

CHARACTERISTICS OF *ULUL AL-ALBĀB* IN THE QUR'AN (A *TAHLILI* STUDY OF QS AL-RA'D [13]: 19–24)

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Abstract: The Qur'an attributes specific characteristics to *ulul al-albāb* (those endowed with intellect). This study aims to identify these characteristics as described in QS al-Ra'd [13]: 19–24. Employing a descriptive-analytical method with a content analysis approach, this research utilizes *tahlili* interpretation and relies on library research for data collection. The findings reveal that the *ulul al-albāb* in the aforementioned verses possess distinct qualities: steadfastness in fulfilling covenants, commitment to maintaining human relationships, and perseverance in acts of worship. Furthermore, verse 24 highlights that they will be rewarded with Paradise and honored by angels.

Keywords: *Ulu al-albāb*, *Tafsir Tahlili*, QS al-Ra'd [13]: 19–24

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INTRODUCTION

The Qur'an is a book revealed by Allah SWT. To the Prophet Muhammad saw. through the intermediary of the Angel Gabriel as..¹ As a holy book and a miracle of the Prophet Muhammad, the Qur'an has various

¹ Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat Al-Qur'an*, (Tangerang: Lentera Hati, 2013), h. 1-3.

interesting aspects to study, including meaning, language style, the purpose of a verse, the words used and so on.

The phenomenon of human life since the first human, namely Adam as. until the Day of Judgment is depicted clearly and explicitly in the Qur'an. The general description of the Qur'an shows that every human being has their own characteristics. A person's own character is not intervened by God or in other words determined by oneself.² This character or personality will then become God's assessment of humans.³ Thus, it is important to know and understand the character (attributes) that God desires in His servants.

One of the noble characters contained in the Koran is *ulu al-albāb*. This term has a similar meaning to *ulu al-nuhā*, *ulu al-'ilm*, *ulu al-absār* and *ulu al-ayd*.⁴ *Ulul al-albāb* repeated 16 times in the Qur'an.⁵ One of them is in QS al-Ra'd/13: 19-24. In this series of verses, the characteristics of the owner of this character or trait are explained in detail.

This research uses a type of library research to obtain data.⁶ The author uses the Al-Qur'an research method, namely the tahlili method. Therefore, this research will examine the meaning in QS al-Ra'd/13: 19-24 regarding *ulu al-albāb*. The main problem that is the focus of this research is what the characteristics are *ulul al-albāb* in QS al-Ra'd/13: 19-24. Derivatives of these problems include understanding and characteristics *ulu al-albāb*.

RESULTS AND DISCUSSION

Characteristics *ulul al-albāb* specifically mentioned in QS al-Ra'd/13: 19-24

﴿ أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ۚ الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَتَّقُونَ الْمِيثَاقَ ۚ ۝ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ

² Achmad Abubakar dan Muhsin Mahfudz, "Implementasi Nilai Moderasi Beragama Islam Perspektif Al-Qur'an di Era Society 5.0" *Jurnal Cakrawala Ilmiah* 1, no. 3 (2021): h. 401.

³ Tatang Hidayat, dkk, "Pendidikan dalam Perspektif Islam dan Peranannya dalam Membina Kepribadian Islam" *Jurnal Mudarrisuna* 8, no. 2 (2018): 221.

⁴ Sri Aliyah, "Ulul Albab dalam Tafsir fi Zhilali al-Qur'an," *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama* 14, no. 1 (2013): h. 119.

⁵ Muhammad Fuad Abd. Al-Bāqī, *Mu'jam Mufahras li al-Fadz al-Qur'an al-Kārīm* (Kairo: Dar al-Kutub al-Misriyyah, 1996),

⁶ Satori Djama'an and Aan Komariah, *Qualitative Research Methodology* (Bandung: Alfabeta, 2009), 2-20

رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾ وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَذِرُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿٢٢﴾ جَنَّتْ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمُ الْمَلَائِكَةُ يُدْخِلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ ﴿٢٣﴾ سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى الدَّارِ ﴿٢٤﴾

Translation:

Is the person who knows that (the Qur'an) which was revealed to you (Prophet Muhammad) from your Rabb is the truth the same as the person who does not see (blind)? Only people who ulul al-albāb who is able to learn wisdom. (Namely) those who fulfill their promise (oath with) Allah and do not violate (forget) the agreement. Those who connect (do not break) what Allah has commanded to be connected, khauf (fear) of his Lord, and fear (also) of bad calculation results. Those who are (always) patient in order to seek the pleasure of their Lord, perform prayers, donate (give charity from) some of the sustenance that We have given them secretly or openly, and repay evil with good (behavior), it is those people who get their place back (the noble ones). (Namely) the heavens of 'Adn. They entered with the pious of their great-grandparents, their spouses, and their children and grandchildren, while the angels entered their place from all the doors. (The angel said,) "Salamun'alāikum bimāsabartum." (That is) the best place to return to.⁷

In QS al-Ra'd/13: 19 there is a term God willing which is interpreted as people who are wise.⁸ Apart from that, this term can also be interpreted as perfection in the use of reason, and a personality that has special advantages in science.⁹ Therefore, simply if it is related to the matter discussed in the verse, the words *ulul al-albāb* refers to people who accept the truth of the Koran.

