



JOURNAL OF INDONESIAN ISLAMIC STUDIES

<https://ejournal.iainpalopo.ac.id/index.php/jiis/index>

A Critique of the Tadarruj Concept: Contextual Implication of M. Quraish Shihab's Reading on Nāskh-Mansūkh in QS. An-Nisa'/4:43

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Articles

Information

History:

Received: April 22, 2026

Approved: May 10, 2026

Publish: October 1, 2026

Keywords:

Quraish Shihab, khamr, nāsikh-māsukh, Tafsir Al-Mishbah, tadarruj

Abstract

The concept of abrogation (*nāskh-mansūkh*) is a discourse that has garnered significant attention since early periods. Debates surrounding *nāskh-mansūkh* primarily focus on the implications of this principle's existence. The rejection of *nāskh-mansūkh* is grounded in the necessity to avoid the inevitable conclusion that a legal ruling within a verse becomes inapplicable. Through his interpretive work, M. Quraish Shihab offers the approach of *al-ibrah bi khuṣūṣ as-sabab* (considering the specificity of historical causes) by positioning the *khamr* (intoxicant) case not as an abrogation, but as a gradual implementation of the law (*tadarruj*). This study aims to critique the logical inconsistency of the *tadarruj* concept and trace the contextual implications of QS. An-Nisa'/4:43 to reposition the reading of the verse. Accordingly, this study employs a qualitative method through library research utilizing a contextual hermeneutics approach. The primary data were extracted from *Tafsir Al-Mishbah* and *Kaidah Tafsir*. The findings indicate that Quraish Shihab's proposition of *tadarruj* fails in its attempt to defend the absence of *nāskh-mansūkh* as a means of perpetuating the verse, because it still leaves the inevitable assumption that the verse is no longer applicable. The researcher proposes an alternative reading: first, by asserting that there is no semantic contradiction within the group of verses concerning *khamr*. QS. An-Nisa'/4:43 is a verse that has prohibited *khamr* from the very beginning. This implies that QS. An-Nisa'/4:43 is not abrogated by other verses, and its legal ruling remains valid as a prohibition of *khamr*. Second, the significance of this verse can be further interpreted as a concessionary recommendation to rest first if one feels drowsy before performing prayer, stemming from the implication that *sukārā* essentially means the obscuration of the intellect.

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Introduction

The system of abrogation, referred to in Quranic studies discourse as *nāskh-mansūkh*—the elimination of a ruling replaced by another—has become a polemical issue. It is not solely a matter of consensus regarding the existence or absence of abrogation in the Quran, but rather involves a much broader debate. As described by John Burton, cited by Mun'im Sirry, Burton explains that the abrogation system was born from the womb of *uṣul fiqh* (Islamic jurisprudence), where, according to him, the fuqaha (jurists) fabricated narratives about abrogation to salvage legal rulings that lacked verse validation as their legal foundation (Sirry, 2015, p. 140). Furthermore, there are two differing views among Muslim thinkers regarding the existence of replaced (abrogated) verses in the Quran. Starting from the view that rejects the “abrogation” of verses, such an abrogative assumption would imply the existence of obsolete or expired verses, particularly in cases of *an-nāskh al-ḥukmu ad-dūna at-tilāwah*—verses whose texts remain but whose legal rulings have been annulled. This implies that interpreting such verses is no longer viable, as they are not only irrelevant but essentially no longer applicable in their textual form.

Performatively, Quraish Shihab explains his hermeneutical position by asserting that the Quran was revealed for all generations—not merely for the audience of the Quranic formative era, but for every generation, anytime and anywhere. This means that each generation is required to draw contemporary and contextual meanings within their respective realities. On the other hand, reading the Quran, according to him, will inevitably be influenced by the horizon of each reader, encompassing not only their history but also their literary traditions and the reality surrounding the exegete. In Munirul Ikhwan's description, he explains Quraish Shihab's position in rejecting the universality of Quranic interpretation. In Ikhwan's reading, this is evident in Shihab's critique of the concept of the generality of the wording (*keumuman lafaz*) (Ikhwan, 2019, pp. 215–216). The universality of meaning generated through the assumption (pre-understanding) of relying on the “generality of wording” will only lead to stagnation in Quranic interpretation. Because, according to Quraish Shihab, the verses were revealed dialectically, illustrating how the reality of the Quran always precedes the text. This is observable in the discussion of the occasions of revelation (*asbāb an-nuzūl*), demonstrating how the Quran was a response to its audience at that time. Therefore, according to Quraish Shihab, reading the Quran cannot ignore its historical context, wherein Shihab proposes “maslahah-based analogy” (*qiyas al-maṣāliḥ al-mursalah*) as a method of reading the Quran by considering the specificity of the cause (Ikhwan, 2019, p. 216).

Previous studies compiled in this research can be categorized into three groups: first, studies on the exegesis and the figure; second, thematic studies specifically drawn from Quraish Shihab's exegesis; and third, studies focusing specifically on Quraish Shihab's perspective on the concept of *nāskh-mansūkh*. First, numerous studies have attempted to map Quraish Shihab's exegetical style in both his thematic exegesis (*tafsīr Mauḍu'i*), *Wawasan Al-Quran*, and his comprehensive exegesis (*tafsīr kamīl*), *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Quran* (Iqbal, 2010; Wartini, 2014). These studies found that *Tafsir Al-Mishbah* employs an analytical-social (*at-tafsīr at-taḥlīlī al-ijtimā'i*) approach (Hasan, 2021). For instance, in *Tafsir Wawasan Al-Qur'an*, initially a paper presented to the president, Quraish Shihab utilized a thematic model (Musaddad, 2004) while still applying a social (*ijtimā'i*) approach (Iqbal, 2010). Meanwhile, Mubaidillah

