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Study of *Munasabah* on Words of *Sakinah Mawaddah Rahmah* and Its Stylistics

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Abstract

The Holy Qur'an is a sacred book for Muslims. The reader can understand its meanings and secrets from different aspects, including munasabah and stylistics. This study aims to know the secrets of the appropriate choice of the words sakinah (serenity), mawaddah (affection), and rahmah (mercy) and their arrangement in verse among married couples who wanted a permanent marriage without regret according to the Qur'anic approach. This study relied on the descriptive analytical method of these three words that appeared in Surah Al-Rum, verse 21. The method of collecting its data was based on reviewing and repeated reading of that verse according to the opinions of mufassir who interpreted this verse. The study reached results that the interpreters differed in understanding the meanings of these three words, especially the meaning of sakinah between the meaning of reassurance, tranquillity,

and well-being at the economic level. However, they agreed that sakinah is the primary goal in the marital relationship, and affection and compassion are two means of achieving the success of the marital relationship. The spatial arrangement of these words is highly eloquent in terms of munasabah and style.

Keywords: *Marital relationship; Munasabah; Quranic approach; Quranic stylistic.*

Abstrak

Al-Qur'an adalah kitab suci bagi umat Islam. Mereka dapat memahami makna dan rahasianya dari berbagai sudut pandang dan pendekatan, di antaranya pendekatan munasabah dan stilistika. Penelitian ini bertujuan untuk mengetahui rahasia pemilihan kata sakinah (ketenangan), mawaddah (kasih sayang), dan rahmah (rahmah) serta susunannya dalam satu ayat tentang hubungan pasangan suami istri yang menginginkan pernikahan yang langgeng tanpa penyesalan menurut pandangan al-Qur'an. Penelitian ini menggunakan metode deskriptif analitis terhadap tiga kata yang muncul dalam Surat Al-Rum ayat 21. Cara pengumpulan datanya berdasarkan penelaahan dan pembacaan ulang terhadap ayat dan dikolerasikan dengan pendapat para mufassir. Temuan pada penelitian ini bahwa para mufassir berbeda pandangan dalam memahami makna tiga kata tersebut, khususnya makna sakinah yang berarti ketentraman dan kesejahteraan dalam tataran ekonomi. Namun mereka sepakat bahwa sakinah adalah tujuan utama dalam hubungan suami istri, sedangkan mawaddah atau cinta dan rahmah atau kasih sayang merupakan dua sarana untuk mencapai keberhasilan hubungan perkawinan. Penataan kata dan susunan urutannya menunjukkan keindahan pada sisi Munasabah dan Stilistika Bahasa al-Qur'an.

Kata Kunci: *Hubungan Suami Istri; Munasabah; Pendekatan Al-Qur'an; Stilistika Al-Qur'an.*

A. Introduction

The Holy Qur'an is a divine revelation revealed to His Messenger Muhammad, may Allah bless and grant him peace through Gabriel to guide people to the right religion. Its revelation

was astronomical and frequent for twenty-three years.¹ It is a long period of its revelation, and it was not revealed in one sentence at a specific time, so it must have wisdom and secrets behind it.² Because of the Qur'an, science and knowledge flourished significantly throughout the lifetime of human civilization. It formed the sciences of the Arabic language in all its branches, including phonology, morphology, grammar, semantics, and others, the sciences of the Qur'an with all its many arts, the sciences of hadith with all its divisions, and the sciences of jurisprudence and its principles. These sciences emerged in the service of Quranic studies. Therefore, these studies were formed under the umbrella of topics from the Holy Qur'an,³ and in recent times, the study of cosmic sciences that have a close connection to Qur'anic verses has appeared.⁴ There is an Orientalist who has a study on the reward of reading the Qur'an even if he does not believe in it.⁵ This tremendous development in interest in Quranic studies resulted from the efforts of scholars to understand the Quranic verses and their consistency with this life and the universe. It made them wonder about Quranic miracles in all their different aspects until new terminology and contemporary studies regarding the Quran resulted.

Among these studies is the interest of some scholars in the arrangement of surahs and verses in the Qur'an, as they believed that it was a ruling from Allah Almighty and was not the effort of scholars.⁶ It is impossible to find any doubt, change, or advancement in the order of the verses and surahs. The Qur'an

¹ Manna' Khalil Al-Qattan, *Mabahis Fi Ulum Alqur'an* (Cairo: Maktabah Wahbah, 1995). p. 17-18

² Muhammad Bin Luthfi as-Shibaghi, *Lamhat Fi Ulumul Qur'an Wa Ittijaha at-Tafsir*, 1st edn (Beirut: al-Maktabah al-Islamiyah, 1989). p. 73

³ Abi Ja'far Ahmad, *Al-Burhan Fi Tartibi Suwari Al-Qur'an* (Maroko, 1990). p. 9

⁴ Harun Yahya, *Pustaka Sains Populer Islami; Kesempurnaan Penciptaan Atom* (Bandung: Dzika, 2014). p. 1

⁵ Paul E. Kahle, 'The Arabic Readers of The Koran', *Journal of Near Eastern Studies*, 8.2 (1949). p. 8

⁶ Jalaluddin As-Suyuthi, *Tanasuqu Ad-Durar Fi Tanasubi as-Suwar* (Beirut: Darul al-Kutub al-Ilmiyyah, 1986). p. 56

explains wisdom and secrets that only Allah Almighty knows.⁷ The arrangement of the Qur'an differs from the arrangement of scientific books. In the arrangement of scientific books, there is a followed approach that the writer returns to and relies on from beginning to end, and he created a special chapter for each topic and topic.⁸ While the Qur'an had a different approach, it placed one case in several other surahs and verses for great secrets from behind her. For example, we mention prayer worship; Allah Almighty said it in fifty-nine verses in the Qur'an, including Al-Baqarah verses 3, 43, 45, An-Nisa verses 43, Al-Ma'idah verse 6, and others.⁹

