



Repeated Interpretation: a Comparative Study of Tafsir Al-Misbah and Kajian Tafsir Al-Misbah on Metro TV

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Abstract

Throughout history, the activity of interpreting the Qur'an can be carried out either orally or through writing alone or altogether, resulting in what is called a repeated interpretation. This article seeks to shed light on the last mentioned type of commentary that belongs to M. Quraish Shihab, a leading *mufassir* whose Tafsir Al-Misbah was reinterpreted on his oral interpretation in the program "Kajian Tafsir Al-Mishbah" on Metro TV. As samples, his commentary on QS. Al-Qalam: 1-7 is chosen. Using a critical content and comparative analysis, this study concluded that the transformation of Shihab's commentary from written to oral form did happen through several innovations and adjustments, in terms of content and display. Thus, Shihab's role as a skillful preacher is still obvious in his writings although the addressed audience then becomes vague. Several factors determine the occurrence of innovation and adjustment of M. Quraish Shihab's interpretation, namely the role of Quraish Shihab in his written interpretation as originally an exegete turned into a

preacher in his oral interpretation. In addition, the context of Tafsir Al-Misbah which is intended for the wider community is different from his oral interpretation with the presence of audiences in a more specific background.

Keywords:

Quraish Shihab; Oral Tafsir; Repeated-interpretation; Written Tafsir

Abstrak

Sepanjang sejarah, kegiatan menafsirkan Al-Qur'an bisa dilakukan secara lisan maupun tulisan secara mandiri atau menggabungkan keduanya sehingga menghasilkan apa yang disebut dengan tafsir berulang. Artikel ini berusaha menjelaskan jenis tafsir yang disebutkan terakhir milik M. Quraish Shihab, seorang mufassir terkemuka dimana Tafsir Al-Misbah diterjemahkan ulang dalam tafsir lisannya dalam program "Kajian Tafsir Al-Mishbah" di Metro TV. Sebagai contoh, penafsiran pada QS. Al-Qalam: 1-7 menjadi pilihan. Dengan menggunakan analisis kritis dan komparatif, penelitian ini menyimpulkan bahwa transformasi tafsir Quraish Shihab dari bentuk tertulis ke lisan memang terjadi melalui beberapa inovasi dan penyesuaian, baik dari segi isi maupun tampilan. Dengan demikian, peran Quraish Shihab sebagai seorang penceramah yang terampil masih terlihat jelas dalam tulisan-tulisannya meskipun audiens yang dituju kemudian menjadi kabur. Beberapa faktor yang menentukan terjadinya inovasi dan penyesuaian tafsir Quraish Shihab adalah perannya yang semula sebagai mufassir murni berubah menjadi seorang mubaligh dalam tafsir lisannya. Selain itu, konteks Tafsir Al-Misbah yang ditujukan untuk masyarakat luas berbeda dengan tafsir lisannya dengan hadirnya audien dalam latar belakang yang lebih spesifik.

Kata kunci:

Quraish Shihab; Tafsir Lisan; Tafsir yang Berulang; Tafsir Tertulis

Introduction

The interpretation of the Qur'an, whether as a process or as a product of interpretation (Mustaqim 2011) can be done orally and in writing. Oral interpretation is conveying the meaning of the Qur'an directly to the audience verbally. This verbal interpretation has been done by the Prophet Muhammad himself. We can easily find how the prophet explained the meaning of the Quran which was sometimes misunderstood by the companions.¹ Meanwhile, written interpretation is the mufassir's

¹ Often the Prophet becomes a *Mubayyin*, that is, an explanation of the problems faced by the people, see further (Imam Musbikin 2014). There it is said that the Prophet became the first commentator. Examples of oral interpretations carried out by

thoughts placed in a certain writing with a spatial context. This kind of interpretation has been widely practiced by companions and Muslim scholars in the classical, medieval, and modern-contemporary eras.² In this regard, Quraish Shihab stated that it was not uncommon for companions not only to write the Qur'an but also to give an explanation of the meaning of the verse of the Qur'an, even though at that time the writing tradition was still relatively rare (Shihab 2011).

After the discovery of the computerized system in the twentieth century, the Koran also began to come into contact with the digital world. Documentation and distribution of the Koran is done online (Halim 2018). Furthermore, technological developments and advances greatly influenced the tradition of interpreting the Qur'an. Technology has influenced human reception of the Qur'an, (Lukman 2018; Hidayaturrahman and Putra 2019) including the emergence of interpretations that are conveyed repeatedly, such as in written interpretation and in oral one.

