

Friendship Ethics in the Qur'an: A Comparative Study Between *Taisir al-Karim al-Rahman* and *Tafsir al-Mishbah*

Dwiq Fajri Pakeh^{1*}, Ahmad Isnaeni², Abuzar Alghifari³

¹²³Universitas Islam Negeri Raden Intan Lampung, Indonesia

*e-mail: fajripakeh123@gmail.com

Abstract

This study aims to understand the perspectives of As-Sa'di and Quraish Shihab in interpreting the verses on the ethics of friendship in the Qur'an. Social ethics are a reflection of the moral values possessed by individuals in their behavior and in how they interact with their surroundings. Therefore, as social beings, ethics play a crucial role in determining the quality of relationships among people. This is a qualitative study in which the author uses the *muqarin* (comparative) approach. Based on analytical studies of both commentators, it can generally be concluded that Quraish Shihab argues that the ethics of friendship involve avoiding relationships based on worldly interests and encouraging mutual benefit. Meanwhile, according to As-Sa'di, friendship ethics go beyond worldly interests or mutual benefits; they include forming relationships that distance oneself from disbelief, falsehood, polytheism, and disobedience to Allah. This article contributes to enriching the treasures of comparative studies on interpretations and can be a guide for the wider community regarding friendship ethics based on Islamic normative foundations.

Keywords: Qur'an, Ethics of Friendship, *Tafsir al-Mishbah*, *Taisir al-Karim al-Rahman*

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana pemikiran As-Sa'di dan Quraish Shihab dalam menafsirkan ayat etika pertemanan dalam Al-Qur'an. Etika pergaulan merupakan cerminan moral yang dimiliki oleh setiap manusia dalam bertingkah laku dan cara berinteraksi dengan lingkungan disekitarnya. Sehingga sebagai makhluk sosial, etika sangat berperan penting dalam baik buruknya pergaulan antar sesama manusia. Jenis penelitian adalah penelitian *kualitatif* penulis menggunakan metode pendekatan *muqarin* (perbandingan). Berdasarkan kajian analisis terhadap kedua mufassir, secara garis besar dapat disimpulkan di antaranya Quraish Shihab mengemukakan bahwa, etika pertemanan adalah menghindari pertemanan atas dasar kepentingan duniawi dan saling memberi manfaat. Sedangkan menurut As-Sa'di, etika dalam pertemanan tidak hanya sebatas pada pertemanan yang didasarkan kepentingan duniawi atau saling memberi manfaat saja, akan tetapi pertemanan yang menjauhkan diri dari kekufuran, pendustaan, kemusyrikan dan kemaksiatan kepada Allah. Artikel ini berkontribusi dalam memperkaya khazanah kajian komparasi terhadap penafsiran serta dapat menjadi pedoman bagi masyarakat luas mengenai etika pertemanan dengan berdasarkan landasan normatif Islam.

Kata Kunci: Al-Qur'an, Etika Pertemanan, *Tafsir al-Mishbah*, *Taisir al-Karim al-Rahman*

Introduction

In Islamic perspective, ethics are rooted in both faith (*'aqidah*) and social interaction within one's environment.¹ Social ethics reflect the moral values that individuals possess in their behavior and in how they interact with those around them. As social beings, ethics play a vital role in determining the quality of human relationships.² However, ethics can also have a negative influence when social interactions turn into *free mixing*, which represents deviant behavior that goes beyond moral obligations, guidance, and rules.³ In today's modern era, many moral values no longer align with Islamic social ethics. This issue affects people of all ages—from children and teenagers to adults and the elderly. Many perceive Islamic culture as slow and out of touch with the times.

