

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

Zulheldi  
Universitas Islam Negeri Imam Bonjol Padang, Indonesia  
email: [zulheldi@uinib.ac.id](mailto:zulheldi@uinib.ac.id)

Risman Bustamam  
Universitas Islam Negeri Mahmud Yunus Batusangkar, Indonesia  
email: [rismanbustamam@iainbatusangkar.co.id](mailto:rismanbustamam@iainbatusangkar.co.id)

Reni Hasrin RH  
Kantor Wilayah Kementerian Agama Sumatera Barat, Indonesia  
email: [renihasrin@gmail.com](mailto:renihasrin@gmail.com)

Aisyah Nabila Al-Zuhriy  
Universitas Andalas Padang, Indonesia  
email: [nabilaazuhriyy@gmail.com](mailto:nabilaazuhriyy@gmail.com)

### Abstract

*This article explores the fundamental mistake of Afrizal Nur (AN) in criticizing Tafsir Al-Mishbāh by Muhammad Quraish Shihab (Shihab). This research is motivated by the results of AN's study, which is very bold in criticizing, even blaming, Tafsir Al-Mishbāh. Even though it is in the form of the highest level academic work (dissertation) and published as a book, AN's work can be said to be the result of a study that is not careful in correcting Shihab. This widely spread work eroded some people's trust in Shihab's intellectuality and integrity. Unfortunately, no academic work has tried to address this issue, let alone published in scientific journals. This article is the result of a text analysis study. The criticism of AN is studied so that it is compared to Shihab's original work and considered based on related theories and conclusions. It was found that AN made a fundamental mistake in managing its data. His data breaks down some of the findings used as criticism of Shihab. AN often equates Shihab's opinion with other interpreters' views in his commentary. When it finds the opinion of Thabāthabā'ī, for example, the AN without hesitation refers to it as the opinion of Shihab, even though Shihab has written a different opinion, even refuting it. AN even seems to have difficulty grasping the meaning intended by Shihab, so it comes to a different conclusion.*

**Keywords:** fundamental mistake, criticism, Afrizal Nur, Tafsir Al-Mishbāh, Shihab

### Abstrak

*Artikel ini mengungkap kesalahan mendasar dari Afrizal Nur (AN) dalam mengkritik Tafsir Al-Mishbāh karya Muhammad Quraish Shihab (Shihab). Penelitian ini dilakukan mengingat AN telah sangat berani mengkritik Tafsir Al-Mishbāh. Meskipun berbungkus karya akademik tertinggi (disertasi) dan terbit berbentuk buku, karya AN sulit untuk tidak disebut kurang berhati-hati dalam mengoreksi Shihab. Karya yang telah tersebar luas ini tentu menggerus kepercayaan sebagian masyarakat terhadap intelektualitas dan integritas Shihab. Sayangnya, belum satupun karya akademik yang mencoba mendudukan persoalan ini, apalagi yang dipublikasikan dalam jurnal ilmiah. Artikel ini adalah hasil kajian analisis teks. Kritikan AN dikaji sedemikian rupa, dibandingkan*

---

\* Corresponding author, email: [zulheldi@uinib.ac.id](mailto:zulheldi@uinib.ac.id)

dengan karya asli Shihab, dipertimbangkan berdasarkan teori terkait dan diambil kesimpulan. Ditemukan bahwa AN melakukan kekeliruan mendasar dalam mengelola data-datanya. Beberapa kesimpulan yang dijadikan kritik terhadap Shihab dipatahkan oleh datanya sendiri. AN sering menyamakan antara pendapat pribadi Shihab dengan pendapat penafsir lain yang dikutip dalam tafsirnya. Ketika menemukan pendapat *Thabāthabā'ī*, misalnya, AN tanpa ragu menyebutnya sebagai pendapat Shihab, sekalipun Shihab telah menuliskan pendapat berbeda, bahkan membantahnya. AN bahkan terlihat kesulitan menangkap makna yang dimaksudkan oleh Shihab sehingga menghasilkan kesimpulan yang berbeda.

**Kata Kunci:** kesalahan mendasar, kritik, Afrizal Nur, Tafsir Al-Mishbāh, Shihab

### مستخلص

يكشف هذا المقال عن الخطأ الأساسي الذي ارتكبه أفريزال نور (AN) في انتقاد تفسير المصباح لمحمد قريش شهاب (شهاب). تم إجراء هذا البحث مع الأخذ في الاعتبار أن AN كان شجاعاً جداً في انتقاد تفسير المصباح. على الرغم من أنه ملفوف بأعلى عمل أكاديمي (أطروحة) ومنشور في شكل كتاب، إلا أنه من الصعب ألا ندعو أقل حرصاً في تصحيح شهاب. من المؤكد أن هذا العمل المنتشر على نطاق واسع أدى إلى تآكل ثقة بعض الناس في فكرية شهاب ونزاهتها. لسوء الحظ، لم يحاول أي عمل أكاديمي معالجة هذه المشكلة، ناهيك عن نشره في المجالات العلمية. هذه المقالة هي نتيجة دراسة تحليل النص. تتم دراسة نقد AN بهذه الطريقة، مقارنة بعمل شهاب الأصلي، الذي يتم النظر فيه على أساس النظريات والاستنتاجات ذات الصلة.

وجد أن AN ارتكبت خطأ أساسياً في إدارة بياناتها. بعض الاستنتاجات التي تستخدم كنقد لشهاب مكسورة ببياناته الخاصة. غالباً ما يساوي AN رأي شهاب الشخصي بآراء المترجمين الفوريين الآخرين المقتبسة في تعليقه.

عندما يجد رأي الطباطبعي، على سبيل المثال، يشير إليه الحزب دون تردد على أنه رأي شهاب، على الرغم من أن شهاب قد كتب رأياً مختلفاً، حتى أنه دحضه. يبدو أن AN يجد صعوبة في فهم المعنى الذي قصده شهاب حتى يصل إلى استنتاج مختلف.  
**الكلمات الرئيسية:** خطأ أساسي، نقد، أفريزال نور، تفسير المصباح، شهاب

### A. Introduction

Tafsir Al-Mishbāh is one of the most famous and influential books of tafsir in Indonesia, especially in the last two decades.<sup>1</sup> The existence of this social interpretation (*al-adabi al-ijtimā'i*)<sup>2</sup> cannot be separated from the great name of the authors, Muhammad Quraish Shihab (Shihab). He is a great Indonesian scholar of the contemporary era, especially in the field of the Qur'an.<sup>3</sup> The doctor in the field of interpretation who graduated summa laude from Al-Azhar University is very productive in writing. In addition to the 15 volumes of the book of Tafsir Al-Mishbāh as his monumental work, Shihab has written more than 68 book titles. Through several media outlets, Shihab actively disseminates his thoughts on interpretation. Thanks to his

<sup>1</sup> Abdulloh Fuadi, "Quraish Shihab's Quranic Exegesis on Interreligious Harmony and Its Relevance to the Contemporary Western Hermeneutics," *Ulumuna* 25, no. 1 (June 2021): 137–61, <https://doi.org/10.20414/ujis.v25i1.441>.

<sup>2</sup> Ilyas Supena, "Epistemology of Tafsir, Ta'wīl, and Hermeneutics: Towards an Integrative Approach," *Journal of Islamic Thought and Civilization* 14, no. 1 (June 2024): 121–36, <https://doi.org/10.32350/jitc.141.08>.

<sup>3</sup> Rijal Ali and Subi Nur Isnaini, "Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (2024): 1–23, <https://doi.org/10.14421/qh.v25i1.5186>.

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

contributions, mainly through the Center for Qur'an Studies (PSQ), he was included in the list of the 500 most influential Muslims in the world.<sup>4</sup>

Howard Federspiel admitted that Tafsir Al-Mishbāh has a significant influence on Indonesian Muslims.<sup>5</sup> The authors and his supporters are classified as competent in using technology to spread his interpretation. Currently, Tafsir Al-Mishbāh has been accessible online.<sup>6</sup> This tafsir, easily understood by several circles, is widely read by the wider community and referenced in several tafsir lectures. The discussion is pretty detailed in explaining the meaning of words and phrases in the Qur'an, which is rarely found in other interpretations. Tafsir Al-Mishbāh also discusses in depth several societal issues.<sup>7</sup> For the academic world, this interpretation is like a delicious dish and a source of spring water that is always ready to be dug up. The study of several aspects it covers has given birth to many quality scientific works.<sup>8</sup>

However, Tafsir Al-Mishbāh is not free from criticism. In fact, due to the many perspectives used, it is not uncommon for critics to oppose each other. Some consider Tafsir Al-Mishbāh to be more responsive to Western methodologies, such as hermeneutics, although it is less elaborate. Different views call it less severe, referring to classical books such as Ibn Katsīr, al-Thabarī, and al-Qurtūbī.<sup>9</sup> Shihab claimed to prioritize reason over history and the literal meaning rather than hermeneutics. Tafsir Al-Mishbāh is said to discuss very little theology and is extravagant with socio-cultural themes.<sup>10</sup> Shihab is also considered pragmatic and moderate in interpreting the verses of *ahkām* (such as *hudūd*) to break the strictness of Islamic jurisprudence.<sup>11</sup> He is said to be preoccupied with the Indonesian locality. He ignores the universality of Islam and its people, is less progressive on contemporary issues (women's rights, pluralism, and social justice), and is not critical of tradition.<sup>12</sup>

The most serious and courageous criticism of Tafsir Al-Mishbāh was conveyed by Afrizal Nur (AN). The lecturer of Ulumul Qur'an UIN Pekanbaru Riau poured out his criticism

---

<sup>4</sup> Abdallah Schleifer, *The Muslim 500 – 2023: The World's 500 Most Influential Muslims 2023* (Amman: The Royal Islamic Strategic Studies Centre, 2022).

<sup>5</sup> Howard Federspiel, *Kajian Al-Qur'an Di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab* (Bandung: Mizan, 1996), 25.

<sup>6</sup> Ali and Isnaini, "Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran."

<sup>7</sup> Zulhamdi, "Radha'ah in the Perspective of Tafsir Al-Misbah," *Samarah* 4, no. 2 (2020): 545–67, <https://doi.org/10.22373/sjhk.v4i2.6419>; M. Tajab, A. Madjid, and M. Hidayati, "Psychology of Patience in Al-Misbāh Exegesis," *Humanities and Social Sciences Reviews* 7, no. 5 (2019): 1221–30, <https://doi.org/10.18510/hssr.2019.75161>.