This ambiguity in knowing the locations of verses and surahs is similar to the ambiguity in knowing the reasons for the revelation of Qur'anic verses, as there is no way to know them except through correct narrated transmission from the Prophetic hadiths, and there is no way at all through ijthihad. Not every verse has reasons for its revelation. It is what increases the mystery of knowing it.¹⁰ Yes, but no matter how much scholars stop at knowing the locations of verses and surahs, this guides them to know the secrets of these locations of verses and surahs. These people termed what is called the science of occasions. It is a science to know the reasons for the arrangement between verses and between surahs, even in specifying the word within the verse. This specialization is considered one of the most interesting specializations because it relates to the Holy Qur'an as long as it does not violate the basic rules of religion and the Arabic language. It is an accurate science that requires a clear understanding of the purposes and objectives of the Qur'an, an appreciation for its wonderful systems and its miraculous explanation, and knowledge of the main axis of the Surah and the basic goal around which it revolves. Some commentators have considered that the science of

⁷ Nuruddin 'Atar, *Ulumu Al-Qur'an Al-Karim* (Damaskus: Mathb'at as-Shobah, 1993). p. 39

⁸ Muhamamd Qurays Shihab, *Membumikan Al-Qur'an ; Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, 1st edn (Bandung: Mizan, 2007). p. 35

⁹ Muhammad Fuad Abdu Al-Baqi, *Al-Mu'jam Al-Mufahras Li Alfadzi Al-Qur'an* (Qahira: Darul Hadist, 2007).507

¹⁰ Al-Qattan. p. 78

occasions occupies the science of interpretation, just as the science of rhetoric occupies the knowledge of the science of grammar.¹¹

The content of the Holy Qur'an included the arts of beliefs, rulings, morals, sermons, and stories, and all of this art was not placed in a separate surah so that we would not need to study the connection between them because it is in one surah. The matter is completely different, as Allah made this different arrangement among the aspects of the miraculous nature of the Qur'an in its good organization and arrangement. It is the habit of the Qur'an to combine these different matters in one surah, distributing them in a wonderful arrangement that brings them to a peak in eloquence. Likewise, the science of occasions was useful in knowing the secrets of legislation, the ruling of rulings, and realizing the extent of complete correlation between the legal rulings. It is considered part of the beauty of the surah and its verses, as Al-Razi explained when interpreting Surah Al-Baqarah. The Qur'an is miraculous according to the eloquence of its words and the honour of its meanings. It is also miraculous according to the arrangement and organization of its verses.¹² This knowledge leads to knowing the parts of speech or verses that agree with each other and strengthen the verses and surahs,¹³ which leads to the emergence of correspondence and harmony between the parts of verses and surahs. It is believed that Sheikh Imam Abu Bakr Al-Naysaburi was the first to demonstrate the knowledge of occasions in Baghdad.¹⁴

Among the scholars who talked about occasions, Imam Al-Zarkashi said that the knowledge of appropriateness is an honourable science by which minds guess and by which the speaker's value is known.¹⁵ Sheikh Izz al-Din bin Abdul Salam said: "Appropriation is a good science, but it is a condition for the good connection of speech that it falls on a unified matter whose beginning is linked to its end. If it occurs for different reasons, it is

¹¹ Musthofa Muslim, *Mabahist Fi Tafsir Al-Maudhu'i* (Damaskus: Darul al-Qalam, 1989). p. 58

¹² Muhamamd yusuf Al-Qasim, *Al-I'jaz Aal-Bayani Fi Tartibi Ayat Al-Qur'an Al-Karim*, 1979. p. 78

¹³ Badrudin Muhammad Zarkasyi, *Al-Burhan Fi Ulum Al-Qur'an ; Tahqiq Abi Al-Fadl Ibrahim* (Beirut: al-Maktabah al-Asriyah), p. 288.

¹⁴ Zarkasyi. p. 282

¹⁵ Zarkasyi, p. 36.

not a condition that one of them be connected to the other."¹⁶ Imam Al-Razi is the first to codify the science of occasions in his interpretation of "Keys to the Unseen," where he formulated his interpretation in terms of occasions in the Holy Qur'an. He was interested in showing the correspondence between verse and verse, between parts of the surah, or between the previous or subsequent surah. Judge Abu Bakr bin Al-Arabi said in *Siraj Al-Muridin*: "The connection of verses of the Qur'an to one another so that a single word has consistent meanings and regular constructions is a great science."¹⁷ Imam Al-Suyuti said, "The occasion is an honourable science," and in his interpretation of the various aspects of the Qur'an, it is enshrined in arrangements and connections.¹⁸

Occasions were among the most important sciences in clarifying the Qur'anic miracle, and most scholars and commentators acknowledged their interest in occasions. However, some denied it with an argument. This science first appeared in the name of the connection of the verse and its arrangement.¹⁹ This aspect is not devoid of books of interpretation, ancient and modern, each of which has a reference to linking the verses with what comes before them, and between those who expanded on that and those who summarized it, and among the predecessors were those who mentioned the occasions between the verses and the surahs.²⁰

There are previous studies on the occasion in the Qur'an, Qur'anic words, Qur'anic methods, and the Arabic language. Rifda studied the method of applying the science of occasion according to Al-Wahba Al-Zuhaili in *Tafsir Al-Munir in Doctrine, Sharia, and Method*. The result indicated that he followed the method of matching between verses and matching between surahs and linked

¹⁶ Zarkasyi, p. 36.

¹⁷ Zarkasyi, p. 36.

¹⁸ Jalaluddin As-Suyuthi, *Al-Itqan Fi Ulum Al-Quran*, 1st edn (Beirut: Dar el-Ma'rifah, 2008), p. 322.