The phenomenon of repeated-interpretation has been occurred among Muslim scholars, especially by interpreters of the Qur'an. The example of this type of interpretation is *Tafsir Al-Manar* by Muhammad Abduh and Rashid Rida which was delivered orally by Abduh and then retransmitted into the book by Rashid Rida. *Tafsir Al-Manar*, especially from Surah Al-Fatihah to Surah Al-Nisa: 129, noted as a collection of oral interpretations of Muhammad Abduh in lectures for six years (Andi 2016).

the Prophet, can be seen when he discusses the QS. al-Baqarah: 187, namely the white rope from the black rope, the Prophet explained it as the light of day/dawn and darkness of the night. This explanation of the Prophet is called *ta'rif*, namely the affirmation of the verses of the Qur'an. This interpretation is also one of the many oral interpretations performed by the Prophet, See (Shihab 2015)

2 For example, the interpretation contained in 'Aisha's *mushaf* of the QS. al-Baqarah: 238, as found by his slave girl named Hamidah bint Yunus in 'Aisyah's will: [وهي العصر] حُفِّظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَى, see the other interpretation in (Goldziher 2010)

The repeated interpretation of the Qur'an as done by Muhammad Abduh-Rasyid Rida is a phenomenon that was found especially entering the new media era which can record the traces of interpretation more than once from an interpreter. In this context, M. Quraish Shihab as a prominent interpreter in Indonesia well known very influential, not only revolving around his book of commentary (*Tafsir Al-Misbah*) but also on the interpretation he does orally. This can be proven where he always gives lectures at various forums, whether in international and national seminar, broadcast on youtube and television or even in social media. Even M. Quraish Shihab has a special program, namely the study of Tafsir Al-Misbah on the MetroTV. Shihab is widely accepted in almost all circles because apart from being a scholar and public figure, he is known as a lecturer whose explanations are easy to understand. (Masduki 2012). Even further, in addition to the language that he used is easy to understand for ordinary people, the content of the explanation can be of an educated scale (M. Federspiel 1996).

M. Quraish Shihab is known as a scholar and interpreter who can harmonize the present context with the content of the Qur'an he conveys (Mufid 2012) Both in his Tafsir Al-Mishbah, as well as in the delivery of his lectures. That is what Kompas' Editor-in-Chief commented that "Calm. This is the impression that arises when reading his writings on various social and religious issues. The same feeling when listening to his lectures" (M. Quraish Shihab 1996). From this fact, the author then wants to research the interpretation carried out by M. Quraish Shihab in writing and orally.

The term written interpretation in this study refers to is the interpretation of M. Quraish Shihab in Tafsir Al-Misbah while the oral interpretation refers to M. Quraish Shihab's lecture in "Kajian Tafsir Al-Misbah" which was broadcasted on Metro TV in 2005. In the context of his studies, the interpretation of Quraish Shihab in writing and

orally has received special attention by researchers with the portion of written interpretation being more than oral interpretation. In written interpretation, namely Tafsir Al-Mishbah, there have been many studies that discussed it with various perspectives, such as in theses, dissertations and others scientific articles and it is not necessary to mention them one by one here.

While the oral interpretation of M. Quraish Shihab has yet been studied by scholars. Several articles discussing the oral interpretation of M. Quraish Shihab such as the article entitled “Perbandingan Tafsir Tulis dan Lisan M. Quraish Shihab tentang QS. Al-Qalam dalam Tafsir Al-Misbah” (Muh Alwi Hs 2019). This article discussed the translational-to-oral transition in its additive nature rather than its dependent nature in the analysis. Also, “ M. Quraish Shihab dan “Kajian Tafsir Al-Misbah”: Upaya Membumikan Al-Qur’an dalam Media” (HS 2018). This article explored the extent to which M. Quraish Shihab’s efforts to flesh out the Qur’an by innovating what was originally the written form of *Tafsir Al-Mishbah* was transformed into a contextually adapted “Kajian Tafsir Al-Mishbah” in oral form adapted to the context of writing into oral. Unfortunately, the interpretation of M. Quraish Shihab in these studies was not considered a repetitive interpretive activity, although M. Qurish Shihab’s oral interpretation deviated from his written interpretation, that is, Tafsir al-Misbah. Therefore, in this article, I will consider the models of written and oral interpretation of the Quraish Shihab, which the author calls repeated interpretation in this article.

This research focusses on the study of Quran Surah Al-Qalam: 1-7. This Surah talks about the establishment and justification of the prophethood of Muhammad, which is also a refutation of the assumption of the Meccan infidels that Muhammad had become insane since he received the revelation (Metro TV 2017). This surah describes the greatness of the morals of the Prophet Muhammad so that he was appointed a

prophet (Pandegatama 2016). The Surah Al-Qalam in particular has a significant role in the prophethood of the bearer of teachings of Islam, and of course to the people and the message of Islam throughout the ages. Personally, Surah Al-Qalam is a surah that plays an important role in the life of M. Quraish Shihab. This contemporary interpreter is inspired by this sura starting with the letter *Nun*.³ Furthermore, in Surah Al-Qalam it is stated by *Nun, wal-Qalami wa ma yasturun* (Nun, for the sake of the pen and what they write), this verse is the foundation of Quraish Shihab's hope for his children - even the family of his grandchildren, he said: "I hope that by starting with the letter *nun*, God willing, my children will become scientists..." (Roney 118 2017)

In the interpretation of Tafsir Al-Misbah, Shihab grouped several verses in a surah to small groups. The grouped verses are considered to have a close relationship. In the context of QS. Al-Qalam: 1-7, Shihab divided it into two parts, namely the interpretation of verses 1-4 and 5-7. Meanwhile, in the program of "Kajian Tafsir Al-Misbah", shared the interpretation of the QS. Al-Qalam is divided into five parts of interpretation, namely (1) verses 1-7. Furthermore, in the program of "Kajian Tafsir al-Mishbah", especially the interpretation of Quraish Shihab, the author took from the account "Simpan Sehat" which was published on January 2, 2014. Furthermore, for the duration taken in the interpretation of Quraish Shihab about Surah Al-Qalam: 1- 7 which is 38:52 minutes.