<sup>8</sup> Sahiron Syamsuddin, "Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muḥammad 'Imāra's Thoughts," *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (December 2021): 479–512, <https://doi.org/10.14421/ajis.2021.592.479-512>.

<sup>9</sup> Syamsuddin.

<sup>10</sup> Yusuf Budiana and Sayiid Nurlie Gandara, "Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab," *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 85–91.

<sup>11</sup> Khairul Hamim, "Comparison Between Double Movement Theory and Nazariyyat Al-Hudūd Theory on Polygamy Laws," *El-Mashlahah* 12, no. 2 (2022): 190–209, <https://doi.org/10.23971/el-mashlahah.v12i2.4903>.

<sup>12</sup> Zulhamdi, "Radha'ah in the Perspective of Tafsir Al-Misbah."

**ZULHELDI, RISMAN BUSTAMAM, RENI HASRIN RH, AISYAH NABILA  
AL-ZUHRIY**

in his dissertation " *Kajian Analitikal Terhadap Pengaruh Negatif dalam Tafsir Al-Mishbāh* " at the National University of Malaysia in 2013.<sup>13</sup> The title of his dissertation hints at the researcher's concern about the evil influence of Tafsir Al-Mishbāh. After processing, this dissertation was published in 2018 as " *Tafsir Al-Mishbāh dalam Sorotan: Kritik terhadap Karya Tafsir M. Quraish Shihab.*" Al-Kautsar's publisher said that this book was hunted by Muslims and exploded in several regions.<sup>14</sup> According to Fahmi Salim, a young scholar who is an alumnus of Al-Azhar University, the public is eagerly waiting for this book to clear up the rumors and controversies of Tafsir Al-Mishbāh scientifically.<sup>15</sup> Several book reviews were also held by presenting the authors.<sup>16</sup>

Unfortunately, AN's harsh criticism has escaped attention and in-depth study. No serious study results have been published in scientific journals that address this issue, indexed by Scopus, Google Scholar, or others.<sup>17</sup> Perhaps because Shihab did not respond to it, verbally or in writing, the problem quickly evaporated. A written response was found in June 2019 from Muchlis M. Hanafi, a student of Shihab, in the form of an Open Letter. Hanafi emphasized that the letter was not a defense because Shihab did not need to be defended. His work and many of his students<sup>18</sup> are enough to show that Shihab is qualified for tafsir.<sup>19</sup> In the Letter, Hanafi regretted the inaccurate notes of a young scholar, Ustadz Abdul Somad (UAS),<sup>20</sup> who considered the book educational, scientific, not blasphemous or abusive.<sup>21</sup> Hanafi assessed that AN's work contains much confusion in thinking and conclusions.<sup>22</sup>

Hanafi's writing responds to AN's criticism. He proved the falsehood of his accusations and his negative spotlight on Shihab.<sup>23</sup> Even though Hanafi has denied his criticism, there has been no defense or response from AN. Unfortunately, Hanafi's written answer was not published, which may be why AN did not respond. He felt safe even though Hanafi had broken

---

<sup>13</sup> Afrizal Nur, *Tafsir Al-Mishbah Dalam Sorotan* (Jakarta: Pustaka Al-Kautsar, 2018).

<sup>14</sup> Redaksi, "Dr Afrizal Nur Kritisi Tafsir Al-Mishbāh Karya Quraish Shihab," *Panjimas.Com* (Jakarta, January 2019).

<sup>15</sup> Redaksi Panjimas, "Kritisi Quraish Shihab, MIUMI Apresiasi Buku 'Tafsir Al Misbah Dalam Sorotan,'" *Panjimas.Com* (Jakarta, January 2019).

<sup>16</sup> Sadzalikecil, "Bedah Buku 'Tafsir Al-Misbah Dalam Sorotan: Kritik Terhadap Karya Tafsir M. Quraish Shihab,'" *Insists* (Jakarta, 2019).

<sup>17</sup> Anna Abalkina, "Challenges Posed by Hijacked Journals in Scopus," *Journal of the Association for Information Science and Technology* 75, no. 4 (2024): 395–422, <https://doi.org/10.1002/asi.24855>.

<sup>18</sup> Fuadi, "Quraish Shihab's Quranic Exegesis on Interreligious Harmony and Its Relevance to the Contemporary Western Hermeneutics."

<sup>19</sup> Mukhlis M. Hanafi, "Surat Terbuka Untuk Penulis Buku Tafsir Al-Mishbah Dalam Sorotan" (Jakarta, 2019).

<sup>20</sup> Imron Rosidi et al., "From Listening to Producing : Ustadz Abdul Somad's Active Audiences in Pekanbaru, Indonesia," *Ulumuna* 28, no. 1 (June 2024): 1–23, <https://doi.org/10.20414/ujis.v28i1.684>.

<sup>21</sup> Hamidreza Abdi, "An Objective Criticism of the Persian Translation of Dickens' Hard Times According to Broeck's Systemic Model of Trancism," *Social Sciences and Humanities Open* 9, no. November 2022 (2024): 100764, <https://doi.org/10.1016/j.ssaho.2023.100764>.

<sup>22</sup> Hanafi, "Surat Terbuka Untuk Penulis Buku Tafsir Al-Mishbāh Dalam Sorotan."

<sup>23</sup> Hanafi.

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

his argument. Why is AN's argument so fragile, even though the criticism is a dissertation,<sup>24</sup> the highest academic product, the result of a long study,<sup>25</sup> guided by experts, and tested in a measurable scientific forum?<sup>26</sup> The wider community has also appreciated AN's book, which exploded in the market and was positively considered by UAS class figures.<sup>27</sup> This article presents the basic facts about the reason for the porosity of AN's argument, even though it has bravely criticized Shihab.

This article is a product of an analytical descriptive study.<sup>28</sup> AN's criticisms in his book are studied in depth, compared to Tafsir Al-Mishbāh, sharply analyzed, and concluded. It was found that AN made a fundamental mistake. AN's mistake feels strange because this dissertation is the highest academic work product.<sup>29</sup> This mistake makes it vulnerable in the "dissertation versus open letter battle." AN carelessly treats the data so that there are conflicts with his statements. He is not fluent in distinguishing quotes and opinions. He blamed Shihab for citing controversial opinions, even though they had been clarified. Even AN often fails to understand the meaning of Shihab's exposure.

In the academic world, criticizing an expert cannot be categorized as a mistake. Criticizing is not a sin. Many great scholars were the target of criticism,<sup>30</sup> even by their students. This article also preserves the tradition of criticism above by placing AN criticism as the object of study. This is very important because AN's criticism invites many questions. He seemed to be lustful about blaming Shihab, so he ignored the power of the argument. Shihab deserves fair treatment. When AN is free to expose the "shortcomings" of his interpretation, there should be another researcher who shows the truth. Some people may have justified AN's sharp and negative criticism. As a result, Shihab will be blamed, and his interpretation will be abandoned. This situation can have an impact on many of his works<sup>31</sup> and can even undermine his integrity. Of course, this is not only detrimental to Shihab but also to Muslims. For this reason, AN's

---

<sup>24</sup> Anastasiya Mariya Asanov et al., "Patterns of Dissertation Dissemination: Publication-Based Outcomes of Doctoral Theses in the Social Sciences," *Scientometrics* 129, no. 4 (2024): 2389–2405, <https://doi.org/10.1007/s11192-024-04952-1>.

<sup>25</sup> Vasil Kozov, Aleksandar Ivanov, and Galina Ivanova, "Research Result Differences Between Manual Research and Using AI LLMs for Analyzing Popular 3D File Formats," *TEM Journal* 13, no. 4 (2024): 2637–58, <https://doi.org/10.18421/TEM134-02>.

<sup>26</sup> Kozov, Ivanov, and Ivanova.

<sup>27</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*.

<sup>28</sup> David M. Martin et al., "Comparing Normative and Descriptive Methods for Multi-Criteria Decision Analysis: A Case Study Evaluating Wetland Restoration Opportunities in the Chesapeake Bay Watershed, USA," *Environmental Science and Policy* 132, no. June (2022): 142–52, <https://doi.org/10.1016/j.envsci.2022.02.022>.

<sup>29</sup> Asanov et al., "Patterns of Dissertation Dissemination: Publication-Based Outcomes of Doctoral Theses in the Social Sciences."

<sup>30</sup> Ansori Ansori, "Controversial Fatwas from Indonesian Ulema Council: A Study of the Legal Sociology Perspective," *Academic Journal of Interdisciplinary Studies* 11, no. 5 (2022): 242–54, <https://doi.org/10.36941/ajis-2022-0139>.

<sup>31</sup> Syamsuddin, "Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muḥammad 'Imāra's Thoughts."

criticism is researched qualitatively with a textual criticism approach and discourse analysis.<sup>32</sup> All claims put forward by AN are compared with Shihab's original works and verified based on the rules of interpretation. To produce an objective conclusion, the author's and his work's context is understood in depth and measurably.

## **B. Discussion**

### ***1. Contradiction of Statements and Data***

AN strongly criticized Shihab<sup>33</sup> for often quoting *al-Mizān fī al-Tafsīr* (Tafsir al-Mizān) by Muhammad Husain al-Thabāthabāī (Thabāthabāī), the Mufasssīr of the Shi'a Imamiyah.<sup>34</sup> It is even said that Tafsir al-Mizān is the most quoted. This is suspicious because Thabāthabāī is contrary to Sunni. AN believes that the existence of Tafsir al-Mizān hurts Indonesian Muslims, who are the majority Sunni.<sup>35</sup> Shihab refers to references from several backgrounds. Perhaps he wants to present an inclusive and comprehensive interpretation.

The criticism of AN above is contrary to his data. AN states that five books of tafsir are most quoted by Shihab, namely *al-Tahrīr wa al-Tarwīr* by Thāhir Ibn 'Āsyūr<sup>36</sup> (879 times), *Nazm al-Durar fī Tanāsub al-Ayāt wa al-Suwar* by al-Biqā'ī<sup>37</sup> (872 times), *al-Mizān fī al-Tafsīr* by al-Thabāthabāī (861 times), *Fī Zhilāl al-Qur'ān* by Sayyid Quthb<sup>38</sup> (434 times), and *Tafsīr al-Sya'rawi* by Imam al-Sya'rawī<sup>39</sup> (166 times). These data refute the criticism of the AN that Tafsir al-Mizān is most quoted by Shihab. The most cited book is the book by Ibn 'Āsyūr, not the Tafsir Thabāthabāī. His post is only third, after Ibn 'Āsyūr and al-Biqā'ī.