¹⁹ Fakhruddin Muhammad bin Umar bin Husain bin Hasan bin Ali al-Tamimi al-Bakri al-Rozi, *Al-Tafsir Al-Kabir Mafatih Al-Ghaib* (Kairo: Dar al-Tauqifiyyah, 2015), p. 147.

²⁰ Abdul Hakim al-Anis, 'Adhwau Ala Dhuhuri Ilmi Al-Munasabat Al-Qur'aniyah', *Majalah Ahmadiyah*, 11 (2002), 47 (p. 47).

this occasion to the reasons for the revelation.²¹ Yayan Nur Bayan conducted research on the appropriateness of the verse in the face of the occasions in the beginnings and endings of the surahs in the Qur'an. He depicts the appropriateness of the openings and endings of the surahs as more inclined towards the general and specific cause and effect and the similarity between them. The beginnings of the surahs are described at the beginning, and their endings are described at the conclusion of the surah. Alfie Lilly wrote an article on Dr Nasr Hamid Abu Zaid on the concept of the appropriateness of verses and surahs, in which she revealed the importance of knowing the appropriateness of the verses and surahs before and after them in understanding and contemplating the Qur'an and its importance to reveal the facts in the Qur'anic text. Moreover, Rahmawati wrote about the occasion in Tafsir al-Misbah by Quraish Shihab. Anis Rahmawati wrote it. She searches for the use of Quraish Shihab in the science of occasions in interpreting a Qur'anic verse. In Tafsir al-Misbah, the miracle of the Qur'an appears on the occasion of verse and verse, and even between surah and surah. As for the choice of Qur'anic words, Taufiq studied the words “*nakakha*” and “*zawaja*”, in the Holy Qur'an,²² antonyms in the Qur'an,²³ and a study on stylistics in the Arabic language.²⁴

²¹ Rifdah Farnidah, 'KONSEP MUNASABAH DALAM AL-QUR'AN PERSPEKTIF WAHBAH AZ-ZUHAILI', *Nida' Al-Qur'an: Jurnal Kajian Quran Dan Wanita*, 20.1 (2022), 1–19

²² Ummu Hani Assyifa and others, 'Synchronic and Diachronic Analysis of the Word Zauj in the Al-Qur'an/ Analisis Sinkronik Dan Diakronik Kata Zauj Dalam Al-Qur'an', *JALSAT: Journal of Arabic Language Studies and Teaching*, 1.1 (2021), 59–74 <<https://doi.org/10.15642/JALSAT.V1I1.77>>.

²³ Taufiq Mirwan Akhmad, Zahrotul Ilmiyah, and Husna Siska Syifa'ul, 'Antonyms in the Qur'an According to the Perspective of Ali Al-Khuli', *Journal of Arabic Language Studies and Teaching*, 3.1 (2023), 46–59 <<https://doi.org/10.15642/JALSAT.2023.3.1.46-59>>.

²⁴ Mirwan Akhmad Taufiq and Dewi Maisyaton Mushfiroh, 'Language Style of Qus Bin Sa'idah's Khutbah Without Arabic Rhymes; Arabic Stylistics Study', in *Proceedings of International Conference on Islamic Civilization and Humanities*, 2023, 1, 207–18. Mirwan Akhmad Taufiq and Mohammad Elnour Gasm Elseed, 'Al-Ārā' Al-Balāghiyah Li Sheikh Al-Azhar Muḥammad Sayyid Ṭanṭāwī Fī Tafsīr Al-Wasīṭ [Arabic Rhetorical Opinions of Sheikh Al-Azhar Muhammad Sayyid Tantawi in the Tafsir Al-Wasit]', *OKARA: Jurnal Bahasa Dan Sastra*, 17.2 (2023), 265–81 <<https://doi.org/10.19105/OJBS.V17I2.10071>>.

All of these studies have their own distinct and different field, as this study aims to know the secrets of the appropriate choice of the words *sakinah*, *mawaddah*, *rahmah*, and their arrangement in verse among married couples who wanted a lasting marriage without regret. This study gives the Qur'anic theory of the goals of successful marital relationships.

This scientific research relied on the descriptive and analytical approach to address the issue related to the occasion of choosing those three words and placing their order in verse. It is a reconciliation of the two approaches. The descriptive approach is the approach that collects data in an integrated manner that describes the real phenomena in reality to reach conclusions.²⁵ As for the analytical approach, it is the approach that is based on analyzing data, facts, and opinions and dividing them according to the study in question. This research is library research that was conducted to find books and opinions recorded in the literature. The topic of this research revolved around the three words *Sakinah*, *Mawaddah*, and *Rahmah* mentioned in Surah Al-Rum, verse twenty-one. Therefore, the main source for this research is in Surah Al-Rum, and the dual source is all the opinions of the commentators and scholars about this verse, especially with regard to these three words and the studies that refer to the issue of occasions. As for the method of analyzing the data, it is done using the method of Mile and Huberman analysis, by selecting the data, then presenting the data, and then extracting the data.

B. The Concept of Munasabat in the Qur'an

Munasabat in the language is the *musyakalah* and the convergence,²⁶ and *musyakalah* is in the sense of similarity,²⁷ it says this is the form of this,²⁸ and it is taken from the verb "nasaba", meaning the connection of a thing to another, and from its lineage,

²⁵ Muhammad Zayyan Umar, *Al-Bahtsu Al-Ilmi Manahijuhu Wa Taqniyatuhu* (Jeddah: Dar el-Syuruq, 1983), p. 43.

²⁶ Mujiddin Muhammad, *Al-Qamus Al-Muhith*, 1st edn (Muassa ar-Risalah), p. 187.

²⁷ Abdurrahman As-Suyuthi, *Ilmu Munasabat Fi Suwar Wa Al-Ayat ; Tahqiq Dr.Muhammad Bin Umar Bin Salim Al-Bazmul*, 1st edn (Makkah Mukarramah: al-Maktabah al-Makkiyah, 2002), p. 87.

