

Hijrah as Multidimensional Renewal: Cross-Sectarian Tafsir Analysis of Quraish Shihab and Nāṣīr Makārim Shīrāzī

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Abstract

This study explores the multidimensional concept of *hijrah* in the Qur'an through the perspectives of two contemporary exegetes representing the Sunni and Shia traditions: Muhammad Quraish Shihab (*Tafsir al-Mishbah*) and Nāṣīr Makārim Shīrāzī (*Tafsir al-Amṭāl*). Employing a qualitative library-based approach and a cross-mazhab thematic *tafsir* method, the research aims to uncover how both scholars interpret *hijrah* as a relevant social and spiritual transformation. Findings indicate that both exegetes view *hijrah* holistically, encompassing physical movement, social struggle, and inner purification. Shihab emphasizes *hijrah* as moral and societal renewal toward an inclusive and ethical community in the Indonesian context, while Shīrāzī highlights its spiritual dimension as an inner *jihad* against egoism and injustice. Despite doctrinal differences, both use similar analytical and literary-social methods, demonstrating a convergence on *hijrah* as a timeless call for ethical transformation and social justice. This cross-mazhab approach enriches Qur'anic scholarship by bridging sectarian perspectives and offering practical implications for contemporary Muslim societies.

Keywords: *Hijrah, Thematic Exegesis, Cross-Madhab, Quraish Shihab, Nāṣīr Makārim Shīrāzī*

Abstrak

Studi ini mengeksplorasi konsep *hijrah* yang multidimensional dalam Al-Qur'an melalui perspektif dua ahli tafsir kontemporer dari tradisi Sunni dan Syiah: Muhammad Quraish Shihab (*Tafsir al-Mishbah*) dan Nāṣīr Makārim Shīrāzī (*Tafsir al-Amṭāl*). Dengan menggunakan pendekatan kualitatif berbasis pustaka dan metode tafsir tematik lintas-mazhab, penelitian ini bertujuan mengungkap bagaimana kedua ulama menafsirkan *hijrah* sebagai transformasi sosial dan spiritual yang relevan. Temuan menunjukkan bahwa keduanya memandang *hijrah* secara holistik, meliputi pergerakan fisik, perjuangan sosial, dan penyucian batin. Shihab menekankan *hijrah* sebagai pembaharuan moral dan masyarakat menuju komunitas yang inklusif dan etis dalam konteks Indonesia, sementara Shīrāzī menyoroti dimensi spiritualnya sebagai *jihad* batin melawan egoisme dan ketidakadilan. Terlepas dari perbedaan doktrinal, keduanya menggunakan pendekatan analitis dan sastra-sosial yang serupa, menunjukkan konvergensi pandangan bahwa *hijrah* adalah seruan abadi untuk transformasi etika dan keadilan sosial. Pendekatan lintas-mazhab ini

memperkaya kajian Qur'anik dengan menjembatani perspektif sektarian dan menawarkan implikasi praktis bagi masyarakat Muslim kontemporer.

Kata kunci: Hijrah, Tafsir Tematik, Antar-Madzhab, Quraish Shihab, Nāṣir Makārim Shīrāzī

INTRODUCTION

The concept of *hijrah* has become one of the most prominent terms in Islamic discourse, both historically and within contemporary social realities. Etymologically, the word *hijrah* (هِجْرَةً) derives from Arabic, meaning "to migrate" or "to leave something behind" (Audah, 2003). In the Qur'an, this term and its derivatives appear no fewer than ten times and are used in various contexts—ranging from physical migration, such as the Prophet Muhammad's migration from Mecca to Medina, to spiritual and moral transformation from an inferior to a better state (Al-Thobari, 1995).

In the context of contemporary Muslim societies, particularly in Indonesia, the meaning of *hijrah* has undergone a significant narrowing. Many people tend to understand *hijrah* merely as a change in lifestyle or external appearance, such as adopting *syar'i* dress codes, wearing long hijabs, niqabs, or *gamis*. This visual transformation is often regarded as the primary indicator of one's religiosity. The phenomenon extends beyond social media and into campuses, communities, and even the Islamic fashion industry (Lyansari, 2018). The term "celebrity *hijrah*," for instance, represents this trend, where public figures who "migrate" become moral icons, reinforcing the impression that *hijrah* is merely a matter of spiritual branding (Lyansari, 2018). Furthermore, according to Putri and Firdaus (2018), *hijrah* among university students—especially women is often manifested more in outward appearance than in profound intellectual or behavioral transformation (W. E. Putri & Firdaus, 2018).

