

THE STORY OF DISTURBANCE IN THE QUR'AN: A STUDY OF THE TAFSIR AL- MISHBAH BY M. QURAIISH SHIHAB

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Abstract: In the Qur'an, several stories tell of the turmoil of the Prophets and pious people. Humanity in general and Muslims in particular have certainly felt troubled in their lives, both because of worldly and spiritual matters. Confusion in the Qur'an occurs to a servant related to religion and belief. Meanwhile, nowadays, many things are found that lead to confusion in world affairs. This can be seen from the many confused posts about feelings of love. This research aims to analyze the stories of the Prophets and pious people who contain turmoil in the Qur'an and to provide information regarding solutions to overcome anxiety, according to M. Quraish Shihab. This research was carried out using qualitative methods; the type of research was library research, a historical approach using a bibliographic approach. The data sources used in this research consist of primary and secondary data. The primary source is the Al-Mishbah commentary book. Meanwhile, secondary sources are supporting data that make studying more accessible, such as journal articles, books, etc. Next, the

interpretation is presented using Abd's Al-Hayy Al-Farmawī thematic interpretation approach. Al-Hayy Al-Farmawī, namely, an interpretation that seeks direct answers from the Qur'an about a problem. The results of this research are that M. Quraish Shihab interprets the troubled stories of the Prophets and pious people in his tafsir with the words anxious and restless. The story of Maryam, the holy woman of tells the anxious situation. QS. Maryam [19]: 19-28, due to the influence of the accusation sentence, is the story of the Prophet Moses and the magicians. QS. Ṭāḥā [20]: 57-70, which caused events carried out by witches, and the story of the Prophet Ibrahim seeking God QS. Al-An'ām [6]: 75-83 caused by human nature to want to prove the presence of God. The story that tells of a state of anxiety is the story of the Prophet Muhammad, who missed the revelation. QS. Al-Duha [93]: 1-5, which is due to allegations that Allah abandoned the Prophet and the story of Aisyah losing the necklace. QS. Al-Nūr [24]: 11-18, caused by accusations without evidence. The interpretation of troubled stories in the Al-Mishbah interpretation has causes and solutions to the troubled stories in the Qur'an. Each story has different conditions, and each trouble has its solution. Allah provides solutions to the Prophet and pious people in the Qur'an in various forms of expression. However, it is focused on one point: drawing closer to Allah and keeping away things that can damage the heart from envy and other bad qualities.

Keywords: Troubled Story, Tafsir Al-Mishbah, M. Quraish Shihab

Introduction

Confusion is a very familiar word in Indonesian society today, especially among teenagers. The word confusion has been standard since 2012, even though the word was published in the *Kamus Besar Bahasa Indonesia (KBBI)* long before that. In the KBBI, there are several synonyms for this word. There are at least eighteen synonyms of the word upset, namely *berat otak*, *bimbang*, *bingung*, *cemas*, *gelisah*, *kacau*, *karut*, *kerub*, *khawatir*, *kusut*, *nanar*,

pakau, resah, ribut, risau, semak hati, seneven, sesat (KBBI, 2005). The equivalent word for this confusion is anxiety or, in other languages, anxiety. A person's anxiety will arise from his ego. This anxiety is classified into three types: (1) neuritis anxiety, namely anxiety that the occurrence of something is unknown; (2) moral anxiety, namely anxiety due to fear of doing something that is not in accordance with morals; and (3) reality anxiety, namely anxiety due to danger coming from the outside world. might happen (Fitriani, 2018).

Terminologically, anxiety is a natural emotional disorder characterized by feelings of deep and continuous fear or worry, not experiencing disturbances in assessing reality, a personality that remains intact, and behavior that can be disturbed but still within normal limits. It can also be defined as a kind of restlessness, worry, and fear about something unclear that is diffuse or diffuse and has characteristics that are detrimental to a person. If a person feels uneasy or worried about something obvious, for example, a tiger or a crazy person going on a rampage, then that is called fear. The word anxiety is often used as a substitute for the word fear in the specific meaning of being afraid of something whose object is unclear. However, in a psychological or psychological sense, anxiety has a meaning related to mental illness and disorders or a state of mixed feelings, especially in conditions of stress. Meanwhile, confusion means a very busy or crowded situation so that the mind becomes confused (Kuswoyo & Ni'am, 2019). From this, confusion can be interpreted as a sign of a feeling of deep anxiety or restlessness in a person. Confusion is usually associated with feelings, not in line with expectations, where someone is experiencing thoughts or chaotic feelings. This word often appears on social networks, indicating that someone is experiencing anxiety or restlessness in their soul. All the turmoil that occurs and is expressed on social media today originates in world life.

Next, what about religion or the stories Allah tells in the Qur'an? Was this confusion present in previous people? This research will answer this question by referring to the interpretation of M. Quraish Shihab in the Al-Mishbah tafsir on the confused verses collected using Al-Farmaawi's thematic method. This figure is important to discuss because M. Quraish Shihab is a well-known scholar in the field of religion, especially in the Qur'an science and exegesis, and is also known as a reliable writer and lecturer. Based on his ability to convey opinions and ideas using simple, straightforward, rational language and moderate thinking, he appears as a speaker and writer who is accepted by all levels of society. Of the many mufassir in Indonesia, only M. Quraish Shihab discusses this troubled story in his tafsir book.

