

THE CONSISTENCY OF *MUNĀSABAḤ* APPLICATION IN *TAFSĪR AL-MISHBĀḤ*: A STRUCTURAL ANALYSIS OF SURAH AL-BAQARAH AND *ĀLI 'IMRĀN*

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Article Info:

Submitted:	Revised:	Accepted:	Published:
Jul 3, 2026	Jul 31, 2026	Aug 12, 2026	Aug 17, 2026

Abstract

The principle of *munāsabah* is central to understanding the structural relationships, continuity of meaning, and textual coherence of the Qur'an. This study analyzed the methodological construction and application of *munāsabah* in M. Quraish Shihab's *Tafsir Al-Misbah*, focusing on textual and thematic analyses of Surah Al-Baqarah and Surah Āli 'Imrān. A qualitative descriptive library-research design was employed, integrating thematic exegesis (*maḥdū'i*), qualitative content analysis, and a hermeneutical–exegetical perspective. The findings indicate that Quraish Shihab positions *munāsabah* as a fundamental hermeneutical instrument for demonstrating the organic unity of the Qur'anic text (*waḥdah al-Qur'āniyyah*). Two principal typologies were identified: five models of correspondence between verses and eight models of correspondence between surahs. The verse-level models encompass relationships among verses within a surah, between verses and their conclusions, among sentences, among words, and between the opening and closing verses of a surah. The surah-level models include relationships between adjacent surahs, between the opening and conclusion of a surah, between a surah's name and its central theme, between one surah's conclusion and the next surah's opening, and between *fawātih al-*

surah and the surah's substantive content. The analysis further demonstrates consistent thematic integration between Al-Baqarah, as a foundation of sharia and faith, and Āli 'Imrān, as a reinforcement of monotheistic argumentation and steadfastness amid social contestation. By combining the *tahllil* method with an *adabi al-ijtimā'i* orientation, Quraish Shihab connects classical linguistic analysis with contemporary social concerns. This approach contributes to Qur'anic coherence studies by offering a systematic alternative to atomistic interpretation and presenting revelation as an integrated, contextually relevant, and solution-oriented discourse.

Keywords: *Munāsabah*; Qur'anic Coherence; Qur'anic Exegesis; Surah Al-Baqarah; *Tafsir Al-Misbah*

INTRODUCTION

Scholars' attention to the Qur'an does not stop at its miracles alone, but shifts to something else, namely the relationship between one aspect of the Qur'an and another. According to the majority of scholars, the arrangement of verses and surahs in the Qur'an is tauqifi. Thus, behind the arrangement of the verses of the Qur'an, both verses and surahs, there is a relationship or correlation (Muji, 2021). The Qur'an is like a building in which one part is harmoniously and beautifully connected to another. Scholars who diligently seek out the *munāsabah* in the Qur'an have discovered something astonishing. This is what has led many to try to decipher the form of *munāsabah* that is appropriate to their respective ijtihad. Studying the science of *munāsabah* in the Qur'an is something important and the process of searching for it requires concentration (Said, 2015).

Moreover, studying *munāsabah* brings a special joy and satisfaction when encountering significant *munāsabah*. Through the science of *munāsabah*, the miracles of the Qur'an can be understood. In addition, knowing *munāsabah* can also understand the core issues contained in a verse or group of verses. In the first centuries, this study did not exist and only emerged in the 4th century Hijriah. Among the scholars who have concern for *munāsabah* are: At-Thabari (d. 310 H), Abu Bakr Al-Naisaburi (d. 324 H), Al-Razi (d. 606 H), Al-Harrali Abu Al-Hasan (d. 637 H), Al-Gharmati, Ahmad bin Ibrahim Al-Zuhur, Abu Ja'far (d. 708 H) in the book *Al-Burhan fi Munasabat tartib Al-Suwar Al-Qur'an*. Al-Biqai (d. 885 H) in the book *Nazm Ad-Durar Fi Tanasub Al- Ayat Wa Al-Suwar* which is summarized in the book *Dilalah Al-Burhan Al-Qawim Tanashub Al-Qur'an*. Al-Suyuti (d. 911 H) in the book *Tanasub Al-Durar Fi Tanasub Al Suwar* which is summarized in the book *Asrar Al-*

Tanzil and his other book is *Marashid Al-Matali Fi Tanasub Al-Maqasid*. Sheikh Sajali Zadah Al-Mursyi (d. 1150 H), Author of the Book *Nahr Al-Najat Fi Bayan Munasabat Umm Al-Kitab*.