In addition to the literature above, some scholars also explored the side of the context of the revelation of the verse in Tafsir Al-Misbah (Ulya 2020). Some others have researched the movement of preservation of the interpretation of the Qur'an through the study of Tafsir Al-Misbah (Muhammad Alwi Hs et al. 2020). Another study used a gender perspective in analyzing the Tafsir Al Misbah (Wartini 2013) or analyze the

3 The letter of Nun in surah Al-Qalam by Quraish Shihab was used as the first letter all of his daughters (namely Najwa, Nasywa, dan Nahla).

interpretation and concept of *ummatah wasatan* according to M Quraish Shihab in Tafsir al-Misbah (Rauf 2019).

Some scholars have also investigated the study of Tafsir Al-Misbah in terms of the method of interpretation. Some of them studied the concept and application of takwil in Tafsir Al-Misbah (Junaedi 2017), and from the aspect of coherence in interpreting the Qur'an (Fatih 2021), here are also those who study the methodology of Tafsir Al-Misbah interpretation (Hasdin 2018) and there are also those who examine in terms of the rules of interpretation used by M. Quraish Shihab in writing Tafsir Al Misbah (Ibrahim and Usman 2013).

Not only in terms of the method of interpretation, the study of Quraish Shihab and Tafsir Al-Misbah was also carried out by comparing him with other Islamic thinkers. Sahiron compared the thoughts and analysis of the interpretation of M. Quraish Shihab with Muhammad Imarah (Syamsuddin 2021) or between M. Quraish Shihab and Buya Hamka (Rizky and Zakiah 2020) or between M. Quraish Shihab and Yudian Wahyudi (Djidin and Syamsuddin 2019).

In contrast to existing studies, this article discusses this type of repeated-interpretation by M. Quraish Shihab both in his tafsir Al-Misbah and in his special program on *Kajian Tafsir Al-Mishbah* on Metro TV. This study is important because it is unique in that the Quraish Shihab as commentator can explain directly using the interpretation written in Tafsir Al Misbah. And at the same time, there is interaction with audiences or hosts on Metro TV shows through a question and answer method. That is, there is confirmation and in-depth explanation that can be done between the interpreter and the public.

M. Quraish Shihab and Tafsir Al-Mishbah Project

The name of M. Quraish Shihab is not foreign to the scholars of the Qur'an. He is a contemporary commentator in Indonesia. He has worked on various important roles, for example as rector of IAIN Syarif Hidayatullah Jakarta in 1992-1998, Chairman of the Indonesian Ulama Council (Center) in 1985-1998, member of the MPR-RI in 1982-1987 and 1987-2002, until he became Minister of Religious Affairs in Republic of Indonesia in 1998 (Shihab 2013). The name M Quraish Shihab, the director of Pusat Studi al-Quran (PSQ) was even listed as one of the most influential ulama figures in the world, namely the 500 most influential Muslims in the world (Wikipedia 2017). All of this seemed to be evidence of his father's advice which said "*If you can't match other people, (then) surpass him!*".⁴

M. Quraish Shihab was born on February 16, 1944, in Rappang, Sidenreng Rappang Regency, South Sulawesi (Shihab 1995). He belongs to a family that has an Arab Quraish lineage, namely the educated Bugis (Wikipedia 2017) Since his childhood, he has been familiar with the Qur'an. His father always included him in the Qur'an recitation he held, in addition to telling him to read the Qur'an (Wikipedia 2017). Even since the age of 6-7 years old, he has often heard stories in the Qur'an by his father. This is what causes him to be very interested in studying and deepening the Qur'an (Asfiyak 2017). In addition, the influence of his family and environment during his childhood greatly guided him in developing his knowledge. His father who was a scholar and professor in the field of interpretation played an important role in the life of M. Quraish Shihab (Wikipedia 2017),

4 This is related to the discussion of *siri'*, a cultural term for the Bugis-Makassar people, which was conveyed by M. Quraish Shihab in the special Tafsir Al Mishbah for Eid. Together with Prof. Quraish Shihab and Vice President of the Republic of Indonesia Jusuf Kalla. In the Study of Al-Mishbah's Special Interpretation of Hilbram Dunar – Jusuf Kalla, (Metro TV, 2017)

Quraish Shihab completed his elementary school in Makassar, after that he continued his studies at the Darul Hadis Al-Fiqhiyah Islamic Boarding School, Malang. After unfinished study at the pesantren, in 1958 M. Quraish Shihab moved to the Tsanawiyah Al-Azhar school, and continued at the high school level in the Egypt. In 1967 he managed to get an Lc degree, which was then followed by an M.A. in 1969 with the same major. Furthermore, in 1982 M. Quraish Shihab finally finished his doctoral studies in the field of Qur'anic science (Sidik 2016). This educational journey, according to Howard M. Federspiel, made him unique and well educated. This is because at that time, education of this level (doctoral), usually achieved in the West (Federspiel 1996)

