



# AL-KHIZY IN THE AL-QUR'AN PERSPECTIVE OF THE TAFSIR AL- MISHBAH

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## Abstract

The discussion of al-khizy in Tafsir al-Mishbah is significant due to its nuanced semantic range and thematic relevance. The term is interpreted not only as punishment, but also as psychological discomfort and defilement. Importantly, al-khizy is not limited to disbelievers; it may also apply to Muslims, making it a morally universal concept. This study therefore focuses on how Qur'anic verses containing al-khizy are interpreted in Tafsir al-Mishbah, with particular attention to its meaning, causes, affected individuals, and strategies for avoidance. Linguistically, al-khizy derives from the root khaziya–yakhzā–khizyan, denoting disgrace or humiliation (Mahmud Yunus, 2010). Classical and modern sources, including Ensiklopedia al-Qur'an and Lisan al-Arab, expand its meaning to include degradation, separation, legal sanction, and moral disgrace (Quraish Shihab; Ibn Manzur). The term appears 26 times in the Qur'an across Makkiyah and Madaniyyah verses (Muhammad Fuad Abd al-Baqi), indicating its thematic importance within Qur'anic discourse on ethics and accountability. Compared to earlier studies based on Tafsir Ibn Kathir, which primarily interpret al-khizy as humiliation and defilement, this research highlights a broader conceptualization offered in Tafsir al-Mishbah. Quraish Shihab presents al-khizy as encompassing punishment, inner discomfort, and social disgrace, reflecting both textual depth and socio-cultural sensitivity. The choice of Tafsir al-Mishbah is therefore justified by its comprehensive scope, methodological consistency, and contextual relevance, making it a valuable framework for advancing the study of al-khizy.

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## INTRODUCTION

The discussion of al-khizy in Tafsir al-Mishbah is analytically significant for three principal reasons. First, the term demonstrates semantic plurality, encompassing punishment, psychological discomfort, and defilement. Second, al-khizy is not exclusively directed toward disbelievers, but may also apply to Muslims, thereby reflecting its universal ethical scope within Qur'anic discourse. Third, the urgency of identifying strategies to avoid al-khizy underscores the relevance of this study. Accordingly, the central research problem concerns how Qur'anic verses containing al-khizy are interpreted in Tafsir al-Mishbah. The scope of the study is confined to examining its meaning, typologies and causes, the subjects affected by it, and the methods of avoiding it. The objective is to generate a systematic and comprehensive understanding of al-khizy within this exegetical framework.

From a linguistic perspective, al-khizy is derived from the root *khaziya-yakhzā-khizyan*, which denotes disgrace or humiliation (Mahmud Yunus, 2010). In the *Ensiklopedia al-Qur'an*, it is defined as an *ism maṣḍar* signifying a condition of falling away or separation, while also connoting degradation, humiliation, and legal sanction (Quraish Shihab, 2007). Semantically related terms include *hayyīn*, *ḥaqīr*, *dhalīl*, and *danīʾ* (Ahmad Warson Munawwir, 2007). The term appears 26 times in the Qur'an across 15 surahs and 24 verses, evenly distributed between Makkiyah and Madaniyyah contexts (Muhammad Fuad Abd al-Baqi, 1945). Classical lexicography, such as *Lisan al-Arab*, defines al-khizy as disgrace and moral defect; moreover, Sibawayh associates it with falling into misfortune, evil, and notoriety, leading to humiliation (Ibn Manzur, 1990).

In comparison with prior studies grounded in Tafsir Ibn Kathir, which primarily construe al-khizy as humiliation and defilement, this study advances a broader interpretive framework through its reliance on Tafsir al-Mishbah. Quraish Shihab expands the concept to include punishment, inner discomfort, and social degradation, thereby offering a more nuanced and multidimensional interpretation. The selection of Tafsir al-Mishbah is methodologically justified by its consistency in linguistic analysis, its comprehensive coverage of all 30 juz, and its sensitivity to socio-cultural contexts, particularly within Indonesian society. These distinctive features position it as a relevant and authoritative source for advancing the scholarly understanding of al-khizy, especially in light of Quraish Shihab's in-depth and tripartite interpretation of the term.