AN alleges that the Tafsir Al-Mishbāh is heavily dependent on Thabāthabāī. AN confirms that Shihab quotes Thabāthabāī on every page of Al-Mishbāh.<sup>40</sup> Of course, the claim is very bombastic. If this accusation is true, then the Tafsir of Al-Mishbāh depends very much on the Tafsir al-Mizān by Thabāthabāī. This situation is certain to shake and even collapse

---

<sup>32</sup> Mohsen Esmacili and Ailin Sheydayi, "A Systematic Review of Qualitative and Quantitative Content Analysis Applications in Urban Planning Research : Proposing a Mixed Method Approach," no. April (2025), <https://doi.org/10.1061/JUPDDM.UPENG-5080>.

<sup>33</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 85.

<sup>34</sup> Abd Qohar et al., "Mut'ah Marriage Law in Perspective of Sayyid Husain Al-Thaba'thaba'i and Their Relevance with Family Law in Indonesia," *Al-Istinbath: Jurnal Hukum Islam*, 2022, <https://doi.org/10.29240/jhi.v7i1.3714>.

<sup>35</sup> Izza Rohman, "Different Approaches to Sunni-Shi'i Exegetical Differences," *Australian Journal of Islamic Studies* 8, no. 1 (2023): 25–41, <https://doi.org/10.55831/ajis.v8i1.555>.

<sup>36</sup> Hassan Suleimān, Alwi Alatas, and Saheed Abdullah Busari, "Examining the Reformist Thoughts of Al-Tāhir Ibn 'Āshūr," *Malaysian Journal of Syariah and Law* 12, no. 2 (2024): 272–81, <https://doi.org/10.33102/mjssl.vol12no2.467>.

<sup>37</sup> Misnawati and Radwan Jamal Elatrash, "The Approach of Imām Al-Biqā'ī in Determining the Objectives of the Quranic Chapters," *Al-Jami'ah* 61, no. 2 (2023): 455–75, <https://doi.org/10.14421/AJIS.2023.612.455-475>.

<sup>38</sup> Muktafi Muktafi, Abdullah Haq Al Haidary, and Mukhammad Zamzami, "Rereading Sayyid Qutb's Islamism and Political Concept of Al-Hākimiyyah: A Critical Analysis," *Jurnal Akidah & Pemikiran Islam* 24, no. 1 (June 2022): 271–310, <https://doi.org/10.22452/afkar.vol24no1.8>.

<sup>39</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 41–42.

<sup>40</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 85.

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

Tafsir Al-Mishbāh's and its authors' existence. Shihab would question his capacity as a commentator because his interpretation was almost identical to the work of others, and he made no significant contribution to his book.

AN's accusation is wildly exaggerated and difficult to prove. AN himself said that the citations against Thabāthabāī were only 861 times.<sup>41</sup> AN also explained the data that the total pages of Tafsir Al-Mishbāh, which is 15 volumes, is 10,559 pages, each volume ranging from 612-845 pages, or an average of 704 pages for each volume.<sup>42</sup> The probability of quoting Tafsir al-Mīzān is only 8.15% for each page, not 100% or 1 citation for each page.<sup>43</sup> On average, Shihab's quotation of Thabāthabāī is only once in 12 or 13 pages. So, AN is attacked by his data.

AN emphasized that his book criticizes 32 negative or controversial interpretations of Tafsir Al-Mishbāh, divided into five categories: creed, fiqh, alignment with Shi'ah, israiliyat, and enigmatic.<sup>44</sup> AN's statement is not found in his book. His book only discusses 24 issues with four categories, namely creed (8 problems), fiqh (6 problems), alignment with Shi'a interpretation (4 issues), and enigmas (6 problems).<sup>45</sup> There was no discussion about israiliyat.

The lack of synchronization of statements with the reality of the book can be considered commonplace or categorized as a fundamental error.<sup>46</sup> The difference in the number of discussions is understandable considering that the book *Tafsir Al-Mishbāh Dalam Sorotan: Kritik Terhadap Karya Tafsir Prof. M. Quraish Shihab* is the result of a conversion of a dissertation<sup>47</sup> entitled "*Kajian Analitikal Terhadap Pengaruh Negatif Dalam Tafsir Al-Mishbāh.*" The technical process of reforming a dissertation into a book can open up opportunities for complementary data errors here and there. This condition allows certain sections to be subtracted or added, and the researcher forgets to adjust all related sections.

However, if it is associated with the book's substance, the data colliding with each other above can be a profound disgrace.<sup>48</sup> The researcher of this book is conducting studies, analysis,

---

<sup>41</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 41.

<sup>42</sup> Nur, 14-24. Menurut versi "lama", dan ini yang digunakan sebagai referensi konfirmasi, (yang volume I-nya diterbitkan tahun 2000), total seluruh halaman Tafsir Al-Mishbāh adalah 8.444 (berkisar antara 257-765 halaman untuk setiap volumenya atau rata-rata 570 halaman).

<sup>43</sup> Samuel V. Bruton et al., "Correction: Citation Ethics: An Exploratory Survey of Norms and Behaviors (Journal of Academic Ethics, (2024), 10.1007/S10805-024-09539-2)," *Journal of Academic Ethics*, 2024, 72701, <https://doi.org/10.1007/s10805-024-09553-4>.

<sup>44</sup> Nur, *Tafsir Al-Mishbah Dalam Sorotan*.

<sup>45</sup> Nur.

<sup>46</sup> Gabriel Kerekes and Volker Schwieger, "Elementary Error Model Applied to Terrestrial Laser Scanning Measurements: Study Case Arch Dam Kops," *Mathematics* 8, no. 4 (2020), <https://doi.org/10.3390/math8040593>.

<sup>47</sup> Mary C. Schlembach, "Doctoral Dissertations in Chemistry and Physics: A Longitudinal Study," *Science and Technology Libraries* 42, no. 4 (2023): 441–55, <https://doi.org/10.1080/0194262X.2023.2208627>.

<sup>48</sup> Nariman Barati et al., "Using a Digital Implant Catalog Improves Data Quality and Reduces Administrative Burden in the Dutch Breast Implant Registry," *Aesthetic Surgery Journal* 42, no. 5 (2022): NP275–81, <https://doi.org/10.1093/asj/sjab336>.

**ZULHELDI, RISMAN BUSTAMAM, RENI HASRIN RH, AISYAH NABILA  
AL-ZUHRIY**

calculations, and strict and harsh criticism of Tafsir Al-Mishbāh. Even AN even counted the number of citations with all the details so precise and complete. These basic data are used as the foundation to criticize or highlight Tafsir Al-Mishbāh. Of course, it is an anomaly when AN harshly criticizes Tafsir Al-Mishbāh through a book whose data is not synchronized. AN's negligence and error in his data are also likely to be carried out when he conducts a critical study of Tafsir Al-Mishbāh.<sup>49</sup> It is challenging to accept logic when sharp criticism of accuracy and precision is conveyed in a work that is not thorough.

**Table 1:** Contradictions of Statements and Data

| Statements/Criticism   | Data AN  |
|--|--|
| The book al-Mīzān fī Tafsīr al-Qur'an by al-Thabāthabā'ī is the most widely quoted reference by Shihab | The order of the most citations is Ibn 'Āsyūr (879), al-Biqā'ī (872), al-Thabāthabā'ī (861), Sayyid Quthb (434), and al-Sha'rawī (166) |
| The book al-Mīzān fī Tafsīr al-Qur'ān is quoted on every page of Tafsir Al-Mishbāh.                    | Shihab quotes al-Mīzān only 861 times, while the total Tafsir Al-Mishbāh is 10,559 pages.  |
| The book AN discusses 32 negative and controversial interpretations of Tafsir Al-Mishbāh.              | Discusses only 24 interpretations  |

AN's study canceled his criticism,<sup>50</sup> a fundamental weakness, especially when criticizing others.<sup>51</sup> This contradiction can raise doubts about the validity of AN's study process.<sup>52</sup> Several assumptions are worth proposing. AN could have obtained invalid data, not carefully processed it, or been dishonest, so his conclusion differed from the data clues.<sup>53</sup>

## 2. Quotes Are Equated with Opinions

Shihab is said to think that the command to keep *furūj* (genitals) in Sura 24:30 does not mean that adultery is prohibited.<sup>54</sup> This is strange and very wrong because adultery is an unlawful act and a great sin.<sup>55</sup> Shihab is said to think that the command to keep the genitals is the obligation to keep them out of sight of others.<sup>56</sup> This opinion is called ambiguous, confusing, and inconsistent with great mufasssirs such as Ibn Katsīr,<sup>57</sup> al-Sa'dī, and 'Alī al-Shābunī.<sup>58</sup>

<sup>49</sup> Vendula Churová et al., "Anomaly Detection Algorithm for Real-World Data and Evidence in Clinical Research: Implementation, Evaluation, and Validation Study," *JMIR Medical Informatics* 9, no. 5 (2021): 1–17, <https://doi.org/10.2196/27172>.

<sup>50</sup> Churová et al.

<sup>51</sup> Shoaib Ahmed Malik, Hamza Karamali, and Moamer Yahia Ali Khalayleh, "Does Criticizing Intelligent Design (Id) Undermine Design Discourse in the Qur'ān? A Kalāmīc Response," *Zygon*®, 2022, <https://doi.org/10.1111/zygo.12773>.

<sup>52</sup> Juan Ramón Barrada and Adrian Meule, "Orthorexia Nervosa: Research Based on Invalid Measures Is Invalid," *Journal of Global Health* 14 (2024): 14–16, <https://doi.org/10.7189/JOGH.14.03007>.

<sup>53</sup> Ikhrām Ikhrām et al., "Taghyir within the Character Building of Islamic Traditional School Students in Aceh Besar," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 2023): 327, <https://doi.org/10.22373/jiif.v23i2.17167>.

<sup>54</sup> Nur, *Tafsir Al-Mishbah Dalam Sorotan*.

<sup>55</sup> Mhd Rasidin et al., "The Mapping Verses and Application of the Linguistic Approach and Uşūl Fiqh Toward the Law of Adultery," *El-Mashlahah* 14, no. 1 (2024): 21–42, <https://doi.org/10.23971/el-mashlahah.v14i1.7354>.

<sup>56</sup> M. Quraish Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Kekeragaman Al-Qur'an*, 9th ed. (Jakarta: Lentera Hati, 2004), 325.

<sup>57</sup> Abu Fida Ismai Ibnu Katsir, *Tafsir Al-Qur'an Al-'Azhim*, 2nd ed. (Beirut: Dar al-Fikr, 1419), 42–43.

<sup>58</sup> Nur, *Tafsir Al-Mishbah Dalam Sorotan*.