Islam has comprehensively regulated how Muslims should behave and uphold ethics toward one another.⁴ Humans and their environment are two continuously interacting and mutually influencing factors.⁵ Human beings are inherently social creatures who live and interact with others. To fulfill this purpose, humans were created to live in pairs, families, neighborhoods, friendships, and societies.⁶

Islam, as a religion of mercy for all creation (*rahmatan lil-'alamin*), affirms the innate nature (*fitrah*) of human beings through various Qur'anic verses and Hadiths.⁷ These emphasize that a person's religious character is heavily influenced by their companions.⁸ If one seeks success in this world and the hereafter, they should choose friends who can help them attain it. Conversely, bad companions will only lead one to misery in both realms. This concept is clearly explained in several Qur'anic verses: Surah al-Hujurat [49]: 13 – Allah created mankind into nations and tribes so that they may know one another. Surah Az-Zukhruf [43]: 67 – Close friends on the Day of Judgment will become enemies to one another, except for the righteous. Surah Ali 'Imran [3]: 104 – There is a command to call toward goodness, enjoin what is right, and forbid what is wrong. Surah at-Tawbah [9]: 119 – Allah commands the believers to fear Him and to be with those who are truthful.

¹ Ammar Munir, 'Hadis Tarbawi Tentang Teman Bergaul', *Jurnal of Shant Al Arabiyyah* 3, no. 2 (2015), 16–40.

² Azmin Yusof and Muhamad Ismail Abdullah, 'Adab Unggul Islam Dalam Persahabatan Antara Insan: Islamic Outstanding Manners in Friendship Amongst Human', *Attarbiyy: Malaysian Online Journal of Education* 1, no. 2 (2017), 102–12.

³ Lukman Nul Hakim, Iffatul Bayyinah, "Etika Sosial Perspektif Mufassir Nusantara: Kajian Qs. Al-Hujurat Ayat 9-13 Dalam Tafsir Al-Ibriz", *Al-Shamela : Journal of Quranic and Hadith Studies* 1, no. 1 (2023), 70–86. <https://doi.org/10.61994/alshamela.v1i1.33>.

⁴ Agus Pranoto, Aam Abdussalam, and Fahrudin Fahrudin, 'Etika Pergaulan Dalam Alquran Dan Implikasinya Terhadap Pembelajaran PAI Di Sekolah', *Tarbany: Indonesian Journal of Islamic Education* 3, no. 2 (2016), 107–19.

⁵ Hartiyani Sadu Budanti, 'Pengaruh Lingkungan Sosial Dan Gaya Hidup Terhadap Perilaku Konsumsi Mahasiswa Program Studi Pendidikan Ekonomi, Skripsi FKIP UNS', 2017.

⁶ Tina Lestari, 'Analisis Psikologi Pertemanan "Shahaba" Dalam Al-Qur'an', *Tesis*, Universitas Negeri Sultan Syarif Kasim Riau, 2022.

⁷ Rahmat Rahmat Ikbil Ramadan, 'Epistimologi Persahabatan Dalam Tafsir Al-Azhar' (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022).

⁸ Imam Mohtar, *Problematika Pembinaan Pendidikan Agama Islam Pada Masyarakat* (Uwais Inspirasi Indonesia, 2017).

Tafsir As-Sa'di is considered a classical (medieval) tafsir, while *Tafsir al-Mishbah* is a contemporary interpretation. There are several distinct characteristics that differentiate their approaches to Qur'anic exegesis. For example, *Tafsir al-Mishbah* tends to focus on social issues in its discussion of verses. One of its hallmark features is its consistency in analyzing each phrase in every verse of the Qur'an.⁹ In contrast, Tafsir As-Sa'di avoids lengthy and redundant interpolations, employing a simple and clear language style. It also refrains from delving into differing opinions or speculative interpretations (*ta'wil*).¹⁰

As illustrated above, the writer became increasingly interested in exploring the ethics of friendship according to the views of Quraish Shihab in *Tafsir al-Mishbah* and As-Sa'di in his *Tafsir al-Karim al-Rahman*. This study aims to further develop an understanding of ethical principles in friendship from a broader perspective. Therefore, the primary sources used in this research are *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Manan* by Shaykh Abdurrahman bin Nasir As-Sa'di and *Tafsir al-Mishbah* by Quraish Shihab. The secondary sources consist of data collected from various written materials and books relevant to the topic. As such, this research is categorized as library research, qualitative in nature, and employs the *muqarin* (comparative) tafsir method.