## METHODS

This study employs a qualitative approach using a figure-centered (scholar-focused) research design. The primary data source is derived from the interpretation of Quraish Shihab in Tafsir al-Mishbah concerning al-khizy. According to Abdul Mustaqim (2014), a figure-centered study is an in-depth, systematic, and critical examination of a scholar's intellectual biography, ideas, and conceptual contributions, including the broader issues surrounding the selected topic. In this context, the research focuses on exploring the problem, issues, and thematic dimensions of al-khizy through the perspective of the selected exegete.

Following data collection, the analysis proceeds through a process of data selection and categorization in accordance with the research focus and thematic framework of the study. To strengthen the analytical rigor and depth of discussion, this study also incorporates relevant scholarly literature, including academic books, expert opinions, and findings from previous research related to the topic. This integrative approach ensures that the analysis is both contextually grounded and theoretically robust.

## RESULT AND DISCUSSION

This study yields several key findings. First, the meaning of al-khizy in Tafsir al-

Mishbah comprises three interrelated senses: punishment, psychological discomfort, and defilement. The first meaning, punishment, appears in the interpretation of QS Hūd (11):66:

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ  
 “So when Our command came, We saved *Ṣāliḥ* and those who believed with him by a mercy from Us, and from the disgrace of that Day. Indeed, your Lord is the All-Powerful, the Almighty.”  
 (Qur’an 11:66)

According to Quraish Shihab, the phrase “disgrace of that Day” may be understood in two complementary ways: as deliverance from humiliation at the time of punishment for the المؤمنين, and as an integral component of the punishment itself for the defiant. Thus, al-khizy functions both as a form of divine punishment and as a marker of humiliation accompanying it. The second meaning, psychological discomfort, is reflected in QS al-Tahrim (66):8:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا ۗ عَلَىٰ رَبِّكُمْ أَنْ يُكَفِّرَ عَنْكُم سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَى اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ... ۗ<sup>٨</sup>  
 “O you who believe, turn to Allah in sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow, on the Day when Allah will not disgrace the Prophet and those who believe with him...” (Qur’an 66:8)

In this verse, the term yukhzi derives from al-khizy, which, as explained by al-Rāghib al-Aṣḥānī and cited by Quraish Shihab, denotes an inner and outer state of discomfort, including shame, humiliation, and social degradation. The third meaning, defilement, is illustrated in QS Hūd (11):78:

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۗ قَالَ يَاقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي صُنُوفِي ۗ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ۗ<sup>٧٨</sup>  
 “And his people came rushing toward him, and they had long been committing evil deeds. He said, ‘O my people, here are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of sound judgment?’” (Qur’an 11:78)

Here, al-khizy signifies the act of tarnishing honor or reputation. The verse reflects the moral warning of Prophet Lūṭ to his people not to commit acts that would disgrace him before his guests, who were in fact divine messengers.

Second, al-khizy in Tafsir al-Mishbah is classified into two major categories: al-khizy in this world and al-khizy in the hereafter. Worldly al-khizy refers to humiliation experienced in worldly life as a consequence of immoral actions. Among the relevant verses, some describe it in general terms, such as QS al-Zumar (39):26:

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۗ لَوْ كَانُوا يَعْلَمُونَ ۗ<sup>٢٦</sup>  
 “So Allah made them taste disgrace in worldly life, but the punishment of the Hereafter is greater, if only they knew.” (Qur’an 39:26)

Others describe it in specific forms, including natural disasters or legal punishments. For example, in QS Fuṣṣilat (41):16, a devastating wind is portrayed as a humiliating punishment inflicted upon the people of ‘Ād, while QS al-Mā’idah (5):33 refers to penal sanctions such as execution, crucifixion, or exile as manifestations of disgrace. These forms illustrate that al-khizy in this world may take the shape of tangible, observable consequences.