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

The above opinion is indeed found in the Tafsir Al-Mishbāh. To be precise, Shihab quoted the interpretation of Thabāthabā'ī and never agreed. Shihab wrote<sup>59</sup> that believers must maintain it ultimately and ideally and only use it in a halal way. He does not allow his genitals to be seen by others unless Sharia permits it.<sup>60</sup> If possible, believers do not show their genitals<sup>61</sup> to their wives. This is the holiness and honor of believers who can close the door to adultery.

Unfortunately, the Thabāthabā'ī opinion is placed before the concluding paragraph. Shihab did not provide any affirmation or notes regarding this opinion. He also did not confirm the opinion there, either in a long or short description.<sup>62</sup> Shihab should argue firmly<sup>63</sup> and hint at the reader to refer to it. Perhaps this reality makes AN consider Thabāthabā'ī's opinion to be Shihab's conclusion and opinion. However, the reality of *Tafsir Al-Mishbāh* cannot be used as a postulate to justify AN's conclusion that Shihab agrees with Thabāthabā'ī because Shihab has affirmed his opinion in other parts.

AN criticized Shihab for allegedly confirming Shi'a's claim that 'Alī bin Abī Thālib was the first caliph after the Prophet.<sup>64</sup> When interpreting QS. 5:67 Shihab says<sup>65</sup> that Thabāthabā'ī emphasizes that the verse addresses a particular issue in Islam.<sup>66</sup> If the problem is not conveyed, it means that the Prophet did not convey all the teachings of Islam. The Prophet felt that it was difficult to convey because of the specialness of his problem and its relation to personal benefits. Moreover, other people also want it.<sup>67</sup> That makes the Prophet worried about conveying Allah's rebuke in this verse. According to Thabāthabā'ī, the important issue is the position of 'Alī bin Abī Thālib as his successor to lead the Muslims. The message of Allah only conveyed the problem after the Hajj of Wadā' or in the Ghadīr Khum incident.<sup>68</sup>

---

<sup>59</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

<sup>60</sup> Ada R. Miltz et al., "Opposing Associations of Depression with Sexual Behaviour: Implications for Epidemiological Investigation among Gay, Bisexual and Other Men Who Have Sex with Men," *Sexually Transmitted Infections* 97, no. 8 (2021): 613–18, <https://doi.org/10.1136/sextrans-2020-054634>.

<sup>61</sup> Martine Cools et al., "Working towards Convergence of the Clinical Management of Differences of Sex Development/Intersex Conditions and the Human Rights Framework: A Case Study," *Clinical Endocrinology*, no. November 2023 (2023): 499–506, <https://doi.org/10.1111/cen.15002>.

<sup>62</sup> Syamsuddin, "Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muhammad 'Imāra's Thoughts."

<sup>63</sup> Nina Gorenc, "Hate Speech or Free Speech: An Ethical Dilemma?," *International Review of Sociology* 32, no. 3 (2022): 413–25, <https://doi.org/10.1080/03906701.2022.2133406>.

<sup>64</sup> Saad Kadhīm Abd Al-Janābi and Ahmed Jabar Jamr, "The Historical Starting Points for the Statehood of Umayyad Caliphate Los Puntos de Partida Históricos Para La Estadidad Del Califato Omeya," n.d.; Nur, *Tafsir Al-Mishbah Dalam Sorotan*.

<sup>65</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

<sup>66</sup> Muhammad Husain Thabāthabā'ī, *Al-Mizan Fi Tafsir Al-Qur'an*, VII (Beirut: Muassasah al-Islam, 1991), 121; Qohar et al., "Mut'ah Marriage Law in Perspective of Sayyid Husain Al-Thabāthabā'ī and Their Relevance with Family Law in Indonesia."

<sup>67</sup> Al-Janābi and Jamr, "The Historical Starting Points for the Statehood of Umayyad Caliphate Los Puntos de Partida Históricos Para La Estadidad Del Califato Omeya."

<sup>68</sup> Thabāthabā'ī, *Al-Mizan Fi Tafsir Al-Qur'an*.

**ZULHELDI, RISMAN BUSTAMAM, RENI HASRIN RH, AISYAH NABILA  
AL-ZUHRIY**

This opinion of Thabāthabāī is indeed explicit that the first caliph of the Prophet was ‘Alī bin Abī Thālib. But can this opinion be called Shihab's opinion because it quotes him? Of course not, because the quote does not automatically reflect the opinion of the quote.<sup>69</sup> Shihab even criticized Thabāthabāī that his opinion did not solve the problem because the Qur'an did not mention the object to be conveyed.<sup>70</sup> Shihab has a different view<sup>71</sup> and is more likely to support the substance of the opinions of al-Biqāī, ar-Rāzī, Sayyid Qutb, and Ibn ‘Āshūr. Ar-Rāzī affirms that this verse is a promise of Allah to the Prophet that he will be preserved from the interference of Jews and Christians.<sup>72</sup> Ibn ‘Āshūr argued that the issue that must be conveyed is the teachings of Islam.<sup>73</sup>

Shihab questioned Thabāthabāī's opinion because the verse does not mention the discussed object. If the problem is essential, the object must be transparent. For this case, the rule of interpretation applies that if one sentence does not mention an object, then the object is everything it covers.<sup>74</sup> So, the problem that the Prophet must convey is the teachings of Islam.<sup>75</sup> More specifically, the problem that must be transferred to humans, especially the book scholars, is the instruction revealed to the Messenger.<sup>76</sup> Shihab's sentences very firmly State," that he disagrees with Thabāthabāī, even if he quotes it.

AN strongly criticized Shihab<sup>77</sup> because it was considered to allow children to buy liquor<sup>78</sup> for their infidel parents. Shihab quoted the opinion of some scholars, as stated by Ibn ‘Āsyūr, that a child may give liquor to his parents, who are disbelievers and poor, if they are both accustomed to drinking it because liquor is not bad for disbelievers.<sup>79</sup> Ibn ‘Āsyūr wrote that this ability is based on the obligation of a child to do *ihsān* and to have a good relationship with his parents.<sup>80</sup> This opinion cannot be said to be Shihab's. The editorial is clear that this

---

<sup>69</sup> Shannon L. Sibbald, Alvina Asif Jiwani, and Jalesa Martin, "Recycling Quotes or Personal Plagiarism? A Methodological Contribution on Integrity in Qualitative Health Research," *SSM - Qualitative Research in Health* 2, no. September 2021 (2022): 100084, <https://doi.org/10.1016/j.ssmqr.2022.100084>.

<sup>70</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

<sup>71</sup> M. Djidin and S. Syamsuddin, "Indonesian Interpretation of The Qur'an on Khilāfah: The Case of Quraish Shihab and Yudian Wahyudi on Qur'an 2: 30-38," *Al-Jami'ah* 57, no. 1 (2019): 143–66, <https://doi.org/10.14421/ajis.2019.57143-166>.

<sup>72</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

<sup>73</sup> Shihab.

<sup>74</sup> Salman Harun, *Kaidah-Kaidah Tafsir Bekal Mendasar Untuk Memahami Makna Al-Qur'an Dan Mengurangi Kesalahan Pemahaman*, I (Jakarta: Penerbit QAF, 2017), 507.

<sup>75</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

<sup>76</sup> Shihab.

<sup>77</sup> Nur, *Tafsir Al-Mishbah Dalam Sorotan*.

<sup>78</sup> Saul Ngarava et al., "Impact of the COVID-19 Pandemic on the South African Tobacco and Alcohol Industries: Experiences from British American Tobacco and Distell Group Limited," *Physics and Chemistry of the Earth* 127, no. June (2022): 103186, <https://doi.org/10.1016/j.pce.2022.103186>.

<sup>79</sup> Muhammad al-Thahir Ibnu ‘Asyur, *Tafsir Al-Tahrir Wa Al-Tanwir* (Tunisia: Dar Shuhnun li al-Nasyr wa al-Tauzi, 1997), 134; Mohammad Fauzan Ni'ami and Bustamin, "Maqāsid Al-Syarī' Ah Dalam Tinjauan Pemikiran Ibnu ‘Āsyūr Dan Jasser Auda," *Juris: Jurnal Ilmiah Syariah* 20, no. 1 (2021): 91–102, <https://doi.org/10.31958/juris.v20i1.3257>.

<sup>80</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

opinion originated from a group of scholars and was expressed by Ibn ‘Āsyūr. Shihab's weakness is not giving notes or expressing his views.<sup>81</sup> The same thing happened when Shihab explained the opinion of Thabāthabāī, where he only presented it and did not give notes or express his own opinion.<sup>82</sup>

Quoting the opinion of scholars does not automatically become Shihab's opinion. AN should read Shihab's entire explanation when interpreting all the related verses to find out.<sup>83</sup> Shihab's opinion can be concluded: (1) A child may disobey his parents if both force shirk, as long as they do not break off the relationship and still respect them. Children are obliged to do *ihsān*<sup>84</sup> and associate with worldly affairs as long as they do not contradict Islam;<sup>85</sup> (2) When interpreting QS. 29:8, Shihab emphasizes that children are forbidden to obey their parents in disobeying Allah<sup>86</sup> and obey any creature if it goes against Allah's commands.<sup>87</sup> It is clear from Shihab's opinion that Allah forbids a child to obey his parents and that any creature is contrary to the truth.<sup>88</sup>

**Table 2.** Quotes Equated with Opinions

| M. Quraish Shihab  | Afrizal Nur  |
|--|--|
| According to Thabāthabāī, the commandment to keep <i>furūj</i> (genitals) is the command to keep the genitals from being seen by others, not the prohibition of adultery     | Shihab argues that maintaining the genitals does not mean the ban on adultery                          |
| According to Thabāthabāī, the question that was ordered to be conveyed (Qur'an 5:67) was the position of 'Alī Ibn Abī Thālib as the caliph afterward.                        | Shihab argues that 'Alī bin Abī Thālib was the first caliph of the Prophet.                            |
| Some scholars think that in the context of respect and good relations, a child may buy liquor from his parents, who are disbelievers and fakirs and are used to drinking it. | Shihab thinks that it is permissible for a child to buy liquor for his disbelieving mother and father. |

AN has failed to distinguish Shihab's quotes from his opinion. Equating quotations with opinions is very problematic in the study of tafsir, let alone tafsir *muqāran* (comparison), where the interpreter quotes many opinions to compare.<sup>89</sup> Quotation means taking other people's

<sup>81</sup> Minna Kerttu M. Kekki, "From Paradoxical Freedom of Opinion to Media Education as Defensive Democracy," *Ethics and Education* 00, no. 00 (2024): 1–21, <https://doi.org/10.1080/17449642.2024.2421705>.