In another form, *hijrah* has also been interpreted as the establishment of exclusive communities. For example, the "Shift Youth Hijrah Movement" in Bandung targets young Muslims to "become more Islamic," often through intensive group activities, motivational sermons, and the reinforcement of certain Islamic identities (Sari & Mahadian, 2018). In more extreme cases, *hijrah* is understood as a call to join transnational movements such as *Darul Islam*, which aim to establish an Islamic state. Such interpretations not only reduce the true essence of *hijrah* but also risk fostering radicalization (Majid, 1994).

In Islamic scholarly tradition, however, *hijrah* has a far more complex and multidimensional meaning. According to Al-Thobari, (1995) *hijrah* means abandoning all forms of sin and disobedience, not merely physical migration. This view is supported by contemporary Muslim sociologist Ali Shari'ati, who argues that *hijrah* is essentially a process of detachment from sins, desires, and bad habits toward a more righteous and conscious life (Mabruroh, 2003).

From the Shi'a exegetical perspective, Nāṣir Makārim Shīrāzī distinguishes *hijrah* into two types: *zāhiriyah* (physical migration) and *bātinīyah* (spiritual migration). The latter, according to him, represents the core of human transformation—moving from darkness to light, from disbelief to faith (Shīrāzī, 1989a). He emphasizes the importance of inner transformation as the foundation of true *hijrah*, as expressed by Imam Ali ibn Abi Ṭālib in a narration stating that “one who merely moves places has not truly migrated unless he abandons the evil within himself” (Shīrāzī, 1989a, p. 413).

Meanwhile, in the context of modern Indonesian exegesis, Muhammad Quraish Shihab adopts an inclusive and contextual approach. In *Tafsir al-Mishbah*, he explains that *hijrah* is a spiritual expression of leaving everything disliked by Allah toward what He approves of. Shihab also connects *hijrah* with love for one's homeland and the effort to build a just and peaceful society (Shihab, 2005b). For him, *hijrah* is not merely leaving one's comfort zone but represents awareness and courage to face challenges in upholding divine values.

Through these two figures Shihab and Shīrāzī it becomes evident that *hijrah* is not only a matter of physical or symbolic change but a comprehensive process of personal transformation encompassing spiritual, moral, social, and intellectual dimensions. However, there has been limited research that comparatively examines these two exegetes from a cross-mazhab perspective. Most existing studies on *hijrah* focus either on its historical dimension during the Prophet's era or on sociological phenomena in modern Muslim societies, without exploring its theological and exegetical depth across Islamic traditions. This identifies a research gap that this study seeks to address.

Therefore, this research offers scientific merit and novelty in two key aspects. First, it applies a *cross-mazhab thematic tafsir* approach between Sunni and Shi'a perspectives—an approach rarely employed in contemporary Qur'anic studies. Second, it proposes a holistic and contextual understanding of *hijrah* that

resonates with both the spiritual and social challenges of modern Muslim life. By employing *thematic tafsir* (*tafsīr mauḍū'i*) and *comparative cross-mazhab tafsir* (*tafsīr muqāran*), this study aims to provide a deeper and more comprehensive understanding of the Qur'anic concept of *hijrah*. It is expected not only to enrich Qur'anic scholarship but also to contribute practically to countering the reductionist interpretations of *hijrah* prevalent among contemporary Muslims. Moreover, through cross-sectarian dialogue, this study aspires to promote an inclusive and constructive reading of the Qur'an—one that views *hijrah* not merely as physical migration but as a spiritual and social journey toward the realization of the ideal human being (*insān kāmil*) as envisioned in Islam.

RESEARCH METHOD

This study employs a qualitative library-based research design aimed at analysing the Qur'anic concept of *hijrah* through a comparative thematic exegesis approach. The research examines two contemporary Qur'anic commentaries representing the major Islamic traditions: *Tafsir al-Mishbah* by Muhammad Quraish Shihab (Sunni) and *Tafsir al-Amthāl* by Nāṣir Makārim Shīrāzī (Shi'a). These works were selected due to their shared *adabī ijtimā'i* (socio-humanistic) interpretative orientation and their emphasis on thematic (*mawḍū'i*) analysis of social and spiritual issues (Al-Farmawi, 1994).