Research on the theme of confusion in the Qur'an is not the first theme researched by previous researchers. Several studies that discuss confusion or anxiety from stories in the Qur'an, both in the form of theses and others, can be found in digital traces on the internet, such as research with the title: "*Kisah-kisah galau dalam Al-Qur'an (Kajian Tematis Tentang Galau Dan Penanganannya)*", written by Nyoko Adi Kuswoyo and Khoirun Ni'am (Kuswoyo & Ni'am, 2019). This journal discusses the troubled stories contained in the QS. Al-An'am [6]: 75-83 and QS. Al-Nur [24]: 11-17. The second type of research was titled "*Peran Al-Qur'an dalam Menanggulangi Kecemasan Mahasiswa Fakultas Ushuluddin dan Filsafat UIN AR-Raniry* ". In the thesis written by Syarifah Zurrahah, he discusses the causes of anxiety experienced by students at the Faculty of Ushuluddin and Philosophy, UIN AR-Raniry. Third, research with the title "*Solusi Al Qur'an terhadap problematika kecemasan menurut M. Quraish Shihab*". In the thesis written by Ardiansyah, he discusses forms of anxiety, causes, and solutions according to M. Quraish Shihab.

From several studies above, the novelty value of this research lies in discussing the story of confusion in the Qur'an,

interpreted by M. Quraish Shihab, which contains anxiety contained in the QS. Al-An'ām [6]: 75-83, QS. Al-Nūr [24]: 11-17, QS. Al-Ḍuḥā [93] 1-5, QS. Maryam [19]: 19-28, and QS. Ṭāhā [20]: 57-70, none of which has been touched upon by previous research.

As a methodological step, this research uses the *mauḍū'i* (thematic) method by examining the interpretation of the Indonesian mufassir, M. Quraish Shihab, in his interpretation of Al-Mishbah. Al-Farmāwī formulates the thematic steps, and the data analysis uses liberating conclusions. The Al-Farmāwī thematic method is used to sort and select verses that fit the theme of fighting unemployment. In contrast, liberal hermeneutics analyzes data from themes and verses about fighting unemployment that has been sorted and selected using the first method (Basid, 2020). According to Al-Farmāwī, at least seven steps can be taken in interpreting the Qur'an thematically. First, determine the problem or topic to be discussed; second, collect verses related to the problem; third, compile the sequence of verses according to the time of their revelation accompanied by knowledge of the *asbāb al-nuzūl*; fourth, understand the correlation of these verses in their respective letters; fifth, organize the discussion in a perfect framework; sixth, complement the discussion with hadiths that are relevant to the subject matter; and seventh, collecting verses that have the same meaning, compromising verses that are *'ām* with *khās*, *muthlaq* with *muqayyad*, and compromising outwardly contradictory verses (Al-Farmawi, 1977).

Discourse on Tafsir and Interpretation of Al-Mishbah

The word tafsir comes from Arabic, namely from the word *fassara*. Linguists and tafsir scholars have several opinions regarding the meaning of tafsir in terms of etymology and terminology. The word *fassara* also means *naẓara al-ṭabīb ilā al-māi* (a doctor's vision or study of water). The exact meaning is also used for the word *al-tafsirah*. There is also an opinion that says

that *al-tafsirah* means the toilet of a sick person, which is used by doctors to diagnose someone's illness (Anshari, 1708). The word *tafsir*, which is taken from the word *fasara*, contains the meaning "seriousness in opening" or "repeated efforts to open up", so it means seriousness and repeated efforts to open up what is closed or explain what is impossible or challenging about the meaning of something, including vocabulary (Husna, 2018).

Jalal Al-Dīn Al-Suyūṭī, in *Al-Itqān fī Ulūm al-Qur'ān*, states that a word *tafsir* is a masher form of the word *mascara*, which means *al-bayān wa al-kashfu* (explanation and disclosure). There is an opinion that the word *fassara* is a derivative word that is exchanged from the word *safara*, in this case, it can be said *asfara al-yubhi* (dawn has gone when it has disappeared) (Al-Syuyuthi, 1999). Meanwhile, the definition of *tafsir* in terms according to Al-Zarkashī says that *tafsir* is the science used to understand and explain the meanings of the book that Allah revealed to the Prophet Muhammad and summarize its contents both in terms of law and wisdom (Al-Zarkasyi, 1988). Based on several opinions expressed by the scholars mentioned above, one conclusion can be drawn that, basically, interpretation is something that results from human response, reasoning, and *ijtihad* efforts to reveal the divine values contained in the Qur'an.

Thus, *tafsir* expresses the meaning of the Qur'an from various sides in order to find the values contained in each sentence in the Qur'an by paying attention to the scientific disciplines contained in the *ulūm al-Qur'ān*. Every time, *mufassir* emerges, starting from the Companions of the Prophet, such as Ibnu Abbās, Ibnu Mas'ūd, and other companions. The development of interpretation continued into the *tabi'īn* generation, *tabi' tabi'īn*, until it reached Indonesia. Dozens of *mufassir* were born in Indonesia, especially on Java, Sulawesi, and Sumatra islands, as well as other islands in Indonesia. Among the Indonesian *mufassir* who are still alive today is M. Quraish Shihab, with his *Tafsir Al-Mishbah*.