focused on *Tafsir Al-Lubab* as the material object of his research, concluding that *Tafsir Al-Lubab* is an exegesis based on reasoning (*tafsīr bi al-ra'y*), given that it does not provide references and offers brief, concise explanations (Mubaidillah, 2016). Quite comprehensively, Aisyah elaborated on the profile of *Tafsir Al-Mishbah*, covering its style, method, school of thought, and the exegete's thoughts (Aisyah, 2021). Second, thematic studies have focused on a specific verse or theme. For example, Rabi'atul Adawiyah et al. explored efforts to overcome anxiety by referring to QS. An-Nazi'at/79:40 through the lens of *Tafsir Al-Mishbah* (Adawiyah et al., 2024). Additionally, Munirul Ikhwan conducted a study positioning Quraish Shihab's interpretation regarding the hijab issue in Indonesia (Ikhwan, 2019). Third, studies by Fadil et al. and Rahmatunnaimah have provided a sufficiently logical focus on Quraish Shihab's views regarding the *nāskh-mansūkh* issue (Fadil & Basir, 2025; Rahmatunnaimah et al., 2025).

Research focusing on Quraish Shihab's thoughts, both regarding his universal ideas and his specific position on the *nāskh-mansūkh* polemic, has indeed been widely conducted. However, the author finds a limitation in studies that highlight and provide analytical critique regarding Quraish Shihab's hermeneutical consequences in interpreting *nāskh-mansūkh* verses, particularly the group of verses concerning *khamr*. Therefore, this study aims to fill this gap by retracing and critiquing the *tadarruj* framework proposed by Quraish Shihab in reading and resolving the *nāskh-mansūkh* polemic, as well as offering an alternative reading to reposition verses considered *nāskh* or *mansūkh*.

Based on the elaboration above, first, starting from Quraish Shihab's direct, performative acknowledgment in *Membumikan Al-Qur'an* that the Quran was revealed for all generations, this implies that the meaning or the objectives (*maqāṣid*) of the verse rely on the principle of *al-ibrah bi khuṣūṣ as-sabāb* brought by Quraish Shihab, serving as an assumption of his contextual stance. Second, there is a divergence of opinion among exegetes and Muslim scholars regarding *nāskh-mansūkh*. This debate culminates in the assumption: if there are abrogated (*mansūkh*) and abrogating (*nāskh*) verses, does it mean that there are obsolete verses within the Quran? Thus, this research will examine how Quraish Shihab positions verses deemed *mansūkh*, specifically within the boundaries of *an-naskh al-ḥukmu ad-dūna at-tilāwah* (verses whose texts remain but whose legal rulings are annulled)—considering the premise that the Quran was revealed for all generations. By analysing his interpretation in *Tafsir Al-Mishbah*, his stance can be determined—whether he, like Sahiron Syamsuddin, negates *nāskh-mansūkh* by arguing that every verse in the Quran carries its own significance (Syamsuddin, 2022, p. 228).

Method

This study employs library research using a qualitative approach to describe Quraish Shihab's exegetical style. The scope of this research is limited to *Tafsir Al-Mishbah* and the exegetical arguments found in *Kaidah Tafsir* concerning Quraish Shihab's reading of abrogated (*mansūkh*) verses. As this study focuses on Quraish Shihab's interpretation of *mansūkh* verses, the primary data sources are *Tafsir Al-Mishbah* and *Kaidah Tafsir*. Meanwhile, the secondary sources comprise relevant literature that supports this research, including *Tafsīr Al-Qur'ān Al-'Aẓīm*, *Tafsir Al-Jāmi' Al-Aḥkām Al-Qur'ān*, and *Al-Al-Burhān fī 'Ulūm Al-Qur'ān*, as well as dictionaries such as *Al-Mufradāt fī Garīb Al-Qur'ān*. In determining the material object, the researcher extracted verses deemed *mansūkh* from

Quraish Shihab's *Kaidah Tafsir*. This step was conducted to thematically compile the group of verses related to *khamr* (intoxicants). By doing so, the author was able to identify which specific verses are considered *mansūkh* by Quraish Shihab. Subsequently, the research referred to *Tafsir Al-Mishbah* to map Quraish Shihab's position in reading the concept of *nāskh-mansūkh* within the Quran. The author utilized contextual hermeneutics and content analysis. The researcher described the formulation of *tadarruj* (gradualism) derived from Quraish Shihab's exegetical work, provided a critical analysis by confronting it with the chronology of the causes of revelation (*asbāb an-nuzūl*), and drew conclusions regarding the implications of contextual reading in repositioning the verse.

Results

Biography and the Thoughts of Quraish Shihab and Tafsir Al-Mishbah: Message, Impression and Harmony of the Al-Quran

Quraish Shihab is a contemporary Indonesian commentator who belongs to the group of scholars responsible for shifting the production of Quranic commentary into the academic sphere, alongside Hasbi Ash-Shiddieqy—who also emerged from an academic background. This represents a significant shift from the previous era, where exegetical works predominantly originated from the Pesantren (traditional Islamic boarding schools) tradition. Quraish Shihab was born in Rappang, South Sulawesi, on February 16, 1944, into an 'Alawi (sayyid) family (Ikhwan, 2019, p. 212; Iqbal, 2010, p. 250). His full name is Muhammad Quraish Shihab, the fourth of twelve children born to Abdurrahman Shihab (1905–1986). His father was an exegete in Makassar and a professor of tafsir at the Muslim University of Indonesia (UMI). Abdurrahman Shihab also served as the second rector of UMI from 1959 to 1965 and later as the third rector of IAIN Makassar from 1973 to 1979, alongside his political involvement with the Masyumi party. From his father, Quraish Shihab and his siblings received their foundational academic education (Ikhwan, 2019, p. 212).