RESEARCH FINDINGS AND DISCUSSION

General Overview of *Tafsir al-Mishbah* and *al-Amthāl*

Tafsir serves as the principal medium through which Muslim scholars bridge the divine message of the Qur'an with the needs of their communities in different eras. In this regard, *Tafsir al-Mishbah* by Muhammad Quraish Shihab and *Tafsir al-Amthāl* by Nāṣir Makārim Shīrāzī represent two significant modern commentaries emerging from the two major Islamic traditions—Sunni and Shi'a. Both exegetical works exhibit not only a text-based approach but also a contextual one, emphasizing the social and moral relevance of the Qur'anic message. Examining these two works is crucial to understanding how the concept of *hijrah* is interpreted functionally within the framework of contemporary Muslim life.

Tafsir al-Mishbah is a monumental work by Quraish Shihab consisting of fifteen volumes. It adopts a *tahlīlī* (analytical) method, interpreting verses sequentially according

to the Qur'anic order. However, rather than adhering strictly to the division of *juz*, Shihab organizes his commentary thematically, emphasizing linguistic and semantic analysis (Shihab, 2005a). His exegetical approach meticulously considers the coherence and interrelation of verses, presenting the Qur'an as a unified discourse (Rahmi & Wendry, 2019; Shofa & Chairinisa, 2022). This comprehensive methodology allows Shihab to highlight the universal values embedded in the Qur'an, such as tolerance and moderation, while also contextualizing them within the Indonesian cultural landscape (M. H. I. Amin & Abror, 2025).

The primary feature of *al-Mishbah* lies in its *adabī ijtima'ī* (socio-humanistic) orientation. Shihab seeks to interpret the Qur'an through a grounded and contextual lens so that its messages remain relevant to modern society. He often connects the Qur'anic message with current social issues—even seemingly minor ones, such as traffic ethics, which he relates to the word *hawnan* in QS al-Furqan [25]:63 (Shihab, 2002).

In constructing his interpretation, Shihab refers to both classical and modern sources across sectarian lines, including al-Biqā'ī, Fakhr al-Rāzī, al-Ṭabāṭabā'ī, Sayyid Quṭb, and Muhammad 'Abduh. This demonstrates his openness to diverse Islamic scholarly traditions and his commitment to an inclusive hermeneutic approach. Nevertheless, *al-Mishbah* has been critiqued for its lack of consistent referencing, particularly regarding ḥadīth citations and quotations from earlier scholars (M. Amin & Katsum, 2011).

Despite these critiques, *Tafsir al-Mishbah* remains a vital resource for contemporary Muslims seeking a moderate, inclusive, and dialogical understanding of the Qur'an, particularly in the Indonesian context (Abidin et al., 2022; M. H. I. Amin & Abror, 2025). This tafsir, known for its comprehensive yet accessible language, was primarily motivated by Hamka's desire to instill Islamic values in younger generations who were keen to understand the Qur'an but lacked proficiency in Arabic, aiming to facilitate sermon delivery for khatibs (Shofa & Chairinisa, 2022). Indeed, Shihab's methodical approach in *Tafsir al-Mishbah* ensures that each verse is examined comprehensively from various aspects, aligning with the *tahlīlī* method and enabling a deep engagement with the text (L. R. Putri et al., 2023; Rohman et al., 2024).

Meanwhile, *Tafsir al-Amtāl* was composed by Nāṣir Makārim Shīrāzī and a team of Shi'a exegetes to address the needs of the modern Muslim community, especially younger generations seeking an applied understanding of Islam. This work is the Arabic

version of his original Persian commentary *Tafsir-e Nemooneh* and employs a *tahlīlī* and dialogical method (Shīrāzī, 1989b).

The main strength of *al-Amṭāl* lies in its systematic thematic presentation, popular style, and explicit referencing. The commentary frequently cites key sources from both Shi'a and Sunni traditions, including *al-Mīzān*, *al-Manār*, *Fī Zilāl al-Qur'ān*, *Majma' al-Bayān*, and *al-Durr al-Manthūr* (Shīrāzī, 1989c, pp. 11–13). This indicates the integrative and rational spirit underlying Shīrāzī's exegetical framework, which seeks to bridge classical scholarship with the intellectual demands of modernity. However, unlike *al-Mishbah*, *al-Amṭāl* does not emphasize linguistic analysis in depth, focusing instead on practical and social dimensions of the Qur'anic text.