²⁸ Abdurrahman As-Suyuthi, p. 4405.

meaning kinship. It includes a relative or relative. The meaning of *munasabat* in general terminology is the reason for the arrangement. Then scholars defined it until it had several definitions: Imam Al-Suyuti defined it by saying: "And its reference in verses and the like is to a meaning linking them, general or specific, mental, sensory, imaginative, or other types of relationships or mental association. Such as cause and effect, reason and effect, counterparts and opposites, and the like."²⁹ Imam Al-Biqā'i defined it as a science to know the reasons for the arrangement.³⁰ Dr. Mustafa Muslim defined it as occasions being the connection between two things in any way. In the Qur'an, the surah is linked to what comes before and after it, and in the verse, the verse is linked to what comes before and after it.³¹ Abu Bakr bin Al-Arabi defined it as linking verses of the Qur'an to one another so that a single word has consistent meanings and regular constructions.³² These linguistic and terminological definitions of the *munasabat* have a close relationship, such that the occasion in both meanings is the rhythm of attachment and connection between things, and the connection occurs between verses and surahs in the Holy Qur'an. What indicates the close connection and connection between the walls? Perhaps that is the comprehensive definition of the *munasabat*.

C. The Relationship of Munasabat to the Arabic language

After the Arabs saw the enormous wealth of the Qur'an, they strived with all their energy to understand the Qur'an and follow the beauty of its noble context, including the Qur'an. He believed that the Arabic language and its taste are distinct from the Qur'an. They were both created by the way the Arabic language arose, and every word in the Qur'an is unique. A great virtue and a particular advantage among the types of Arabic literature, and it may be distinguished by other types of metaphors and statements.

²⁹ Abdurrahman As-Suyuthi, p. 87.

³⁰ Ahmad Jabar, *Kitab Nudzumu Ad-Durar Fi Tanasubi Al-Ayat Wa as-Suwar Lil Imam Bin Ibrahim Al-Biqā'i*, 1st edn (Darul al-Qalam, 1989), p. 5.

³¹ Muslim, p. 58.

³² Badruddin Al-Zarkasy, *Burhanuddin, Al-Burhan Fi Ulumi Al-Quran* (Cairo: Dar el-Turats, 2008), p. 62.

Ibn Ashour said that the words of the Qur'an have a positive, synthetic, and rhetorical significance.³³ When the Qur'an talks about something, it has particular purposes and various meanings, and with them, they may be formed in the positions of beautiful sentences with secrets. Moreover, a rule based on the order of its style and an example of this is what was mentioned in Surah Al-Jathiya: *Or do those who commit evil deeds simply think that We will make them equal—in their life and after their death—to those who believe and do good? How wrong is their judgment!* (21). *For Allah created the heavens and the earth for a purpose, so that every soul may be paid back for what it has committed. And none will be wronged* (22). Moreover, He guides the order. The position of doing evil deeds differs from the position of doing good deeds, and the result of their arrangement was the application of the characteristics of the Qur'anic sentences and the application of the characteristics of the arrangement of the Qur'an's style.³⁴

Before looking at the linguistic miracle of the Qur'an, people were unable to come up with a beautiful arrangement of style like the Qur'an, such as the arrangement of the word and the sentence and the beauty of its meanings, and they were not able to recite even a surah with a verse similar to what is in it.³⁵ The importance of knowing the order of the surahs from a linguistic standpoint is knowing the meanings of the Qur'an, such as the Almighty's saying: *Read, 'O Prophet,' in the Name of your Lord Who created (1) created humans from a clinging clot (2) Read! And your Lord is the Most Generous, (3) Who taught by the pen (4) taught humanity what they knew not. (5) Then, the verse stopped at the words, "Read in the name of your Lord."* We do not know who your Lord is. It came after it with an explanation of the verse before it, followed by another verse. These beautiful verses reflect

³³ Khotimah Suryani, 'Keunggulan Bahasa Al-Quran Di Bidang Sastra (Al-Balaghah) Dalam Pandangan Ibn Asyur', *Studi Keagamaan, Pendidikan Dan Humaniora*, 6.2 (2019), 220–245.

³⁴ Suryani.

³⁵ Mukhtar Gozali, 'Bahasa, Sastra Arab Dan Munasabah Al-Qur'an', *Al-Turas*, 12.Dirasah Islamiyah (2006), 247–215.

the importance of matching the Qur'an and the *munasabah* in Arabic language.³⁶

D. Types of *Munasabah* in the Quran

Types of *munasabah* include occasions within one surah and occasions between surahs. The type of occasions in a single surah is divided into the occasion between the verses in the surah and the occasion between the beginnings and endings of the surahs. An example of the matching between verses in one surah is the Almighty's saying in Surah Al-Maidah, verses 90-92:

((يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ (٩١) وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ((٩٢)).

When Allah mentioned the previous verses, the ruling on eating in terms of its permissibility and non-permissibility and what is relevant here clarifies the ruling on drinking. Allah explained what is forbidden from it and taught that what is less than alcohol is permissible. Allah mentioned this before in prohibiting dead animals, then explaining what is permissible from livestock, and it was limited. Allah here explains the reason for the prohibition of alcohol and gambling that they are specifically intended. When He mentioned it's harm in this world, He mentioned here its harm in religion. He concluded with the command to obey and warned against disobedience because the command to avoid alcohol was familiar to them. It was difficult for them to stay away from it.³⁷

Another example of the correspondence between the beginnings of the surahs and their endings is in the Almighty's saying at the beginning of Surah *Al-Bara'ah*:

((بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ (١) فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ((٢)).

and the end of the surah:

³⁶ Abdullah Muafa, 'Pendekatan Linguistikdalam Penafsiran Al-Qur'an: Upaya "Menjernihkan" Konsep Linguistik Sebagai Teori Dan Metode Abdullah', *JURNAL ISLAMIC REVIEW*, 1 (2012), 213-244.