Tafsir Al-Mishbah is not Quraish Shihab's sole exegetical work. Long before writing *Tafsir Al-Mishbah* during his tenure as the Indonesian Ambassador to Egypt, Shihab had authored *Tafsir Al-Amanah*. *Tafsir Al-Amanah* is a compilation of his writings collected from a magazine named *Al-Amanah*, which was later published as an independent book in 1992 by Pustaka Kartini (Ruslan, 2018). *Tafsir Al-Amanah* consists of commentaries on only two surahs (chapters), namely QS. Al-'Alaq and QS. Al-Muddassir, employing an analytical (*taḥlīlī*) approach that combines both transmission-based (*bi al-riwāyah*) and reason-based (*bi al-dirāyah/ar-ra'y*) models (Ruslan, 2018). This exegesis became the embryo for the creation of his chronological exegesis (*tartīb nuzūlī*) in 1997, titled *Tafsir Al-Qur'an Al-Karim* (Shihab, 2005b, p. viii). In 1997, Quraish Shihab wrote *Tafsir Al-Qur'an Al-Karim*, structuring the chapters based on their sequence of revelation (*tartīb nuzūlī*). It contains 24 chapters written using an analytical (*taḥlīlī*) method combined with a thematic (*mauḍū'ī*) approach (Zahra, 2020, p. 161). Similar to *Tafsir Al-Amanah*, this work provides detailed elaborations emphasizing vocabulary, examined from a linguistic perspective to understand how specific terms are utilized by the Quran (Shihab, 2005b, pp. viii–ix).

However, Quraish Shihab subsequently discontinued this exegesis, perceiving that it failed to reach a broad readership. In 1996, his book *Membumikan Al-Qur'an* was published, discussing two major themes: tafsir (exegesis) and *ulūm al-tafsīr* (the sciences of exegesis). Later, in 1997, *Wawasan Al-Qur'an: Tafsir Mauḍū'ī atas Pelbagai Persoalan*

Umat was published as a thematic exegesis (*mauḍūʿī*), compiled from papers he presented to President Soeharto and top-tier government officials (Gusmian, 2013, p. 186; Musaddad, 2004, p. 64). Tracing through Islah Gusmian's analysis of *Tafsir Al-Amanah* and *Tafsir Al-Qur'an Al-Karim*, as well as Ruslan's elucidation, it becomes evident that *Tafsir Al-Amanah*, originally derived from *Al-Amanah* magazine, was subsequently restructured into *Tafsir Al-Qur'an Al-Karim* (Gusmian, 2013, p. 186; Ruslan, 2018; Zahra, 2020, p. 161). The dissatisfaction with the reach of his previous works, which were deemed too academic and protracted, prompted Quraish Shihab to write *Tafsir Al-Mishbah*, hoping it would be more accessible and appealing to a wider audience.

Tafsir Al-Mishbah strives to present the core themes within the Quran for each of its chapters, operating on the assumption that every surah possesses its own central theme, demonstrating the Quran as an inseparable unity (Shihab, 2005b, pp. ix–x). This exegesis was composed while Quraish Shihab served as the Indonesian Ambassador to Egypt. The writing project commenced in Cairo on June 18, 1999 (Shihab, 2005b, p. xiii), and concluded in Jakarta over a period of four years (Iqbal, 2010, p. 258). The first print of volume 1 was published in 2000, and the first print of volume 15 followed in 2003 in Jakarta.

Tafsir Al-Mishbah is characterized as *al-tafsīr al-ʿadābī wa al-ijtimāʿī*, an exegesis that pays attention to literature and socio-societal contexts, structured analytically (*taḥlīlī*). Quraish Shihab begins with the premise that the Quran was revealed for every generation, implying that each generation must interpret the Quran anew (Ikhwan, 2019, p. 215; Shihab, 2013, pp. 131 & 141). Mohammad Iqbal refers to *Tafsir Al-Mishbah* as a scriptural-moderate exegesis, with “moderate” indicating a social (*ijtimāʿī*) inclination (Iqbal, 2010, p. 249). Munirul Ikhwan elaborates on Shihab's disagreement with exegetes like As-Suyuti, who prioritized the generality of the wording (*bi ʿumūm al-lafẓi*) to achieve universality. According to Quraish Shihab, such an approach merely restricts the actual meaning intended by the text, as the Quran was revealed within distinct historical contexts. Here, Quraish Shihab emphasizes the specificity of the cause (*bi khuṣūṣ as-sabab*), where these causes necessitate an understanding of the text's socio-historical context (Ikhwan, 2019, p. 215). By comprehending the Quran through its micro-historicity, a Muslim can accurately grasp its message. This foundational perspective envelops *Tafsir Al-Mishbah*.