In contrast, al-khizy in the hereafter denotes a more severe and enduring form of humiliation. It is likewise divided into general and specific forms. A general

expression appears in QS al-Shu'arā' (26):87:

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ٨٧

“And do not disgrace me on the Day they are resurrected.” (Qur'an 26:87)

This verse reflects the supplication of Prophet Ibrāhīm, who seeks protection from any form of disgrace on the Day of Judgment, particularly that which may arise from the fate of his disbelieving parents. Meanwhile, a specific form of al-khizy in the hereafter is described in QS al-Tawbah (9):63:

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ٦٣

“Do they not know that whoever opposes Allah and His Messenger—indeed, for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.” (Qur'an 9:63)

This verse emphasizes that ultimate humiliation is realized through eternal punishment in Hell. In conclusion, al-khizy in Tafsir al-Mishbah encompasses both worldly and eschatological dimensions, each further divided into general and specific forms, with manifestations ranging from social disgrace and legal punishment in this world to eternal torment in the hereafter.

The vows that are prohibited are vowing to commit immorality, such as someone carrying out a vow if he succeeds in killing someone, then it is forbidden to carry it out. Because his vowed intention was to commit sin, not to obey Allah SWT. Therefore, to redeem it, a kafarat vow is applied. As explained, if a person makes a vow but does not fulfill his vow or withdraw his vow, then that person is obliged to pay kafarat (Sabiq, Sayyid, 1998).

The Causes of al-khizy in Tafsir al-Mishbah, explained as follows.

There are six causes by which a person incurs al-khizy in Tafsir al-Mishbah, as follows: Committing murder among one's own people, expelling others from their homeland, ransoming captives who have been expelled, cooperating in wrongdoing, believing in part of the Torah while denying other parts.

Out of the 24 verses concerning al-khizy, there is one verse related to this first cause, namely QS. al-Baqarah (2) verse 85, as follows: “Then you are those who kill one another and expel a group of your own people from their homes, supporting one another against them in sin and hostility. Yet if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you believe in part of the Scripture and disbelieve in part? What is the recompense for those among you who do that except disgrace in worldly life, and on the Day of Resurrection they will be returned to the severest punishment. And Allah is not unaware of what you do.” (QS. al-Baqarah 2:85)

In Tafsir al-Mishbah, this verse uses the word “then,” which implies a sense of distance while emphasizing that: then you, O Children of Israel, are those who kill one another, disregarding the covenant of Allah, and expel a group of your fellow human beings from their homes. You compel yourselves to cooperate in wrongdoing, both in speech and action, and in hostility, namely aggression that exceeds limits. That is your attitude toward them. Yet when those whom you supported against them come to you as captives, you ransom them in various ways, even though expelling them was also forbidden for you. (Shihab, Quraish, 2016)

Then Allah rebukes them with His statement: do you believe in part of the Scripture and disbelieve in part, meaning that you accept and practice some teachings of the Torah, such as ransoming captives, while denying others. (Shihab, Quraish, 2016)

Preventing the mention of the name of Allah and striving to destroy mosques

There is only one verse addressing this cause among the 24 verses about al-khizy, namely QS. al-Baqarah (2) verse 114, as follows: “And who is more unjust than one who prevents the name of Allah from being mentioned in His mosques and strives toward their

*destruction? Such people are not worthy to enter them except in fear. For them is disgrace in this world, and for them in the Hereafter is a great punishment.”* (QS. al-Baqarah 2:114)

Quraish Shihab interprets this as referring to those who prevent the remembrance of Allah in mosques and attempt to destroy them. Destruction here does not necessarily mean physically demolishing the building, but also includes obstructing its proper function as intended by Allah. Therefore, they are not worthy to enter the mosque. (Shihab, Quraish, 2016)

Waging war against Allah and His Messenger and spreading corruption on earth

There are three verses related to this cause: QS. al-Taubah (9) verse 63, QS. al-Nahl (16) verse 27, and QS. al-Maidah (5) verse 33, as follows: *“The punishment for those who wage war against Allah and His Messenger and strive to spread corruption on earth is that they be killed, or crucified, or have their hands and feet cut off on opposite sides, or be exiled from the land. That is their disgrace in this world, and in the Hereafter they will have a great punishment.”* (QS. al-Maidah 5:33)