To further clarify the methodological and stylistic distinctions between the two tafsirs, the following table summarizes their comparative characteristics:

Table 1. Comparative Characteristics of Tafsir *al-Mishbah* and *al-Amṭāl*

Aspect	Tafsir <i>al-Mishbah</i> (Quraish Shihab)	Tafsir <i>al-Amṭāl</i> (Nāṣīr Makārim Shīrāzī)
School of Thought	Sunni	Shi'a (Imamiyyah)
Methodology	<i>Tahlīlī</i> (analytical-thematic)	<i>Tahlīlī</i> (analytical-dialogical)
Exegetical Orientation	<i>Adabī</i> <i>Ijtimā'ī</i> (socio-humanistic)	<i>Adabī</i> <i>Ijtimā'ī</i> (socio-practical)
Main Focus	Social relevance and linguistic analysis	Social application and rational discourse
Sources Referenced	Classical and modern cross-sectarian works	Shi'a and Sunni sources with integrative approach
Linguistic Style	Popular, communicative, and contextual	Simple, thematic, and pragmatic
Main Limitation	Insufficient citation of hadīth references	Limited linguistic and philological depth
Primary Objective	To contextualize Qur'anic meaning for modern Indonesian society	To present a practical exegesis for contemporary Muslim readers

Based on table 1 the findings of this study reveal that although *al-Mishbah* and *al-Amṭāl* originate from different theological traditions, both share a similar hermeneutical paradigm that centers on social and contextual engagement with the Qur'an. Their primary divergence lies in methodological emphasis: Quraish Shihab foregrounds linguistic precision and the Indonesian socio-cultural context, while *Makārim Shīrāzī* stresses rational argumentation and the practical needs of the modern Shi'a community.

The novelty of this research lies in highlighting that cross-sectarian Qur'anic exegesis demonstrates an inherent convergence in *adabī ijtīmā'i* orientation a shared concern for the Qur'an's social relevance. This comparative approach not only enriches *tafsir* studies but also contributes to the intellectual reconciliation and integration of Sunni and Shi'a interpretive traditions. In this light, the concept of *hijrah* in both *tafsirs* transcends its historical or juridical meanings, emerging as a dynamic symbol of transformation, moral struggle, and socio-spiritual renewal.

The Urgency of a Comparative Study on the Thought of Quraish Shihab and Nāṣīr Makārim Shīrāzī

The concept of *hijrah* in Islam transcends its historical context of the Prophet Muhammad's migration from Mecca to Medina and encompasses profound theological, spiritual, and social meanings that evolve with time. In the field of Qur'anic studies, *hijrah* becomes a pivotal theme that not only relates to space and time but also reflects moral transformation and the collective direction of the Muslim community. Hence, exploring *hijrah* requires an approach that goes beyond the textual, integrating contextual, comparative, and cross-madhab perspectives. Such an examination is particularly urgent given the contemporary challenges faced by Muslim societies, which necessitate a re-evaluation of Islamic principles in light of modern global issues (Khasani, 2025). This comparative analysis between Quraish Shihab and Nāṣīr Makārim Shīrāzī's interpretations of *hijrah* offers a unique opportunity to explore how two prominent contemporary exegetes, from differing Sunni and Shi'a traditions, articulate this complex concept (Yunika & Rosalia, 2025).

A comparative *tafsir* study holds significant importance in contemporary Qur'anic scholarship. The diversity of interpretations found in both classical and modern exegesis illustrates how a single Qur'anic concept—such as *hijrah*—can acquire multiple meanings, shaped by social, ideological, and methodological factors (Al-Farmawi, 1994; Fadli, 2021). By examining *hijrah* through the perspectives of Muhammad Quraish Shihab, a leading Sunni exegete from Indonesia, and Nāṣīr Makārim Shīrāzī, a prominent Shi'a scholar from Iran, this research aims to reveal the dialogical and complementary dimensions of cross-madhab interpretation that enrich the understanding of Qur'anic values. This investigation further elucidates the capacity for intellectual convergence between diverse Islamic jurisprudential schools, particularly in addressing contemporary issues through the lens of shared scriptural interpretation (Okawa, 2013).

Etymologically, *hijrah* derives from the Arabic root *hajara-yahjuru-hijratan*, meaning "to leave," "to separate," or "to move away" (Munawwir, 1997). Mandhur explains in *Lisān al-'Arab* that *hijrah* involves abandoning wrongdoing and turning toward righteousness, applicable in both physical and symbolic senses (Mandhur, 1990). Classical exegetes such as al-Qurṭubī and al-Ṭabarī emphasized these dual dimensions: al-Qurṭubī categorized *hijrah* into four types, highlighting moral departure from sin as its highest form, while al-Ṭabarī stressed its communal aspect leaving disbelief and joining the faithful as an act of solidarity and *da'wah* commitment. These classical interpretations demonstrate that *hijrah* embodies not merely individual piety but also collective moral reform (Al-Qurthubi, 2008; Jarir & Affandi, 2008).