Biography of Quraish Shihab and Tafsir Al-Mishbah

His full name is M. Quraish Shihab. He was born on February 16, 1944, in Rappang, South Sulawesi. He comes from an educated Arab family. His father, Prof. KH. Abdurrahman Shihab, is a scholar and professor in the field of interpretation at IAIN Alauddin Ujungpandang. Besides being an entrepreneur, Abdurrahman Shihab has been active in teaching and preaching since he was young. However, amid his busy life, he still makes time and spends mornings and evenings reading the Qur'an and the book of Tafsir (Hermawan, 2018:22).

Quraish Shihab grew up in a devout Muslim family. He is the fourth of eight children of Abdurrahman Shihab and Asma Aburisyi. His father was a professor in the field of Tafsir and once served as Chancellor of IAIN Alaudin Ujung Pandang and the founder of the Universitas Muslim Indonesia (UMI) Ujung Pandang (Wartini, 2014). He got his initial motivation and love for the field of tafsir studies from his father, who often invited his children to sit together after Maghrib prayers. At times like this, the father conveyed his advice, mainly in the form of verses from the Qur'an. Little Shihab has been passionate about the Qur'an since he was six. He had to attend the Qur'an recitations held by his father. Apart from telling him to read the Qur'an, his father briefly explained the stories. Here, the seeds of his love for the Qur'an began to grow (Bangun Pristiwati Zahro & Sitti Nurul Adha, 2022: 110).

As the son of a professor, Quraish Shihab received the initial motivation and the seed of love for the field of tafsir studies from his father, who often invited his children to sit together after sunset. At times like this, the father conveyed his advice, mainly in the form of verses from the Qur'an. Little Quraish has struggled with and loved the Qur'an since he was 6-7. He had to attend the Qur'an recitation held by his father (Nurochim et al., 2022:22).

M. Quraish Shihab is a progressive Muslim scholar who has produced many works in Islamic studies. Among his works, namely: *Tafsir al-Manar: Keistimewaan dan Kelemahannya* (IAIN Alauddin Ujung Pandang, 1984); *Mahkota Tuntunan Ilahi: Tafsir Surat al-Fatihah* (Jakarta, Untagana 1988); *Atas Nama Agama: Wacana Agama Dalam Dialog Bebas Konflik* (Pustaka Hidayah); *Tafsir al-Qur'an al-Karim: Tafsir Atas Surat-Surat Pendek Berdasarkan Urutan Turunnya Wahyu* (Pustaka Hidayah); *Fatwa-Fatwa M. Quraish Shihab Seputar Ibadah mahdhah* (Mizan); *Mu'jizat al-Qur'an: Ditinjau Dari Aspek Kebahasaan, Isyarat Ilmiah Dan Pemberitaan Ghaib* (Mizan); *Lentera Hati: Kisah Dan Hikmah Kehidupan* (Mizan); *Wawasan al-Qur'an: Tafsir Maudhu'i Atas Pelbagai Persoalan Umat* (Mizan); *Membumikan al-Qur'an: Fungsi dan Peran Wahyu Dalam Kehidupan Masyarakat* (Mizan); *Sejarah Dan `Ulumul al-Qur'an* (Pustaka Firdaus); *Studi Kritis Tafsir al-Manar: Karya M. Abduh dan M. Rasyid Ridha* (Pustaka Hidayah); *Ubaian Permata Buat Anaku: Pesan al-Qur'an Untuk Mempelai* (al-Bayan); *Haji Bersama M. Quraish Shihab: Panduan Praktis Menuju Haji Mabruur* (Mizan); *Sahur Bersama M. Quraish Shihab* (Mizan); *Panduan shalat Bersama Quraish Shihab*; *Fatwa-Fatwa M. Quraish Shihab Seputar Wawasan Agama* (Mizan); *Sunni-Syi'ah Bergandengan Tangan Mungkinkankan? Kajian Atas Konsep Ajaran dan Pemikiran* (Lentera); *Kumpulan Tanya Jawab Quraish Shihab: Mistik, Sek dan Ibadah* (Republika); *Logika Agama: Kedudukan Wahyu dan Batas-Batas Akal Dalam Islam* (Lentera Hati); *Perempuan* (Lentera Hati); *Filsafat Hukum Islam; Menjemput Maut: Bekal Perjalanan Menuju Allah SWT* (Lentera Hati); *Perjalanan Menuju Keabadian Kematian, Syurga dan Ayat-Ayat Tahlil* (Lentera Hari); *Menyingkap Tabir Ilahi: Asma al-Husna Dalam Perspektif al-Qur'an* (Lentera Hati); *Dia Di Mana: "Tangan" Tuhan Dibalik Setiap Fenomena* (Lentera); *Jilbab, Pakaian Wanita Muslimah: Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Lentera Hati); *Secercah Cahaya Ilahi:*