³⁷ Jabar, p. 58.

((فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (١٢٩)))

Since it was in the context of anger with the disavowal of the infidels and the sufficiency of the righteous, the position of greatness was more appropriate, so he said "*al-Arsyu al-Adzim*," meaning that it surrounds all the bodies that contain all the other bodies, and if it is sufficient, then he is disavowed of whoever turns away from him and is far from him, whoever he is in the time and place, for he embraced the end of the surah. Its beginning and its end shook hands with its beginning.³⁸

An example of the correspondence between the beginning of Surah and the end of the one before it is the saying of Allah Almighty at the beginning of Surah *Al-Baqarah*.

((ألم (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)))

This verse indicates the reference to the straight path at the end of Surah *Al-Fatihah*, as if when he was asked about the straight path, it is guidance from it, for it is the book.³⁹

An example of the occasion is in the content of each surah to what comes before it, such as what Allah Almighty says in Surah *Al-Ankabut* to Surah *Al-Qasas*. Allah mentioned at the opening of Surah *Al-Qasas* the trial of the Children of Israel and Pharaoh and their patience in the face of their harm. He mentioned their good outcome and abundance of patience, and in it, He mentioned the mother of Moses and her trial at separation from him and her patience. Until Allah returned him to it with the best response, it also includes Moses' trial by the man who was his enemy, then his departure in fear and anticipation of Allah's great mercy in the land of Midian, then his mission and the call of the family of Pharaoh and their arrogance in the land without right. Then Surah *Al-Ankabut* begins to talk about the temptation of the believers in their religion, and that they will be tested by adversity, and among the types of tests, whoever is patient and sincere in his faith will attain good. As for those who hastened to disbelief, they will receive evil. The subject of Surah *Al-Ankabut* is the same as the topic of Surah *Al-Qasas*, which is what the believers, the people of Allah, encounter from the harm of their enemies, and their patience

³⁸ Jabar, p. 59.

³⁹ Al-Qasim, p. 31.

with His methods, from the loss of money, lives, and fruits, and their reward with good deeds.⁴⁰

E. The Concept of *Munasabah* of Sakinah, Mawaddah, Warahmah.

Allah Almighty said:

((وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ((٢١))).

The words “*Litaskunu*”, *Mawaddah*, and *Rahmah* are found in Surah *Al-Rum*, verse 21. These words were famous for the concept of the components of a good family. Commentators differed from each other regarding the content of the text. Some said that the goal of the reproductive function in marriage was affirmed, and others said that it aimed to raise the economic level of marriage.⁴¹ The word “*Litaskunu*” means “tranquillity”, which comes before affection and mercy, and it is known that the words “*mawaddah*” and “*rahmah*” come before it. We do not know this secret and wisdom except after finding and researching the secrets and wisdom from the arrangement of the words *sakinah*, *mawaddah*, and *rahmah* from the theory of studying appropriateness and stylistics.

1. The Spirit of *Sakinah*

Allah has mentioned the word *Sakinah* in the Qur’an six times, in Surah *Al-Baqarah* verse 248, Surah *Al-Tawbah* verses 26, 40, and Surah *Al-Fath* verses 4, 18, 26. The question research refers to the word “*Litaskunu*” in Surah *Al-Rum*, verse 21. It is a present tense verb connected to the letter “lam” of reasoning and “waw” of group. The word “*Litaskunu*” was mentioned in the Qur’an four times, which is in Surah *Yunus*, verse 67, Surah *Al-Qasas*, verse 73, and Surah *Ghafir*, verse 61. *Al-Sakinah* is mercy, tranquillity and victory. It was said that dignity is what a person finds tranquillity with because Allah Almighty says in Surah *Al-Tawbah*, verse 26:

((فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ)).

⁴⁰ Al-Qasim, p. 31.

⁴¹ Mohammad Fauzan Ni’ami, ‘Tafsir Kontekstual Tujuan Pernikahan Dalam Surah Ar-Rum:21’, *Nizham*, 9.1 (2022), 11–23.

In the hadith, “*Ya Miskinah Alaiki bi al-Sakinah,*” he meant dignity, gentleness, and security for you.⁴² Sheikh Al-Shaarawi said peace is reassurance and comfort after work or turmoil. Quraish Shihab said that “*Litaskunuu*” is to achieve the goal of marriage, which is reassurance, peace, and prosperity between the spouses.⁴³ Quraysh Shihab said: The word “*sakinah*” is derived from “Sin,” “Kaf,” and “Nun,” which means tranquillity from which earthquakes and movement are undone. The house is called “habitation” because it is a reference to attaining housing after the resident was occupied outside the house.⁴⁴ The opinion of the majority of linguists is that they believe that tranquillity does not come except after turmoil.⁴⁵

2. The Spirit of *Mawaddah*

Allah has mentioned the word *mawaddah* in the Qur’an eight times, in Surah *An-Nisa*, verse 73; Surah *Al-Ma’idah* verse 82; Surah *Al-Ankabut*, verse 25; Surah *Al-Rum* verse 21; Surah *Al-Shura* verse 23, and twice in Surah *Al-Mumtahana* verses 1 and 7. *Mawaddah* is the way to reach the beloved, i.e., the one extended without concern for personal interests and enjoyment. *Mawaddah* means increasing love or even more than that.⁴⁶ The meaning of *mawaddah* is love that is at the entrance to goodness.⁴⁷ Al-Sadi said *mawaddah* is love, and Ibn Abbas and Mujahid said *mawaddah* is intercourse and the love of a man for his wife.⁴⁸

3. The Spirit of *Rahmah*

Allah has mentioned the word *rahmah* in the Quran without the definitif “lam” 78 times and *rahmah* with the definitif “lam” 6

⁴² Ibnu Mandhur, *Lisan Al-’Arab* (Dar al-Ma’arif), p. 5504.