Tafsir Al-Misbah is a phenomenal work of M. Quraish Shihab which is not only delivered in writing. Shihab also delivered his interpretation orally in the TV program "Kajian of Tafsir Al-Misbah". Furthermore, Tafsir Al-Mishbah is the second work of commentary written by Quraish Shihab, after Tafsir Al-Qur'an al-Karim⁵ which was published by Pustaka Hidayah in 1997. However, to be a general presentation, the interpretation of the Al-Qur'an al-Karim is less interesting and, there are even criticisms that the presentation is too long-winded. That's what then made Shihab dissatisfied with his work, so he wrote a book of commentaries that tried to present the discussion of each surah by initially explaining the purpose or major theme of the surah (Shihab 2002). In his interpretation, Shihab grouped several verses in a sura to a small groups. The grouped verses were considered to have a close relationship. Furthermore, Quraish Shihab in concluding, always provides important explanations regarding the coherence or compatibility aspects of the surah. As for closing the interpretation, the expression *wa Allahu Alam* (Allah only knows) is always chosen in ending the explanation in each sura (Masduki 2012).

5 In this book of commentary, there are 24 suras that are presented using the *tablili* method, which is to reveal the meaning based on verse by verse according to the arrangement in the surah. His descriptions emphasize the linguistic aspect (Shihab 2002).

The program “Kajian Tafsir Al-Mishbah” is a continuation of the *Lentera Hati* program since 2004 (Ikhwan 2015). This program was special program on MetroTV during the month of Ramadan, to be precise at around three o’clock West Indonesia Time (WIB). This display of the study of the Qur’an program is the opening of the day for Muslims, especially when it is at dawn to face and live the days of Ramadan. The program, which ranges from 30 to 50 minutes, is guided by a presenter which manage the program such as determining the theme, asking questions and arranging discussions between Quraish shihab and the audience. This program also presents special guests from various backgrounds such as artists, musicians, and even public officials such as Jusuf Kalla. The presence of this special guest will certainly add to the expansion of the discussion because the interpretation of Quraish Shihab deals directly with the context of the lives of the audience.

Besides being filled with lectures or interpretations of Quraish Shihab, providing dialogue or question and answer sessions, this program also provided entertainment, both as an introduction to the event and as a pause for the event, which in this case is in the form of Islamic songs or screenings of Islamic short films. Al-Misbah’s interpretation is interesting and not monotonous. Through this program, Quraish Shihab interprets the Qur’an using the *tablili* method (Ikhwan 2015). In his presentation, Quraish Shihab explained the content of the Qur’an based on the surah structure of the Quran, from surah al-Fatihah to al-Nas. Anyone who watches this show will be brought by Quraish Shihab with a duration of about one hour to explore the various explanations and understandings contained in the Qur’an in easily understandabel language (Metro TV, 2017).

Written Interpretation of QS.Al-Qalam: 1-7

Interpretation of Verses 1-2

In Tafsir Al-Misbah, Shihab explained that Allah says ‘*Nun*’, *by the qalam*, that is, by the pen that is used to write by the angels or by anyone, *and also for the sake of what they write. You are not, O Prophet Muhammad, by the grace of your God, Your Sustainer and your only guide, a madman as the disobedient one’s claim. And verily for you – especially for your hard work and sincerity in conveying and teaching Divine revelation – there is indeed a great and unfailing reward. And verily you are really above the great character* (Shihab 2002).

Shihab in looking at the prefix of the surah did not make a special interpretation of the meaning of the letter *nun*. In this case, Quraish Shihab placed more of these letters as a challenge for people who doubt the Qur’an. Through the letter *nun* it is as if -according to Quraish Shihab- Allah is challenging those who doubt His verses to create a single surah as a rival to the Qur’an, which in the end they will not be able to. Furthermore, the word *qalam* can be understood in a narrow and broad sense. In a narrow sense *qalam* means a certain pen, while in a broaden sense *qalam* means all writing instruments. Furthermore, Quraish Shihab defined *qalam* as anything that becomes a writing instrument, including any sophisticated computer. It is further said that this is in line with the command to read, as contained in the first revelation (Surah al-Alaq: 1) (Shihab 2002). The interpretation of *wa ma yasturun* can be understood as writing that can be read. The sentence *bi-ni’mati rabbika* refers to two meanings, namely that the Prophet Muhammad was not crazy about his prophethood because that is one of the favors of Allah. Another meaning is that revelation did not make Muhammad a madman. These two meanings are a rebuttal to the accusations of infidels who say the prophet Muhammad was crazy (Shihab 2002).

The word *mamnun* derives from the word *manna* which means to break up or mention of a gift that causes the person to be offended. Quraish Shihab added that if it is understood as breaking up, then the word means that the rewards that Allah gives will not be broken, but it will be continuous for people who do such good, whose goodness is taught to others. Furthermore, if it is understood as mentioning, then the meaning is only intended for the prophet Muhammad. The prophet received so many rewards from Allah that he was not mentioned with the intention of not wanting to humiliate and hurt the prophet's feelings (see QS. al-Baqarah: 264 about the prohibition of mentioning aid) (Shihab 2002).