<sup>82</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

<sup>83</sup> Caterina Corbella, "The Concept of 'Book' in Dostoevsky's Novel The Idiot," *Dostoevsky and World Culture. Philological Journal* 24, no. 4 (2023): 30–54, <https://doi.org/10.22455/2619-0311-2023-4-30-54>.

<sup>84</sup> Thus Ibn Hajar and Ibn Battal, "The Meaning of 'Ihsan,'" n.d.; Elizabeth Mayfield, Martha E.F. Highfield, and Sherri Mendelson, "Meaning of Courtesy and Respect: Nurse and Patient Experiences," *Journal of Nursing Care Quality* 35, no. 2 (2020): 177–81, <https://doi.org/10.1097/NCQ.0000000000000424>.

<sup>85</sup> Shihab, *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*, 2004.

<sup>86</sup> Shihab.

<sup>87</sup> Shihab.

<sup>88</sup> Pieter Nanninga, "'Cleansing the Earth of the Stench of Shirk': The Islamic State's Violence as Acts of Purification," *Journal of Religion and Violence* 7, no. 2 (2019): 128–57, <https://doi.org/10.5840/jrv2019112266>.

<sup>89</sup> Saifodin et al., "Exploring Interfaith Marriage in Qur'an: A Hermeneutic and Anthropological Analysis of Permissibility," *Journal of Islamic Thought and Civilization*, 2024, <https://doi.org/10.32350/jitc.142.22>.

thoughts to strengthen one's thoughts, while opinion is one's view that becomes a unique expression or original contribution.<sup>90</sup> When it is said that Shihab's opinion is the same as Thabāthabāī's opinion, Shihab's position is immediately negative. Shihab can be positioned as an interpreter with weak academic roots so that he commits a kind of plagiarism or imitation.<sup>91</sup> Even more seriously, both can be positioned in the same place because of the same opinion. All Shi'a Thabāthabāī identities can be attached to Shihab. Of course, this simplification is not fair to Shihab. It is not wrong to quote different opinions, even opposites, as long as they are clarified.<sup>92</sup> It can have a positive meaning, show critical power, and be open to many perspectives.

### **3. Failing to Understand the Tafsir of Al-Mishbāh**

When interpreting QS. 4:164, AN claims<sup>93</sup> that Shihab thinks that thinkers and advocates of goodness,<sup>94</sup> whether from Ancient Greece, China, India, Indonesia, or others, are prophets of Allah. Shihab mentions in his commentary that the Qur'an does not narrate all the messengers of Allah.<sup>95</sup> This reality has prompted some scholars to state that some of the world's religious figures are apostles, even though some of their teachings are mixed with human thought or buried by the heresy of the times. Therefore, Shihab argues<sup>96</sup> that it is not impossible<sup>97</sup> that some of the thinkers or advocates of virtue who came from ancient Greece, China, India, Indonesia,<sup>98</sup> and others were prophets of God.

It can be seen that AN is not careful when reading Shihab's presentation.<sup>99</sup> Two keywords can be used to argue against AN's conclusion: "not impossible" and "partially." The word "not impossible" means that it is possible that among the religious leaders of the world, there is a prophet<sup>100</sup> because Allah does not tell all prophets. Especially in QS. 35:24 It is said

---

<sup>90</sup> Sibbald, Asif Jiwani, and Martin, "Recycling Quotes or Personal Plagiarism? A Methodological Contribution on Integrity in Qualitative Health Research."

<sup>91</sup> Scott McGill, "Plagiarism or Imitation?: The Case of Abronius Silo in Seneca the Elder's Suasoriae 2.19–20," *Arethusa* 43, no. 1 (December 2010): 113–31, <https://doi.org/10.1353/are.0.0031>.

<sup>92</sup> Ann Catrine Eldh, Liselott Årestedt, and Carina Berterö, "Quotations in Qualitative Studies: Reflections on Constituents, Custom, and Purpose," *International Journal of Qualitative Methods* 19 (2020): 1–6, <https://doi.org/10.1177/1609406920969268>.

<sup>93</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 103.

<sup>94</sup> Ishraq Ali, "On the Transmission of Greek Philosophy to Medieval Muslim Philosophers," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 8, <https://doi.org/10.4102/hts.v78i4.7504>.

<sup>95</sup> Hakan Çoruh, "A New Hermeneutical Approach to the Qur'an with Special Reference to the Narrative of Prophet Yahyā (John the Baptist) in the Qur'an and the Bible," *Religions* 13, no. 10 (2022), <https://doi.org/10.3390/rel13100982>.

<sup>96</sup> M. Quraish Shihab, *Tafsir Al-Mishbāh Pesan Kesan Dan Keresasian Al-Qur'an*, 2nd ed. (Jakarta: Lentera Hati, 2008), 664.

<sup>97</sup> Luca Barresi et al., "Solid Pseudopapillary Pancreatic Tumor: Improbable Is Not Impossible," *Gastrointestinal Endoscopy* 92, no. 1 (2020): 218–20, <https://doi.org/10.1016/j.gie.2020.02.024>.

<sup>98</sup> Abdul Rani Usman et al., "Religious Moderation Through Persia-Aceh Intercultural Communication," *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024): 471, <https://doi.org/10.22373/jiif.v24i2.17443>.

<sup>99</sup> Yu Min W. Chung and Kara D. Federmeier, "Read Carefully, Because This Is Important! How Value-Driven Strategies Impact Sentence Memory," *Memory and Cognition* 51, no. 7 (2023): 1511–26, <https://doi.org/10.3758/s13421-023-01409-3>.

<sup>100</sup> Merriam Webster, "Merriam-Webster.Com Dictionary," n.d.

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

that God sends a warning to every people.<sup>101</sup> Indeed, the Qur'an only mentions 25 prophets,<sup>102</sup> but Ibn Katsīr argues that the number of untold prophets is much higher.<sup>103</sup> Even the hadith of Ibn Madawaih through Abu Dzar, whose value is disputed, says there are 124,000 prophets and 313 messengers.<sup>104</sup> The chances of Shihab being wrong are smaller when the above possibility is narrowed down with the word "partial." The Prophet is only a part of the above possibilities, as al-Qāsimī refers to Buddha as a prophet.<sup>105</sup>

When interpreting QS. 16:89, Shihab is said to have argued that the kalam of Allah (the Qur'an) was only intended for humans who lived during the time of the Prophet Muhammad.<sup>106</sup> This conclusion was drawn when Shihab commented on Imam al-Ghazali about the relationship of the Qur'an with science.<sup>107</sup> According to al-Ghazali, all knowledge does not come out of the content of the Qur'an because everything comes from the infinite sea of knowledge of Allah.<sup>108</sup> For this reason, everyone is told to think about the Qur'an and learn its miracles to bring that person together with the whole understanding of each generation.<sup>109</sup> According to Shihab, the scholars do not fully agree with al-Ghazālī. Even though the Qur'an is the word of Allah, it does not automatically encompass all His knowledge, especially if it is realized that basically, the kalam of Allah is only aimed at humans who have lived since the time of the Prophet Muhammad SAW.<sup>110</sup>

AN's mistake began when he ignored the word "since"<sup>111</sup> in the sentence "*The Kalām Allah is only aimed at human beings who have lived since the time of the Prophet Muhammad SAW.*" AN replaced the word "since" with "on." Even though one word is interchangeable, the meaning has changed a lot.<sup>112</sup> With the word "since," Shihab affirms that man has guided the Qur'an since he was revealed in the time of the Prophet until the end of time.<sup>113</sup> The word "on" means that the Qur'an is only a guideline for humans who lived in the time of the Prophet

---

<sup>101</sup> Shihab, 664.

<sup>102</sup> Gabriel Said Reynolds, "'The Human Was Created Out of Haste.' On Prophecy and the Problem of Human Nature in the Qur'an," *Religions* 12, no. 8 (2021), <https://doi.org/10.3390/rel12080589>.

<sup>103</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 105–6; Abu al-Fida Ismail Ibnu Katsir, *Tafsir Al-Qur'an al-'Azim* 7, vol. 7 (Beirut: Dar al-Fikr, 1419), 159.

<sup>104</sup> M. Quraish Shihab, *Tafsir Al-Mishbāh* 2, 11th ed. (Jakarta: Lentera Hati, 2008), 663–64.

<sup>105</sup> Nur, 104.

<sup>106</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 122–24.

<sup>107</sup> Yaser Ellethy, "A Controversial Orthodoxy: Al-Ghazali's Revival of the Religious Sciences," *NTT Journal for Theology and the Study of Religion* 74, no. 4 (2020): 375–86, <https://doi.org/10.5117/NTT2020.4.005.ELLE>.

<sup>108</sup> Muhammad Ratib Nabalsi, *Mausu'ah Al-I'jaz Al-'Ilmi Fi Al-Qur'an Wa Al-Sunnah*, 1st ed. (Suriah: Dar al-Maktabi, 2005), 87.

<sup>109</sup> M. Quraish Shihab, *Tafsir Al-Mishbāh Pesan Kesan Dan Keserasian Al-Qur'an*, 7th ed. (Jakarta: Lentera Hati, 2004), 320.

<sup>110</sup> Shihab.

<sup>111</sup> Webster, "Merriam-Webster.Com Dictionary."

<sup>112</sup> Xinyuan Liang et al., "Brain Representations of Lexical Ambiguity: Disentangling Homonymy, Polysemy, and Their Meanings," *Brain and Language* 253, no. June (2024), <https://doi.org/10.1016/j.bandl.2024.105426>.

<sup>113</sup> Lina Dweirj, "The Qur'an: An Oral Transmitted Tradition Forming Muslims Habitus," *Religions* 14, no. 12 (2023), <https://doi.org/10.3390/rel14121531>.