Relevant literature used in this research includes, first, a thesis by Tina Lestari titled "*Psychological Analysis of Friendship ('Shababah') in the Qur'an*". The results of her study explain that friendship plays a significant role in life, with friends having a considerable influence on a person's psyche, mentality, and future. From a psychological perspective, choosing the right friends is essential because friendships are often built on shared values and experiences, which makes her explanation relevant to this study.¹¹ Second, a journal article by Binti Nur Habibah, Lukman Hakim, and Muhammad Nur Amin titled "*The Ethics of Social Interaction from the Perspective of the Qur'an*". Their findings identify three ethical concepts in social interactions: ethics when dealing with elders, peers, and those younger. In Javanese culture, these ethics are characterized by politeness, gentleness in speech, and refined behavior.¹²

This study is conducted as qualitative library research, where all required data and materials are obtained from libraries, including books, encyclopedias, dictionaries, journals, documents, magazines, and others.¹³ The writer applies the *muqarin* (comparative) method, which seeks to compare the selected subjects to identify similarities and differences. Specifically, this research compares the interpretations of two notable exegetes—*Tafsir al-*

⁹ Almunadi, "Shiddiq dalam Pandangan Quraish Shihab", *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 17, no. 1 (2016), 127-138.

¹⁰ Saifuddin Herlambang Munthe, *Studi Tokoh Tafsir* (Pontianak: IAIN Pontianak Press, 2018).

¹¹ Tina Lestari, *Analisis Psikologi Pertemanan "Shababa" dalam Al-Qur'an*, Disertasi, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022.

¹² Binti Nur Habibah, Lukman Hakim, and Muhammad Nur Amin, "Etika Bergaul Dalam Perspektif Al-Qur'an: Studi Kitab Tafsir Al-Ibriz", *SAMAWAT: Journal Of Qur'anic and Hadith Studies* 7, no. 1 (2023), 9-16.

¹³ Doni Prayitno, Muhajirin Muhajirin, Eko Zulfikar, "Understanding the Hadith of al-Laghwu during Friday Prayers: A Ma'ani al-Hadith Study", *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 25, no. 1 (2024), 73-84.

Karim al-Rahmān by Shaykh Abdurrahman bin Nasir As-Sa'di and *Tafsir al-Mishbah* by Quraish Shihab—examining their methods, thematic styles, and the verses they interpret that are relevant to the research topic.

Results and Discussion

Profile of As-Sa'di and *Taisir al-Karim al-Rahman*

Taisir al-Karim al-Rahman is a work authored by Shaykh Abdurrahman bin Nasir As-Sa'di, a scholar from An-Nawashir, descended from Banu Amr—one of the prominent clans of the Banu Tamim tribe. He was born in the month of Muharram in the year 1307 Hijri (1889 CE) in the region of Unaizah, located in Al-Qassim, Saudi Arabia. Despite losing both of his parents at a young age, As-Sa'di was raised with piety and devotion to religious practice.¹⁴

In his pursuit of knowledge, As-Sa'di studied under several scholars, including Muhammad Amin Ash-Shanqiti, Abdullah bin 'Ayidh, Muhammad Al-Abd al-Karim Ash-Shibl, Salih bin Uthman Al-Qadhi, and Ibrahim bin Hamd Al-Jasiri. He also delved deeply into the writings of earlier scholars such as Ibn al-Qayyim and his teacher Ibn Taymiyyah. As he studied their works, Allah enlightened his heart, allowing him to benefit greatly and broaden his knowledge significantly. This enlightenment led him to abandon *taqlid* (blind imitation) and to critically select strong evidence grounded in the Qur'an and Sunnah. As-Sa'di passed away at the age of 69, on the night of Thursday, 23rd Jumada al-Akhirah, 1376 Hijri (corresponding to 1957 CE).¹⁵

The full title of his tafsir is *Taisir al-Lathif al-Mannani fi Khulashat Tafsir al-Qur'an*, which means “Ease from the Most Gentle and Most Generous in the Summary of Qur'anic Tafsir.” The book is categorized as a thematic tafsir (*tafsir mawdu'i*)—a type of exegesis that addresses legal rulings or thematic issues within the Qur'an through a scholarly, topic-based approach. In terms of structure, the book begins with a foreword and introduction.¹⁶ The main body presents the core content, including discussions on Tawhid (monotheism), 'Aqidah (creed), and foundational Islamic principles, and concludes with a table of contents.