The study of *munāsabah* stems from the fact that the systematic order of the verses or chapters of the Quran, as found in the Ottoman Mushaf today, is not based on the chronology of their revelation. Nevertheless, each time a verse was revealed, the Prophet informed his companions of its place in the systematic order of its revelation, while ordering them to write it down (Wahidah, 2018). There are several indications in the Quran that strongly indicate that it is a unified whole with harmony (*munāsabah*). For example, in Surah Al-Nisa, verse 82, which reads, "Do they not then ponder (deeply ponder) the Quran? Had it not been from Allah, they would have found many contradictions in it."

According to Al-Qurtubi, this verse explains that one of the miracles of the Quran is that there is no contradiction whatsoever in the relationship between its verses and chapters (Al-Qurtubi, 1997). Rifa'ah Al-Fauzi also stated that the Quran possesses a miracle in the form of a relationship between its parts. A chapter is related to the one before and after it, and there is a connection between meaning and theme, resulting in a completeness. All of this occurs with more than one theme within a single verse or chapter, as illustrated in the verse above (Fauzi, 1986).

Another verse that discusses the indications of munsabah is in Surah Hud, verse 1. According to Al-Zamakshyari, the verse compares the structure of the Qur'an to a solid building. Meanwhile, Surah Al-Zumar, verse 23, is understood to mean that there is no better word than the Qur'an. In this regard, Al-Zarkasyi said, "One of the characteristics of a good word is that there is a connection between one part and another, so that no sentence is wasted." (Zahid, 2017).

According to M. Quraish Shihab, *munāsabah* is the connection or harmonious relationship between one part of a verse or chapter and another. The harmony and alignment of the relationship between one verse and another or between one chapter and another (Shihab, 2002). The science of *munāsabah* plays a crucial role in understanding the Qur'an as a whole as a unified whole. It is reflected in Ibn Kathir's method of interpretation, which states that the Qur'an explains one another, meaning that each verse connects and explains the other verses. This requires a comprehensive understanding of the Qur'an. Without a complete understanding, this interpretation can become trapped in a fragmented approach (Ramadhani, 2025).

Al-Zarkashi explained that the Qur'an was not a book of words revealed by chance, without any purpose or planning. Every choice and arrangement of words in the Qur'an, the construction of verses and chapters, and the transitions of themes contained in the Qur'an, have a conceptual power that shows that the Qur'an is a complete and coherent book of words, with a very well-structured purpose and meaning. Research concerning the Qur'an and Hadith has been ongoing throughout history and for quite a long time. It is based on the fact that from the time of revelation until now, the Qur'an remains an important study in the development of knowledge for mankind (Bahtiyar et al., 2022; Ichsan et al., 2025; Miftahurrohman et al., 2021). The Qur'an, as God's revelation, contains universal human values. This revelation was sent down to be a guide, not only for the people living during the time of its revelation, but for all of humanity until the end of time (Agustian et al., 2025).

Quranic scholars use the word *munāsabah* for two meanings. First, the relationship of closeness between one verse or group of verses of the Quran to another, this can include many varieties, including: Word-for-word relationship within one verse, the relationship of a verse to the verse after it, the relationship of the content of a verse to its *fasilah* or conclusion, the relationship of a surah to the next surah, the relationship of the beginning of a surah to its conclusion, the relationship of the name of a surah to its main theme, the relationship of the final description of a surah to the initial description of the next surah. Among the seven types of *munāsabah*, the second meaning is the relationship of the meaning of one verse to another, for example, its specialization or the determination of conditions for other verses that are not conditional, and so on (Shihab, 2013).

Scholars have different opinions regarding the existence or non-existence of a relationship or *munāsabah* in the first sense above, some reject it on the grounds, among others, that the verses of the Qur'an were revealed in different periods and there could be no connection between the description of the past and the description of the future. Imam Ibn Taymiyyah (d. 728 H) did not reject it explicitly, but was cautious. He emphasized that many verses were revealed for certain reasons (*asbāb an-nuzūl*), not because of a logical relationship with the verses before or after them. The scholar who is pro-*munāsabah* is Imam Fakhruddin ar-Rāzī (d. 606 H) who is one of the strongest figures in defending *munāsabah*. In *Tafsīr al-Kabīr*, he often explains the relationship between verses. His famous statement: "Most of the beauty of the Qur'an lies in the interconnectedness of its structure." The famous cleric in Indonesia who is pro-*munāsabah* is M. Quraish Shihab with his work, namely the *Al-Misbah* commentary, which is famous for its concept of *munāsabah* (Diaz et al., 2025).