Muhammad. The second statement is untrue, and scholars such as Yusuf al-Qardhawi insist that no one should say it.<sup>114</sup>

AN accused<sup>115</sup> Shihab of believing that pork is halal, except for its meat.<sup>116</sup> The conclusion of AN was taken when Shihab interpreted QS. 5:3. AN calls Shihab's opinion contrary to many scholars or scholars such as Ibn Katsīr,<sup>117</sup> 'Alī al-Shābunī,<sup>118</sup> Murad Hoffman, Sulaiman Qush, and Muhammad Abdul Khair. According to him, these figures argue: (1) meat, fat, and the entire body of pigs are haram, (2) pork is haram and will not be holy even though slaughtered according to Sharia, (3) pork contains harmful worms, increases cholesterol, slows down the breakdown of proteins, and causes intestinal cancer, skin irritation, eczema and rheumatism, (4) pigs and animals are harmful such as lazy, greedy, dirty, and not being faithful to their partner.<sup>119</sup>

The above allegations of AN are not found in the Tafsir Al-Mishbāh.<sup>120</sup> All that exists is Shihab's affirmation that the meaning of the prohibition of pork is his entire body, including fat and skin.<sup>121</sup> Shihab also emphasized the same meaning when interpreting QS. 2:173,<sup>122</sup> where pigs are not halal because they have many harmful germs and worms, such as tetrazolium.<sup>123</sup> The misunderstanding of AN is due to Shihab quoting Ibn 'Āshūr. According to him, the term "pork" implies that what is haram is to eat pork because "meat" means "to eat."<sup>124</sup> Shihab confirmed 'Ashūr regarding using pig heart valves for humans.<sup>125</sup> Presumably, AN stops here, even though Shihab includes three notes:<sup>126</sup> (1) the pig's heart valve is not eaten,<sup>127</sup> (2) the pig's heart valve has no legal impact because it is in the body,<sup>128</sup> as are other impurities in the human body, and 3) if it is carried out to preserve human life.

---

<sup>114</sup> Yusuf Qardhawi, *Berinteraksi Dengan Al-Qur'an* (Jakarta: Gema Insani Press, n.d.), 93–94.

<sup>115</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 140–41.

<sup>116</sup> Rashida Alhassan Adum-Atta, "The Politics of Purity, Disgust, and Contamination: Communal Identity of Trotter (Pig) Sellers in Madina Zongo (Accra)," *Religions* 11, no. 8 (2020): 1–12, <https://doi.org/10.3390/rel11080421>.

<sup>117</sup> Abū al-Fidā' al-Hāfiẓ Ibn Katsīr Ibn Katsīr, *Tafsir Al-Qur'an Al'Azhīm*, 1st ed. (Beirut: Dar al-Fikr, 1992), 89.

<sup>118</sup> Muhammad Ali Shabuni, *Shafwah Al-Tafāsir*, 1st ed. (Kairo: Dar al-Shabuni, 2009), 245.

<sup>119</sup> Nur, *Tafsir Al-Mishbāh Dalam Sorotan*, 145–46.

<sup>120</sup> Ying Lin, Y. Charles Zhang, and Daphna Oyserman, "Seeing Meaning Even When None May Exist: Collectivism Increases Belief in Empty Claims," *Journal of Personality and Social Psychology* 122, no. 3 (2021): 351–66, <https://doi.org/10.1037/pspa0000280>.

<sup>121</sup> Shihab, *Tafsir Al-Mishbāh Pesan Kesan Dan Keserasian Al-Qur'an*, 2004, 15.

<sup>122</sup> M. Quraish Shihab, *Tafsir Al-Mishbāh Pesan Kesan Dan Keserasian Al-Qur'an*, 1st ed. (Jakarta: Lentera Hati, 2005), 385.

<sup>123</sup> Shihab, *Tafsir Al-Mishbāh Pesan Kesan Dan Keserasian Al-Qur'an*, 2004, 19.

<sup>124</sup> Shihab; Ibnu 'Asyur, *Tafsir Al-Tahrir Wa Al-Tanwir*.

<sup>125</sup> Shihab, *Tafsir Al-Mishbāh Pesan Kesan Dan Keserasian Al-Qur'an*, 2004; Karen O'leary, "Pig-to-Human Transplants Take a Leap toward Reality," *Nature Medicine* 28, no. 3 (2022): 423, <https://doi.org/10.1038/s41591-022-01770-x>.

<sup>126</sup> Shihab, *Tafsir Al-Mishbāh Pesan Kesan Dan Keserasian Al-Qur'an*, 2004, 16–17.

<sup>127</sup> Abd Rauf Muhammad Amin et al., "Between Darūrah and Halal Integrity: MUI Fatwas on Harm-Derived Vaccines and Medicines," *Samarah*, 2024, <https://doi.org/10.22373/sjhh.v8i2.8938>.

<sup>128</sup> Nazariyah Yahaya et al., "Pengesanan Residu Najis Dan Bulu Dalam Glikopeptida Daripada Produk Sampingan Sarang Burung Walit Dan Implikasinya Terhadap Status Halal," *Sains Malaysiana* 53, no. 10 (October 2024): 3417–32, <https://doi.org/10.17576/jsm-2024-5310-15>.

# THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

**Table 3.** Failing to Understand the Tafsir of Al-Mishbāh

| Shihab's Statement   | Understanding AN  |
|--|---|
| It is not impossible that some philanthropic thinkers from several regions, such as ancient Greece, China, India, Indonesia, and others, are prophets of Allah.                        | Thinkers and advocates of goodness from ancient Greece, China, India, Indonesia, and others are prophets sent by Allah. |
| The word of Allah is only aimed at human beings who have lived since the time of the Prophet Muhammad SAW.   | The word of Allah is only aimed at humans who lived during the time of the Prophet PBUH.                                |
| The ban on pork covers its entire body, including its fat and skin. It can accept the use of pig heart valves because it is not eaten, is in the body, and to maintain human survival. | Pork is halal, except for the meat.   |

AN's understanding is different from Shihab's intention. There is the opposite, such as haram becoming halal. This error is due to missing or replacing words and the context not being fully observed. The real AN can avoid this fatality if he practices the basics of text study, including interpretation.<sup>129</sup> Tafsir must be read carefully through *skimming* or *scanning*, and all related contexts must be understood.<sup>130</sup> All data is organized so that it can "speak for itself." The draft conclusion is strengthened through discussion<sup>131</sup> because different viewpoints will enrich understanding.

## C. Conclusion

This article shows some of the fundamental errors of AN when criticizing Tafsir Al-Mishbāh. This makes AN's criticism feel vulgar and surprising to some people. Moreover, there is a conclusion that is contrary to the principles of Islamic teachings, where illegal pigs turn into halal. It is enormously impressive that AN has ignored the basic principles of study. He is careless when treating data and does not support each other.<sup>132</sup> AN has made excessive generalizations based on limited data, considering that parts of the interpretation have still not been involved.<sup>133</sup> AN sometimes insists that one opinion belongs to Shihab, even though that opinion belongs to another interpreter.

<sup>129</sup> Limin Zhang and Yiming Xia, "Text Study of Reader Magazine in the Context of Big Data," *Applied Mathematics and Nonlinear Sciences* 9, no. 1 (2024): 1–14, <https://doi.org/10.2478/amns.2023.2.00284>; Tajab, Madjid, and Hidayati, "Psychology of Patience in Al-Mishbāh Exegesis."

<sup>130</sup> Leila Rahimzadeh and Abbas Pourhosein Gilakjani, "Investigating the Effectiveness of Blended Learning in Reading Proficiency: Evidence from Intermediate EFL Learners," *Knowledge Management and E-Learning* 14, no. 4 (2022): 489–509, <https://doi.org/10.34105/j.kmel.2022.14.025>.

<sup>131</sup> Mazura Jamalai@Jamali and Pramela Krish, "Fostering 21st Century Skills Using an Online Discussion Forum in an English for Specific Purpose Course," *Malaysian Journal of Learning and Instruction* 18, no. 1 (2021): 219–40, <https://doi.org/10.32890/MJLI2021.18.1.9>.

<sup>132</sup> Barrada and Meule, "Orthorexia Nervosa: Research Based on Invalid Measures Is Invalid."

<sup>133</sup> Zhang and Xia, "Text Study of Reader Magazine in the Context of Big Data."

**ZULHELDI, RISMAN BUSTAMAM, RENI HASRIN RH, AISYAH NABILA  
AL-ZUHRIY**

This finding certainly challenges AN's conclusion about Tafsir Al-Mishbāh. All of AN's highlights or accusations against Shihab deserve to be questioned. Shihab's great name in the field of tafsir and the validity of Tafsir Al-Mishbāh cannot be destroyed by the criticism of AN, which contains many flaws. Likewise, other Shihab works were wary because the researcher's credibility was being sued. On the other hand, the book AN, which contains criticism of Tafsir Al-Mishbāh, deserves to be criticized more deeply, especially by commentators. Even though it seems recommended by popular scholars such as UAS and Fahmi Salim, it is possible that both of them have not wholly studied it. After an in-depth study, it is suitable for AN's work that criticizes Tafsir Al-Mishbāh to be reviewed. In addition to being able to recover all parties from the stain of criticism, this action can be a form of responsibility for the truth. This reality also reminds Muslims to be critical of every claim of truth.

**REFERENCES**

- Abalkina, Anna. "Challenges Posed by Hijacked Journals in Scopus." *Journal of the Association for Information Science and Technology* 75, no. 4 (2024): 395–422. <https://doi.org/10.1002/asi.24855>.
- Abdi, Hamidreza. "An Objective Criticism of the Persian Translation of Dickens' Hard Times According to Broeck's Systemic Model of Trancism." *Social Sciences and Humanities Open* 9, no. November 2022 (2024): 100764. <https://doi.org/10.1016/j.ssaho.2023.100764>.
- Adum-Atta, Rashida Alhassan. "The Politics of Purity, Disgust, and Contamination: Communal Identity of Trotter (Pig) Sellers in Madina Zongo (Accra)." *Religions* 11, no. 8 (2020): 1–12. <https://doi.org/10.3390/rel11080421>.
- Al-Janabi, Saad Kadhim Abd, and Ahmed Jabar Jmr. "The Historical Starting Points for the Statehood of Umayyad Caliphate Los Puntos de Partida Históricos Para La Estadidad Del Califato Omeya," n.d.
- Ali, Ishraq. "On the Transmission of Greek Philosophy to Medieval Muslim Philosophers." *HTS Theologiese Studies / Theological Studies* 78, no. 4 (2022): 8. <https://doi.org/10.4102/hts.v78i4.7504>.
- Ali, Rijal, and Subi Nur Isnaini. "Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran." *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (2024): 1–23. <https://doi.org/10.14421/qh.v25i1.5186>.
- Amin, Abd Rauf Muhammad, Abdul Syatar, Achmad Abubakar, Kurniati, and Harwis Alimuddin. "Between Darūrah and Halal Integrity: MUI Fatwas on Harm-Derived Vaccines and Medicines." *Samarah*, 2024. <https://doi.org/10.22373/sjhk.v8i2.8938>.
- Ansori, Ansori. "Controversial Fatwas from Indonesian Ulema Council: A Study of the Legal Sociology Perspective." *Academic Journal of Interdisciplinary Studies* 11, no. 5 (2022): 242–54. <https://doi.org/10.36941/ajis-2022-0139>.
- Asanov, Anastasiya Mariya, Igor Asanov, Guido Buenstorf, Valon Kadriu, and Pia Schoch. "Patterns of Dissertation Dissemination: Publication-Based Outcomes of Doctoral Theses in the Social Sciences." *Scientometrics* 129, no. 4 (2024): 2389–2405. <https://doi.org/10.1007/s11192-024-04952-1>.
- Barati, Nariman, J. Juliët Vrolijk, Babette E. Becherer, Annelotte C.M. Van Bommel, Juliët E. Hommes, Marc A.M. Mureau, René R.J.W. Van Der Hulst, Danny A. Young-Afat, and Hinne A. Rakhorst. "Using a Digital Implant Catalog Improves Data Quality and Reduces Administrative Burden in the Dutch Breast Implant Registry." *Aesthetic Surgery Journal* 42, no. 5 (2022): NP275–81. <https://doi.org/10.1093/asj/sjab336>.
- Barrada, Juan Ramón, and Adrian Meule. "Orthorexia Nervosa: Research Based on Invalid Measures Is Invalid." *Journal of Global Health* 14 (2024): 14–16. <https://doi.org/10.7189/JOGH.14.03007>.
- Barresi, Luca, Ilenia Barbuscio, Ilaria Tarantino, Mario Traina, and Giuseppe Mamone. "Solid