Hidup Bersama al-Qur`an (Mizan); Yang Tersembunyi: Jin, Iblis, Setan dan Malaikat Dalam al-Qur`an – as-Sunnah, Serta Wacana Pemikiran Ulama Masa Lalu dan Masa Kini (Lentera Hati); Wawasan alQur`an tentang Dzikir dan Do`a (Lentera Hati); Hidangan Ilahi Ayat-Ayat Tahlil (Lentera Hati); Pengantin al-Qur`an: Kalung Permata Buat AnakAnakku (Mizan); Perempuan: Dari Cinta Sampai Seks, Dari Nikah Mut`ah Sampai Nikah Sunnah, Dari Bias Lama Sampai Bias Baru (Lentera Hati); dan Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur`an (Lentera Hati, 2000) (Arifin, 2020)

Among the works of M. Quraish Shihab above, the phenomenal one is Tafsir Al-Mishbah. Tafsir Al-Mishbah is one of the phenomenal works of M. Qurasih Shihab. The Al-Mishbah commentary book consists of 15 volumes and contains 30 Juz. The writing of this book of tafsir began in Cairo, Egypt, on 18 June 1999 AD, to coincide with Friday, 4 Rabi' al-Awal 1420 AH. The writing of Tafsir Al-Mishbah could be completed in Jakarta on Friday, 8 Rajab 1423 AH, to coincide with 5 September 2003 (Suharyat & Asiah, 2022). Tafsir Al-Mishbah was written when M. Quraish Shihab served as full Ambassador to Egypt, Somalia, and Djibouti. President Baharudin Yusuf Habibi offered the position of Ambassador. Although initially reluctant, M. Quraish Shihab finally accepted, considering that Egypt was the location of his alma mater, namely Al-Azhar University. M. Quraish Shihab received many letters in Egypt, some of which touched his heart, waiting for him to do more severe scientific work. In Egypt, M. Quraish Shihab said that his place of exile was the most appropriate place to concentrate on writing. So, the writing of Tafsir Al-Mishbah began in Egypt (Suharyat & Asiah, 2022: 69).

The verses of the Qur'an are genuinely like the fibers that form the fabric of Muslim life, as well as the threads that weave their souls. Therefore, the Qur'an often describes one aspect and then combines it with different aspects, which at first glance seem unrelated. On the other hand, people who study it diligently will

find a harmony of relationships that is truly amazing so that aspects or dimensions that initially seem unrelated become connected and beautifully integrated, like a pearl necklace whose end is unknown. Among the purposes of the Qur'an in choosing this systematic is to remind people, especially Muslims, that the teachings of the Qur'an are an integrated whole and cannot be separated (Shihab, 2007).

In writing Tafsir Al-Misbah, M. Quraish Shihab's writing method is more nuanced than *tablili's*. According to Al-Farmawi, the *tablili* method is used to interpret the verses of the Qur'an by describing all aspects of the verses being interpreted and clarifying their meaning based on the competence and tendencies of the interpreters who interpret the verses. If we examine the way of studying and the amount of information contained in a large number of *tablili* tafsirs, we can see that there are at least seven different types of tafsir: *Al-Tafsir bi al-Ma'tsur*, *Al-Tafsir bi al-Ra'yi*, *Al-Tafsir al-Fiqhi*, *Al-Tafsir al-Shufi*, *At-Tafsir al-Adabi* *Al-Ijtima'i* (Alfikir & Taufiq, 2022).

Meanwhile, according to Sarwat, the *tablili* method is an interpretation method that explains all the aspects contained in the interpreted verses. In other words, this *tablili* interpretation is a detailed interpretation that details every word and even every letter contained in each verse (Sarwat, 2016). He explains the verses of the Qur'an in terms of editorial accuracy, then arranges the contents with beautiful editorials that highlight the guidance of the Qur'an for human life and connects the understanding of the verses of the Qur'an with the natural laws that occur in the world Public. His description pays excellent attention to the vocabulary or expressions of the Qur'an by presenting the views of language experts and then paying attention to how these expressions are used in the Qur'an.

Stories of Confusion in the Qur'an and the Views of M. Quraish Shihab

In looking for verses about the story of confusion, the author started as formulated by Al-Farmawī, namely by searching for the words confusion, anxiety and anxiety in Arabic, namely from the book *Ma'āni* and obtained the words قلق, متململ, تبليل, مشغول الليل then looking for verses-verses about the story of confusion in the book *Mu'jam al-Mufaḥras Li Alfāḫ al-Qur'ān al-Karīm* compiled by Muhammad Fu'ad 'Abd al-Bāqī' from the words قلق متململ, تبليل, مشغول الليل. It turned out that the researcher did not use this word in the book of *Mu'jam*, and then the researcher looked for a synonym for the word upset, namely sad. The beginning of this turmoil begins with sadness that befalls someone. The word sad, which comes from the word تحزن in various forms, is repeated 35 times, the word تسوهم is found two times, while the word غم is found seven times and circulates in various Makkiyah and Madaniyah surahs in the Qur'an (Baqi, 2009). However, in searching for verses, the author is not guided in terms of pronunciation but in terms of interpretation of verses in the book of Tafsir Al Mishbah by M. Quraish Shihab.

In order to make it easier for researchers and readers to understand the aims and objectives of this research, the author took several selected stories of prophets and women who experienced turmoil, restlessness, and anxiety in ancient times, which were interpreted by M. Quraish Shihab, including (1) the story of the Prophet Muhammad who longing for revelation (QS. Al-Ḍuḥā [93]: 1-5), (2) The story of Maryam the holy woman (QS. Maryam [19] 19-28), (3) The story of the Prophet Moses and the witches (QS. Ṭāḥā [20]: 57-70), (4) The story of the Prophet Ibrahim seeking God (QS. Al-An'ām [6]: 75-83), and (5) The story of Aisyah losing her necklace (QS. Al-Nūr [24]: 11-18).