⁴³ Ni’ami.

⁴⁴ Muhamamd Qurays Shihab, *Tafsir Al-Misbah ; Pesan, Kesan Dan Keserasian Al-Qur’an* (Jakarta: Lentera Hati, 2012), p. 187.

⁴⁵ Muhamamd Qurays Shihab, ‘Keluarga Sakinah’, *Bimas Islam*, 4.1 (2011), 4 (p. 4).

⁴⁶ A. M. Ismatulloh, ‘Konsep Sakinah, Mawaddah Dan Rahmah Dalam Al-Qur’an (Prespektif Penafsiran Kitab Al-Qur’an Dan Tafsirnya)’, *MAZHAB. Jurnal Pemikiran Hukum Islam*, 14.1 (2015), 53–64.

⁴⁷ Mandhur, p. 1611.

⁴⁸ Abu Bakar Al-Qurthubi, *Al-Jami Li Ahkami Al-Qur’an Wa Al-Mubin Lima Tadhamnahu Min as-Sunnah Wa Ay Al-Fuqrqan*, 1st edn (Beirut: Al-Resalah Publishers, 2006), p. 411.

times. It is mentioned in several surahs and verses in the Qur'an. The meaning of *rahmah* is tenderness and compassion, and it also means forgiveness, as Allah Almighty says in describing the Qur'an:

((هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ)).

“Guidance and mercy for a people who believe.”⁴⁹ According to Al-Mawardi, *rahmah* is a blessing for the needy,⁵⁰ and *rahmah* is a man's love for a child, which is his mercy for her if he afflicts her with harm. Al-Suddi said: *rahmah* is compassion.⁵¹

F. Points of Munasabah between words *Litaskunu*, *Mawaddah*, and *Rahmah*

Al-Razi (865-925 AD) saw in his interpretation the meaning of “*Litaskunu Ilaiha*” as being of the same type because the two different types do not dwell in each other and do not establish themselves with it. Their heart does not incline toward it but rather repel it, and dwelling in it is for the tranquillity of the heart and tranquillity of the body. Because the letter (al) indicates the circumstance of place, which is for bodies, and the letter (ila) indicates the goal, which is hearts. The words (*mawaddah* and *rahmah*) were causal because affection is through sexual intercourse, and love is in the case of his own need. *Rahmah* is in relation to the child, and that is in relation to the Almighty's saying in Surah *Maryam*, verse 2:

((ذَكَرَ رَبِّكَ عَبْدَهُ زَكَرِيَّا))

“Your Lord has remembered His servant Zechariah,” which is in the case of his companion's need for him because man has His love for his child is excellent. For example, if he sees that his child is starving or in severe pain, the father will give his child something to improve his condition. This action is for the sake of mercy on his part and not for the reason of love. He also thought that it should be said that he mentioned two things: the fact that the husband is of his gender and what his gender requires of him, which

⁴⁹ Mandhur, p. 2218.

⁵⁰ Hamim Ilyas, *Fikih Akbar ; Prinsip-Prinsip Teologis Islam Rahmatan Lil, 'Alamin* (Jakarta: PT.Pustaka Alvabet, 2018), pp. 83–84.

⁵¹ Al-Qurthubi, p. 67.

is calmness toward him, so he needs two things: *Mawaddah* or love first, then *Rahmah* or mercy second. The wife may be exposed to a situation in which the desire for intercourse disappears with increasing age, and the husband remains with her, or vice versa. In the marital relationship, the element of mercy may be hidden, and the element of love may remain for them, and vice versa. Mercy came from Allah Almighty, and it is what repels calamity. Therefore, the mere presence of affection without mercy is what leads to anger, especially when the beauty element in the wife is absent.⁵²

Al-Zamakhshari (1075-1144 AD) believed that *sakinah* is of one kind and form, like Adam and Hawa because the two of the same kind carry familiarity and stillness. Of different genders, they carry disharmony. *sakinah* means to tend and cease, and familiarity is haunted by it.⁵³ Allah made love and compassion infallible after marriage between them, without knowledge and without a reason that necessitates sympathy through kinship and kinship. He saw that affection is a metaphor for intercourse, and mercy is shown to a child, as Allah Almighty said in Surah Shad verse 43, “*Wa rahmatan Minna.*” It was also said that *mawaddah* and *rahmah* are from Allah.⁵⁴

Al-Biqā'i (1406-1480 AD) saw in his interpretation of *Nazm al-Durar* in the proportionality of the verses and surahs that *sakinah* is one of the purposes of marriage. The word “*Litaskunu Ilaiha*” means inclining towards it with desire and familiarity, one who is at ease with it or is reassured by it, and tranquillity is obligatory for constant familiarity, so Allah created *mawaddah* between them. *Mawaddah* is a form of kindness and friendliness, meaning love and security. It revolves around breadth and is devoid of any harm. One of the spouses must not like for his partner to receive something that he hates, even though a person may be imbued with a love of harm. *Mawaddah* is not the

⁵² Fakhruddin Ar-Razi, *Tafsir Al-Fakhruddin Ar-Razi Al Mustahar Bi at-Tafsir Al-Kabir Wa Mafatih Al-Ghaib* (Lebanon: Dar al-Fikr, 1981), p. 147.

⁵³ Mahmud bin Umar Az-Zamaksyari, *Al-Kasyaf an Haqiq Ghawamid at-Tanzil Wa Uyun Al-AQawil Fi Wujuh at-Ta'wil* (Riyadh: Maktabah al-Abikan, 1998), p. 243.