The study of the integration of the science of harmony of the Qur'anic text shows that M. Quraish Shihab places *munāsabah* as a fundamental hermeneutical pillar in his monumental work, as analyzed by Aisyah (2021) who emphasized that the element of "harmony" in *Tafsir Al-Mishbah* is strongly influenced by Burhanuddin Al-Biqai's methodology to prove the structural integrity of the text between words, between groups of verses, and between surahs. The consistency of this application is strengthened by the findings of Kholisah and Azkya (2025) who mapped the pattern of macro and micro relations in *Tafsir Al-Mishbah*, where the interpretation of long surahs—such as the thematic link between QS. Al-Baqarah (the foundation of sharia and faith) and QS. Ali 'Imran (strengthening the argument of monotheism and defense of principles)—is systematically built to form an organic unity (*wahdah al-Qur'aniyyah*). Similar structural testing by Setiawan and Muqtashid (2024) proves Shihab's consistency in gradually linking the internal thematic relationships of the surahs in order to convey a complete moral-social message, while Nuroini's (2020) theoretical study explains that Shihab consistently divides verse units into structured clusters that explain each other (*tafsir al-Qur'an bi al-Qur'an*) and connects the closing of a surah with the opening of the next surah, proving that the harmony approach in QS. Al-Baqarah and QS. Ali 'Imran is applied methodologically and consistently, not just as a mere complement to linguistic descriptions.

METHODS

This research employs a qualitative-descriptive design based on library research, integrating a thematic interpretation (*mandūṭī*) approach. The thematic approach was chosen deliberately to comprehensively examine the construction of the science of *munāsabah* in the *Tafsir Al-Mishbah*. Unlike the *tahliḥī* approach, which tends to focus on atomistic sequential analysis of verses, the *mandūṭī* approach provides an epistemological framework that allows for a holistic exploration of the structural interconnections, message continuity, and textual coherence of the Qur'an. This framework is oriented toward establishing a systematic, in-depth, and integrated conceptual construction of the developed hermeneutical thinking of interpretation (Moleong, 2018; Rijali, 2019).

The data in this study are classified into two main categories: primary data and secondary data. Primary data sources, acting as material objects, include verses from the Qur'an, focusing on Surah Al-Baqarah and Surah Ali 'Imran, to map patterns of inter-verse (*munāsabah*) and inter-chapter (*tanāsuh al-āyāt*) inter-chapter (*tanāsuh al-sūwar*). Furthermore,

M. Quraish Shihab's monumental work, *Tafsir Al-Misbah*, serves as the primary primary source and serves as the formal object of analysis. Secondary data were obtained through a systematic search of recorded academic literature, including reputable scientific journals, authentic books on theology of the Qur'an, and related critical works. It serves as a supporting theoretical framework and a means of data triangulation to strengthen the validity of the findings (Adji, 2024; Rosidah et al., 2023).

The data collection and analysis procedures were carried out in stages, following the methodological protocol of thematic interpretation (Amini & Desiningrum, 2016). The operational stage begins with the formulation of the focal theme (the science of *munāsabah*), followed by an inventory and categorization of relevant verses in Surah Al-Baqarah and Surah Ali 'Imran. Furthermore, the analysis was conducted by considering the chronological context of the interpretation, historical background analysis (*asbāb al-nuzūl*), and intertextual review of the harmonious relationships (*munāsabah*) between textual units. All collected textual data were analyzed using qualitative content analysis techniques and a hermeneutic-exegetical approach to critically and objectively describe the patterns, argumentation structures, and methodological implications of Quraish Shihab's interpretation.

RESULTS

Early history of *Munāsabah* in Interpretation

There are scholars who say that the first person to show this knowledge of *munāsabah* was Sheikh Abu Bakar an-Naisaburi, he was very expert in the field of sharia and adab. When verses were read in front of him, he often said while sitting on a chair, 'Why is this verse placed next to this verse? What is the wisdom of placing this letter after this letter?' He often criticized the Baghdad scholars because they had very little knowledge of the science of *munāsabah* (Al-Suyuti, 2009). Abu Bakar An-Naisaburi is a figure from the Shafi'i school of thought who is known as an expert in sharia science and literature. As a sign of the great attention he paid to the holy book Al-Qur'an (Al-Riday & Walusimbi, 2025). There was a problem when the discussion put forward at that time, initially did not get a serious response from the commentators, but after that, the attention of the scholars began to emerge, so that they were moved to compile the science of *munāsabah* in the form of a book.

Everyone is aware that the history of the emergence of the study of *munāsabah* did not occur during the time of the Prophet Muhammad, but rather some three or four centuries after his time. This means that this study is based on *taufiqi* (the opinions of scholars).

Therefore, its existence remains a product of human thought (of scholars of the Qur'an), which is relative, containing the possibility of right and wrong. Similarly, the results of human thought in general are relative. Historically, the science of *munāsabah* has been studied by classical scholars since the 4th century. Although the seeds of this science were already present during the time of the Prophet Muhammad, the form of *munāsabah* that is recognized systematically in the discourse of the Qur'an did not yet exist in that century.