The Story of the Prophet Muhammad Who Longed for Revelation (QS. Al-Dhuha [93]: 1-5)

Surah Al-Ḍuḥā is a *makkiyah* surah or surah that was revealed in the city of Makkah, and this surah was revealed before the Prophet's hijrah. Surah is 11th in the order of revelation. In contrast, in the order of the mushaf, this surah is 93rd (Suma, 2017: 74). Scholars agree that Surah Al-Ḍuḥā was the surah that came down before the Prophet emigrated to Medina. This surah came down after Surah Al-Fajr. Al-Ḍuḥā is widely known among scholars; only some name it the same as the beginning of the verse, namely *wa al-ḍuḥā*, and some name it simply Al-Ḍuḥā. The central theme is the refutation of the allegation that Allah has abandoned the Messenger of Allah due to the absence of revelations that had been received by the Messenger of Allah while comforting him with the acquisition of Allah's grace until he was satisfied (Shihab Quraish, 2021:323).

The absence of the revelation of the Qur'an as the Prophet had received it saw, gave rise to various public responses and even hurt the soul of the Prophet himself, where he became restless, although not to the level described by the interpreters Muhammad Abduh and Al-Marāghī based on a history that "the Prophet often went to the top of the mountain to throw himself down (kill himself)", *Wa al-Iyādhū billāh*. "God Muhammad has abandoned and hated him" was the response of the polytheists to the absence of this revelation. As for who said these words, which are later refuted by the third verse of this surah, it is unclear because many histories are confusing. One tradition states that the person was Umm Jamīl, Abū Lahab's wife. History also says that the person who said this was Khadijah, the Prophet's wife. Muhammad Abduh believes that these words describe the turmoil in the Prophet's soul, who felt he had been abandoned and hated by God (Shihab Quraish, 2021: 324).

Even though the narrations on this matter are different, this surah is a rebuttal to the allegations of a few people that Allah had abandoned the Messenger of Allah, as well as providing entertainment for the Messenger of Allah regarding the prophetic message he brought. The absence of the revelation of the Qur'an, as previously received by the Prophet, gave rise to various public responses. It even hurt the soul of the Prophet himself, making him anxious. The long time the Prophet waited for the revelation to come again, there were differences in the history in this matter. Imam Bukhārī stated that the revelation was interrupted for 2 or 3 days. In contrast to what was stated by Ibn Jarīr al-Ṭabārī, he emphasized the history, which stated 12 days. Some narrations state 15 or even 40 days; of course, the longer the distance between the two, the greater the anxiety and hostile response, and vice versa, so Bukhārī's narration above can be interpreted as "2-3 days" in the sense of several days.

M. Quraish Shihab interprets QS. Al-Ḍuhā in the Tafsir Al-Mishbah with the word anxiety. M. Quraish Shihab interpreted the anxious state felt by the Prophet Muhammad. M. Quraish Shihab's interpretation of the Prophet's anxiety is based on the *asbāb al-nuzūl* surah. Looking at the interpretation above, the cause of the confusion in the story of the Prophet Muhammad, who longed for revelation, is found in the *asbāb al-nuzūl* surah. Allegations that Allah had abandoned the Messenger of Allah due to the absence of revelations that the Prophet had received gave rise to various public responses. They even hurt the soul of the Prophet himself.

The Story of the Holy Woman Maryam (QS. Maryam [19]: 19-28)

Surah Maryam is a *makkīyah* surah or surah that was revealed in the city of Makkah, and this surah was revealed before the Prophet's hijrah. Surah Maryam is the 44th surah in the order of revelation, while in the manuscript order, this surah is the 19th

surah (Suma, 2017). This verse contains the story of Maryam, where the angel Gabriel. breathed the spirit into Maryam's body, so she became pregnant with a son, namely Jesus, who would later become a Prophet. When she became aware of her womb, she withdrew herself from it, that is, with her womb, to a place far from where she had been before. So, the pain caused by the contractions that will give birth to a child forces him to go to the base of the date palm tree to lean on. Now, she imagined the attitude and ridicule she would hear because she gave birth to a child without having a husband. Therefore, she said: "Oh, it would be better if I died, never having existed at all in this world, before this pregnancy, so that I would not bear disgrace and shame from an action that I did not do at all and I became something that was no longer meaningful and was forgotten forever" (Suma, 2017).

M. Quraish Shihab in Tafsir Al-Misbah describes Maryam's sad condition, and her words describing her anxiety were also known and heard by the angel Gabriel. Not long afterward, she gave birth to a son named Isa. As soon as Jesus was born, the angel Gabriel called to him from a low place beneath him and said: "O Maryam, do not be sad because of loneliness or lack of food and drink and worry about people's gossip. Indeed, God, your protector and guide, has made a tributary lake beneath you. Moreover, shake the base of the date palm tree from side to side towards you; it will surely throw ripe dates at you" (Shihab Quraish, 2021).