As-Sa'di's writing method emphasizes thematic explanation, which significantly influences his exegetical approach. He interprets the Qur'an through a thematic framework, covering fundamental Islamic teachings. These begin with themes of creed (*'aqidah*), followed by Islamic laws (*ahkam*), and conclude with the stories of the Prophets, which are frequently mentioned throughout the Qur'an. As-Sa'di endeavors to summarize and organize the narrative flow of these stories. After identifying the relevant verses related to a

¹⁴ Abdurrahman bin Nashir As-Sa'di, *Taisir al-Karim al-Rahman fi Tafsir Kalam al-Manan*, (Jakarta: Darul Haq, 2014), 23.

¹⁵ As-Sa'di, *Taisir al-Karim al-Rahman*, 24.

¹⁶ As-Sa'di, *Taisir al-Karim al-Rahman*, 13.

specific theme, he explains them briefly but substantively, offering the reader a comprehensive and clear overview of the topic.¹⁷

Profile of Quraish Shihab and *Tafsir al-Mishbah*

The author of *Tafsir Al-Mishbah* is M. Quraish Shihab, who was born on February 16 in the Dendeng Rampang district, South Sulawesi, approximately 190 kilometers from the city of Ujung Pandang (now Makassar). He began his early education in his hometown, then continued his secondary studies in Malang, East Java, at the Islamic boarding school *Pondok Pesantren Dar al-Hadith al-Fiqhiyyah*. In 1958, he traveled to Cairo, Egypt, to pursue further education at Al-Azhar University, where he was admitted into the second year of the Tsanawiyah level.¹⁸ He continued his studies at the same institution, eventually specializing in Qur'anic exegesis. In 1969, he completed his thesis titled *Al-I'jāz al-Tashrī'i li al-Qur'ān al-Karīm* (The Legislative Miracle of the Noble Qur'an). In 1980, he returned to Al-Azhar for doctoral studies and completed his dissertation titled *Nazm al-Durar li al-Biqā'i: Taḥqīq wa Dirāsah*. He was awarded his doctorate in 1982 in Qur'anic sciences with the highest distinction (*Summa Cum Laude*, or *Mumtāz Ma'a Martabat al-Sharaf al-Ūlā*), making him the first person from Southeast Asia to achieve this honor.¹⁹

As a contemporary exegete and prolific writer, M. Quraish Shihab has produced a wide range of published works, particularly in the field of Qur'anic studies. Among his notable publications are: *Tafsir al-Manar: Its Strengths and Weaknesses* (1984), *Philosophy of Islamic Law* (1987), *The Crown of Divine Guidance: Tafsir of Surah Al-Fatihah* (1988), *Grounding the Qur'an: The Function and Role of Revelation in Society* (1994), *Critical Study of Tafsir al-Manar* (1994), and many others.²⁰

These works reflect his significant role in advancing Islamic scholarship in Indonesia, particularly in Qur'anic studies. Of all his works, *Tafsir Al-Mishbah: Messages, Impressions, and Harmony of the Qur'an* is considered his magnum opus. Through this comprehensive 30-juz tafsir (published in 15 volumes), Quraish Shihab rose to prominence as one of Indonesia's foremost Qur'anic exegetes.²¹ In compiling *Tafsir Al-Mishbah*, Quraish

¹⁷ Muhammad Isa Anshory, "Kajian Tafsir Al-Qur'an: Telaah Atas Kitab Taisirul Lathifil Mannani Fi Khulashati Tafsiril Quran Karya Abdurrahman Bin Nashir as-Sa'di", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 5, no. 2 (2020), 365–88.

¹⁸ Rabi'atul Adawiyah, Muhammad Albadar Adren, Ridwan Sholeh, Putri Ramadani, Sukiyat Sukiyat, "Mengatasi Stres Dan Kecemasan Perspektif QS. An-Nazi'at Ayat 40: Analisis Penafsiran Quraish Shihab Dalam Tafsir Al-Mishbah", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 2 (2024): 869.