On the other hand, in-depth studies of the Qur'anic *munāsabah* have been frequently conducted by various groups of scholars, from classical to modern. Among those who have focused on the most comprehensive analysis are Imam Al-Zarkasyi, Ibn Ahmad ibn Ibrahim Al-Andalusi, Al-Suyuti, Burhanuddin Al-Biqai, and Al-Zarqani. In the 2nd century, Al-Farra', in his *Ma'anil Al-Qur'an*, extensively discussed the sound or rhythmic tone of the Qur'an's structure and its poetic sentences in a question-and-answer format. He also discussed the relationship between Quranic fragments and the harmony of the sounds and rhythms of letters, words, sentences, and many other aspects.

The debate on *munāsabah* relates to the principles of the rules of the Qur'an and the rules of the verses. Al-Suyuthi in *Al-Itqân* provides information that there are three chronological sources for the revelation of the surah: Ibn Abbas, the manuscript by Umar ibn Muhammad ibn Abdil Kafi, and Ikrimah and Husayn ibn Abi Al-Hasan. The sources from Ibn Abbas and Umar are apparently different from the existing mushaf. These two sources only mention 113 surahs (minus Surah Al-Fatihah) divided into two periods: Mecca (Meccan) with 85 surahs and Medina (Madani) with 28 surahs. Meanwhile, the source from Ikrimah appears slightly different with 111 surahs, 82 of which are included in the Meccan category and the other 29 surahs are included in the Madani category. Interestingly, in these three sources, Surah Al-Fatihah is not found (al-Suyuti, 2022).

One might wonder where Surah Al-Fatihah is located. Further investigation reveals that Ibn Nadim (d. 990 AH) in his *Al-Fihrist* also does not reveal the location of Surah Al-Fatihah. He provides the same information from the first and second sources as Al-Suyuthi. The answer to the question of Surah Al-Fatihah's location will be revealed if we further examine the Egyptian chronological version, which adds one surah, making it 86 Meccan and 28 Madanian suras. Surah Al-Fatihah is ranked fifth. Therefore, it can be said that this Egyptian version is more closely aligned with the source from Ibn Abbas (Nadim, 1997). The figure who could be considered the first to initiate the study of *munāsabah* was Al-Naisaburi (d. 324 AH). However, Muhammad Husain Al-Dhahabi explained that this work

is unfortunately no longer available. Furthermore, there are at least two classical scholars who serve as references in the thought of *munāsabah*: Al-Zarkasyi and Al-Biqā'i.

Al-Zarkasyi (745-794 AH) 162 appeared long after Al-Naisaburi (d. 324 AH). His study of *munāsabah* is contained in the book *Al-Burhân fî 'Ulûm Al-Qur'ân*. He introduced two patterns of *munāsabah*: inter-surah *munāsabah* and inter-verse *munāsabah*. Al-Zarkasyi argued that the structure of the surah is tauqîfî. In providing his analysis of *munāsabah* in the structure of the surah, he addressed the opening of the surah and the ending of the previous one. For example, Surah Al-An'am begins with *al-hamd* (praise) for Allah who created the heavens and the earth, while the end of the previous surah, Surah Al-Ma'idah, ends with glorification of Allah who owns the kingdom of the heavens and the earth. Likewise, Surah Al-Hadid, which begins with *tasbih*, has a correlation with Surah Al-Waqi'ah, which ends with the command to *tasbih*. Another example is Al-Zarkasyi, who presents the beginning of Surah Al-Baqarah, which talks about there being no doubt in the Quran, which has *munāsabah* with the previous surah, which asks for guidance. After explaining the inter-chapter interconnections, Al-Zarkasyi discussed the interconnections between verses. He provided three analyses: connected sentences (*ma'thufah*), interpolations (*istithrad*), and metaphors (*tamtsil*).

The second classical scholar was Burhanuddin Al-Biqā'i (809-885 AH/1406-1480 CE).¹⁷² He summarized his thoughts on interconnections in *Nazhm Al-Durar fî Tanasub Al-Ayat wa Al-Suwar*. The Hajj Caliph praised this book, saying, "Truly extraordinary! No one has ever written about the unity of the Qur'an as well as Al-Biqā'i. This book is able to explore and reveal the secrets of the Qur'an. Its explanation is very concise and easy to understand."