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

- Pseudopapillary Pancreatic Tumor: Improbable Is Not Impossible.” *Gastrointestinal Endoscopy* 92, no. 1 (2020): 218–20. <https://doi.org/10.1016/j.gie.2020.02.024>.
- Bruton, Samuel V., Alicia L. Macchione, Mitch Brown, and Mohammad Hosseini. “Correction: Citation Ethics: An Exploratory Survey of Norms and Behaviors (Journal of Academic Ethics, (2024), 10.1007/S10805-024-09539-2).” *Journal of Academic Ethics*, 2024, 72701. <https://doi.org/10.1007/s10805-024-09553-4>.
- Budiana, Yusuf, and Sayiid Nurlie Gandara. “Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab.” *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021): 85–91.
- Chung, Yu Min W., and Kara D. Federmeier. “Read Carefully, Because This Is Important! How Value-Driven Strategies Impact Sentence Memory.” *Memory and Cognition* 51, no. 7 (2023): 1511–26. <https://doi.org/10.3758/s13421-023-01409-3>.
- Churová, Vendula, Roman Vyškovský, Katerina Maršálová, David Kudláček, and Daniel Schwarz. “Anomaly Detection Algorithm for Real-World Data and Evidence in Clinical Research: Implementation, Evaluation, and Validation Study.” *JMIR Medical Informatics* 9, no. 5 (2021): 1–17. <https://doi.org/10.2196/27172>.
- Cools, Martine, Emmanuelle Verhagen, Piet Hoebeke, Eline Van Hoecke, and Pieter Cannoot. “Working towards Convergence of the Clinical Management of Differences of Sex Development/Intersex Conditions and the Human Rights Framework: A Case Study.” *Clinical Endocrinology*, no. November 2023 (2023): 499–506. <https://doi.org/10.1111/cen.15002>.
- Corbella, Caterina. “The Concept of ‘Book’ in Dostoevsky’s Novel The Idiot.” *Dostoevsky and World Culture. Philological Journal* 24, no. 4 (2023): 30–54. <https://doi.org/10.22455/2619-0311-2023-4-30-54>.
- Çoruh, Hakan. “A New Hermeneutical Approach to the Qur’an with Special Reference to the Narrative of Prophet Yahyā (John the Baptist) in the Qur’an and the Bible.” *Religions* 13, no. 10 (2022). <https://doi.org/10.3390/rel13100982>.
- Djidin, M., and S. Syamsuddin. “Indonesian Interpretation of The Qur’an on Khilāfah: The Case of Quraish Shihab and Yudian Wahyudi on Qur’an 2: 30-38.” *Al-Jami’ah* 57, no. 1 (2019): 143–66. <https://doi.org/10.14421/ajis.2019.57143-166>.
- Dweirj, Lina. “The Qur’an: An Oral Transmitted Tradition Forming Muslims Habitus.” *Religions* 14, no. 12 (2023). <https://doi.org/10.3390/rel14121531>.
- Eldh, Ann Catrine, Liselott Årestedt, and Carina Berterö. “Quotations in Qualitative Studies: Reflections on Constituents, Custom, and Purpose.” *International Journal of Qualitative Methods* 19 (2020): 1–6. <https://doi.org/10.1177/1609406920969268>.
- Ellethy, Yaser. “A Controversial Orthodoxy: Al-Ghazali’s Revival of the Religious Sciences.” *NTT Journal for Theology and the Study of Religion* 74, no. 4 (2020): 375–86. <https://doi.org/10.5117/NTT2020.4.005.ELLE>.
- Esmaeili, Mohsen, and Ailin Sheydayi. “A Systematic Review of Qualitative and Quantitative Content Analysis Applications in Urban Planning Research : Proposing a Mixed Method Approach,” no. April (2025). <https://doi.org/10.1061/JUPDDM.UPENG-5080>.
- Federspiel, Howard. *Kajian Al-Qur’an Di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab*. Bandung: Mizan, 1996.
- Fuadi, Abdulloh. “Quraish Shihab’s Quranic Exegesis on Interreligious Harmony and Its Relevance to the Contemporary Western Hermeneutics.” *Ulumuna* 25, no. 1 (June 2021): 137–61. <https://doi.org/10.20414/ujis.v25i1.441>.
- Gorenc, Nina. “Hate Speech or Free Speech: An Ethical Dilemma?” *International Review of Sociology* 32, no. 3 (2022): 413–25. <https://doi.org/10.1080/03906701.2022.2133406>.
- Hajar, Thus Ibn, and Ibn Battal. “The Meaning of ‘Ihsan,’” n.d.
- Hamim, Khairul. “Comparison Between Double Movement Theory and Nazariyyat Al-Ḥudūd Theory on Polygamy Laws.” *El-Mashlahah* 12, no. 2 (2022): 190–209. <https://doi.org/10.23971/el-mashlahah.v12i2.4903>.
- Hanafi, Mukhlis M. “Surat Terbuka Untuk Penulis Buku Tafsir Al-Mishbah Dalam Sorotan.” Jakarta, 2019.
- Harun, Salman. *Kaidah-Kaidah Tafsir Bekal Mendasar Untuk Memahami Makna Al-Qur’an Dan Mengurangi Kesalahan Pemahaman*. I. Jakarta: Penerbit QAF, 2017.
- Ibn Katsir, Abû al-Fidâ’ al-Hâfizh Ibn Katsir. *Tafsîr Al-Qur’ân Al’Azhîm*. 1st ed. Beirut: Dar al-Fikr, 1992.
- Ibnu ‘Asyur, Muhammad al-Thahir. *Tafsir Al-Tahrir Wa Al-Tanwir*. Tunisia: Dar Shuhnun li al-Nasyr wa al-Tauzi, 1997.

**ZULHELDI, RISMAN BUSTAMAM, RENI HASRIN RH, AISYAH NABILA  
AL-ZUHRIY**

- Ibnu Katsir, Abu Fida Ismai. *Tafsir Al-Qur'an Al-'Azhim*. 2nd ed. Beirut: Dar al-Fikr, 1419.
- Ikhram, Ikhram, T Zulfikar, Mufakhir Muhammad, Muhajir Al-Fairusy, and M Ikhwan. "Taghyir within the Character Building of Islamic Traditional School Students in Aceh Besar." *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 2023): 327. <https://doi.org/10.22373/jiif.v23i2.17167>.
- Jamalai@Jamali, Mazura, and Pramela Krish. "Fostering 21st Century Skills Using an Online Discussion Forum in an English for Specific Purpose Course." *Malaysian Journal of Learning and Instruction* 18, no. 1 (2021): 219–40. <https://doi.org/10.32890/MJLI2021.18.1.9>.
- Kekki, Minna Kerttu M. "From Paradoxical Freedom of Opinion to Media Education as Defensive Democracy." *Ethics and Education* 00, no. 00 (2024): 1–21. <https://doi.org/10.1080/17449642.2024.2421705>.
- Kerekes, Gabriel, and Volker Schwieger. "Elementary Error Model Applied to Terrestrial Laser Scanning Measurements: Study Case Arch Dam Kops." *Mathematics* 8, no. 4 (2020). <https://doi.org/10.3390/math8040593>.
- Kozov, Vasil, Aleksandar Ivanov, and Galina Ivanova. "Research Result Differences Between Manual Research and Using AI LLMs for Analyzing Popular 3D File Formats." *TEM Journal* 13, no. 4 (2024): 2637–58. <https://doi.org/10.18421/TEM134-02>.
- Liang, Xinyuan, Fuchun Huang, Danqing Liu, and Min Xu. "Brain Representations of Lexical Ambiguity: Disentangling Homonymy, Polysemy, and Their Meanings." *Brain and Language* 253, no. June (2024). <https://doi.org/10.1016/j.bandl.2024.105426>.
- Lin, Ying, Y. Charles Zhang, and Daphna Oyserman. "Seeing Meaning Even When None May Exist: Collectivism Increases Belief in Empty Claims." *Journal of Personality and Social Psychology* 122, no. 3 (2021): 351–66. <https://doi.org/10.1037/pspa0000280>.
- Malik, Shoaib Ahmed, Hamza Karamali, and Moamer Yahia Ali Khalayleh. "Does Criticizing Intelligent Design (Id) Undermine Design Discourse in the Qur'an? A Kalāmīc Response." *Zygon®*, 2022. <https://doi.org/10.1111/zygo.12773>.
- Martin, David M., Amy D. Jacobs, Chase McLean, Michelle R. Canick, and Kathleen Boomer. "Comparing Normative and Descriptive Methods for Multi-Criteria Decision Analysis: A Case Study Evaluating Wetland Restoration Opportunities in the Chesapeake Bay Watershed, USA." *Environmental Science and Policy* 132, no. June (2022): 142–52. <https://doi.org/10.1016/j.envsci.2022.02.022>.
- Mayfield, Elizabeth, Martha E.F. Highfield, and Sherri Mendelson. "Meaning of Courtesy and Respect: Nurse and Patient Experiences." *Journal of Nursing Care Quality* 35, no. 2 (2020): 177–81. <https://doi.org/10.1097/NCQ.0000000000000424>.
- McGill, Scott. "Plagiarism or Imitation?: The Case of Abronius Silo in Seneca the Elder's Suasoriae 2.19–20." *Arethusa* 43, no. 1 (December 2010): 113–31. <https://doi.org/10.1353/are.0.0031>.
- Miltz, Ada R., Alison J. Rodger, Andrew N. Phillips, Janey Sewell, Simon Edwards, Sris Allan, Lorraine Sherr, Anne M. Johnson, William J. Burman, and Fiona C. Lampe. "Opposing Associations of Depression with Sexual Behaviour: Implications for Epidemiological Investigation among Gay, Bisexual and Other Men Who Have Sex with Men." *Sexually Transmitted Infections* 97, no. 8 (2021): 613–18. <https://doi.org/10.1136/sextrans-2020-054634>.
- Misnawati, and Radwan Jamal Elatrash. "The Approach of Imām Al-Biqā'ī in Determining the Objectives of the Quranic Chapters." *Al-Jami'ah* 61, no. 2 (2023): 455–75. <https://doi.org/10.14421/AJIS.2023.612.455-475>.
- Muktafi, Muktafi, Abdullah Haq Al Haidary, and Mukhammad Zamzami. "Rereading Sayyid Qutb's Islamism and Political Concept of Al-Hākimiyyah: A Critical Analysis." *Jurnal Akidah & Pemikiran Islam* 24, no. 1 (June 2022): 271–310. <https://doi.org/10.22452/afkar.vol24no1.8>.
- Nabalsi, Muhammad Ratib. *Mausu'ah Al-I'jaz Al-'Ilmi Fi Al-Qur'an Wa Al-Sunnah*. 1st ed. Suriah: Dar al-Maktabi, 2005.
- Nanninga, Pieter. "'Cleansing the Earth of the Stench of Shirk': The Islamic State's Violence as Acts of Purification." *Journal of Religion and Violence* 7, no. 2 (2019): 128–57. <https://doi.org/10.5840/jrv2019112266>.
- Ngarava, Saul, Abbyssinia Mushunje, Petronella Chaminuka, and Leocadia Zhou. "Impact of the COVID-19 Pandemic on the South African Tobacco and Alcohol Industries: Experiences from British American Tobacco and Distell Group Limited." *Physics and Chemistry of the Earth* 127, no. June (2022): 103186. <https://doi.org/10.1016/j.pce.2022.103186>.
- Ni'ami, Mohammad Fauzan, and Bustamin. "Maqāṣid Al-Syarī'Ah Dalam Tinjauan Pemikiran Ibnu 'Āsyūr Dan Jasser Auda." *Juris: Jurnal Ilmiah Syariah* 20, no. 1 (2021): 91–102. <https://doi.org/10.31958/juris.v20i1.3257>.