Contemporary thinkers further expand this discourse. Sayyid Quṭb interprets *hijrah* as an inner *jihad* grounded in sincerity toward God, without which migration loses its spiritual worth (Quthb, 2002). Kamal Faqih Imani regards *hijrah* as the foundational movement for building the ideal Islamic society in Medina—a socio-political transformation (Faqih Imani, 2004). Similarly, Wahbah al-Zuhaylī affirms the continuing relevance of *hijrah* for Muslims living in contexts where practicing Islam freely is restricted (Az-Zuhaili, 2016). These modern readings indicate that *hijrah* remains a timeless call for spiritual and societal renewal. This perspective aligns with the understanding that *hijra* encompasses both physical movement and spiritual transformation, emphasizing the avoidance of evil and adherence to righteous principles (Aini & Akalili, 2021). Moreover, some scholars emphasize that the metaphorical "hijra" entails abandoning negative emotions and embracing virtuous conduct, serving as a continuous journey of self-improvement (Correa & Эстебан, 2020).

Within this intellectual landscape, Quraish Shihab and Nāṣir Makārim Shīrāzī represent two distinct yet intersecting paradigms. Quraish Shihab, in *Tafsir al-Mishbah*, views *hijrah* as a manifestation of faith and moral effort (*mujāhadah*) actualized through social engagement. He asserts that *hijrah* is not merely spatial relocation but a shift in values—from chaos to order, hatred to compassion, and immorality to righteousness (Shihab, 2005a). His interpretation resonates with the pluralistic context of Indonesian Islam, emphasizing inclusivity, tolerance, and social ethics.

Conversely, Nāṣir Makārim Shīrāzī, in *Tafsir al-Amthāl*, distinguishes between *hijrah khārijīyyah* (physical migration) and *hijrah bātiniyyah* (inner migration). The latter, he argues, represents the deeper essence of *hijrah*: moving from polytheism to monotheism, from egoism to self-control, and from heedlessness to spiritual awareness (Shīrāzī,

1989d, pp. 408–413). For Shīrāzī, spiritual transformation (*tazkiyah al-nafs*) precedes societal reform, making *hijrah* a prerequisite for moral and communal awakening.

The contrast between their socio-theological contexts further enriches this comparative analysis. Quraish Shihab speaks from within a multicultural Sunni-majority society, while Shīrāzī writes in the post-revolutionary Shī'a environment of Iran, marked by spiritual revival and political resistance. Yet, both converge on the idea that *hijrah* is an ongoing journey toward holistic human transformation—personal and societal, internal and external.

This cross-madhab comparative perspective underscores that *hijrah* cannot be confined to historical or juridical dimensions alone. Instead, it should be interpreted as a dynamic symbol of movement, renewal, and resistance against moral stagnation. Such a dialogical study not only broadens the exegetical horizon but also fosters intellectual reconciliation between Sunni and Shī'a traditions, advancing the Qur'anic ideal of unity within diversity.

Table 2. Comparative Overview of Quraish Shihab and Nāṣīr Makārim Shīrāzī's Interpretation of Hijrah

Aspect	Quraish Shihab (Tafsir al-Mishbah)	Nāṣīr Makārim (Tafsir al-Amthāl)	Shīrāzī Analytical Notes
Interpretive Orientation	Contextual, socio-ethical (<i>adabi ijtimā'i</i>)	Philosophical, rational	Reflects epistemological diversity within tafsir methodology
Core Meaning of Hijrah	Moral and social transformation toward inclusivity	Inner purification toward spiritual <i>jihad</i> toward divine proximity	Both view <i>hijrah</i> as an ongoing ethical-spiritual process
Hermeneutical Method	Thematic, modern integrating socio-cultural context	Analytical, rooted in moral philosophy and Shī'a theology	Shows complementarity between context and contemplation
Socio-Historical Context	Plural and democratic Indonesia	Post-revolutionary Islamic Iran	Contrasting realities shape interpretive emphases
Main Focus	Building a moral and tolerant community	Reforming the self and resisting injustice	Integrates individual and collective transformation

Table 2 above, in conclusion, this comparative analysis demonstrates that *hijrah* functions as both a spiritual and social paradigm, bridging the internal purification of the self and the external reform of society. Through a cross-madhab tafsir approach, the study highlights the potential of comparative exegesis to promote theological dialogue, mutual understanding, and the enrichment of Qur'anic hermeneutics in the modern world.