¹⁹ Syaiful Amin Ghofur, *Profil Para Mufasir Al-Qur'an*. (Yogyakarta: Pustaka Insan Madani, 2008), 36.

²⁰ Rahmadi Agus Setiawan, 'Corak Penafsiran Muhammad Quraish Shihab Dalam Tafsir Al-Mishbah', *Mushaf Journal: Jurnal Ilmu Al-Quran Dan Hadis*, 3, no. 1 (2023).

²¹ Akhmad Khoirul Anwar, Jaka Ghianovan, and Ida Kurnia Shofa, "Understanding the Concept of Gender in Qur'anic Interpretation (A Feminist Study of the Thought of M. Quraish Shihab)", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 1 (2024): 206–221.

Shihab follows the order of the ‘Uthmani Mushḥaf, beginning from *Surah Al-Fātiḥah* to *Surah An-Nās*. Each section opens with an introduction to the verses to be interpreted.²²

A notable feature of *Tafsir Al-Mishbah* is its emphasis on the science of *munāsabah* (thematic and structural coherence between verses and chapters), reflected in six key elements: Harmony between words within each surah, Coherence between the content of the verse and its conclusion, Connection between a verse and those that precede or follow it, Correspondence between a surah’s introduction and its conclusion, Thematic transition from the end of one surah to the beginning of the next, and Alignment between the surah’s theme and its name. Additionally, Quraish Shihab regularly incorporates linguistic analysis, discusses the context of revelation (*asbāb al-nuzūl*), and gives priority to transmitted reports (*riwāyah*). He interprets the verses group by group, and concludes each section with a summary to highlight the main message.²³

The Interpretation of Friendship Ethics Verses by As-Sa’di and Quraish Shihab

Allah (Glorified and Exalted be He) commands us to be wise and discerning in choosing our companions, for the influence of our friends—whether good or bad—can significantly shape our character and behavior. It is not uncommon for a person to be drawn into either virtuous or harmful habits, which may ultimately lead them toward Hellfire.²⁴ The following are interpretations and explanations related to verses on the ethics of social interaction and friendship, as found in *Tafsir al-Karīm al-Raḥmān* by As-Sa’di and *Tafsir al-Mishbah* by Quraish Shihab:

1. QS. al-Hujurat [49]: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the All-Absorbing.”

As-Sa’di explained in his commentary, Allah, may He be exalted, tells us that He created the children of Adam from one origin and one sex, and all of them were male and female, and all of them came from Adam and Eve, but Allah, may He be exalted, scattered from them many men and women, and separated them and made them into nations and tribes, i.e. nations, both small and small: nations, both small and large, so that they may know one another. Had each of them stood alone, it would not have led to the

²² M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur’an* (Jakarta: Lentera Hati, 2002), Jilid 2, 52–54.

²³ Atik Wartini, ‘Corak Penafsiran M. Quraish Shihab Dalam Tafsir Al-Misbah’, *Hunafa: Jurnal Studia Islamika* 11, no. 1 (2014), 109–26.

²⁴ Wandu Saputra, ‘Makna Term Khalil Menurut Ibnu Katsir’, *Izzatuna: Jurnal Ilmu Al-Qur’an Dan Tafsir* 5, no. 1 (2024), 90–105.

acquaintance that results in help, cooperation, inheritance, and the fulfillment of kinship rights. However, Allah made them into nations and tribes so that these and other things that depend on acquaintance and continuity of lineage could take place, but Generosity is piety.²⁵

According to Quraish Shihab, the verse above turns to a description of the basic principles of relations between humans, therefore the verse above does not use a call addressed to believers, but to human kind, the first fragment of the verse above, indeed we created you from a man and a woman, is an introduction to emphasize that all humans are equal in humanity in the sight of Allah, there is no difference between one tribe and another. There is also no difference in the value of humanity between men and women because all are created from a man and a woman. this introduction benefits the conclusion referred to by the last fragment of the verse. whatever the cause of the nuzul, what is clear is that the verse above emphasizes the unity of human origin by showing the equality of humanity. it is not natural for someone to be proud and feel themselves. It is not only between one nation, tribe, or skin color and another, but between their sexes, because if someone said that the female Javanese originated from the rib of adam, while adam was a man.²⁶

- The word (*shu'ub*) is a plural form that means an assembly (*qabilah*).