## THE FUNDAMENTAL MISTAKE OF AFRIZAL NUR'S CRITICISM AGAINST THE TAFSIR OF AL-MISHBĀH

- Nur, Afrizal. *Tafsir Al-Mishbah Dalam Sorotan*. Jakarta: Pustaka Al-Kautsar, 2018.
- O'leary, Karen. "Pig-to-Human Transplants Take a Leap toward Reality." *Nature Medicine* 28, no. 3 (2022): 423. <https://doi.org/10.1038/s41591-022-01770-x>.
- Panjimas, Redaksi. "Dr Afrizal Nur Kritisi Tafsir Al-Mishbah Karya Quraish Shihab." *Panjimas.Com*, Jakarta, January 2019.
- . "Kritisi Quraish Shihab, MIUMI Apresiasi Buku 'Tafsir Al Misbah Dalam Sorotan.'" *Panjimas.Com*, Jakarta, January 2019.
- Qardhawi, Yusuf. *Berinteraksi Dengan Al-Qur'an*. Jakarta: Gema Insani Press, n.d.
- Qohar, Abd, Muhammad Zaki, Liky Faizal, and Hilmi Yusron Rofi'i. "Mut'ah Marriage Law in Perspective of Sayyid Husain Al-Thaba'thaba'i and Their Relevance with Family Law in Indonesia." *Al-Istinbath: Jurnal Hukum Islam*, 2022. <https://doi.org/10.29240/jhi.v7i1.3714>.
- Rahimzadeh, Leila, and Abbas Pourhosein Gilakjani. "Investigating the Effectiveness of Blended Learning in Reading Proficiency: Evidence from Intermediate EFL Learners." *Knowledge Management and E-Learning* 14, no. 4 (2022): 489–509. <https://doi.org/10.34105/j.kmel.2022.14.025>.
- Rasidin, Mhd, Doli Witro, Rahmi Diana, Moh Nailul Muna, Imaro Sidqi, and Hening Sukma Daini. "The Mapping Verses and Application of the Linguistic Approach and Uṣūl Fiqh Toward the Law of Adultery." *El-Mashlahah* 14, no. 1 (2024): 21–42. <https://doi.org/10.23971/el-mashlahah.v14i1.7354>.
- Reynolds, Gabriel Said. "'The Human Was Created Out of Haste.' On Prophecy and the Problem of Human Nature in the Qur'an." *Religions* 12, no. 8 (2021). <https://doi.org/10.3390/rel12080589>.
- Rohman, Izza. "Different Approaches to Sunni-Shi'i Exegetical Differences." *Australian Journal of Islamic Studies* 8, no. 1 (2023): 25–41. <https://doi.org/10.55831/ajis.v8i1.555>.
- Rosidi, Imron, Khairunnas Rajab, Kasmuri Kasmuri, M Arrafie Abduh, and Masduki Masduki. "From Listening to Producing: Ustaz Abdul Somad's Active Audiences in Pekanbaru, Indonesia." *Ulumuna* 28, no. 1 (June 2024): 1–23. <https://doi.org/10.20414/ujis.v28i1.684>.
- Sadzalikecil. "Bedah Buku 'Tafsir Al-Misbah Dalam Sorotan: Kritik Terhadap Karya Tafsir M. Quraish Shihab.'" *Insists*, Jakarta, 2019.
- Safroodin, Anila Umriana, Fihris, and Nasikhin. "Exploring Interfaith Marriage in Qur'an: A Hermeneutic and Anthropological Analysis of Permissibility." *Journal of Islamic Thought and Civilization*, 2024. <https://doi.org/10.32350/jitc.142.22>.
- Schleifer, Abdallah. *The Muslim 500 – 2023: The World's 500 Most Influential Muslims 2023*. Amman: The Royal Islamic Strategic Studies Centre, 2022.
- Schlembach, Mary C. "Doctoral Dissertations in Chemistry and Physics: A Longitudinal Study." *Science and Technology Libraries* 42, no. 4 (2023): 441–55. <https://doi.org/10.1080/0194262X.2023.2208627>.
- Shabuni, Muhammad Ali. *Shafwah Al-Tafsīr*. 1st ed. Kairo: Dar al-Shabuni, 2009.
- Shihab, M. Quraish. *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*. 9th ed. Jakarta: Lentera Hati, 2004.
- . *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*. 1st ed. Jakarta: Lentera Hati, 2005.
- . *Tafsir Al-Mishbah Pesan Kesan Dan Keserasian Al-Qur'an*. 2nd ed. Jakarta: Lentera Hati, 2008.
- Sibbald, Shannon L., Alvina Asif Jiwani, and Jalesa Martin. "Recycling Quotes or Personal Plagiarism? A Methodological Contribution on Integrity in Qualitative Health Research." *SSM - Qualitative Research in Health* 2, no. September 2021 (2022): 100084. <https://doi.org/10.1016/j.ssmqr.2022.100084>.
- Suleimān, Hassan, Alwi Alatas, and Saheed Abdullah Busari. "Examining the Reformist Thoughts of Al-Tāhir Ibn 'Āshūr." *Malaysian Journal of Syariah and Law* 12, no. 2 (2024): 272–81. <https://doi.org/10.33102/mjssl.vol12no2.467>.
- Supena, Ilyas. "Epistemology of Tafsīr, Ta'wīl, and Hermeneutics: Towards an Integrative Approach." *Journal of Islamic Thought and Civilization* 14, no. 1 (June 2024): 121–36. <https://doi.org/10.32350/jitc.141.08>.
- Syamsuddin, Sahiron. "Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muḥammad 'Imāra's Thoughts." *Al-Jami'ah: Journal of Islamic Studies* 59, no. 2 (December 2021): 479–512. <https://doi.org/10.14421/ajis.2021.592.479-512>.
- Tajab, M., A. Madjid, and M. Hidayati. "Psychology of Patience in Al-Misbāh Exegesis." *Humanities and Social Sciences Reviews* 7, no. 5 (2019): 1221–30. <https://doi.org/10.18510/hssr.2019.75161>.
- Thabāthaba'ī, Muhammad Husain. *Al-Mizan Fi Tafsir Al-Qur'an*. VII. Beirut: Muassasah al-Islam,

**ZULHELDI, RISMAN BUSTAMAM, RENI HASRIN RH, AISYAH NABILA  
AL-ZUHRIY**

1991.

- Usman, Abdul Rani, Azman Sulaiman, Ahmad Fauzan, Teuku Zulyadi, Afrizal Salahuddin, Nanda Putri, Maisal Jannah, and Laini Misra. "Religious Moderation Through Persia-Aceh Intercultural Communication." *Jurnal Ilmiah Islam Futura* 24, no. 2 (2024): 471. <https://doi.org/10.22373/jiif.v24i2.17443>.
- Webster, Merriam. "Merriam-Webster.Com Dictionary," n.d.
- Yahaya, Nazariyah, Muhammad Arieff Haikal Ezaidin, Hanis Nadia Yahya, Alina Abdul Rahim, Irwan Mohd Subri, Nur Aina Abdullah, Mohd Nasir Abdul Majid, et al. "Pengesanan Residu Najis Dan Bulu Dalam Glikopeptida Daripada Produk Sampingan Sarang Burung Walit Dan Implikasinya Terhadap Status Halal." *Sains Malaysiana* 53, no. 10 (October 2024): 3417–32. <https://doi.org/10.17576/jsm-2024-5310-15>.
- Zhang, Limin, and Yiming Xia. "Text Study of Reader Magazine in the Context of Big Data." *Applied Mathematics and Nonlinear Sciences* 9, no. 1 (2024): 1–14. <https://doi.org/10.2478/amns.2023.2.00284>.
- Zulhamdi. "Radha'ah in the Perspective of Tafsir Al-Misbah." *Samarah* 4, no. 2 (2020): 545–67. <https://doi.org/10.22373/sjhk.v4i2.6419>.