⁷ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, (Jakarta: PT. Lajnah Pentashihan, 2019), h. 252.

⁸ Wahbah al-Zuhaili, *Tafsir Al-Munir Jilid 7*, (Beirut: Dar al-Fikr, 2009) h. 146.

⁹ Sayyid Qutb, *fi Zilal al-Qur'an Jilid 7*, (Jeddah: Dar al-Ilm, 1986), h. 25.

Hamka explained that *albāb* said jama' of *lubb* meaning contents, core or core. The opposite (antonym) of this word is a person who does not use his mind or is not content. People who do not use their minds are also equated with blindness. Because reason that is not functioning causes a person to be unable to see what is good and what is bad. Unable to understand a parable. People who "contain" (have *lubb*) is the only one capable of understanding the truth.¹⁰ From this it can be concluded that the word or term *ulul al-albāb* is intelligence or the ability to use reason according to its axis.

Ulul al-albāb also defined as a combination of the implementation of dhikr, thought and good deeds.¹¹ These three things are also the core of a person's faith. Therefore, these three things cannot be separated from the life of a believer.

By *batiniyyah* behavior *ulul al-albāb* includes the maturity of 4 characters in a person. These characteristics include spiritual enthusiasm, moral excellence, extensive knowledge and professionalism.¹² These four characteristics or characters are inherent in a person's mind *ulu al-albāb*. It seems that these 4 characteristics are what make Angels really glorify people who want to take the trouble in their lives to always stick to it.

In QS al-Ra'd/13: 20 there is a sentence *الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ* ^{١٣} *الْمِيثَاقَ* namely not breaking the agreement, and not breaking the promise they made to Allah SWT. by denying or denying. The person referred to in this verse is someone who always does everything that is commanded and avoids everything that is prohibited.¹³

It is continued in verse 21 that *يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ* connecting what should be connected, namely brotherhood. Then the sentence, *وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ*

¹⁰ Hamka, *Tafsir Al-Azhar* Jilid 5, (Singapura: Pustaka Nasional PTE LTD, 1999), h. 3753.

¹¹ Misbahul Munir, "Membingkai Kepribadian *Ulul Albab* Generasi Milenial" *Ta'limuna* 7, no. 1 (2018): h. 48.

¹² Rahmat Aziz, *Ulul Albab Citra Diri dan Religiusitas Mahasiswa di Era Globalisasi* (Malang: UIN Maliki Press, 2012), h. 55-59.

¹³ Abu Ja'far Muhammad bin Jarir al-Thabari, *Jami' al-Bayan 'an Ta'wil ay al-Qur'an* (Beirut: Muassasah al-Risalah, 2009), h. 276.

قَالُوا سَوَاءٌ الْحِسَابِ namely believing in Allah SWT. and fear of bad reckoning on the Day of Judgment.

Next, verse 22 explains the character of *ulu al-albāb* that is وَالَّذِينَ صَبَرُوا *patient people in fulfilling God's promises* and not violate the agreement and *friendship*. What needs to be emphasized is that people who are patient in fulfilling their promises do not have other tendencies, just because *Because he seeks God's pleasure*. Because they intend to glorify Allah and purify Him. Avoid disobedience to His commands. Likewise with their behavior in doing something that is forbidden to do.

وَأَقَامُوا الصَّلَاةَ "Establish prayer." Word usage *qāma* each prayer order has an indication that the worship is a pillar of religion (in accordance with the hadith of the Prophet). Therefore, it is important to be serious about implementing it and maintaining the stipulated times. This word is then coupled with obligatory infaq, namely zakat, which also has great urgency to create social welfare (equality).. وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ "And reject evil with good." This means that every time he gets bad treatment, he always responds with kindness. In accordance with the next paragraph, namely: "They reject the evil that people do to them with kindness to them." Then close with أُولَئِكَ لَهُمْ عُقُوبٌ الدَّارِ they are the ones who have a good place to return to.

As for the word جَنَّتٍ عَدْنٍ "(That is) paradise 'Adn" incarnation from the final place. So, takwil kalam is, they get a reward for their obedience in the form of paradise And, meaning staying and not leaving.

يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ "Together with righteous people from his fathers, his wives and his children and grandchildren." However, the emphasis is that the people who enter with him are people who are also believers and pious. Allah SWT says, "The Paradise of Adn will be entered by those whose nature has been explained, namely those who fulfill their promises and continue what they were ordered to continue and they fear their

Lord, those who are patient because they hope for the pleasure of their Lord, and those who build pray and do the deeds that Allah SWT mentions in these three verses. "Their goodness is their faith and their following His commands and the commands of His Messenger.

His Word, وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَ لَمْ عَلَيْكُمْ بِمَا صَبَرْتُمْ "Meanwhile the angels entered their places from all the doors. (While saying), 'Salamun'alaikum bima shabartum'. So what a good final place that would be."

Final, فَعِمْ عَقَبَى الدَّارِ "Then what a good final place it would be." It is stated that Heaven 'Adn. has five thousand doors.¹⁴ Of course this indicates the vastness of Heaven 'Adn.

Munāsabah with a series of previous verses

Interpretation by method *tahlili* and other methods really require a study of munasabah, especially verse by verse.¹⁵ This is intended to prevent errors in drawing conclusions. In other words, research on munasabah verses really determines the results of research besides other sciences.

The series of QS al-Ra'd/13: 19-24 talks about the characteristics or character of people who have the characteristics *ulu al-albāb*. Before this series of verses, in QS al-Ra'd/13: 17-18 first Allah Swt. gives several parables, namely as follows.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌۭ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ﴿١٧﴾ لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ ۚ وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ﴿١٨﴾

Translation:

¹⁴ Abu Ja'far Muhammad bin Jarir al-Thabari, *Jami' al-Bayan 'an Ta'wil ay al-Qur'an*, h. 284

¹⁵ Edi Yanto, "Pentingnya Ilmu Munasabah Al-Qur'an" *Al-Fathonah: Jurnal Pendidikan dan Keislaman* 2, no. 2 (2021): h. 496-497.

He sent down water from the sky, and the water flowed in valleys according to their dimensions. The current carries floating foam. From what (metal) they melt in the fire to make jewelry or tools, there is (also) foam like that (current foam). Thus Allah makes a parable about right and falsehood. The foam will disappear and is useless, while what is useful for humans will remain in the earth. Thus Allah makes a parable. For those who fulfill the call of their Lord (obedience to Allah and His Messenger, provided) the best reward (heaven). (On the other hand, for) those who do not fulfill His call, if they had everything on earth and (plus) that much more, they would surely redeem themselves (from Allah's punishment on the Day of Resurrection) with (their wealth). These are the people who will receive a bad reckoning, their abode will be Hell, and that is the worst abode.¹⁶

The verse above explains parables and comparisons. Wahbah al-Zuhaili explained that the verse above is very consistent with the series of verses about *ulul al-albāb* discussed by the author. Because, only people are intelligent and able to use their minds (*ulu al-albāb*) who can capture the meaning of the parables that Allah SWT. describe.¹⁷ It doesn't stop there, people *ulul al-albāb* will believe in this parable and live it in their life. Thus the characteristics mentioned in the next series of verses are instinctively ingrained in the person who *ulul al-albāb*.

Interpretation of Verses

QS al-Ra'd/13: 19-24 discusses character *ulu al-albāb*. Hamka explained that in verse 19 it was clearly explained that people have character *ulul al-albāb* is a person who believes the Koran is a book that really came from Allah SWT, not made by the Prophet Muhammad saw.¹⁸ This verse even emphasizes that people who are not sure about this matter are the same or likened to people who are blind.

Meanwhile, according to Wahbah al-Zuhaili, *ulul al-albāb* is a person who has reason and uses his mind to sort out right and wrong. According to him, verse 19 provides a strong warning to people who do not believe in

¹⁶ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 251.

¹⁷ Wahbah al-Zuhaili, *Tafsir Al-Munir*, h. 147.

¹⁸ Hamka, *Tafsir Al-Azhar*, h. 3753.

the Prophet Muhammad saw. that the Qur'an comes from Allah SWT.¹⁹ In fact, there are a handful of groups who actually believe and are fully convinced that the Koran is *kalām Allāh*, but still reluctant to believe in the Koran.

Quraish Shihab believes that the 19th verse uses the word blind for people who deny the Koran. Because God's words are so clearly not man-made that they can be recognized by anyone, even if someone only has eyes. However, because of the ignorance of certain people, they were then labeled as people who were blind in their hearts.²⁰

Therefore, the main content in the 19th verse is justification of the heart, words and actions of the Qur'an which is the Word of Allah SWT. If this is separated from a person then it cannot be categorized as *ulu al-albāb*. Even worse, this person cannot even be said to be someone who fulfills the requirements of faith.