Tafsir Al-Mishbah can be considered a transmission-based exegesis (*tafsīr bi al-riwāyah*), as Shihab acknowledges that it is not entirely his own independent reasoning (*ijtihād*). It heavily incorporates the opinions of preceding exegetes, such as Ibrahim ibn Umar Al-Biqāʿi, Muhammad Thantawi, Sheikh Mutawalli Asy-Syaʿrawi, Sayyid Qutb, Ibn Ashur, and Sayyid Muhammad Husein Thabathabaʿi, along with the opinions of the Prophet's companions and quotations from hadith (Shihab, 2005b, p. xiii). Performatively, Quraish Shihab states that he extensively cites Ibrahim ibn Umar Al-Biqāʿi (Shihab, 2005b, p. xiii). In a specific introductory chapter found in every print of his exegesis, he mentions that *Tafsir Al-Mishbah* attempts to present the discussion of each surah by grouping verses based on their contextual conformity (*munāsabah al-āyah*), while still being arranged according to the standard *muṣḥāf* compilation (*tartīb muṣḥāfi*) to uncover the core theme of each surah. According to him, examining it through *munāsabah al-āyah* allows the Quran's meaning to surface, as the meaning is derived from the verse's intent (*maqṣad al-āyah*) by first identifying the core themes. This approach also prevents contradictory

ambiguities within the Quran (Shihab, 2005b, pp. ix–x). In his writing pattern, Quraish Shihab consistently begins with the verse, its translation, a brief explanation, linguistic analysis, and subsequently its contextualized interpretation. This contextualization does not imply that every commentary concludes with adapting the verse to current times, but rather delineates how the message, meaning, and impression are conveyed.

About *Nāsikh-Mānsukh*

Nāskh-mansūkh or abrogation can be simply understood as the elimination or annulment of a ruling by providing a new one (Aṣfahānī, n.d., p. 490). Quraish Shihab explains that the word *nāsikh*—as the active participle (*isim fā'il*) of the word *nāskh*—holds several meanings, namely quoting, copying, and erasing (*izālah*) (Aṣfahānī, n.d., p. 490), while that which is quoted, erased, or copied is the *mansūkh* (Shihab, 2019, p. 241). The concept of *nāsikh-mansūkh* has received critical and polemical attention due to the divergence of opinions (*ikhtilāf*) among exegetes. Some scholars assume that this abrogation system serves to reconcile seemingly contradictory verses, such as in QS. An-Nisa'/4:43, which discusses the prohibition of praying while intoxicated but does not state the ruling on the intoxication caused by *khamr* itself. However, in another verse—QS. Al-Ma'idah/5:90—the Quran states that *khamr* is the work of Satan, alongside gambling, idols, and divining arrows.

This contradiction is subsequently resolved through *nāskh-mansūkh*. Other scholars begin by assuming that the change or annulment of the ruling was influenced by the shifting socio-realities of the Arab society at that time as the audience of the Quran; for instance, the command to be patient during the Meccan period and the subsequent permission to fight during the Medinan period when Muslims had acquired sufficient strength. Nevertheless, another perspective suggests that the concept of *nāsikh* entails the annulment of pre-Islamic conventional laws that were applicable before the advent of Islam (Chirzin, 1998, p. 40), as described by Quraish Shihab regarding the annulment of treating adopted children as biological children, mentioned in QS. Al-Ahzab/33:40 (Shihab, 2019, p. 244). Similarly, the views of John Burton, as elaborated by Mun'im Sirry, offer another conclusion: abrogation is a system formulated to justify and provide grounds for conventional laws that were already established but lacked a strong foundation in the Quran. Hence, the rationale for this annulment was proposed, such as the law of stoning (*rajam*), which has no basis in the Quran (Burton, 2010; Sirry, 2015, p. 140). The “resolution” intended here acts as a mediator to conclude that the rulings of these verses have indeed been replaced by other verses.

Quraish Shihab further elaborates that early scholars understood the concept of *nāskh* without strict boundaries, even extending it to the linguistic realm. This implies that any omission within a verse could be considered *nāskh* (Shihab, 2019, p. 241), whereas later scholars restricted *nāskh* to the elimination or annulment of an existing ruling by a newly introduced one. In Shihab's description, early Quranic scholars included allegorical interpretation (*ta'wīl*) as part of *nāskh* (annulment). Consequently, the lack of definitional boundaries for this abrogation concept led to a multitude of verses being categorized as *mansūkh* (Shihab, 2019, p. 243). Thus, later Qur'anic scholars narrowed the definition of the *nāskh* concept solely to its legal context, wherein a ruling is replaced by a subsequently revealed verse that contradicts or opposes the earlier ruling (Shihab, 2019, p. 243).

Muhammad Chirzin elaborates on the classification of *nāsikh-mansūkh* mapped out by Fakhruddin Ar-Razi. First is the annulment (*nāskh*) of both the recitation and its ruling. Second is the annulment of the recitation while retaining its ruling—meaning the ruling remains applicable even though the verse has been abrogated, such as the stoning penalty (*rajam*) (Shihab, 2019, p. 247). Third is the annulment of the ruling while retaining the recitation of the verse (Chirzin, 1998, pp. 40–41); this is known as *an-naskh al-hukmu ad-dūna at-tilāwah*. Furthermore, Muhammad Chirzin explains that, according to Ar-Razi, the first category is prohibited from being recited and practiced; the second category, as described by Az-Zarkasyī, is obligatory to practice, as is the third category (Chirzin, 1998, p. 41) (Chirzin, 1998, p. 41; Zarkasyī, 2006, p. 347)..

Discussion

Quraish Shihab's Commentaries on Mānsukh Verses about Khamr in the Quran

Quraish Shihab views the verses concerning the annulment of the permissibility of *khamr* not as a cancellation, but rather as interconnected parts that elucidate one another. To illustrate this, the author arranges the discussion of the group of verses regarding the annulment of *khamr* by observing the sequence in Quraish Shihab's *Kaidah Tafsir*, which he arranged chronologically based on scholars' opinions that these verses were revealed in stages. However, in this paper, the author begins with QS. An-Nisa'/4:43, followed by Quraish Shihab's chronological arrangement in *Kaidah Tafsir*.