***Munāsabah* Concept According to Quraish Shihab**

According to M. Quraish Shihab, the concept of *munāsabah* is the harmonious relationship or interconnection between parts of the Quran, including the relationship between words, sentences, verses, and chapters. *Munāsabah* demonstrates that the structure of the Quran is not a series of stand-alone verses, but rather has a continuity of meaning that forms a unified whole. This relationship can take the form of a theme, a continuity of message, a causal relationship, a reinforcement of meaning, an explanation of the previous verse, or a shift in discussion that maintains a common thread (Shihab, 2013).

Quraish Shihab further emphasized that these connections are not always explicitly apparent. In many cases, the relationship between verses can only be understood through a

thorough study of the themes, objectives, linguistic structure, and context of the discourse in the Qur'an. Therefore, an interpreter is required to consider the entire sequence of verses before drawing conclusions about the meaning of a particular verse. This approach demonstrates that the Qur'an has a randomly arranged structure (Ernst, 2011).

M. Quraish Shihab explains that understanding *munāsabah* is crucial in the process of interpreting the Qur'an because it can help the interpreter grasp the meaning of the verses more comprehensively. By paying attention to the relationships between verses and chapters, the interpreter will not understand a verse in isolation from its context, but rather see it as part of the complementary structure of the Qur'an. Therefore, *munāsabah* is a methodological tool in exegesis that serves to reveal the beauty of the systematics of the Qur'an while strengthening understanding of the contents of the divine message (Junaidi et al., 2025).

M. Quraish Shihab views the science of *munāsabah* as an important tool for understanding the complete content of the Quran. According to him, the Quran is not a collection of randomly arranged verses but rather possesses a systematic, interconnected, and harmonious relationship between verses and between chapters. Therefore, an interpreter is not sufficient to understand the meaning of a verse partially, but must see its relationship to the verses before and after it, and even to the overall theme of the chapter. This approach will produce a more comprehensive interpretation and prevent the interpreter from drawing conclusions that are out of context. Quraish Shihab also explains that the science of *munāsabah* is a means of proving the unity of the themes in the Quran (Shihab, 2013).

Models and Types of *Munāsabah* in *Tafsir Al-Misbah*

Uncovering the various modes and types of *munāsabah* in the Quran, there are certainly many models and types. However, the most popular and widely recognized among the general public is the *munāsabah* between verses and between chapters. It is why this science of *munāsabah* is known as *al-munāsabah bain al-āyât wa al-suwar* (*munāsabah* between verses and chapters). Based on this, further discussion will focus on the relationships between verses and chapters.

In analyzing the issue of *munāsabah*, scholars of *tafsir* (interpretation of the Quran) have adopted many different approaches. Al-Razi, as in his book “Asrar Tartib Al-Qur'an” by Abdul Qadir Ahmad Atha', states that there are several steps that need to be applied in determining the *munāsabah* of verses and surahs in the Quran. These steps include examining the central theme of a particular surah, identifying the premises necessary to support the

central theme, categorizing these premises based on their purpose, and examining the sentences that support each other within these premises. Following Al-Razi's steps, the seemingly scattered verses and surahs of the Quran will appear as a unified whole. In this case, he seeks to derive the desired meaning from God's word for further understanding by the reader. It is crucial for providing unity and understanding both God's and the interpreter's intentions.

Meanwhile, Quraish Shihab outlines three steps in understanding *munāsabah*: grouping a number of verses into one group and then explaining their relationship to the next group of verses; finding the central theme of a surah and then returning the explanation of the group of verses to its central theme; and connecting the verse with the previous verse and then explaining their harmony. These three steps seem more concise than those outlined by Al-Razi. However, the desired goal may be the same (Jaffer, 2015).

In general, there are two types of models and types of *munāsabah* in the interpretation of Al-Misbah, namely the verse *munāsabah* pattern and the surah *munāsabah* pattern. From the focus of these two studies, the author found that there are 5 *munāsabah* verses and eight *munāsabah* surahs in the interpretation of Al-Misbah. The five *munāsabah* verses are first, *munāsabah* between verses in one surah, second, *munāsabah* between verses and their endings, third, *munāsabah* between sentences in a verse, fourth, *munāsabah* between words in one verse, fifth, *munāsabah* between the first verse and the last verse in a surah. Meanwhile, the eight *munāsabah* of surahs are first, *munāsabah* between one surah and the previous surah, second, *munāsabah* at the beginning of the description of the surah and the end of the description of the surah, third, *munāsabah* between the beginning of the surah and the end of the previous surah, fourth, *munāsabah* between the theme of the surah and the name of the surah, fifth, *munāsabah* between the conclusion of the surah and the preamble to the next surah, sixth, *munāsabah* between stories in one surah, seventh, *munāsabah* between surahs, and eighth, *Munāsabah* between fawatih al-suwar and the contents of the surah.