⁵⁴ Az-Zamaksyari, p. 245.

same thing as love; instead, it is the goodness of love. So, whoever is affectionate does not interrupt his affection. The one he loves continues and prefers, and the affectionate one is innocent of all aspects of evil, both apparent and hidden. Affection is only achieved with the will of goodness. So, Allah continued with a word of *rahmah* that encourages each of the spouses to strive for the other to bring good and reconciliation and ward off harm.⁵⁵

Ibn Ashour (1879-1973 AD) opined in his interpretation of *Tahrir wa Tanweer* that Allah has made man his wives from his type because manhood can only occur from one type and not from a different type, and He made marriage between a man and a woman human and not weak and destructive like animals and plants. Moreover, He creates affection between them. The spouses were neglectful before him, but after him, they became lovers. He created mercy between them because they had not been merciful before. After marriage, they became merciful, like the mercy of fathers and mothers. As for stillness or tranquillity, it is a metaphor for the soul's comfort and joy at the end of disturbance, loneliness, and distress and to be calm because one tends to it. Affection is love, and mercy is a characteristic that inspires good treatment.⁵⁶

H. Abdul Karim Malik Amrullah (Hamka) (1908-1981 AD) said in the interpretation of *Al-Azhar, Liataskunu Ilaaha*, meaning there will be anxiety in life without friends. So, the husband searched for his wife, and the wife waited for her husband, so life and love were united between them. The combination between them may lead to companionship, and affection is the love between a man. The woman, while waiting for love, is an innate nature from Allah in life. Each of them, who is in a healthy body and mind, may tend to love others with lust and intercourse, and increasing it increases love and affection from them, so it is permissible to beautify and perfume them until they are reassured and not repulsed. It is known that lust and intercourse do not last throughout one's life. If one reaches adulthood, that is, one reaches fifty or sixty, then one's desire may diminish. Marital life is not

⁵⁵ Ibrahim bin Umar Al-Biqa'i, 'Nazm Al-Durar', 1984, pp. 67–68 (pp. 67–68).

⁵⁶ Muḥammad al-Ṭāhir ibn 'Āshūr, 'Tafsir Tahrir Wa Tanwir' (Tunisia: Dar at Tunisiyah), pp. 70–73 (pp. 70–73).

suitable for mere affection, so Allah has mercy and preserves the continuation of love. Mercy is a vast mercy, especially with children. This is a beautiful system from Allah and a sign of His power for people to think. There is clear evidence between spouses that if they break up and there is no marital system, no one will continue to live in this world.⁵⁷

Quraish Shihab (1944 - alive) saw *Sakinah* as one of the goals of a happy family, and it came after turmoil. The key to happiness in a happy family is the success of the transaction between husband and wife after problems and turmoil. A peaceful family is not without problems and turmoil, but rather one that can emerge from them to reach tranquillity and safety. A peaceful family gives birth to *mawaddah* and *rahmah*, their bonds. *Mawaddah* is not only love between spouses but also an additional and genuine love that does not become alienated or lost in hatred because the heart has room for evil love. The family was built with a precious covenant, the marriage contract with the word of Allah. There was *mawaddah* between the spouses, loving each other. *Mawaddah* is the first foundation in the *Sakina* family. *Mawaddah* has changed with time on the part of both spouses, so Allah has confirmed it with *Rahman*. The weakness of one of them became apparent until they both worked hard to maintain their love in response to all forms of turmoil and dangers that loomed over them. It is as if mercy is the image of bodies, such that if one organ complains, the rest of the body responds to it. The presence of *rahmah* in forming a peaceful family is the second foundation after *mawaddah* and is a bulwark for the continuity of love. *Mawaddah* and *rahmah* are foundational to the existence of *sakinah* and complement each other.⁵⁸

Al-Qurtubi (1214-1273 AD) opined that Allah created people from the earth using relief, and He is the one who begins from it, so He needs housing. Allah created the woman as a

⁵⁷ Afrina Mubarak Zidan, Kurniawan, 'Konsep Keluarga Sakinah Menurut Hamka (Studi Atas Tafisr Al-Azhar)', *Jurnal Kajian Pendidikan Islam*, 1 (2022), 150-151.

⁵⁸ Anis Suryani and Kadi Kadi, 'Konsep Sakinah Mawaddah Wa Rahmah Menurut M. Quraish Shihab Dan Relevansinya Terhadap Pendidikan Anak Dalam Keluarga', *MA'ALIM: Jurnal Pendidikan Islam*, 1.1 (2020), 58-71 <<https://doi.org/https://doi.org/10.21154/maalim.v1i01.2189>>.

companion for the man, so the first elevation, the manifestation of the husband's affection for his wife, is tranquillity towards her, which contains powerful lust and affection. This is because the relief carries the agitation of the steel water towards it, so there is stillness and no desire for anything other than it.⁵⁹ Al-Tabari (893-923 AD) said that affection means that it is by marriage, and you become intimate with it and communicate for its sake, and it is mercy through which you show compassion so that you show compassion to one another.⁶⁰ Sayyid Qutb (1906-1966 AD) said that tranquillity is the tranquillity of the nerves and body, a sound heart and mind, soundness in life, and peace in the family, and to achieve it, Allah bestows love and mercy. Affection reassures the heart and body, and mercy is a pleasing hope from Allah Almighty. Al-Shaarawi said that affection is mutual love in the journey of life and its partnership, as it made the husband earn a living to support the family and the wife at home, managing the affairs of the house and raising the children.⁶¹

It was in the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia (2011) that Allah made spouses of one gender, not of another gender, such as animals, plants, and jinn, which is between a male and a female so that affection, mercy, safety, and tranquillity would dwell between them. Affection came at the beginning of marriage, and mercy came at its end due to their weakness and compassion. It is a peaceful family between the husband and wife with continued safety and love from beginning to end. With this verse, Allah wanted to show some of His signs and His power through what people themselves felt during his life, which is accomplished by marriage between a male and a female. It showed his love for others of his gender and the strength of will between them to achieve their desired goal, which is marriage. After marriage, the husband was better than others with his wife, and the wife was better than others with her husband, and both of them were peaceful, which is a valuable addition to reaching a good family. A good family can

⁵⁹ Al-Qurthubi.