The Story of Prophet Moses and the Witches (QS. Ṭāḥā [20]: 57-70)

As described in the Qur'an, the Prophet Moses describes his personality and spiritual intellectual motivation as a prophet (Ridwan, 2023). The story of the Prophet Moses is found in surah Ṭāḥā. Surah Ṭāḥā is a *makkiyah* surah or surah that was revealed before the Prophet carried out the hijrah. Surah Ṭāḥā is the 45th

surah in the order of revelation, while in the manuscript order, this surah is the 20th surah (Suma, 2017).

The famous story in the history of the life of the Prophet Moses is about him and the Pharaoh and the magicians. When the Prophet Moses faced Pharaoh's magicians, the magicians were gathered by Pharaoh. After the magicians gathered to face Prophet Moses with one word and one step, they said: "O Moses, you can throw first what you want to throw to show your skill, and we can also start throwing first. Moses answered lightly: "I do not have to go first, but throw what you want first if you feel right!"

So, without waiting for time, the magicians threw the ropes and sticks that were their magic tools, and suddenly, the ropes and sticks that they threw were imagined to him as if because of their magic ability, they were all ropes, and their sticks became slithering snakes that moved and walked quickly. Of course, the audience, apart from Prophet Moses and Prophet Harun, also saw the same thing (Shihab Quraish, 2021). Seeing the incident carried out by the witches, Prophet Moses was worried. So fear arose in Moses' heart. Because of that, Moses and Harun, seeing and hearing and supporting them as previously promised, immediately calmed their hearts, so Allah said to Moses: "Do not be afraid; indeed, you are the superior one who will overcome and defeat the witches" (Shihab Quraish, 2021).

From the fight between the Prophet Moses and the sorcerer, Prophet Moses experienced fear and anxiety. This fear and anxiety is human nature, and the sorcerer, with Allah's permission, changed the Prophet Moses' view of the rope thrown by the sorcerer into a snake. In our human mind, of course, more snakes will defeat fewer snakes. When this defeat occurs, people will not believe in the Prophet Moses, which will significantly impact the Shari'a he brought.

The Story of Prophet Ibrahim's Search for God (QS. Al-An'ām [6]: 75-83)

Many historical versions explain the biography of the Prophet Ibrahim. This article explains it briefly with a solid source of truth. Prophet Ibrahim was the son of Azar bin Nahur bin Saruj bin Ra'u bin Falij bin Abir bin Syalih bin Arfakhsyadz bin Sham bin Nūh. Born in Ur, Iraq, in 2166 BC among pagans. His father, Prophet Ibrahim Azar, was a maker of statues or idols worshiped by the people. In 14 (2152 BC), Prophet Ibrahim began to observe nature to arrive at the belief in monotheism and began to convey this message to the people of Ur. At the age of 16, Prophet Ibrahim destroyed an idol and was tried and punished by being thrown into the fire as described in the Qur'an (QS. Al-Şāffāt [37]: 97). However, Allah saved him by making the fire cool (QS. Al-Şāffāt [37]: 97 & Al-Anbiyā' [21]: 69). The name of the Prophet Ibrahim is mentioned in the Qur'an 69 times and the place of his death is Al-Khalil Hebron (Umar Al Faruq, 2020).

The story about the Prophet Ibrahim is found in various surahs, including Surah Al-An'ām. Surah Al-An'ām is also a Makiyah surah. Surah Al-An'ām is the 55th surah in the order of revelation, while in the order of the mushaf, this surah is in sixth place. Prophet Ibrahim denied his father, Azar, of the idols he worshipped. He asked his father whether It was appropriate for the idol to be made a god (QS. Al-An'ām [6]: 75). Not only did he deny what his people were doing, but he sought the truth of God so that when night came, and darkness covered the earth, the stars would show their light. With the appearance of the star's light, the Prophet Abraham said this is God. Stars do not shine for long and disappear in the darkness of night. Prophet Ibrahim believed it was not God; God cannot possibly disappear (QS. Al-An'ām [6]: 76). When he saw the moon reflecting such beautiful light, he said this is God. The moon disappeared as dawn came; at that time, the Prophet Ibrahim also said God could not disappear (Qs. Al-an'ām

[6]: 77). For the third time, he saw the sun with its sharp rays, then Prophet Ibrahim also said the same thing, 'This is God, but finally the sunset and he also revealed one thing to his people and separated himself from what they worshiped (QS. Al-An'ām [6]: 78).

In interpreting the verse above, M. Quraish Shihab said that what was conveyed by the Prophet Ibrahim and what was in his soul and mind, resulting in such firm belief and apparent firmness, resulted from God's guidance. Allah says that we show this guidance when he faces his parents and his people. With inspiration and revelation and through the eyes of the head and the eyes of the heart and continuously from day to day, all the time, to Ibrahim Malakut, namely Allah's very great power in heaven and earth so that his monotheism becomes more muscular and his arguments become more robust and so that he is included in *al-mūqinīn*, namely people who firmly believe that there is no creator and ruler in this universe except Allah (Shihab Quraish, 2021).

From the explanation above, it is not wrong if someone thought that when making this request, Prophet Ibrahim had not yet reached a convincing level of faith, so at that time, some questions arose in his mind. Even if, at that time, he was convinced, it was only at the level of *'ilm al-yaqīn*, not yet *'ain al-yaqīn*. Moreover, *haq al-yaqīn*. He only reached the perfect level of belief after the *malakūt al-samāwāti wa al-ard* was shown to him by Allah, as He said above.