Shihab also described how great the attitude of the prophet Muhammad through the fourth verse of this surah (And indeed you are above great character). This understanding is based on the rule of word structure in the series of words or letters in the verse. The word *innaka/* you, the *tanwin* line in the word *kbhuluqin*, the *lam* letter which functions as *taukid* (affirmation) which is stated in before word '*ala/* above, as well as the attribution of *kbhuluqin* by God. Quraish Shihab made an analogy with the case of a small child. He said that when a child characterizes something "great", something is not necessarily "great" according to adults. But when Allah the Almighty attributes something to 'great', then that majesty is inconceivable. According to Sayyid Qutub, as quoted by Shihab, that the ability of the prophet who did not melt and did not become arrogant in receiving praise from the God is one of the proofs of the greatness of the character of the prophet Muhammad (Shihab 2002).

Furthermore, the sentence *kbhuluqin adzim* means religion, this refers to the meaning of *shirath al-mustaqim* based on the other verse *innaka 'ala shirathin mustaqim* (Q.S al-Zukhruf: 43). Even when Aisyah was asked about the character of the prophet, she replied "His character is the Qur'an (HR. Ahmad)", at that time Aisyah only read part of the Qur'an, namely the beginning of Surah al-Mu'minin, even though the prophet Muhammad is

the real embodiment of the Qur'an. Departing from the assumption that no one can understand the Qur'an in its entirety, it means that no one can express how great the character of the prophet was. Thus, it is appropriate for al-Busri's verse – as quoted by Quraish Shihab – to say “The only limit to our knowledge of him is that he is a human being; and that he is the best of all divine beings.” (Shihab 2002).

Written Interpretation of Verses 5-7

Then shortly you, O great prophet, will see and know and those who disbelieve will see and know which of you is astray and mad. Verily, God is your Sustainer and Guide, O Prophet Muhammad, He alone is the Most Knowing of who has gone astray from His path and who is insane; and He alone is the Most Knowing of al-Muhtadin, namely those who follow and practice firmly the instructions of Allah SWT (Shihab 2002).

The word *al-Maftun* (verse 6) derives from the word *fitnah* which means crazy. This word also means someone confused and does not know the right direction. This verse shows that the polytheists are very confused in their minds because they reject very clear teachings, and instead choose unreasonable beliefs. They basically recognize the greatness of Muhammad's attitude before becoming a prophet, but because of his prophethood, they even accuse him of being a madman. In this regard, Quraish Shihab asserted that it does not arise except for people who are crazy or confused in their minds (Shihab 2002).

Oral Interpretation QS.Al-Qalam: 1-7

There are different views on the meaning of *nun*. Some of which mean ink, fish, and the most popular is that only Allah knows. Some scholars interpret this word as a challenge to those who doubt the Qur'an. Allah through this verse seems to say that the Qur'an is composed of letters that you know, such as *alif, mim, nun*, and so on. I (Allah) challenge

you to make the Qur'an like that, they (who are challenged) will not be able to (Metro TV 2005). Shihab mentioned that the majority of scholars noted that this surah is the second surah that was revealed after the five verses of surah al-'Alaq. Because in Surah al-Alaq Allah calls for the command to read, so surah al-Qalam as the second surah discusses about pens, something that is close to reading activities. In this regard, scholars say that from an early age the Qur'an has emphasized the importance of reading and writing tradition. Furthermore, if in Sura al-Alaq prophet Muhammad was appointed a prophet, then this second sura explains the reasons for his appointment or known as the preamble of appointment. This is because when he received the first revelation, people thought he was crazy, so this verse was revealed (Metro TV 2005).

The word *qalam* means to cut. The ancient people used to write using a stick or something with a cut off the tip. Shihab put forward a weak opinion that the pen was the first creation that was created before everything in this world. From that pen, everything related to God's destiny was written. While the better opinion about *qalam* – according to Shihab- is writing instruments, and what is written is *wa ma yasturun*, namely anything that can be written. As for writing, it is always required with the intention of 'because of Allah' (Metro TV 2005). *Ma anta bi-ni'mati rabbika bi-majnun*, regarding this verse there are two opinions, namely: *first* that you, Prophet Muhammad, are not crazy people because of the favor of your Lord. And *secondly* that you are not a madman because you get the favor of God, namely Revelation. Revelation does not make people crazy. The word *Majnun* comes from *janana* which means hidden, closed. Therefore, the child in the womb is called a *janin*, heaven is called *jannah* (Metro TV 2005).