Quraish Shihab's Commentary toward QS. An-Nisa'/4:43

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ

O believers, do not approach prayer while you are intoxicated, until you know what you are saying.

According to Quraish Shihab's elaboration, this verse as a whole discusses two rulings: the prohibition of performing prayer while intoxicated and the prohibition of approaching the mosque while in a state of major ritual impurity (*junub*). However, in this paper, the author focuses on the prohibition of prayer while intoxicated, maintaining Quraish Shihab's contextual reading to stay within the possibilities being addressed by the exegete.

The word *sukārā* is the plural form of the word *sukrān*, which means intoxicated. Fundamentally, the word conveys the meaning of a dam or barrier, implying that intoxication is a state where the human mind is dammed up or covered; in other words, a state that renders individuals unaware and unable to properly control their actions, including during prayer. To another extent, as explained by Quraish Shihab, such a condition—namely *majnūn*, or the loss of intellect—invalidates a person's prayer until they regain sobriety. This is not merely about the necessity of understanding the meaning of what is recited during prayer, which similarly applies to someone who is overwhelmingly sleepy. Quraish Shihab also notes that, linguistically, *sukārā* can be interpreted as a state of unconscious drowsiness, as held by some scholars. Nevertheless, he asserts that the traditions (*riwāyah*) emphasize the context of this verse as intoxication caused by alcoholic

beverages, given the reality that at that time, the Arabs were still accustomed to consuming strong drinks (Shihab, 2005a, p. 452). He cites a hadith from Al-Bukhari explaining the recommendation for a sleepy person intending to pray to go to sleep first (Shihab, 2005a, p. 452).

Quraish Shihab's Commentary toward QS. An-Nahl/16:67

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ

And from the fruits of date palms and grapevines, you derive intoxicants as well as good provision. Indeed, in that is a sign for a people who reason.

Quraish Shihab understands the above verse as discussing the stages of prohibiting the consumption of *khamr* by looking at the implicit signals of its prohibition, even though it does not explicitly state whether *khamr* is haram (forbidden) or halal (permissible). In *Kaidah Tafsir*, Quraish Shihab explains that scholars consider this the first verse to address *khamr* (Shihab, 2019, p. 250). In interpreting the verse, Quraish Shihab begins by explaining the meaning of *sakarā*. Inherently, *sakarā* means to cover, derived from the word *sakara-yaskari* (to close/cover). In his elaboration, he concludes that *sakarān* refers to strong drinks (Shihab, 2005d, p. 278).

He further explains that this verse speaks of blessings in the form of good provision. According to Quraish Shihab, the Hanafiyyah school of thought views the context of this verse as addressing Allah's blessings, inevitably carrying the context that what is being recited is permissible, as it is impossible to speak of prohibition in such a context. Thus, the Hanafiyyah conclude the permissibility of grape juice, provided it has not reached the intoxicating level of becoming *khamr* (fermented). However, Quraish Shihab clarifies that the presence of the letter *waw* (و / and) therein separates the context between *sakarān* and *rizqan ḥasanān* (good provision). According to him, the conjunction "and" functions to combine two different, not identical, things. Consequently, *sakarān* and *rizqan ḥasanān* occupy different or opposing positions. Quraish Shihab states that if one is good, the other must undoubtedly be its opposite, namely something that is not good (Shihab, 2005d, p. 278).

In his commentary on QS. An-Nahl/16:67, he explains that the verse regarding *khamr* represents a stage in its prohibition. Quraish Shihab elaborates that dates and grapes can provide benefits, but on the other hand, they can also bring about harm, namely intoxication—whether from grapes or dates. According to him, this verse elucidates the evils of drinking *khamr*, which is later reinforced by QS. Al-Baqarah/2:219. Although neither verse provides any definitive ruling on *khamr*, QS. Al-Baqarah/2:219 asserts that "*their sin is greater than their benefit.*" This verse carries an implicit instruction to avoid both gambling and intoxication. In this interpretation, Quraish Shihab also brings in QS. An-Nisa'/4:43, which emphasizes that Allah prohibits intoxication, albeit within the context of prohibiting intoxication during prayer. Subsequently, QS. Al-Ma'idah/5:90 was revealed, affirming its absolute prohibition (Shihab, 2005d, pp. 278–279).

Quraish Shihab's Commentary toward QS. Al-Baqarah/2:219

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

They ask you (O Prophet Muhammad) about intoxicants and gambling. Say, "In both is great sin and some benefit for people. But their sin is greater than their benefit."

This is the second verse discussing *khamr* (Shihab, 2005b, p. 468). Quraish Shihab explains that this verse relates to the social context of a society accustomed to gambling and drinking *khamr*. According to Shihab, this reading context relates to the acquisition of wealth (QS. Al-Baqarah/2:188), good provision (QS. Al-Baqarah/2:215), and the permissibility of eating and drinking during the nights of Ramadan (QS. Al-Baqarah/2:187). This verse serves as an answer to the companions' questions when they brought *khamr* as spoils of war and inquired about it.

Quraish Shihab addresses the narrative of phasing in the law prohibiting *khamr*, stating that in this case, to accommodate the habits of the Arab society during the Quranic formative era, the approach was executed gradually or in stages (*tadarruj*) (Shihab, 2005b, p. 468). In this verse, Allah provides a stronger signal regarding the prohibition of *khamr* with the statement "*their sin is greater than their benefit.*" Quraish Shihab explains that what is termed *khamr* encompasses any type of intoxicant, regardless of its raw material. Whether consumed in large or small quantities, or even if consumed in a normal state, the beverage remains *khamr*. Furthermore, Quraish Shihab argues that what is defined as *khamr* is anything that possesses the potential to intoxicate, not merely because it contains alcoholic ingredients, whether in the form of food or drink (Shihab, 2005b, p. 467).