In Tafsir al-Mishbah, this verse was revealed in connection with the case of al-Urainiyyin. However, since its wording is general, it follows the principle that interpretation is based on the general wording of the text, not merely on the specific cause of revelation. Scholars discuss the general meaning here, particularly the phrase “waging war against Allah and His Messenger.” (Shihab, Quraish, 2016)

Scholars of the Shafi'i and Hanafi schools understand the word “or” in this verse as indicating a sequence of punishments corresponding to the severity of the crime. If the offender only kills, then he is killed. If he kills, robs, and terrorizes, then he is killed and crucified. If he only robs without killing, his hands and feet are cut off crosswise. If he merely terrorizes without committing other crimes, he is exiled or imprisoned. (Shihab, Quraish, 2016)

Competing in disbelief and hypocrisy

There is one verse addressing this cause, namely QS. al-Maidah (5) verse 41, as follows: *“O Messenger, do not be grieved by those who hasten into disbelief, among those who say, ‘We believe’ with their mouths while their hearts do not believe, and among the Jews who eagerly listen to falsehood and eagerly listen to others who have not come to you. They distort words from their proper meanings. They say, ‘If you are given this, take it, but if you are not given it, then beware.’ Whomever Allah wills to leave astray, you will never be able to avail him against Allah at all. Those are the ones whose hearts Allah does not intend to purify. For them in this world is disgrace, and in the Hereafter is a great punishment.”* (QS. al-Maidah 5:41)

Quraish Shihab explains that hastening into disbelief means falling into actions that contradict the values of faith and doing so with enthusiasm. The use of the word “in” indicates that they remain constantly within disbelief. They also eagerly listen to lies from hypocrites in order to spread them widely. (Shihab, Quraish, 2016)

The phrase about listening to others who have not come to you indicates that some among them attended the Prophet's mosque to hear his words on behalf of others who arrogantly refused to attend. The distortion carried out by some Jews regarding the Torah includes altering the ruling on adultery, reducing it to mere humiliation instead of stoning. (Shihab, Quraish, 2016)

Homosexuality

There is one verse related to this cause among the 24 verses on al-khizy, namely QS. Hud (11) verse 78, as follows: *“And his people came rushing to him, and before that they had been committing immoral deeds. He said, ‘O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of sound judgment?’”* (QS. Hud 11:78)

Quraish Shihab interprets the phrase “they had been committing immoral deeds” as referring to homosexual acts. They had become accustomed to such behavior and other immoralities, openly practicing and discussing them without shame. Therefore, Prophet Lut warned them not to harm his guests, who were messengers of Allah, and not to disgrace him before them. He also sought to awaken their sense of propriety and respect for guests. (Shihab, Quraish, 2016)

Turning away arrogantly to mislead people from the path of Allah

This cause is found in one verse, namely QS. al-Hajj (22) verse 9, as follows: *“Turning his side away to mislead people from the path of Allah. For him is disgrace in this world, and on the Day of Resurrection We will make him taste the punishment of the burning Fire.”* (QS. al-Hajj 22:9)

This verse relates to the previous verse about those who dispute concerning Allah without knowledge, guidance, or an illuminating scripture. Such disputation is carried out with arrogance, symbolized by turning away one's side, meaning turning the face in pride. This behavior ultimately leads to misleading others from the path of Allah. (Shihab, Quraish, 2016)

This verse also refers to misguided leaders, as mentioned in a hadith narrated by Muslim: From Abu Dharr, he said: I asked the Messenger of Allah, “Will you appoint me?” He struck my shoulder with his hand and said, “O Abu Dharr, you are weak, and leadership is a trust. On the Day of Resurrection it will be a cause of disgrace and regret, except for one who takes it with its due right and fulfills the responsibilities associated with it.” (HR. Muslim no. 1825)

In the book *Riyadhus Shalihin*, this hadith indicates the prohibition of seeking leadership unless one is appointed or compelled. Thus, if a person becomes a leader, he must uphold the trust properly, fulfill his duties, and not become a leader who misguides others. Otherwise, his actions will become a source of disgrace and regret in the Hereafter. (Nawawi, Imam, 2020)

In conclusion, the causes of al-khizy in Tafsir al-Mishbah consist of six points: committing murder, expelling others, cooperating in wrongdoing, believing in part of the Torah while denying other parts; preventing the mention of Allah's name and attempting to destroy mosques; waging war against Allah and His Messenger and spreading corruption on earth; competing in disbelief through hypocrisy, spreading falsehoods, and distorting scripture; engaging in immoral acts such as homosexuality and losing a sense of shame; and turning away arrogantly in order to mislead others from the path of Allah.