Wa inna laka laajran gaira mamnun/ And verily you will receive an unending reward. The word *mamnun* has two meanings, *the first* means breaking up, so it means that you (Muhammad) have an unbreakable

reward. And *the second* meaning is unmentioned reward. It means that Allah did not mention the reward. Shihab explained that there are some people after giving something to another, they mention the gift, this is a bad trait. Mentioning the gift can embarrass and hurt the feelings of the person given (Metro TV 2005). *Wa innaka la'ala kbhuluqin adzim* / Indeed you are above noble character. This verse describes how great the character of the Prophet Muhammad. Quraish Shihab made an analogy by saying "If I say he is coming, which one is more emphasized that he is coming or he is coming?" In this verse, the real word is used. Next, the word *la* which means I swear. Quraish Shihab then made an analogy again by saying "which is stronger, in fact he came, or did I swear he came?" Furthermore, Quraish Shihab said "which is higher in meaning, he is or is he above?" (Metro TV 2005).

Tanwin which is expressed in the Qur'an - as is also found in the word *kbhuluqin* - has a meaning, one of which is majesty. So that word *kbhuluqin* means great character. Furthermore, the word *adzim* means great. Quraish Shihab emphasized that if a small child says something heavy, it is not necessarily hard for his mother. But if the mother said it was heavy, then the little child would feel that something was very heavy. This shows how very noble the character of the Prophet is. The other person, according Shihab, his morals were mediocre, but the Prophet was above of all "You are above great morals, that is inconceivable." (Metro TV 2005). Regarding this, Aisyah was once asked about the Prophet's morals, she replied "His character is the Qur'an". Quraish Shihab emphasized that no one understands the entire content of the Qur'an other than the Prophet. No one can practice the entire Qur'an other than the Prophet. The Prophet is the living Qur'an (Metro TV 2005).

Quraish Shihab then explained about morality. He said "What is morality anyway? What are manners? Behavior?" asked Quraish Shihab which he then supported "Not necessarily so", "People who pretend to

behave (good) are called morals?” He said he wanted to explain. Behavior that is visible to the naked eye is not necessarily called morals. Morals – said Quraish Shihab - is a mental condition, therefore it comes from the soul or heart so that a person easily does good. sometimes one people looks like he is doing good, but it is not in line with his heart, then that is not moral. Morals, said Shihab, are closely related to sacrifice. The more moral a person is, the more extraordinary the sacrifice. In this regard, it can be said that the sacrifices made by the Prophet Muhammad were extraordinary (Metro TV 2005).

Still in morals discussions, Shihab said that morals are not only addressed to humans, but also to God, Prophet, the environment, animals and so on. Shihab gave an example that the Prophet Muhammad had high morals because he was not only ethical to Allah, humans, and animals, but also to inanimate objects he owned, for example, he named his sword Zulfikar and named his glass Ashshadir, and so on. This illustrates the existence of a deep relationship between prophet to his belongings (Metro TV 2005).

Fasatubsiru wa yubsirun/ Later you will and they will see. This verse deals with the crazy accusations against the Prophet made by the disbeliever. Shihab said that here it will be proven who is crazy, who is confused. Both in this world and the hereafter will be shown who is crazy and who is intelligent. Shihab explained that in the history, the truth was proven that the Prophet Muhammad was not as alleged by the disbeliever. In fact, the prophet Muhammad has been named as one of the most influential figures in the world. *Bi-ayyikumul-maftun*, the word *maftun* means crazy or confused. Shihab explained that the Prophet is not a crazy person, because the Prophet was guided directly by Allah Almighty (Metro TV 2005).

Inna rabbaka huwa a'lamu bi-mandalla 'an sabilibi / Indeed, your God is He who knows best who has gone astray and He who knows best who is

guided. Shihab then elaborated on this verse by starting with the word *rabb*, he says that if you pay attention to the first revelations, there is the word *rabb*, not Allah. For example, *iqra' bismi rabbikalla'zi kbalaq* (QS. al-Alaq: 1), *ya ayyuhal muddatstsir kum faanzir wa rabbaka fakabbir* (QS. al-Muddatstsir: 1-3), this Surah Al-Qalam also said to be *Inna rabbaka huwa a'lamu bi- mandalla 'an sabilibi* (Metro TV 2005). According to Quraish Shihab, the word *Allah* is not used in early revelation, because the disbelievers also believe in Allah as their Lord. But the *Allah* that the Prophet Muhammad believed in, his attributes were different from the *Allah* that the disbelievers believed in. If from the beginning the Qur'an mentioned the word *Allah*, then they (the disbelievers) would have assumed that it was their Lord in question. But not, said Shihab. The Qur'an used the word *rabb* to show that the God in context is the God who preserves the Prophet Muhammad (Metro TV 2005).

Inna rabbaka huwa a'lamu bi man dhalla 'an sabilibi, "Indeed, your Lord knows best". This meaning was used to show that no one knows except Allah. Based on this, Quraish Shihab emphasizes that it is not you (i.e. Prophet Muhammad) who are crazy, but those who are crazy for refusing your invitation. Before his prophethood, Muhammad was called by them (the disbelievers) as a trustworthy figure (*al-Amin*). But after the prophethood, why suddenly was Muhammad called crazy. It is Allah, said Shihab, who knows who has gone astray and who has been guided (Metro TV 2005). Shihab then delivered a lesson from this verse. He said, "Don't consider yourself as someone who is guided. Because the only one who knows is God Himself. One can only say "hopefully I am judged good by Allah". Do not accuse others of being in error, and don't think of yourself as holier than anyone else, because only Allah knows who is better" (Metro TV 2005).