1. Verse Model of *Munāsabah*

According to Abu Zaid, the study of inter-verse interrelationships leads us directly to the core of linguistic study of the text's mechanisms. On the other hand, the Quran also does not compartmentalize its messages. This is likely to avoid the impression that one message is more important than another (Barir, 2026). Furthermore, Allah desires that His messages be received in their entirety. Quraish Shihab describes the Quran as being like the fibers that form the fabric of a Muslim's life, while the threads weave their souls. Therefore,

often when the Quran addresses a particular issue, another verse suddenly appears addressing a different aspect, giving the impression that they are unrelated (Shihab, 1997). Among the models of *munāsabah* verses in the interpretation of Al-Misbah are first, *munāsabah* between verses in one surah, second, *munāsabah* between verses and their closing, third, *munāsabah* between sentences in a verse, fourth, *munāsabah* between words in one verse, fifth, *munāsabah* between the first verse and the last verse in one surah.

2. Model of *Munāsabah* Surah

According to Al-Suyuti, the sequence of suras contained in the Qur'an contains wisdom because the surahs that come later explain various things that have been mentioned in the previous surahs (Has, 2016). Meanwhile, descriptions of *munāsabah* between surahs are often found in *Tafsir Al-Misbah*, including first, *munāsabah* between one surah and the previous surah, second, *munāsabah* between the beginning of a surah description and the end of the surah description, third, *munāsabah* between the beginning of a surah and the end of the previous surah, fourth, *munāsabah* between the theme of a surah and the name of the surah, fifth, *munāsabah* between the conclusion of a surah and the preamble to the next surah, sixth, *munāsabah* between story in one surah, seventh, *munāsabah* between surahs, and eighth, *munāsabah* between fawatih al-suwar and the contents of the surah.

DISCUSSION

Analysis of the Application of the *Munāsabah* Concept Between Verses in QS. Al-Baqarah

In the *Tafsir Al-Misbah*, the concept of *munāsabah* (the interconnectedness or relationship between verses, groups of verses, and chapters) is one of the important characteristics of M. Quraish Shihab's interpretation. In Surah Al-Baqarah, several forms of *munāsabah* are explained, among others. *Munāsabah* or the interconnectedness of verses 2 and 3-5 is verse 2 confirms that the Qur'an is a book that has no doubt and is a guide for those who fear Allah. Furthermore, verses 3-5 explain who are meant by those who fear Allah by mentioning their characteristics, namely believing in the unseen, establishing prayer, and giving away sustenance. Thus, verses 3-5 serve as an explanation of the term al-muttaqin which is mentioned generally in verse 2. The similarity between verses 6-7 and 8-20 is that both describe groups who do not receive guidance from the Qur'an, but with different characters: verses 6-7 describe obvious disbelief, while verses 8-20 describe hidden hypocrisy

along with its characteristics, behavior, and consequences. This relationship also completes the classification of humans at the beginning of Surah Al-Baqarah into three groups, namely believers, disbelievers, and hypocrites. The similarity between Surah Al-Baqarah verse 20 and verse 21 is seen in the transition from describing the condition of hypocrites to a universal call to worship Allah.

Analysis of the Application of the Concept of *Munāsabah* Between Verses in QS. Ali-Imran

The following is a description of the *munāsabah* of Surah Ali 'Imran in *Tafsir Al-Misbah* by Muhammad Quraish Shihab.

1. *Munāsabah* Surah Ali 'Imran with QS. Al-Baqarah

According to Quraish Shihab, Surah Ali 'Imran is a very close continuation of Surah Al-Baqarah. While Surah Al-Baqarah emphasizes the formation of an Islamic society through explanations of faith, worship, law, and the story of the Children of Israel, Surah Ali 'Imran directs this development towards strengthening faith when Muslims face external challenges, especially dialogue with the People of the Book and trials in the struggle. Both surahs also have several similarities, including: both begin with the letter *muqaththa'ah* (الم). Both emphasize the position of the Qur'an as a book that confirms the previous books. Both discuss the People of the Book, but from different perspectives. Al-Baqarah discusses more about the Children of Israel, while Ali 'Imran discusses more about the Christians (Shihab, 2000).

2. *Munāsabah* Surah Names with their Content

The name Ali 'Imran is taken from the story of the Imran family which is found in verses 33–63. According to Quraish Shihab, the choice of this name shows that Imran's family is an example of faith, obedience and purity. This story is proof that a person's glory is not determined by heredity alone, but by his faith and piety. Through the story of Maryam and the Prophet Isa, Allah also straightened out the various views of the People of the Book regarding the birth and position of the Prophet Isa (Shihab, 2000).