Quraish Shihab's Commentary toward QS. Al-Ma'idah/5:90-91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

O believers, indeed, intoxicants, gambling, (sacrificing on) stone altars, and divining arrows are an abomination, the work of Satan. So avoid it that you may be successful. (91) Satan only wants to cause animosity and hatred between you through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

In interpreting QS. Al-Ma'idah/5:90, Quraish Shihab cites Al-Bukhari's explanation, quoted by Al-Biq'a'i, stating that strong drinks, gambling, and divining arrows are "*rijs*" (filth/impurity). This acts as a firm declaration of the prohibition of the aforementioned items, including *khamr* (Shihab, 2005c, p. 192). Quraish Shihab dialogues with several scholars' views regarding the impurity of *khamr*, particularly focusing on Ibn Ashur. In Quraish Shihab's elaboration, Ibn Asyur holds a lenient view regarding the physical impurity of *khamr*, as well as the other items mentioned in QS. Al-Ma'idah/5:90—divining arrows, gambling, and altars. Ibn Asyur's intent is that avoiding these matters is not a physical

avoidance, but rather avoiding the essence of the evil contained within each prohibited item; thus, avoiding *khamr* signifies the prohibition of drinking it. This later raises another issue regarding physical impurity (*najis*, or *rijsun*) if one follows Al-Bukhari, as conveyed by Quraish Shihab, leading to questions about the substantial impurity when *khamr* stains clothing. According to Ibn Asyur, *khamr* is not physically impure (*najis*), as Quraish Shihab notes that touching it for certain necessities is permitted. Likewise, if one follows Quraish Shihab's definition that *khamr* is anything with the potential to intoxicate, such as alcohol, touching it does not render one impure, contrary to the opinion of the Malikiyyah school. The Malikiyyah argue that *khamr* is internally impure (*najis bāṭin*) and also needs to be cleansed—in this case, purified (Shihab, 2005c, pp. 193–194). However, it appears that Quraish Shihab positions himself to affirm the impurity of *khamr*—meaning it is filthy because it is evil—though he does not present arguments regarding the necessity of physically purifying it or not.

As outlined by Quraish Shihab, this is the final verse discussing *khamr*—serving as the definitive affirmation of its absolute prohibition (Shihab, 2005c, p. 196). According to Quraish Shihab, QS. Al-Ma'idah/5:91 details the reasons for the prohibition of *khamr*, which ultimately solidifies its forbidding. In his commentary on QS. Al-Ma'idah/5:91, he mentions the reasons contained within the verse for the prohibition of *khamr*. First, *khamr* and gambling hinder humans from remembering Allah. Quraish Shihab also explains that alcoholic and intoxicating substances obscure a person's sound mind and consciousness, even escalating to the point of hatred towards others. According to him, this occurs because alcoholic substances and narcotics damage brain cells, causing brain functions to decline temporarily or even permanently, which in turn disrupts mental and physical balance. Consequently, such an individual will neglect God and neglect prayer. Meanwhile, prayer, on one hand, prevents abominable acts (QS. Al-'Ankabut/29:45), and on the other hand, serves as the pillar of religion. Thus, a drunkard will ultimately ruin religion for themselves (Shihab, 2005c, p. 197).

M. Quraish Shihab's Position on Naskh-Mansukh

This article assumes QS. An-Nisa'/4:43 to be an abrogated (*mansūkh*) text, premised on the notion that this verse provides a space of permissibility for *khamr*. Observing its narrative—that someone intending to pray while still in a state of intoxication is merely reminded by the Quran, rather than being given a strict prohibition—suggests to some that it was later annulled by QS. Al-Ma'idah/5:90, which declares *khamr* an impurity and the work of Satan. Thus, the verse QS. An-Nisa':43 remains displayed in the Quran while its ruling has been replaced by another.

According to Quraish Shihab, the case of the annulment of *khamr* serves as an illustration of laws being revealed in stages. Observing Quraish Shihab's elaboration, he does not state that there is a "loss" of verses, in the sense of using the terminology of annulling an old verse with a new one. Instead, Quraish Shihab's assertion is a reiteration of how the Quran implements phasing for constructive, conventional laws—not theological/creedal (*aqdīyah*) ones. According to him, the sequence of surahs compiled by the author above affirms how the Quran provides stages: from offering alleviation in the form of a warning, to clearly declaring its impurity—even without utilizing the term haram (forbidden). Quraish Shihab reinforces this in his commentary on QS. Al-Ma'idah/5:91,

noting that most people have not yet grasped the intent of the verse, which is an injunction to stop, indicating that the prohibition against drinking *khamr* is absolute (Shihab, 2005c, p. 196). Quraish Shihab explains that QS. An-Nahl/16:67 is the first verse to mention that grapes and dates can serve as good provision, namely as food and sustenance from Allah, but these items—and similar ones—can also become something harmful; the verse identifies the harmful aspect as that which intoxicates (Shihab, 2005d). Subsequently, the evil of *khamr* is emphasized by the revelation of QS. Al-Baqarah/2:219, which clearly states that *khamr* and gambling possess greater sin than benefit. This was followed by QS. An-Nisa'/4:43, which strictly mentions the prohibition of intoxication for those intending to pray. Finally, QS. Al-Ma'idah/5:90-91 serves as the definitive declaration that *khamr* is the work of Satan and causes people to neglect Allah (Shihab, 2005b, 2005a, 2005c, 2005d).

