argument or evidence that indicates opposite, or with words that refer to the meaning of the communal duties of *farḍu kifāyah* (Ibn Quddāmah, 1979), as Allah’s word in sura *Āli ‘Imrān* [3] verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (١٠٤)

*And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.*

From this point, Shihab applied this rule when interpreting *surah al-Baqarah* [2] verse 282 which means “*O you who have believed, when you contract a debt for a specified term, write it down.*” Shihab states that the redaction of this verse shows order to the believers, but which is meant to carry out transactions of debt, even more specifically those who are in debt.<sup>32</sup> It aims to give the debtors the calmness by the writing of transaction evidence, because the order for writing is a highly recommended guide, even though the debtor does not ask for it.

Hence, based on the interpretation of Shihab it is understandable that the order to write of debt evidence is directed to the group, ie believers. However, the writing order contains the meaning of the obligation for every believer in the group, or the person who in conducting the debts transaction, even more specifically the person who owes it. With the written evidence it can give calm to the debtor, although he did not need it.

<sup>30</sup> Al-Sabt, *Qawā‘id Al-Tafsīr: Jam‘an Wa Dirāsah*, Vol. 1 & 2.

<sup>31</sup> N. S. ‘Abd al-Qawī, *Sharḥ Mukhtaṣar Al-Rawḍah* (Beirut: Muassasah al-Risalah, 1987), Vol. 2.

<sup>32</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur‘an*, Vol. 1, 731.

V. Rule: *The command absolutely contains compulsory meaning unless there is an indicator (qarīnah) which states otherwise.* In Arabic, this rule stated as “*al-amr al-mutlaq yaqtaḍī al-wujūb illā li šārif*”.<sup>33</sup> This rule means an order referring to the obligatory (*wājib*) meaning either absolutely or due to the existence of an indicator. When it has an indicator, it can mean obligatory, encouraged (*sunat*), and other which depends on its indicator.<sup>34</sup> If the order is specified in absolute term, then it means obligatory.<sup>35</sup> For example, Shihab applies this rule when interpreting *surah al-Aḥzāb* [33] verse 53 (Also see Shihab’s interpretation in *surah al-Māi’dah* [5] verse 1, and *al-Nūr* [24] verse 56):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاءَهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنْكِحُوا زُجُجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا (٥٣)

*O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.*

In this verse the phrase “*fantashirū*” which means “disperse” is a mandatory order, attending the invitation is encourage, asking permission is obligatory, and lingering so disturbing is illegal. Therefore, this command is a mandatory order.<sup>36</sup> This interpretation is also stated by ‘Ashūr, and al-Biqā’ī, due to the word “*nāzirīn*” in the verse which uses the form active participle (*ism al-fā’il*) which contains very strict intentions in the prohibition “*ablagh fi al-nahy*”.<sup>37</sup>

The existence of indicator on the redaction of the verse which causes the commandment does not contain the obligatory meaning, for example, can be seen through Shihab’s interpretation in *sura al-Tawbah* [9] verse 5:

فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥)

*And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of*

<sup>33</sup> Al-Sabt, *Qawā'id Al-Tafsīr: Jam'an Wa Dirāsah*, Vol. 1 & 2.

<sup>34</sup> ‘Abd al-Qawī, *Sharḥ Mukhtaṣar Al-Rawḍah*, Vol. 2.

<sup>35</sup> I. Q. Al-Jawziyyah, *Badā'i' Al-Fawā'id* (Mecca: Maktabah Nazar Mustafa al-Baz, 1996), Vol. 4.

<sup>36</sup> Shihab, *Tafsīr Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 10, 524.

<sup>37</sup> M. T. ‘Ashūr, *Al-Tahrīr Wa Al-Tanwīr* (Tunisia: Dar Sahnun, 1984), Vol. 10 & 22; B. D. Al-Biqā’ī, *Naẓm Al-Durar Fī Tanāsub Al-Āyāt Wa Al-Suwar* (Cairo: Dar al-Kutub al-Islami, 1992), Vol. 15.

*ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.*

Shihab states that the order to kill in this verse is not mandatory, but it means the consent to kill. Similarly, the order of arrest the enemy.<sup>38</sup> The option is tailored to the attitudes and behavior of each of the idolaters. The greater the harm that can be caused, the greater the punishment given. (See also Shihab's interpretation in *surah al-Baqarah* [2] verse 282, and *al-Mā'idah* [5] verse 87 which indicate the existence of indicator on the verse which causes the commandment but does not contain the obligatory meaning).

Based on above interpretation, it is understood that the order of killing, and arresting the polytheists in *surah al-Tawbah* [9] verse 5 is not a compulsory order, but it means consent. This meaning is derived based on the indicator which shows the large and small form of punishment imposed according to the attitude and behavior of the idolaters. The greater the danger they can cause, the greater the form of punishment to be imposed.<sup>39</sup>

VI. Rule: *The command to do something means to prohibit otherwise.* This rule means that when Allah instructs to do an act, it means prohibiting something that is otherwise. If He forbids doing an act, it is at the same time ordering something otherwise.<sup>40</sup> For example, Shihab applies this rule when interpreting *surah al-Rūm* [30] verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَوِيمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ  
(٣٠)

*So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.*

Shihab (2010/10: 207) states that what is meant by the phrase "*fa aqim wajhaka*" is the order to defend and increase the effort to confront Allah perfectly, because the Muslims of this time, especially the Prophet Muhammad has set his face to the demands of His religion. From this command, it is also implied to ignore the disorder of the idolaters when this verse was revealed in Mecca is still quite huge. The implied meaning is understood from the editorial of the verse above which orders to direct the face. In sum, someone who was

<sup>38</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 5, 19.

<sup>39</sup> 'Ashur, *Al-Tahrir Wa Al-Tanwir*, Vol. 10 & 22.

<sup>40</sup> A. Al-Ba'li, *Al-Qawā'id Wa Al-Fawā'id Al-Uṣūliyah Wa Mā Yata'allaq Bihā Min Al-Aḥkām* (Cairo: al-Sunnah al-Muhammadiyah, 1956); T. Ibn al-Najjār, *Sharḥ Al-Kawkab Al-Munir* (Beirut: Maktabah 'Abikan, 1997), Vol. 3; T. Ibn Taimiyyah, *Majmū' Al-Fatāwā* (Beirut: Dar al-Wafa', 2005), Vol. 7; Al-Sa'di, *Al-Qawā'id Al-Ḥisān Fī Tafsīr Al-Qur'ān*; Al-Sabt, *Qawā'id Al-Tafsīr: Jam'an Wa Dirāsah*, Vol. 1 & 2.

ordered to face a particular direction, in essence, he was asked to do not turn to the left and right, even taking into account what happens behind the direction that should be his goals.<sup>41</sup>

Based on Shihab's interpretation it is understood that the meaning of "*fa aqim wajhaka*" is a command to maintain and improve all efforts in confessing to Allah perfectly. It also contains the meaning of the prohibition, which is the command to ignore the various disorders of the idolaters at that time. In this case, someone who is ordered to direct his face in one direction, in fact asked to always focus and not turn his face to the left or to the right, moreover to look back. In other words, a command to do something means barring the opposite.

### Conclusion

Shihab is known as the greatest exegete in Indonesia. Shihab strongly emphasizes the importance of understanding the meaning of the verse based on the linguistics analysis, by doing that the meaning and true meaning required by the verses can be highlighted. This importance was realized by him by applying the rule of interpretation in his work *Tafsir Al-Mishbah*. In this regard, the study found six rules of *al-amr* and *al-nahy* used by him to ensure the interpretation produced in accordance with the requirements of Islamic teachings. Indeed, the study also concludes five rules used by Shihab are recognized and formulated by scholars and exegetes, while the sixth rule found the difference between him and the other scholars.

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<sup>41</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Vol. 10, 207.

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