- The stronger the introduction of one party to the other, the more opportunities there are for mutual benefit. That's why the verse above emphasizes the need to know each other. That introduction is needed to draw lessons and experiences from each other, in order to increase piety to Allah swt, whose impact is reflected in the peace and prosperity of worldly life and happiness in the hereafter.²⁷

2. QS. az-Zukhruf [43]: 67

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

"The companions on that Day will be enemies to some of them, except for those who fear Allah."

As-Sa'di said in his interpretation: "And the companions on that Day, which is the Day of Resurrection, that is, the companions in disbelief, lying, and disobedience to Allah, some of them will be enemies to others, because their friendship and love in this world is not for Allah, and all of that will be reversed on the Day of Resurrection. Enmity, except for those who fear polytheism and sin, because their love is eternal and will continue to exist as long as there is someone they love".²⁸

²⁵ As-Sa'di, *Taisir al-Karim al-Rahman*, 946.

²⁶ Mumtazah Al 'Ilmah, Salamah Noorhidayati, Ahmad Saddam, Siti Marpuah, and Husnul Amira, "Pendidikan Karakter Dalam Surah Al-Hujurat: Telaah Penafsiran Mahmud Yunus Dalam Tafsir Al-Karim", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 3, no. 2 (2023): 256–272. <https://doi.org/10.19109/jsq.v3i2.23189>.

²⁷ Quraish Shihab, *Tafsir al-Mishbah*..., Jilid 13, 260-261.

²⁸ As-Sa'di, *Taisir al-Karim al-Rahman*, 906.

While Quraish Shihab in his interpretation explains If in this world the members of each unjust group help each other and appear to live as friendly friends, then it will be discovered, O all human beings that familiar friends on the Day of Judgment, some of them become enemies for some others, this is because their friendship is established on the basis of injustice. all friendships in this world are like that except the friendship of the pious people who undergo friendship on the phase of obedience to Allah. The word (al-akhilla) is the plural form of the word Khalil, which means intimate friends whose friendship has entered the recesses of each other's hearts.

Friendships that are not based on piety to Allah will result in friendships based on worldly interests still, and this results in friendships that do not last. It is interrupted by death, then leads to discord. In contrast to friendship based on piety, it is lasting because its basis is obedience to Allah and even if it is related to interests, then the interests are ukhrawi so that it still continues until the next day which will get the shade of Allah when there is no shade except his shade. one of them is two people who love each other for the sake of Allah, they are together because of Allah and apart also because of Allah (HR. Bukhari and Muslim through abu hurairah).²⁹

3. QS. Asy-Syu'ara [26]: 99-101

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ حَمِيمٍ

"No one leads us astray, except the sinners. There is no intercessor for us. Nor is there a familiar friend."

In *Taisir Karimir Rahman*, it is explained that there is no one who misleads us from the path of guidance and truth and invites us to the path of misguidance and disobedience, except those who sin, they are the imams who call to hell. Then we will have no one who can intercede for us, who can save us from His punishment, nor a close friend (i.e. a friend who can benefit us with a little benefit, as is common in this world). They despair of all good, are disappointed with what they have earned, and wish to return to the world to do good deeds. If only we were given the opportunity to return to this world and become part of the believers, so that we could avoid punishment and gain reward. That is impossible, impossible. It's a great way to get the most out of your life, but it's also a great way to get the most out of your life, and it's also a great way to get the most out of your life. The word (*hamim*) which means attention al hamim means special attention.³⁰

4. QS. Ali Imran [3]: 104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

²⁹ Quraish Shihab, *Tafsir al-Mishbah*..., Jilid 12, 589.

³⁰ Quraish Shihab, *Tafsir al-Mishbah*..., Jilid 10, 85-86.

"Let there be among you a group of people who call to virtue, enjoin the good, and forbid the evil. They are the fortunate ones."