The Meaning of *Hijrah* in the Perspective of *Tafsir al-Mishbah* and *Tafsir al-Amthāl*

The Qur'anic concept of *hijrah* embodies multiple layers of meaning—from the historical migration of the Prophet and his companions to a symbol of moral and spiritual transformation in the life of contemporary Muslims. *Tafsir al-Mishbah* by Muhammad Quraish Shihab and *Tafsir al-Amthāl* by Nāṣir Makārim Shīrāzī both interpret *hijrah* through distinctive yet complementary approaches. Each employs a *tahlīlī* method and an *adabī ijtīmā'ī* style, positioning tafsir as a bridge between text and lived reality (Shihab, 2005b).

Al-Mishbah reflects a localized and communicative style, contextualizing Qur'anic messages for Indonesian Muslims, while *al-Amthāl* adopts a systematic, philosophical, and juridical tone, addressing a broader Shī'ī audience. Despite their theological differences (Sunni and Shia), both mufassirs explore *hijrah* within theological, historical, and sociological dimensions.

Classification of Hijrah Meanings

From the comparative analysis, three principal classifications of *hijrah* emerge:

1. Hijrah as historical fact (*hijrah nabawiyyah*): In QS. al-Hashr [59]: 8 and QS al-Anfal [8]: 72–75, both exegetes identify *hijrah* as a pivotal event in Islamic history. Shihab interprets the *muhājirūn* as believers expelled for their faith, whose sincerity earned divine reward and honor (Shihab, 2005c, p. 227). Similarly, Shīrāzī describes them as the “foundational pillars of the Islamic society,” characterized by faith, migration, and struggle (*jihad*) (Shīrāzī, 1989c, p. 78).
2. Hijrah as physical and social movement (*zāhiriyyah*): In QS an-Nisā' [4]: 100 and QS al-'Ankabūt [29]: 26, Shihab defines *hijrah* as movement from a hostile environment toward one conducive to righteousness, motivated by sincerity rather than survival (Shihab, 2002). Shīrāzī expands this meaning, framing *hijrah* as a form of social liberation—a protest against structural injustice and a search for divine blessing (Shīrāzī, 1989d). Both exegetes connect *hijrah* to civilizational progress and social renewal (Shihab, 2002; Shīrāzī, 1989a).
3. Hijrah as inner and spiritual transformation (*bātiniyyah*): The most profound dimension of *hijrah* lies in spiritual renewal. In QS Āli 'Imrān [3]: 195 and QS al-Tawbah [9]: 20, both agree that *hijrah* entails purification of the soul. Shihab

emphasizes its moral dimension—“leaving immoral acts toward divine virtue”—as a form of *jihād al-nafs* (Shihab, 2002). Shīrāzī distinguishes between external migration (*hijrah khārijīyyah*) and internal migration (*hijrah bātiniyyah*), citing Imam ‘Alī’s dictum: “*A hijrah without inner change is an empty hijrah.*” (Shīrāzī, 1989c).

Major Findings from the Comparative Interpretation

The comparative analysis between *al-Mishbah* and *al-Amthāl* reveals several significant findings:

1. Hijrah as a holistic concept: It transcends historical migration, representing an enduring ethical and civilizational principle relevant across time and place.
2. Hijrah as a foundation of civilization: Shihab links *hijrah* to building a *rahmatan lil-‘ālamīn* society (Shihab, 2005b), while Shīrāzī views it as resistance against spiritual decadence and systemic disbelief (Shīrāzī, 1989b).
3. Hijrah as a medium of *da‘wah*: Both scholars interpret *hijrah* as a missionary strategy not flight, but transformation—creating new Qur’anic communities and expanding Islamic ethics.
4. Hijrah as a manifestation of sincerity (*ikhlāṣ*): Without divine intention, *hijrah* is meaningless. QS an-Nisā’ [4]: 100 promises divine protection even if one dies before reaching the destination (Shihab, 2005b, p. 366; Shīrāzī, 1989b, p. 274).
5. Hijrah as social responsibility: Both mufassirs highlight *hijrah* as social jihad—the duty to become agents of reform, spreading mercy, justice, and renewal (Shihab, 2005d, p. 288; Shīrāzī, 1989a, p. 527).