At the third point, namely those who incur al-Khizy, the explanation is as follows:

The Jews

There are four verses related to this discussion, namely QS al-Baqarah (2) verses 85 and 114, and QS al-Maidah (5) verses 33 and 41. The explanations are as follows:

a. Killing fellow people of their own kind, expelling others from their homeland, ransoming captives who had been expelled, cooperating in wrongdoing, believing in part of the Torah while rejecting other parts, are mentioned in QS al-Baqarah (2) verse 85. Meaning: *“Then you are those who kill one another and expel a group of your own people from their homes, supporting one another against them in sin and aggression. Yet if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Do you believe in part of the Scripture and disbelieve in another part? Then what is the recompense for those among you who do that except disgrace in worldly life, and on the Day of Resurrection they will be returned to the severest punishment. And Allah is not unaware of what you do.”* (QS al-Baqarah 2:85)

Quraish Shihab explains that the word referring to “them” in this verse implies humiliation. It refers to a group of Jews living during the time of Prophet Muhammad. This divine warning was realized when, in the third year after Hijrah, around 700 members of Bani Quraizah were killed in a single day, while Bani an-

Nadhir had previously been exiled.

b. Prohibiting the mention of Allah's name and attempting to destroy mosques, as stated in QS al-Baqarah (2) verse 114. *Meaning: "And who is more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction? They will not enter them except in fear. For them is disgrace in this world, and for them in the Hereafter is a great punishment."* (QS al-Baqarah 2:114)

This verse applies to various groups, including Jews, Christians, and polytheists. The polytheists of Mecca prevented Muslims from praying in the Sacred Mosque, while other groups also showed forms of hostility toward places of worship.

c. Waging war against Allah and His Messenger and spreading corruption on earth, as stated in QS al-Maidah (5) verse 33. *Meaning: "The recompense of those who wage war against Allah and His Messenger and strive to spread corruption on earth is execution, crucifixion, the cutting off of hands and feet on opposite sides, or exile from the land. That is disgrace for them in this world, and in the Hereafter they will have a great punishment."* (QS al-Maidah 5:33)

This verse applies generally to anyone who commits acts such as murder, robbery, and public terror. The ruling is not limited to a specific group.

d. Listening to falsehood and altering the words of the Torah, as stated in QS al-Maidah (5) verse 41. *Meaning: "O Messenger, do not be grieved by those who hasten into disbelief, among those who say 'We believe' with their mouths while their hearts do not believe, and among the Jews who eagerly listen to falsehood and distort words from their proper places. For them is disgrace in this world and a great punishment in the Hereafter."* (QS al-Maidah 5:41)

They actively spread false information and manipulated divine texts, leading to disgrace.

The People of Prophet Lut

Mentioned in QS Hud (11) verse 78. They persistently committed immoral acts, particularly homosexual behavior, despite warnings.

The Polytheists

Mentioned in QS al-Baqarah (2) verse 114 and QS al-Taubah (9) verse 2. They obstructed Muslims from entering Mecca and performing worship, which led to divine condemnation.

The People of Prophet Shu'aib

Mentioned in QS Hud (11) verse 93. They rejected the prophet's message and persisted in wrongdoing, resulting in a humiliating punishment.

The People of 'Ad

Mentioned in QS Fussilat (41) verse 16. Due to arrogance, they were punished with a devastating wind as a form of disgrace in worldly life.

The Transgressors

Mentioned in QS al-Hasyr (59) verse 5. Their disobedience resulted in humiliation, including the destruction of their property.

Muslims Who Violate Allah's Commands

Mentioned in QS al-Maidah (5) verse 33 and QS al-Baqarah (2) verse 85. Anyone who commits corruption and disobedience, including Muslims, will face disgrace.