⁶⁰ Ibnu Jarir At-Thabari, 'Tafseer ElQurtubi Jamiul Bayan an Ta'wilil Quran Vol.18.Pdf' (Qahira: Hajar Publisher, 2001), p. 411 (p. 411).

⁶¹ Ni'ami, p. 411.

reassure hearts and refine souls. After looking at scientific research regarding marital matters, there is a linked, equal, and similar relationship between them, either psychologically or physically. The word “yourselves” indicates their settlement, and affection and mercy are not regulated except by tranquillity, which brings unity of nationality. Choosing a wife is conditional upon observing things in which they are equal.⁶²

A list of mufassirs’ opinions regarding the appropriateness and style of these words

Mufassir	Sakinah	Mawaddah	Rahmah	Point of Mumasabah
<i>al-Tabari</i>	Reassurance	Love for the family	The passion between them	Tranquility in the family system
<i>al-Razi</i>	Stillness of the heart and body	Sexual intercourse	Son	The foundation of tranquility
<i>al-Qurtubi</i>	Residence with spouse	Lust	Loving her, not anyone else	Private residence with her
<i>al-Zamakhsyari</i>	Affinity	Sexual intercourse	Son	Affection and mercy from Allah
<i>al-Biq'a'i</i>	Inclined by lust and familiarity	Love and security	Bringing good and repelling harm	Housing requires familiarity, and familiarity with affection and compassion

⁶² RI Departemen Agama, *Al-Qur'an Dan Tafsirnya (Edisi Yang Disempurnakan) Jilid VII, Departemen Agama RI*, 2011, ث قفقق, p. 200.

				is guarantee	its
<i>Sayid Qutub</i>	Silence of the nerve and body	Reassures the heart and body	Please from Allah	Affection and mercy to achieve tranquility	
<i>Ibnu Asyur</i>	Joy in the disappearance of turmoil, loneliness, and distress	Love	Passion	<i>Sakan</i> borrowed for solace and joy of the soul, it needs affection and requires good treatment	
<i>Hamka</i>	Living comfortably	Love through lust and it is from Allah	Son	Continuation of life	
<i>Quraish Shihab</i>	Stillness after turmoil	Extra love	Keeping love	<i>Mawaddah</i> and <i>Rahmah</i> are the foundation of <i>Sakinah</i>	
<i>Religious Ministry</i>	Peace	Love in first stage	Love in last stage	Permanence of love	

Table.1

Human civilization began after the marriage of Adam and Hawa. Marriage may be a great value among people and a personal need. Its forms, methods of performing it, and cultures have varied, and the marriage systems of every person, religion, and country have varied. However, their purpose is the same, which is to achieve their desire,⁶³ so the interpreters differed between classic and modern view, according to the conditions of the society in

⁶³ Elya Munfarida, 'Perkawinan Menurut Masyarakat Arab Pra Islam', *Jurnal Yin Yang*, 10.2 (2015), 219–38.

which the interpreter lived. For example, given their conditions among the ancient Egyptians and the Arabs, the process of marriage in the Arabs before Islam was a need to satisfy the desire. Marriage is a way to put desire in its proper place, and hot and dry weather may guide them to solid desire. Hence, people may be looking for a partner to be their spouse, aiming for happiness and procreation. The ancients were preoccupied with religious teachings in schools and temples, and it is known that we find that the ancestor's interpreters relate the meaning of affection to love with lust and the meaning of mercy to love for childbirth.⁶⁴ Al-Tabari added that affection is love by forming a small community between family and relatives; it means his tranquillity of affection and mercy. Contemporary interpreters have come to the meaning of tranquillity with affection and mercy. Its meaning is not limited to lust, childbirth, family and relatives. However, it is physical and physical happiness, including clothing and building, and worldly development in an advanced economy.⁶⁵

The arrangement of the words is very eloquent in style, as Allah presented *sakinah* in the first order because it is the primary goal in marriage. Then comes in second place the word of *mawaddah*, which is the first means of marriage and achieving tranquillity. Then comes the word *rahmah* in the third order, which is the second meaning in marriage to reach tranquillity as well, and this usually comes after the absence of affection, sometimes because of the upheaval of life due to accidents and events. Therefore, the Quranic approach to implementing the success of a marital relationship is to complement these elements: The existence of the primary goal- tranquillity - and not an incidental goal of other worldly matters. Affection and mercy have become methods that must be available. Yes, mercy can only achieve tranquillity, but it may oppress another aspect of marital relations.

G. Conclusion

The study of the *munasabah* is a study that helps to know the miracle of the Qur'an in terms of its linguistic aspect, organization, style, and purpose. *Sakinah*,

⁶⁴ Ni'ami, p. 411.

⁶⁵ Ni'ami, p. 411.

mawaddah, and *rahmah* are words that have become famous among people because they are related to forming a good family and a prosperous family, which are the enjoyments of life. Scholars have differed about the meanings of these words. Some say that *sakinah* is tranquillity, reassurance, and inclinations. *Mawaddah* means love, desire, and breadth. *Rahmah* means compassion for the weak, love by generation, and love of the economic and family type. Allah Almighty is excellent and superb in placing the order of these three words. *Sakinah*, then *mawaddah*, then *rahmah*. The marital relationship's primary purpose is tranquillity, so Allah prepared two means to achieve tranquillity: affection and mercy. The husband and wife cannot reach tranquillity if these two words do not exist in the marital relationship. This arrangement is highly eloquent in terms of style and occasion. The second thing is that affection and mercy are the foundations for achieving tranquillity. Reaching tranquillity is impossible except after striving to achieve affection and mercy. Therefore, tranquillity comes after turmoil and struggle.

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