As-Sa'di Thus they are the best people ever raised up for mankind, remembering the previous verse, which says: And let there be among you a people who call to what is good, enjoin what is right, and forbid what is wrong, that is a command from Him who is almighty to this ummah. The command may be obeyed and carried out by the one who is commanded, or he may not carry it out. In this verse it is mentioned that a nation has done what Allah has commanded, and has obeyed the command of its Lord. This verse states that a nation has done what Allah has commanded, and has obeyed the command of its Lord, and deserves the praise of all other nations. "And if the People of the Book had believed, it would have been better for them that they had believed, and most of them are sinners From obedience to Allah, that is, people who are hostile to the guardians of Allah with all kinds of hostility, but from the kindness of Allah to His believing servants is that He rejects their conspiracy in their throats, so that the believers among them are not harmed in religion or body, but the greatest harm they experience is the evil of speech from which there is no escape from all enemies.

Furthermore, according to As-Sa'di, if they fight the believers, they turn away and flee, then their defeat will continue and their humiliation will continue, and they will not be helped at any given time. That is why Allah says that He punishes them with humiliation. In their inner, and outer poverty, they cannot be soothed and calmed except by a rope, viz: The *jizya* was taken from them and they were humiliated, or came under the rule of the Christians, and they were afflicted with the wrath of Allah, and this is the severest punishment Allah reminds them of what brought them to this state, saying: That is because they disbelieved in the revelation of Allah sent down by Allah to His Messenger Muhammad which demanded their certainty and faith because of their transgression and stubbornness, and killed the prophets unjustly. Correct means: they met the prophets of God, the ones who did good to them, giving the greatest good with the worst possible recompense, which is killing. Is there anything greater after this audacity and wickedness? And it was all because of their disobedience and aggression that they disbelieved in Allah and killed.³¹

Quraish Shihab explains that after in the last verse Allah criticized the book that twisted misguidance and in the form of misleading others, then in verse 104 Allah commands believers to take a different path, namely taking the broad and straight path and inviting others to take the path of policy and prosperity.³²

5. QS. At-Taubah [9]: 119

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

³¹ As-Sa'di, *Taisir al-Karim al-Rahman*, 151.

³² Quraish Shihab, *Tafsir al-Mishbah*..., Jilid 2, 72-76

"O you who believe, fear Allah and remain with the righteous."

In his tafsir As-Sa'di explains By avoiding what Allah has forbidden and staying away from it. And be with those who are truthful in their words, deeds and words, those who are true in their words and whose deeds and actions are nothing but truthful, not lazy and lethargic, safe from bad intentions and full of sincerity towards Paradise. And good intentions, because honesty leads to truth.³³

According to *al-Mishbah* Allah's grace achieved by those described by the story of the last verse, is due to piety, earnestness and truthfulness. they are what should be emulated. therefore Allah invites O believers to fear Allah by enforcing all his commands to the best of your ability and stay away from all his prohibitions and fear you are with people who are righteous in their attitudes, speech and actions.

The word as-Sadiqin is the plural of the word *as-Sadiq*, which means true, and true news is that which corresponds in content to what is believed. The meaning of this word has expanded so that it includes the meaning of the conformity of news to reality, the conformity of actions to beliefs, and the sincerity of efforts and determination regarding what is desired.³⁴

Al Biqa'i understands the word ma'a together to mean togetherness, even if it is in a minimal form. Indeed, as the saying goes "if you cannot be like the great men then imitate them if you cannot imitate them then associate with them and do not leave them, who is always with something, then little by little he will get used to it, because of that the prophet saw: Truth benefits wisdom and virtue leads to heaven. And a person who is always right and seeks the right will eventually be judged by Allah as (*shiddiq*).³⁵

Comparative Analysis of the Interpretation of As-Sa'di and Quraish Shihab

Tafsir al-Mishbah is a contemporary interpretation that has perfected the previous interpretations of the archipelago. One of the characteristics of this interpretation is its consistency in parsing the sentences in each verse of the Qur'an. Although the interpretation of *al-Mishbah* is classified as a modern era interpretation, where the content of the discussion of the verse focuses on social issues. Tafsir which is a mounumental work of one of the famous scholars in Indonesia - even the world - is quite interesting to study. Because in *Tafsir al-Mishbah*, in addition to neatly reviewing things that are textualist, this tafsir also prioritizes the rationality of the Qur'an. Another thing that becomes interesting to study in tafsir al-Mishbah is the locality side with a variety of references.³⁶

³³ As-Sa'di, *Tafsir al-Karim al-Rahman*, 407.