In *Kaidah Tafsir*, Quraish Shihab performatively states that it is forbidden to declare that there are verses whose rulings are no longer applicable (Shihab, 2019, p. 248). Recalling Munirul Ikhwan's argument and Quraish Shihab's performative statement that the Quran must be understood in every era because it is for every generation, necessitates contextual work to extract meaning, aligning with the reality that Quraish Shihab understands all Quranic verses to carry inherent meanings. However, in *Tafsir Al-Mishbah*, Quraish Shihab does not demonstrate the contemporary intent of QS. An-Nisa'/4:43. How should we understand QS. An-Nisa'/4:43? Does the verse remain relevant based solely on itself without considering the context of its revelation? How should it be utilized and comprehended? Even in his commentary on the related verse, he cites Al-Bukhari regarding the context of intoxication being akin to drowsiness, implying this verse is still understood by discarding the conception of *khamr* (Shihab, 2005a, p. 452).

On another level, the text may still be applicable as it is, affirming that an intoxicated person is not permitted to pray because, legally, their prayer is "invalid"; hence, after the person becomes sober (*ṣaḥw*) from their intoxication, they may perform the prayer. However, Quraish Shihab's argument itself remains relevant considering Munirul Ikhwan's argument that Shihab's exegetical work proposes attention to the concept of *al-ibrah bi khuṣūṣ as-sabab* (Ikhwan, 2019, p. 215). This is coherent with his reading model and exegetical results, which are bound to the verse's context in reading the *khamr* case, providing a highly chronological conclusion stating that this case exemplifies how the Qur'an revealed a law in stages. Yet, in *Kaidah Tafsir*, Quraish Shihab posits the absence of *nāskh* (annulment), even in the context of the *khamr* case. On the other hand, the *khamr* case can be applied to individuals who have just converted to Islam (Shihab, 2019, p. 252).

Positioning and Understanding QS. An-Nisa'/4:43 in Contemporary Era

From the elaboration above, it is understood that Quraish Shihab rejects the existence of *nāskh-mansūkh*. Terminologically, *nāskh* means annulling by erasing the ruling of a verse and replacing it with another verse (Shihab, 2019, p. 241). Az-Zarkasyī details that what is meant by *nāskh* includes *al-izlāh* (eliminating), *at-tabdīl* (replacing), *at-tahwīl* (transferring), and *an-naql* (copying) (Aṣfahānī, n.d., p. 490; Zarkasyī, 2006, pp. 347–348). He also asserts that scholars require an exegete to understand the verse that replaces (*nāskh*) and the verse that is replaced (*mansūkh*) (Zarkasyī, 2006, p. 347). This opinion necessitates the impression that the ruling of a certain verse is no longer applicable. Meanwhile, as described by Munirul, Quraish Shihab proposes the

understanding that the Quran was revealed for every generation, hence it must be understood and interpreted according to the context of time and place (Ikhwan, 2019).

In *Kaidah Tafsir*, and reinforced in Quraish Shihab's exegetical work on the group of *khamr* verses compiled in this study, he consistently positions the verse as a guide requiring contextual interpretation. This is congruent with the assumption of *al-ibrah bi khuṣūṣ as-sabab*. This means the verse must be understood within the context of its revelation, thereby discovering the significance of meaning implemented in entirely different cultural contexts experienced by adherents post-Quranic formation. According to him, this is because the Quranic idea is always *sāliḥ likulli zamān wa makān* (relevant for all times and places). This principle underlies Quraish Shihab's rejection of *nāskh-mansūkh*. According to him, it is forbidden to state that a ruling within a verse is no longer applicable (Shihab, 2019, p. 248).

In the context of Quraish Shihab's interpretation of the *khamr* verses, he cancels the concept of *nāskh-mansūkh* and positions these verses as *tadarruj* (phasing of the law). However, according to the author, there are two issues. First, in his exegetical work, Quraish Shihab does not provide a contemporary objective (*maqṣad*) other than offering the example of new converts (*mualaf*) in his *Kaidah Tafsir*, and he fails to provide a conclusion on how verses deemed *nāskh* and *mansūkh* should be viewed (Shihab, 2019, pp. 249-259) (Shihab, 2019, pp. 249-252). Second, if one positions the group of *khamr* verses as the phasing of a law to defend the argument of perpetuating the verse, the consequence leads to the same conclusion: the emergence of rulings that are no longer relevant. The case of the new convert raises a question: what happens once a person is already a convert? Does QS. An-Nisa'/4:43 no longer apply because the person is already a believer and should have entirely abandoned *khamr*? Hence, the author argues that there needs to be a repositioning regarding *nāskh-mansūkh* verses.

As elaborated by Quraish Shihab and Az-Zarkasyī, and similarly compiled by Muhammad Chirzin regarding the *nāskh-mansūkh* polemic (Chirzin, 1998; Shihab, 2019; Zarkasyī, 2006), this indicates an assertion—borrowing Burton's assumption—that *ma'rifah nāsikhahu min mansūkhīhi* (knowing the abrogating from the abrogated) is a later construction (*ijtihādī*), not divinely ordained (*tauqīfī*). The implication is that an exegete can read a text (*naṣ*) as an intact verse. This also means rejecting the tradition of Ali bin Abi Thalib, which states that someone must understand which verse acts as *nāskh* and which holds the position of *mansūkh* (Zarkasyī, 2006, p. 347).