Table 3. Comparison of Interpretative Approaches in *al-Mishbah* and *al-Amthāl*

Aspect	<i>Quraish Shihab (al-Mishbah)</i>	<i>Nāṣir Makārim Shīrāzī (al-Amthāl)</i>
Objective of Interpretation	Conveying Qur’anic messages within the Indonesian context	Addressing global challenges of the Muslim ummah
Method of Tafsir Presentation	<i>Tahlīlī</i> , narrative, linguistic	<i>Tahlīlī</i> , systematic, juridical-dialogical
General Focus of Exegesis	Socio-cultural contextualization	Universal law and spirituality
Concept of Hijrah	Toward blessing and civilizational renewal	Toward divine satisfaction and resistance to disbelief
Spiritual Hijrah	Moral self-purification and virtue-building	<i>Hijrah bātiniyyah</i> : struggle against ego and sin

Based on table 3 above, the analysis of *al-Mishbah* and *al-Amthāl* reveals that sectarian differences do not obstruct shared Qur'anic values. Both highlight *hijrah* not merely as spatial movement but as a transformative journey from stagnation to awareness, from oppression to enlightenment.

This cross-madhhab tafsir analysis contributes to the field by showing that inter-sectarian hermeneutics can enrich Qur'anic studies and foster intellectual integration in the modern Muslim world. It demonstrates that *hijrah*, when viewed through a pluralistic interpretive lens, remains a universal paradigm for ethical and spiritual renewal.

Graphical Interpretation of Hijrah as a Multidimensional Concept

To clarify the conceptual relationship between the historical, social, and spiritual dimensions of *hijrah* as interpreted by Muhammad Quraish Shihab and Nāṣīr Makārim Shīrāzī, this study presents the following conceptual visual model:

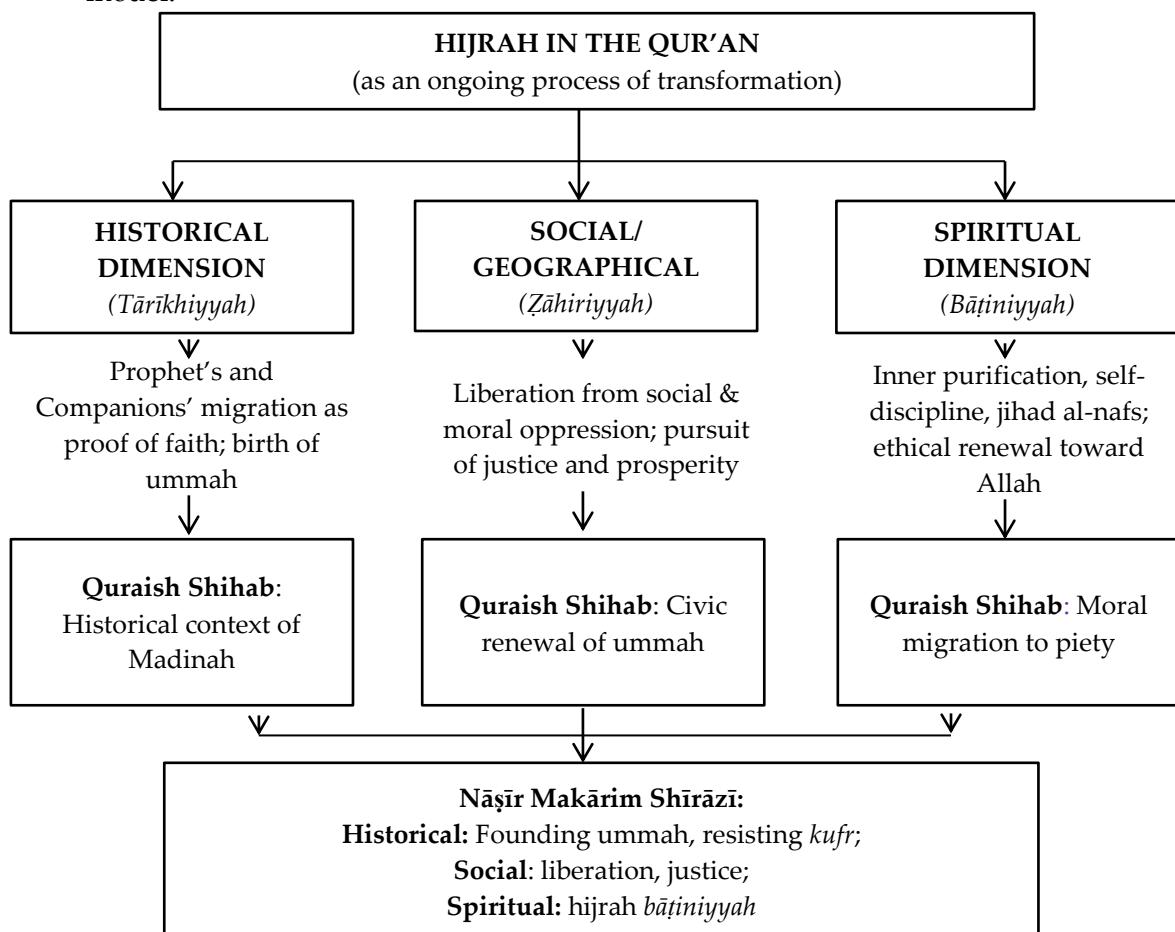


Figure 1. Conceptual Model of Hijrah in Cross-Madhhab Tafsir

The conceptual diagram above illustrates that *hijrah* in cross-madhhab tafsir is not merely a historical phenomenon but represents a multidimensional process of transformation encompassing theological, social, and spiritual dimensions. This model is synthesized from the key findings of *Tafsir al-Mishbah* (Quraish Shihab) and *Tafsir al-Amṭāl* (Nāṣir Makārim Shīrāzī), as elaborated in the preceding sections.

The historical dimension emphasizes that *hijrah* serves as the theological foundation for the formation of the early Muslim community, in which sacrifice and faith constitute the core of transformation (Shihab, 2005c; Shīrāzī, 1989d). This corresponds to the first research finding that *hijrah* symbolizes a collective act of faith and struggle.

The social-geographical (*zāhiriyah*) dimension conceptualizes *hijrah* as an active response to social pressures and unjust structures. Quraish Shihab interprets it as an effort toward civilizational renewal and social reconstruction, whereas Makārim Shīrāzī views it as a form of socio-religious resistance against systems of disbelief (Shihab, 2005e, 2005b). This reinforces the second research finding that *hijrah* functions as both a moral and socio-political instrument of da'wah and reform.

The spiritual (*bāṭiniyyah*) dimension represents the pinnacle of *hijrah*, where both exegetes agree that true *hijrah* is the inner transformation of the self toward spiritual purification and sincerity (Shihab, 2005c; Shīrāzī, 1989b). This aligns with the third research finding emphasizing *hijrah* as *jihad al-nafs* and moral self-renewal.

Thus, the graphical model not only visualizes the interrelation among the dimensions of *hijrah* but also underlines the novelty of this study, namely the integration of Sunni and Shī'ī perspectives within a unified conceptual framework. This visual synthesis reveals that despite methodological and contextual differences, both *al-Mishbah* and *al-Amṭāl* converge on a universal message: *hijrah* is an enduring call for the renewal of the self, society, and civilization toward divine values.

CONCLUSION

The concept of *hijrah* in the Qur'an cannot be narrowly understood as merely a geographical migration; rather, it encompasses broader dimensions—historical, social, spiritual, and moral-existential. Through a comparative study of *Tafsir al-Mishbah* by Quraish Shihab and *Tafsir al-Amṭāl* by Nāṣir Makārim Shīrāzī, this research found that both exegetes—despite coming from two different Islamic traditions, Sunni and Shia—share a similar contextual and transformative approach in interpreting *hijrah*.

Quraish Shihab interprets *hijrah* as an active effort to move from conditions that hinder Islamic values toward circumstances that enable the growth of faith (*īmān*), good deeds (*'amal ṣāliḥ*), and social welfare. His interpretation follows an *adabī ijtimā'i*

orientation, characterized by linguistic sensitivity and responsiveness to the Indonesian social context. Conversely, Makārim Shīrāzī emphasizes the dual dimensions of *hijrah*: physical (*khārijīyyah*) and spiritual (*bātiniyyah*), focusing on the inner struggle to liberate oneself from the domination of egoic desires and oppressive systems of value.

Both scholars agree that *hijrah* represents an integral form of struggle—embodying sacrifice, moral awareness, and sincerity (*ikhlāṣ*) for the sake of God. It is positioned as a symbol of transformation for both the Muslim community and individual believers toward a more dignified and conscious life order.

This study highlights the significance of cross-*madhab* Qur'anic interpretation in achieving a more inclusive and profound understanding of Qur'anic values. The diversity of Islamic schools of thought does not impede intellectual convergence; instead, it serves as a bridge for building richer theological and spiritual syntheses. Therefore, *hijrah* should not be viewed merely as a historical legacy, but as an enduring call to continual self-renewal and collective moral progress—both outwardly and inwardly.

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