3. *Munāsabah* Between Verses 1–7

“Alif Lām Mīm. Allah, there is no god but Him, the Almighty, the Almighty who takes care of (His creatures) continuously. He revealed to you (Prophet Muhammad Saw) the Book (Al-Qur'an) with truth, confirmed (the books) before it, and sent down the Torah and the Gospel before (the revelation of the Qur'an) as a guide for mankind, and sent down

Al-Furqān (the distinction between what is right and what is false). Indeed, those who disbelieve in the verses of Allah will have a very severe punishment. Allah, the Almighty, has a reward (torture). Indeed, for Allah there is nothing hidden in the earth nor in the heavens. It is He (Allah) who formed you in the womb as He willed. There is no god but Him, the Almighty, the All-Wise. It is He (Allah) who revealed the Book (Al-Qur'an) to you (Prophet Muhammad). Among the verses, some are muhkamat, those are the main contents of the Book (Al-Qur'an) and others are mutasyabihat. As for those people who in their hearts have a tendency to go astray, they follow verses that are mutasyabihat to create fitnah (confusion and doubt) and to search for tawil. In fact, no one knows the takwil, except Allah. People with deep knowledge say, "We believe in it (the Koran), everything is from our Lord." No one can learn a lesson, except ululalbab." (QS. Ali-Imran 1-7).

According to M. Quraish Shihab, verses 1–7 of Surah Ali 'Imran form a systematic unity. Starting from signs of the miracle of the Al-Qur'an (verse 1), continued with the confirmation of monotheism (verse 2), an explanation of the truth of revelation (verses 3-4), proof of the perfection of Allah's knowledge and power (verses 5-6), to an explanation of the method of understanding the Qur'an through the distinction between muhkamat and mutasyabihat verses (verse 7). This series becomes the basis for subsequent discussions in Surah Ali 'Imran, especially dialogue with the People of the Book and strengthening the faith of the believers (Shihab, 2000).

4. *Munāsabah* Imran Family Story with Dialogue from People of the Book

In *Tafsir Al-Misbah*, the munāsabah between Imran's family story and the dialogue with the People of the Book lies in the continuity of the theme. The story of Imran's family functions as an explanation of the nature of the Prophet Isa and the purity of the teachings of monotheism, while the dialogue with the People of the Book is a continuation that invites them to accept this truth through polite and rational argumentation. With this structure, Surah Ali 'Imran shows the method of preaching the Qur'an which prioritizes explanation, then invites the equality of true teachings (Shihab, 2000).

5. *Munāsabah* Between Faith Dialogue and the Battle of Uhud

After discussing the creed, the surah moves on to the Battle of Uhud. This transition is not without relevance. The commentary on Al-Misbah explains that true faith must be proven through steadfastness in the face of trials. While in the first section, the people were

tested through their thoughts and beliefs, in the next section, they are tested through sacrifice, patience, and struggle on the battlefield (Shihab, 2000).

The Interpretation of *Tafsir Al-Misbah*

The style of interpretation used by M. Quraish Shihab in his interpretation of Al-Misbah is a modern quasi-objective style, the characteristic of this style of work is an interpretation that has nuances of society and social. This is as Nasarudin Baidan stated the existence of *maudhu'i* interpretation using certain themes such as "political ethics". In addition, it also explains the *munāsabah* of verses, *asbāb al-nuzūl*, both micro and macro and links them to contemporary cases is an attempt to interpret with this style of interpretation, although initially it is always opened with classical studies as an entry point, contextualization in the current era must be thick in the methodology of this style of interpretation.

With this interpretation methodology, it is hoped that it will be able to answer current problems that currently exist and require solutions. If we read the interpretation style of M. Quraish Shihab, it appears that he is closer to the modernist quasi-objective interpretation style, in *Tafsir Al-Misbah* Quraish Shihab includes vocabulary, *munāsabah* between verses and *asbab al-nuzūl*, although in interpreting verse by verse he always prioritizes narration rather than *ra'yu*, but the scientific study approach is one of the considerations in some of his interpretations, this is an indicator that the interpretation style of M. Quraish Shihab uses the third style. In his interpretation he tends to use narration, not *ra'yu in al-ijtihad al-tafsiri* (Baidan, 2001). *Tafsir Al-Misbah* was also written using the *tahlili* method with the *adab al-ijtima'i* (social) style, this style of *tafsir* not only emphasizes *lughawi*, *fiqhi*, *ilmi* and *isyari* interpretation but also emphasises the social needs of society.