The substance of faith, especially in the first stages, is always surrounded by various question marks. The condition of a believer at that time was like someone rowing on the open sea, being hit by waves and waves far away. He saw an island of hope, but would the waves not swallow it? Is he able to row and paddle? Thus, various questions arose, and at the same time, his soul was filled with anxiety in facing the blaring huge waves. At the same time, he was also filled with the hope of reaching his dream island.

Such is faith in its first stages, and therefore, various questions often arise in one's mind, either because of limited knowledge or by the temptation of Satan. Indeed, faith is like love, especially in the early stages of love, which is always filled with questions about your lover. Is it true that he loves her and is loved by her?.

Allah made Prophet Ibrahim into the group of *al-muqinin*, namely, people whose beliefs were steadfast. One of the characteristics of the members of this group is that part of the veil of metaphysics is opened to them by the divine will, as hinted at by the words: "If you know with certain knowledge, you will truly see the hell of evil (QS. Al-Takatsur [102]: 5-6)" (Shihab Quraish, 2021).

The Story of Aisyah Losing Her Necklace (QS. Al-Nūr [24]: 11-17)

Aisha was the wife of the Prophet Muhammad. She is one of the noble women in Islamic history and narrated many hadiths. She is a modest person, famous for her intelligence and character. Therefore, she was nicknamed *al-siddiqah*, a faithful and upright woman. The lineage of her father is Aisyah bint Abū Bakr al-Ṣiddīq bin Abū Quhāfah Uthman bin 'Āmir bin Umar bin Ka'b bin Sa'ad bin Taim bin Murrah bin Ka'b bin Luay bin Fihr bin Mālik. His father's lineage met the lineage of the Prophet's seventh grandfather. Meanwhile, from her mother's line, Aisyah has the lineage of Aisyah bint Umm Ruman bint 'Amir bin 'Uwaimir bin 'Abd Shams bin 'Itab bin Udzainah bin Subai' bin Wahban bin Harits bin Ghunm bin Malik bin Kinanah. His mother's lineage met the Prophet's lineage to his twelfth grandfather.

Aisyah is a remarkable woman and has many honors. Aisyah has an intelligent and modest personality. He narrated many hadiths and had a talent for understanding the Qur'an and hadith. Among the *ahl al-bait*, Aisyah occupies a unique and noble position. She also became the Prophet Muhammad's wife, which

was an honor. He could accompany the Prophet both outside and inside the house.

Several stories about Aisyah are in the Qur'an, including in QS. Al-Māidah regarding the tayammum verse and in QS. Al-Nūr. The researcher only focused on the research contained in Surah Al-Nūr because this story is related to what is being researched in this paper. Surah Al-Nūr is a Madaniyah surah or a surah that was revealed in the city of Medina, and this surah was revealed after the Prophet's hijrah. Surah Al-Nūr is the 102nd surah in the order of revelation, while in the order of the Mushaf, this surah is the 24th surah (Suma, 2017).

The previous verses talk about accusations of committing abuses against holy women and how to resolve them, then followed by legal demands if a husband makes the accusations against his wife. The sanctions and impact of these accusations are very severe and destructive. Here, Allah brings up a similar case that happened to the family of the Prophet Muhammad. This verse criticizes those who accuse his wife, Aisyah, without evidence. Allah says: the people who carry *meng*, that is, deliberately disseminate cruel false news regarding the honor of the Prophet Muhammad's family, are from groups that are considered part of your community, namely those who live among you, O believers. Do not think that false news is terrible for you, even if it is good for you, because then you can distinguish between a hypocrite and a strong priest. Each of those who spread the rumor received a reward according to the level of what was done intentionally and thoughtfully for the sin of that lousy rumor. Moreover, whoever takes the most significant part, that is, who is the source and leader of the group in it, namely in broadcasting false news, among those who spread it, will have a great punishment in the afterlife (Shihab Quraish, 2021).

The Prophet Muhammad's anxiety only ended with the revelation of verses from this group that rejected these damaging issues. In one history, it is stated that the period between the

spread of this rumor and the revelation of these verses was about a month, and it was during that time that the Prophet Muhammad was very anxious. The tiny heart of the Prophet Muhammad believed in Aisyah; his little heart could not possibly confirm the content, but there was no evidence he could put forward to refute it, let alone the indicators shown by the cause that can support its truth. From this, we can say that if the Prophet Muhammad had created the Qur'an, he certainly would not have had to wait so long. Couldn't he immediately erase it in the name of revelation, and if that happened, no Muslim would doubt it? However, because revelation was beyond his abilities, the great Prophet was forced to live in anxiety for a long time.

The Qur'an's Solution to Every Concern

Every problem faced by a servant of Allah who is genuinely devoted to Allah will get a solution from Allah. Allah also provides a solution to what was experienced in the story above. Allah solved the confusion within the Prophet when he longed for revelation. After the previous verse confirms that Allah did not abandon the Prophet Muhammad, the verse above continues to deliver good news to him: And I swear that the afterlife, namely the future, is better for you, O Prophet Muhammad, than the beginning, namely the past. And in the last days and in the life of this world, God, your guardian and guide, will continue giving you various gifts until you are satisfied (Shihab Quraish, 2021).