An example is the case of *khamr*. QS. An-Nisa'/4:43 does not indicate the legalization of *khamr* during the Quran's formative period. The verse was revealed as the Quran's—namely Allah's—response to the case of a person attending Abdurrahman bin Auf's banquet who became the imam for the Maghrib prayer but was unable to finish reciting QS. Al-Kafirun (Suyūṭī, 2002, pp. 76-77; Wāḥidī, 1991, p. 157). Another narration explains that this verse relates to the command of *tayammum* (dry ablution) exemplified by the Prophet. As further elaborated by As-Suyūṭī, this verse also relates to the Prophet's companions who were in a state of major impurity (*junub*), and others who were ill (Suyūṭī, 2002, pp. 76-77).

Meanwhile, the argument regarding phasing (*tadarruj*) is an exegetical (*tafsīrīyah*) opinion. Ibn Kaṣīr notes that there was a time when *khamr* had not yet been prohibited

(Damisyqī, 1998a, p. 271). In interpreting QS. Al-Baqarah/2:219, he explains that this verse was revealed to gradually clarify the prohibition of *khamr* (Damisyqī, 1998b, p. 434).

However, basing the author's argument against the opinions of Ibn Kaṣīr and Quraish Shihab, the existence of QS. An-Nisa'/4:43 actually does not contradict other verses that strictly affirm the prohibition of *khamr*. QS. An-Nisa'/4:43 explicitly serves as a prohibition against *khamr* itself. This is reinforced by the chronological construction outlined by Quraish Shihab in *Kaidah Tafsir*, which states that the verse agreed upon to be revealed first was QS. An-Nahl/16:67, followed by QS. Al-Baqarah/2:219, meaning the prohibition of *khamr* had been clarified by Allah before Abdurrahman bin Auf's case. As Allah firmly declared, within *khamr* and gambling lies a great sin. Although literally this verse does not performatively assert its prohibited status, Allah had already alluded that *khamr* and gambling are sinful acts. Similar to the prohibition of adultery/fornication (*waṭ'u*) or copulation (QS. Al-Isra'/17:32) and sexual intercourse while a wife is menstruating (QS. Al-Baqarah/2:222), the phrase "*Wa lā taqrabū*" (And do not approach) in both verses signifies a prohibition through the presence of *lām al-nāhiyah* (the prohibitive la). It is not understood merely as a prohibition to approach, such as walking towards it, but its significance is "*lā taqrab*,' do not—you—approach! Clearly, the prohibition therein signals the impermissibility of the object in question. Thus, the author argues that QS. An-Nisa'/4:43 is not a verse serving as a report (*khabar*) that *khamr* was ever permitted.

This reading and positioning carry two implications. First, QS. An-Nisa'/4:43 strictly prohibits *khamr*, because Allah firmly declares, "*And do not approach prayer while you are intoxicated, until you know what you are saying.*" This means the verse does not hint at the permissibility of *khamr*, but rather acts as a prohibition against *khamr* itself. As-Suyūṭī and Ibn Kaṣīr record the case of Umar bin Khaṭṭab (may Allah be pleased with him), who asked Allah to provide clarity regarding the legal status of *khamr*. This implies that the group of *khamr* verses should not be read as verses of *tadarruj* or phased rulings. Second, it affirms that there is essentially no abrogated (*mansūkh*) verse within the group of *khamr* verses. QS. An-Nahl/16:67, QS. Al-Baqarah/2:219, and Al-Ma'idah/5:91 serve as affirmations of QS. An-Nisa'/4:43, not abrogation of it, especially QS. 5:91. Consequently, the ruling of this verse can be fully applied. However, by considering Aḍ-Ḍaḥḥāk's elaboration cited by Qurṭubī (Qurṭubī, 2008, p. 331), it enables the exegete to draw its significance further. The word *sukārā* essentially refers to the condition of the obscuration of the intellect, *majnūn* (Aṣfahānī, n.d., p. 128). Its practical implication is the prohibition of establishing prayer in a state of severe drowsiness.

Conclusion

The abrogation system of *nāsikh-mansūkh* has garnered critical attention from Muslim scholars, particularly concerning verses categorized as *naskh al-ḥukm ad-dūna at-tilāwah*—namely, the annulment of a legal ruling while the *mansūkh* (abrogated) verse remains inscribed in the Qur'an. Quraish Shihab understands Qur'anic verses contextually by proposing attention to the specificity of the cause (*khuṣūṣ as-sabab*). In his *Kaidah Tafsir*, he performatively states that there is no abrogation in the Qur'an; that is, there are no obsolete or inapplicable verses within the Qur'an. This study finds that his interpretive reading formulates the ruling on *khamr* as a form of *tadarruj* (gradualism), rather than an abrogation of specific verses. However, returning to Quraish Shihab's own theoretical

framework in Kaidah Tafsir, he does not provide a specific contextual interpretation within Tafsir Al-Mishbah for QS. An-Nisa'/4:43 regarding the contemporary consequences of its reading. Nevertheless, Quraish Shihab's conclusion gives the impression that the legal ruling of the verse could still be applicable. By observing the chronology of the revelation of QS. An-Nisa'/4:43, alongside other verses, it signals that Allah had prohibited khamr from the very beginning. The verse is not a khabar (historical report) indicating that the prohibition of khamr is gradualistic; rather, it is a firm affirmation that khamr must not be consumed, articulated through the phrasing, "Do not approach prayer while you are intoxicated." The implication of this reading invalidates the mansūkh status of the verse. In a broader scope, this verse also provides a concession in performing prayer if a person is in a state of severe drowsiness or in a state of majnūn (loss of intellect/consciousness). For future research, it is recommended that this study be expanded by examining and repositioning other groups of verses that are traditionally considered naskh-mansukh.

Acknowledgment

Thank to my lecturers, Prof. Dr. Muhammad Chirzin and Dr. Indal Abror who have pushed me to write perform and reviewed this research.

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