³⁴ Quraish Shihab, *Tafsir al-Mishbah*..., Jilid 5, 744-745.

³⁵ Atik Wartini, "Corak penafsiran M. Quraish Shihab dalam tafsir al-Misbah", *HUNAFa: Jurnal Studia Islamika* 11, no. 1 (2014), 109-126.

³⁶ Lufaei Lufaei, "Tafsir Al-Mishbah: Tekstualitas, Rasionalitas Dan Lokalitas Tafsir Nusantara", *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 21, no. 1 (2019), 29-40.

While the book of tafsir As-Sa'di is a contemporary tafsir book that has many features, including a simple and clear language style that can be directly understood by both knowledgeable and ignorant people. Another specialty is avoiding sentences and wordy insertions. It also avoids mentioning disputes of opinion except for the basic disputes that must be mentioned, and this last is the most important feature for the dear reader so that his understanding is focused on one thing only.

Another feature is that it is based on the salaf's method of dealing with the verses of attributes, which have no deviations and no interpretations that contradict Allah's intentions in His words, and this is the standard for establishing belief. Another feature is the detail of the conclusions drawn from the verses in terms of their benefits, rulings and wisdom.³⁷

After looking at the results of the two interpretations above that, in his interpretation, the author finds there are several aspects that become similarities and differences in the interpretation of As-Sa'di and Quraish Shihab including: Quraish Shihab and As-Sa'di both define the ethics of friends, namely choosing friends who are devout, honest in behavior and behavior as described in surah At-Taubah verse 119 and avoiding friends who invite kufr, lies, and disobedience to Allah as described in surah Az-Zukhruf 67.

The difference according to Quraish Shihab suggests that, the ethics of friendship are 1.) avoid friendship on the basis of worldly interests and this results in friendship that is not lasting it is cut off by death, then cause strife in the hereafter. 2). giving each other benefits because the introduction is needed to draw mutual lessons and experiences of the other party, in order to increase piety to Allah swt. 3). justifying his friend in the sense of sincerely straightening out his mistakes so that all the words, attitudes and actions of the friend he tried to be baner and good.

Meanwhile, according to the interpretation of As-Sa'di in his tafsir, what is meant by the ethics of friends hanging out, is not only limited to friendships based on worldly interests or mutual benefit but, friendships that keep away from kufr, lying, shirk and disobedience to Allah, and befriend those who are truthful in their words, deeds and words, those who are true in their words and whose deeds and actions are nothing but true, not lazy and lethargic, safe from bad intentions and full of sincerity towards heaven.

Conclusion

Based on the analais study of the two mufasssirs, it can be concluded that: the similarities between the interpretations of As-Sa'di and Quraish Shihab are that friendship ethics are avoiding friendship on the basis of worldly interests, providing mutual benefits, and choosing someone to be a friend is very important. The differences in interpretation

³⁷ Wagiman Manik, 'Pemikiran Pendidikan Asy-Syaikh As-Sa 'di Dalam Tafsir *Taisir Al-Karim Ar-Rahman Fi Tafsir Kalam Al-Mannan*' (Universitas Islam Negeri Sumatera Utara, 2020).

include: according to Quraish Shihab suggests that, the ethics of friendship is to avoid friendship on the basis of worldly interests, provide mutual benefits, justify his friend in the sense of sincerely straightening out his mistakes so that all the words, attitudes and actions of the friend he tries to be baner and good. Meanwhile, according to the interpretation of As-Sa'di in his interpretation, what is meant by the ethics of friends hanging out, is not only limited to friendship based on worldly interests or mutual benefit but, friendship that keeps away from kufr, lying, shirk and disobedience to Allah, and befriend those who are truthful in their words, deeds and words, those who are true in their words and whose deeds and actions are nothing but true, not lazy and lethargic, safe from bad intentions and full of sincerity towards heaven.

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