As for the next verse, namely verses 20-24, Allah swt. explain the characteristics *ulu al-albāb*, that is:

First, people who always fulfill their promises, whether they are promises to God or promises to fellow humans. The fulfillment of the promise in question concerns the time and place as well as the implementation of the agreement. People who have noble character will maximize themselves to fulfill their promises.

Hamka explained that what is meant by promise in this verse is the promise of a baby before it is born into the world. This has also been explained by Allah SWT. In another verse, every baby that is born will be given a promise or oath by Allah SWT.²¹ The agreement takes the form of an oath of allegiance to believe only in Allah (the only One who must be worshipped). Therefore, it can be concluded that the first character of *ulul albab* is always fulfilling promises.

Second, continue what Allah SWT has commanded, fear Allah SWT, and worry about *hisāb* the bad one. This is stated in verse 21. The connection that is meant in this verse is friendship with fellow humans and protecting the environment (including animals and plants). This is how he interpreted QS al-Ra'd/13: 21.

¹⁹ Wahbah al-Zuhaili, *Tafsir Al-Munir Jilid 7*, h. 147.

²⁰ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, h. 589.

²¹ Hamka, *Tafsir Al-Azhar*, h. 3754.

Sayyid Qutb interpreted the verse by saying that the meaning of "connecting what Allah commanded to connect" is the relationship between a servant and his Lord. Therefore, he said that complete obedience is the next characteristic of *ulu al-albāb*. Complete obedience is the result of feelings *khāfa* to Allah SWT. And *hisāb* bad things on the Day of Judgment.²²

Friendship is not just about giving gifts at certain moments. Because this bond is stronger than just loving or giving gifts at certain times.²³ Friendship emphasizes repeated renewal of affection in the short term. Therefore, intense and maintained interaction is the main indicator of the meaning of friendship.

Third, have full patience in worship. The worship referred to in this verse is prayer, giving and preventing evil with good. The patience referred to in this verse is patience in various aspects. Therefore, complete patience in living life is difficult to implement. However, these things then become characteristics of people who *ulu al-albāb*.²⁴

Patience is divided into several, one of which is patience in carrying out His commands (worship). Patience has its core in one's ability to resist actions that can degrade one's dignity.²⁵ Because explosive anger is the result of unbearable patience.

As for QS. al-Ra'd/13: 23-24 discusses the end or reward for people who have character *ulu al-albāb*. The end in question is heaven 'Adn. Furthermore, it is explained that they will enter the heaven of 'Adn together with other pious people. Apart from that, they will be with their families, namely their mothers, fathers, partners and children and grandchildren. In fact, the verse indicates that the angels will greet them with words *salaam 'alaikum*.²⁶ This is a tribute to the patience they have shown in world life.

Heaven in the Qur'an itself is mentioned by several names. Each type or level of heaven mentioned also includes the people who have the right

²² Sayyid Qutb, *fi Zilal al-Qur'an*, h. 48.

²³ Lilik Umami Kaltsum, "Hubungan Kekeluargaan Perspektif Al-Qur'an (Studi Term Silaturahmi dengan Metode Tematis)" *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, (2021): 11.

²⁴ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, h. 592.

²⁵ Miskahuddin, "Konsep Sabar dalam Perspektif Al-Qur'an" *Jurnal Ilmiah Al-Muashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 17, no. 2 (2020): h. 196.

²⁶ Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, h. 593-594

to enter it.²⁷ Therefore, each category of heaven also has its own criteria for prospective residents.

People who are able to use their minds well will get a special heaven. The heaven in question is Heaven 'Adn. Not just a resident of heaven, even a person with character *ulul al-albāb* get a special welcome from the Angels. However, of course the conditions previously mentioned must be fulfilled in a complex manner.

CONCLUSION

The study of QS al-Ra'd (13): 19–24 reveals that *ulu al-albāb*, or those endowed with intellect, are characterized by distinct spiritual and moral virtues. These include steadfastness in honoring divine and social commitments, maintaining interpersonal and social ties, and exhibiting profound patience in worship. Such individuals not only uphold their covenant with God and fulfill ethical responsibilities but also embody a deep consciousness of divine accountability, reflecting an integration of reason, faith, and action. Their intellectual maturity is manifested in a lifestyle grounded in remembrance of God, thoughtful reflection, and righteous deeds—traits that collectively form the essence of a faithful character.

Furthermore, the Qur'anic portrayal culminates in the eschatological reward for *ulu al-albāb*: entry into Paradise alongside their righteous kin, welcomed and honored by angels. This signifies not merely a personal reward but also the communal and intergenerational benefit of embodying such virtues. The recognition from angels underscores the exalted status of these individuals in the divine cosmology. Thus, the concept of *ulul al-albāb* serves not only as a theological archetype of ideal human character but also as a framework for ethical living anchored in reasoned devotion and social responsibility.

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