Allah gave peace to the Prophet Muhammad against the anxiety he experienced in several ways, namely: (1) Allah will not abandon the Prophet Muhammad. This means that everything that is rumored by people who do not like the Prophet Muhammad about Allah having abandoned him is immediately refuted by this verse: (2) Allah will promise a better life in the afterlife than this

worldly life, and (3) Allah will continue to send down His blessings to Rasulullah when in the world in any form.

Another impression can be obtained, namely conveying to the Prophet Muhammad that what he obtained in the future was better than what he had obtained in the past. The word afterlife here means the future in worldly life because the context of this verse talks about worldly life, which is related to the absence of revelation. That *ukbrami* life is better than worldly life is something that is clear and has been believed, and that is the answer given by the fourth verse above. Likewise, regarding the turmoil that occurred to Maryam, Allah provided a solution in verses 30 to 33 in Maryam's voice. After Maryam heard the sentences in the previous verses, her heart became calm and firm, and her sadness disappeared, so she took her baby child to her people by holding him openly (Shihab Quraish, 2021).

Allah sent a "counselor", the angel Gabriel, to guide Maryam. Banishes sadness, confusion, and anxiety and guides him to focus on the strength he still has. The command to shake the frond of the date palm tree to drop the ripe dates was God's way of making Maryam believe she still had the power. Next, Maryam was asked to eat and drink and please herself. According to researchers, this is a very humane solution. Maryam, who was drowning in the pain of giving birth, sad and anxious at the thought of accusations from her people, was allowed to eat and drink. After completing these basic needs, Allah told Maryam to please her.

When this confusion befell the Prophet Moses, Allah ordered the Prophet Moses: Throw what is the staff in your right hand; he will indeed swallow what they have created carefully and diligently, namely the fakeness of their magic. What they created was just a trick of a magician. And no magician will win, wherever he comes or is (Shihab Quraish, 2021). Prophet Moses, who saw the incident carried out by the magicians, felt anxious, and fear arose in his heart. Therefore, Allah, always with Prophet Moses

and Harun, heard, and supported them as promised in the verse above. Allah immediately calmed their hearts.

When this confusion befell the Prophet Ibrahim, who was looking for God, Allah provided a solution. The solution to the confusion in the story of Prophet Ibrahim when looking for God is found in the verse of Surah Al-An'ām, namely verse 79. Verily, I turn my face, namely my entire soul, body, and totality, to the One who created the heavens and the earth with their contents, including all objects. -celestial bodies such as the sun, stars, and moon. I turn my face in a state of *hanifan* tending to the true religion, and I am not one of those who associate partners with God; that is, I do not adhere to what is held by his people, even by anyone who admits in his heart or words or actions that there is a ruler or influence over him. Anything other than Allah except with His permission (Shihab Quraish, 2021).

Likewise, the solution to the confusion in Aisyah's story is when she loses her necklace. From the problem above, Allah provides a solution so that someone only spreads information or makes accusations if the conditions are met, as stated in the next verse, verses 13-18. After criticizing the believers who do not take the correct stance, this verse turns to those spreading accusatory rumors without directing the conversation directly to them in order to signal God's wrath. The verse above states: Why did those who accused them, if they were accurate in their accusations, not bring four witnesses to testify to the truth of their accusations? Because they did not bring witnesses, they are in the sight of Allah, namely in the provisions of the law, and specifically in this case, they are none other than those who are liars who are persistent in their lies. If it were not for Allah's grace upon all of you, among other things, by explaining the guidance of His religion and likewise, if there were not His abundant mercy in this world by accepting your repentance and in the afterlife by granting forgiveness to those whom He wishes, you would indeed be hit by

the consequences of your extensive carelessness. in negative talk about fake news, great punishment will befall (Shihab Quraish, 2021).

Conclusion

Based on the research that researchers have conducted, it can be concluded that M. Quraish Shihab interpreted the story of the confusion of the Prophets and pious people in Tafsir Al-Mishbah with the words anxiety and anxiety. The story of Maryam, a holy woman caused by the influence of accusatory sentences, tells of a state of anxiety. Events carried out by the witches caused the story of the Prophet Moses and the witches and the story of the Prophet Abraham searching for God, which was caused by human nature wanting to prove the presence of God. The story that tells of a state of anxiety is the story of the Prophet Muhammad, who missed revelation due to allegations that Allah abandoned the Prophet and the story of Aisyah losing a necklace due to accusations without concrete evidence.

Interpretation of stories about confusion in Tafsir Al-Mishbah: There are causes and solutions to stories of confusion in the Qur'an. Each story has different conditions, and each problem has its solution. Allah provides solutions to the Prophet and pious people in the Qur'an in various forms of expression. However, it is focused on one point: drawing closer to Allah and keeping away things that can damage the heart from envy and other bad qualities.

This research certainly needs to cover and discuss themes with shortcomings. This research is only limited to five confused verses, and, likely, several verses still need to be covered in this research. For this reason, it would be more of a solution if there was further research to select confused verses other than those discussed in this research, either by focusing on the exact figure or other figures apart from M. Quraish Shihab. Both fellow Indonesian figures and foreign figures.

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