After talking about the prohibition of claiming to be the most correct. Shihab discussed the continuation of the verse from Surah Al-

Qalam, by explaining the word *muhtadin*. He said that *muhtadin* are people who always receive guidance. Shihab emphasized that basically everyone gets guidance. It's just that some people take advantage of the guidance and some others do not. "What is guidance?" asked Shihab to deepen the meaning of guidance. Guidance or *hidayah* is a guide from God to mankind for everything that they desired. someone who is close to Allah will always get a guidance about what he wants, whether it is good or bad for him and he will always choose goodness based on those guidance. That guidance also become, waht is always asked for when muslim reads *ibdinashshiratal-mustaqim*, meaning "take me to that path". So that what is meant by *huwa a'lamu bil-muhtadin* / He who knows better who is sent there (gets guidance) (Metro TV 2005).

The Implication of Repeated Interpretation in QS.Al-Qalam: 1-7 in

In the interpretation of M. Quraish Shihab which is conveyed repeatedly, there are differences and similarities in the meaning of the interpretation made by M. Quraish Shihab regarding the QS. Al-Qalam: 1-7. Here's the full explanation:

Differences Tafsir QS. Al-Qalam: 1-7

The word *Nun* (verse 1) contained in the opening of Surah Al-Qalam has different interpretations from written to oral. In the interpretation of writing, Shihab interpreted the letter *nun* as only one of the letters of the alphabet that Allah has made as a challenge to those who doubt the Qur'an. This is different from his oral interpretation which interprets the letter *nun* into three interpretations, namely ink, fish, only Allah knows, and one of the letters of the alphabet that God made as a challenge to people who doubted the Qur'an, this is as described:

“The different opinions of scholars, what does *nun* mean? some scholars say ink, some others say fish, but the most popular opinion is ‘only Allah knows.’ Lately, some scholars argued that *nun* is one, and that is indeed in everyday reality, of the letters of the Arabic alphabet *alif ba ta tsa jim* to *nun*. It is observed in the Qur’an that there are surah that begins with such letters such as *alif lam mim shad kaf ha ‘ain shad* and so on. One of the meanings understood by experts is that this letter is a kind of challenge as if Allah will say this, “This Qur’an, the sentences are composed of letters like *alif lam mim*, but I challenge you to try to make a kind of Al-Qur’an which sentences are arranged like letters. The letter that you know, namely *alif*, here is called *nun*, trying to make them won’t be able to make it, that’s one of the meanings of the word *nun* challenge.” (Metro TV 2005).

The word *majnun* (verse 2) is not explained in the written interpretation, while in the oral interpretation this word is explained. This is as stated by Quraish Shihab that:

“What does *Majnun* mean? why are crazy people called *majnun*?, *majnun* is taken from the word *janana* which means hidden, closed. That’s why the child in the womb is called a *janin* or fetus, right? That’s why heaven is called *jannah*” (Metro TV 2005).

The fourth verse (*wa innaka la’ala kbhuluqin azhim*), which is a verse that discusses the great morals of the Prophet Muhammad. In oral interpretation, Shihab explained about morals in more detail.

“What is morality anyway? what are manners or behavior? people sometimes are pretending to behave, that’s what he called noble character? His behavior looks good, that does not always show his morals. The moral is a mental condition which derives from the soul that makes a person do commendable deeds easily. I smile at my kind mother easily it is what we call moral. But, the forced and contrived actions are not morals. Morals cannot arise without sacrifice. the more sacrifices you make, the higher the morale. Prophet Muhammad is a figure who made extraordinary sacrifices

for his people so that Allah calls him a person who has high morals, *innaka la'ala kbuluqin azhim*. In addition, prophet Muhammad had high morals because he was not only ethical to Allah, humans, and animals, but also to inanimate objects he owned, for example, he named his sword Zulfikar and named his glass Ashshadir, and so on. This illustrates the existence of a deep relationship between prophet to his belongings. so if we have something we love, such as a cat, glasses, mirror or whatever, we can give it a name with a beautiful name as exemplified by the Prophet.” (Metro TV 2005)

In the seventh verse, Shihab in his oral interpretation presented a discussion about word *rabb* and *huwa* which is not revealed in his written interpretation. Regarding the explanation, the word *rabb* is as follows:

“I want to detail this verse a bit. If we pay attention to the first revelations that came down to the prophet, the Quran tends to use the word *rabb* rather than the word Allah, for instance in *iqra 'bismi rabbika*. In this surah al-Qalam, *Inna rabbaka* did not say *Innallaha*; also in *Ya ayyuhal-muddatstsir kun faandzir wa rabbaka fathabhir* did not use the word Allah. It is because the polytheists and the disbelievers also believe in god, but the god they believe is different from Prophet's God. The god they believe in has different characteristics from what we believe. Shihab continued, “If Qur'an from the beginning said, *Iqra 'bismillah, read it in the name of Allah*, they will say “I will also read in the name of Allah.” In this surah al-Qalam, it is said, *Inna rabbaka huwa a'lamu bi-man dballa 'an sabilibi*, your God is He who knows best who has gone astray and He who knows best who is guided. This verse uses the word *huwa* after the word *rabbaka* to show that no one knows better except the god of the prophet Muhammad, not the god worshiped by the disbelievers”(Metro TV 2005).