Conclusion:

According to Quraish Shihab in Tafsir al-Mishbah, those who incur al-Khizy include Jews, disbelievers and hypocrites, polytheists, the people of Prophet Lut, the people of Prophet Shu'aib, the people of 'Ad, the transgressors, and even Muslims who commit such acts. There is no exception for anyone who engages in these behaviors.

The fourth point concerns how to avoid al-Khizy in Tafsir al-Mishbah:

Life does not always proceed smoothly. Humans face trials, influences, and challenges that affect behavior and character. When negative influences lead to disobedience, one must quickly return to the right path to avoid disgrace.

Praying and Asking Allah for Protection from Disgrace As stated in QS Ali

Imran (3) verse 194: *Meaning: "Our Lord, grant us what You promised through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not break Your promise."* (QS Ali Imran 3:194)

This verse reflects a servant's hope for forgiveness and divine reward.

Proper etiquette of supplication includes praising Allah, sending blessings upon the Prophet, making personal requests, and ending with gratitude.

Repentance and Strengthening Faith

As stated in QS Yunus (10) verse 98: *Meaning: "Why was there not a city that believed so that its faith benefited it except the people of Yunus? When they believed, We removed from them the disgraceful punishment in worldly life."* (QS Yunus 10:98)

This shows that sincere repentance can remove divine punishment.

Also stated in QS al-Tahrim (66) verse 8: *Meaning: "O believers, repent to Allah with sincere repentance. Perhaps your Lord will remove your sins and admit you into gardens beneath which rivers flow on the Day when Allah will not disgrace the Prophet and those who believe with him."* (QS al-Tahrim 66:8)

Sincere repentance includes regret for past sins, abandoning them in the present, and resolving not to return to them. The way to avoid al-Khizy, according to Quraish Shihab in Tafsir al-Mishbah, is through sincere prayer and repentance, as well as strengthening faith in Allah. These are the essential means to avoid disgrace in both this world and the Hereafter.

## CONCLUSION

Based on the discussion above regarding al-khizy in Tafsir al-Mishbah, the researcher presents the final conclusions as answers to the formulation and scope of the problem, as follows. The meaning of al-khizy according to Quraish Shihab in Tafsir al-Mishbah consists of three aspects, namely punishment, a sense of discomfort or distress, and disgrace. The types and causes of al-khizy in Tafsir al-Mishbah are as follows. There are two types of al-khizy according to Quraish Shihab, namely al-khizy in this world and al-khizy in the hereafter. Al-khizy in this world is divided into two forms, namely general and specific. The specific form of humiliation in this world includes punishments such as natural disasters, for example a violent and extremely cold wind that penetrates to the bones as experienced by the people of 'Ad, as well as punishments such as execution, amputation of hands and feet in a crosswise manner, or exile. Meanwhile, al-khizy in the hereafter is also divided into general and specific forms. The specific form of humiliation in the hereafter is being cast into Hellfire which burns and in which one remains eternally.

The causes that lead a person to experience al-khizy according to Quraish Shihab in Tafsir al-Mishbah include the following: killing fellow people, expelling others from their homeland, ransoming captives who have been expelled, cooperating in wrongdoing, believing in part of the Torah while rejecting other parts, preventing the mention of the name of Allah and attempting to destroy mosques, waging war against and opposing Allah and His Messenger, spreading corruption on earth, competing in disbelief and hypocrisy, committing homosexual acts, and turning away arrogantly in order to mislead others from the path of Allah.

Those who are described as receiving al-khizy in the Qur'an according to Quraish Shihab in Tafsir al-Mishbah include eight groups: the Jews, those who persist in disbelief and hypocrisy, the people of Prophet Lot, the polytheists, the people of Prophet Shu'ayb, the people of 'Ad, the transgressors, and Muslims who violate the commands of Allah. The ways to avoid al-khizy according to Quraish Shihab in Tafsir al-Mishbah consist of two main efforts: praying and supplicating to Allah to be protected from disgrace in this world and the hereafter, and repenting while strengthening faith in Allah. Thus, these are the conclusions and suggestions presented by the author. It is hoped that this discussion will be beneficial and become a valuable contribution to knowledge for readers, especially for the author. Allah knows best.

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