M. Quraish Shihab's Interpretation Methodology

Tafsir Al-Misbah is Quraish Shihab's most monumental work. This book contains 15 volumes that completely contain the interpretation of 30 juz of verses and surahs of the Qur'an. This tafsir was written using the *tahlili* method, namely interpreting the verses of the Qur'an according to their order in the mushaf. The first printing of volume one of this tafsir was in 2000, while the first printing of the last juz (volume 15) was listed in 2003. According to Quraish's confession, he completed his tafsir over four years; starting in Egypt on Friday, 4 Rabiul Awwal 1420 H / 18 June 1999 and finishing in Jakarta on Friday, 5 September 2003 (Fatmawati, 2021).

Quraish spent an average of seven hours a day completing it. Indeed, as is customary for prominent scholars, writing something as serious as a Quranic commentary requires time, concentration, and contemplation. Buya Hamka, Sayyid Qutb, Ibn Taymiyyah, and several other scholars produced their monumental works while in prison. Similarly, Quraish Shihab wrote *Tafsir Al-Misbah* when assigned by President B.J. Habibie as Ambassador and Plenipotentiary to Egypt, Somalia, and Djibouti. This work did not take up much of his time, leaving him ample time to write. It was while in prison in a foreign country that Quraish wrote *Tafsir Al-Misbah* (Shihab, 2006).

There are several notes worth mentioning regarding the writing of Tafsir al Misbah: First, the interpretation of the verses of the Quran is done by grouping verses, each group having a different number of verses. Furthermore, the Quraysh do not organize their interpretations by juz (Shihab, 2000). Second, in interpreting verses, Quraish followed the pattern generally adopted by classical scholars. Quraish inserted his commentaries between the translations of the verses being interpreted. To distinguish between the translation and the commentary, Quraish used italics in the translated sentences. In these commentaries, Quraish elaborated on the scholars' thoughts, as well as his own thoughts and *ijtihad*. However, this method has its drawbacks. Readers will find Quraish's sentences too long and tedious, making them sometimes difficult to understand, especially for lay readers. Third, in this commentary, the author's linguistic nuances are very clear, as seen in his previous works. The elaboration of vocabulary and language in this book helps the reader understand the Qur'an well, so that difficulties in understanding it can be overcome. In addition, there are several principles held by Quraish Shihab in his commentary, among them that the Qur'an is an inseparable whole. In *Tafsir Al-Misbah*, Quraish never misses the discussion of the science of *al-munāsabah* which is reflected in six things, namely: the harmony of word for word in one surah; the harmony of the content of the verse with the closing verse; the harmony of the relationship of the verse with the following verse; the harmony of the initial explanation/*mukaddimah* of one surah with its closing; the harmony of the closing of the surah with the initial explanation/*mukaddimah* of the following surah; and the harmony of the theme of the surah with the name of the surah (Shihab, 2002).

This *Tafsir Al-Misbah* is certainly not solely the result of Quraish Shihab's interpretation (*ijtihad*). As he himself admitted, he extensively quotes and cites the opinions of scholars, both classical and contemporary. The most prominent is undoubtedly the book Tafsir Nazim al-Durar by the medieval scholar Ibrahim ibn Qamar al-Biqai (d. 885/1480).

This is understandable, as this figure was the object of Quraish's research while completing his doctoral program at Al-Azhar University. Muhammad Husein Thabathabai, a modern Shia scholar who wrote a complete Tafsir of the Qur'an, comprising 30 chapters, also frequently references Quraish in his Tafsir. These two figures appear to have received considerable attention from Quraish Shihab in his *Tafsir Al-Misbah*. Apart from al-Biqai and Thabathabai, Quraish also quoted many of the thoughts of Muhammad at-Thantawi, Mutawalli as-Sya'rawi, Sayyid Qutb and Muhammad Tahir ibn Asyur.

CONCLUSION

The application of the concept of *munāsabah* in *Tafsir Al-Misbah* by M. Quraish Shihab proves that the Qur'an is a unified revelation that is systematic and cohesively interconnected, both at the verse and surah levels. This study found that Quraish Shihab applies two main patterns of *munāsabah*, namely five categories of *munāsabah* between verses (covering the relationship between verses, verses with their endings, between sentences, between words, and the first and last verses in one surah) and eight categories of *munāsabah* between surahs (covering the correlation between surahs, the beginning and end of surahs, the name and theme of surahs, to *fawatih al-surar* with the content of surahs). The presence of this work is motivated by the contextual needs of Indonesian people who often read the Qur'an—such as Surah Yasin—without in-depth understanding due to limited Arabic literacy. By integrating the *tablili* method (sequential analysis according to the Mushaf) and the *adabi al-ijtimā'i* (social-community) pattern, *Tafsir Al-Misbah* has succeeded in bridging linguistic analysis and classical science with applicable solutions to the social needs of modern society.

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