Regarding the affirmation of the word “He”, then Shihab warned that:

Don't claim to be leading, only God knows. We can say, 'hopefully, I am one of those who believe in Allah,' never accuse people of going astray because only Allah knows better who has gone astray. Don't be too self-effacing as Allah's message in another verse, *fala tuḥakku anfusakum huwa a'lamu bimanittaqa*, don't feel that you are more holy than others because He knows better who is truly pious (Metro TV 2005).

Still in the seventh verse, besides Shihab explained the words *rabb* and *huwa*. He also explored the word *al-muhtadin*, which is not explained in written interpretation. The explanation is as follows:

“*Muhtadin* means people who get the guidance. Actually everyone gets guidance. However, there are people who want to use it and some don't. Shihab stated that not only humans who can get the guidance but also creatures also get this guidance. What is guidance? that guidance is a guide to what you want, now some people are close to Allah who is given the ability by Allah, they are called people who get guidance from Allah, that's what we ask for when we say *Ihdinashshirathal-mustaqim*, let me enter that way now. this is what *huwa a'lamu bil-muhtadin* means. He who knows better who is being sent there.”

Equation of QS.Al-Qalam: 1-7 Interpretation

The word *qalam* in the written and oral interpretation of Quraish Shihab is defined as a writing instrument. On the written interpretation, Shihab stated that there is a narrow and general understanding of *qalam*. In a narrow sense it means a certain pen while in a broad sense, it means all forms of writing instruments. Furthermore, Quraish Shihab tends to understand the *qalam* over all forms of writing instruments, this is because it is following the reading tradition that is commanded in surah al-'Alaq (as a revelation before Al-Qalam) (Shihab 2002) As for the oral interpretation, the explanation of the *qalam* as a pen can be known as follows:

“Let me explain first, what does *qalam* mean, *qalam*, if in terms of language, it means cutting nails, *taqlimu adzafir*, in the past, people used writing instruments, what was that? Stick or what is cut off the tip. Because of that the writing instrument is called *qalam*. Some scholars said that this is a weak opinion but I put it forward because there is an opinion like this, the first one created by God is the pen that could write all of God’s destiny. This is A, this is, B is like this, C is like this, that is all written by the pen. I say this opinion is weak a better opinion is stationery” (Metro TV 2005).

In the verse about the greatness of the Prophet’s morals (verse 4), both in written and oral interpretation, Quraish Shihab describes it completely for every letter and word contained in it. On the interpretation of the writings of Quraish Shihab stated that:

“The nobility of the Prophet’s morals which reached its peak is not only illustrated by the verse above with the actual word *innaka/* you, but also by the *tanwin* (buzzing sound) in the word *kbhuluqin* and the letter *lam* which is used to confirm the content of the message that adorns the word ‘ala, beside the word ‘ala itself. all of this, in a linguistic perspective, shows the noble character of the prophet” (Shihab 2002).

As for the oral interpretation of Quraish Shihab said:

“*wa innaka la’ala kbhuluqin azhim* and indeed you are above noble character. Let’s see this. Well, here we want to describe how noble the character of the Prophet Muhammad was, if I say this, “he comes,” which one is stronger the emphasis is on saying “here he comes?” The word *innaka la ala* means I swear, which one is stronger the word “he came” or “I said I swear he came?” the emphasis here is already twice. Then, which one is higher means “he is” or “is he on top?” *la’ala* means above. So, we can say that other people’s morals are mediocre, but the prophet morals are above among others. Okey, then, see the word *kbhuluqin*. In the language of the Qur’an if there is *tanwin* like *ajrin*, *ajrun*, *gafurun*, among other things,

it shows majesty. So what does *kebuluqin* mean? This shows how great the character of the prophet is that Allah describes it in extraordinary language. I'll give you an example, if a child says something is heavy, it's not necessarily hard for the mother. But if the mother says it's heavy, it's definitely hard for the child. So, what if it was God who said big? Allah declared that the character of the Prophet Muhammad was great. how great is the character of the prophet. Even, it is inconceivable how great the character of the prophet.”

Conclusion

The interpretation of Quraish Shihab underwent an innovation and adjustment of interpretation from what was stated in his work *Tafsir al-Mishbah* to oral interpretation in the “Kajian Tafsir Al-Misbah” in Metro TV. This is evidenced by the variation in the meaning of the vocabulary or verse being explained, the emergence of discussions outside the context of the verse, and the present of audience in different background. Quraish Shihab seems to make adjustments to the interpretation of the context at hand. So that the various contents of Surah Al-Qalam: 1-7, are used as intermediaries to convey da'wah messages to the audience. In this case, several factors determine the occurrence of innovation and adjustment of M. Quraish Shihab's interpretation, namely the role of Quraish Shihab in his written interpretation as originally an exegete turned into a preacher in his oral interpretation. In addition, the context of Tafsir Al-Misbah which is intended for the wider community is different from his oral interpretation with the presence of audiences in a more specific background.

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