

Analysis of Human Characteristics in the Qur'an; Comparative Study of Tafsir Al-Mishbah and Ibn Kathir

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Abstract

This scientific article discusses the analysis of human characteristics in the Qur'an through a comparative study between two interpretations of Al-Mishbah and Ibn Kathir. The research method used was a descriptive qualitative analysis with a comparative approach. The purpose of this study was to gain a deeper understanding of human characteristics in the Qur'an, as well as the differences and similarities between the two selected commentaries. The results show that both commentaries have the same view of human characteristics as weak creatures, and are often tempted by lust. However, there are differences in the emphasis between Al-Mishbah and Ibn Kathir in highlighting human traits related to faith, such as devotion, patience, and sincerity. In addition, this study also found that human characteristics in the Qur'an show that humans have a tendency to follow the truth and goodness, but also have the potential to be evil and harm themselves and others. This article can make an important contribution to the development of the understanding of human beings in the Qur'anic perspective, as well as provide a broader and more detailed view of two well-known commentaries in the Islamic world.

Contribution: This study enriches tafsir studies by comparing Al-Mishbah and Ibn Kathir in understanding human characteristics in the Qur'an.

Keywords: Humans Characteristics, al-Qur'an, Al-Misbah Tafseer Book, Ibnu Katsir Tafseer Book.

Abstrak

Artikel ilmiah ini membahas tentang analisis karakteristik manusia dalam Al-Qur'an melalui studi komparatif antara dua tafsir Al-Mishbah dan Ibnu Katsir. Metode penelitian yang digunakan adalah analisis deskriptif kualitatif dengan pendekatan studi komparatif. Tujuan dari penelitian ini adalah untuk memperoleh pemahaman yang lebih mendalam mengenai karakteristik manusia dalam Al-Qur'an, serta perbedaan dan kesamaan antara dua tafsir yang dipilih. Hasil penelitian menunjukkan bahwa kedua tafsir memiliki pandangan yang sama mengenai karakteristik manusia sebagai makhluk yang lemah dan sering kali tergoda oleh hawa nafsu. Namun, terdapat perbedaan dalam penekanan antara Al-Mishbah dan Ibnu Katsir dalam menyoroti sifat-sifat manusia yang terkait dengan keimanan, seperti ketaqwaan, kesabaran, dan keikhlasan. Selain itu, penelitian ini juga menemukan bahwa karakteristik manusia dalam Al-Qur'an menunjukkan bahwa manusia memiliki kecenderungan untuk mengikuti kebenaran dan kebaikan, namun juga memiliki potensi untuk menjadi jahat dan merugikan dirinya sendiri dan orang lain. Artikel ini dapat memberikan kontribusi penting bagi pengembangan pemahaman tentang manusia dalam perspektif Al-Qur'an, serta memberikan pandangan yang lebih luas dan terperinci mengenai dua tafsir terkenal dalam dunia Islam.

Kontribusi: Penelitian ini memperkaya kajian tafsir dengan membandingkan Al-Mishbah dan Ibn Kathir dalam memahami karakter manusia dalam Al-Qur'an.

Kata Kunci: : Karakteristik manusia, al-Qur'an, Tafsir Al-Misbah, Tafsir Ibnu Katsir





Introduction

Humans are created by God that have their own privileges compared to other creatures. The intellect, feelings, and body shape that humans have are evidence and gifts from God that humans created as special creatures. The privilege given to every human being is a potential for him to develop his quality, productivity, and creativity to be useful for human life.¹ The Qur'an has many explanations and expositions regarding humans. Starting from the initial issue of human existence to the special characteristics inherent in humans. The human characteristics described by the Qur'an, if understood comprehensively, can be the key in the process of improving human abilities in order to realize the quality of human resources with high integrity.²

Various disputes that occur between humans bear witness to the lack of deep understanding of human character, which is one of the blessings of Allah as a basic foundation in creating human quality, so that reality says that the human ability to balance between the characteristics given and the behavior and potential formed in daily life is still at a level that is not sufficient to form a quality life order.³ Therefore, it is necessary to review how the Qur'an as a guide provides descriptions and guidance to realize and shape human quality that is able to balance worldly and ukhrawi needs through human characteristics that have been explained in the Qur'an.⁴

Verses of the Qur'an often require interpretation in order to be understood more deeply by humans. Tafsir experts are people with expertise and experience in interpreting the meaning of the verses of the Qur'an. In the context of this journal article, the two commentaries that become the object of comparative study are Tafsir Al-Mishbah by Muhammad Quraish Shihab and Ibn Kathir. Tafsir Al-Mishbah was developed by Muhammad Quraish Shihab, a well-known Muslim scholar in Indonesia. This interpretation is known for its more contextual

¹ Muji Mulia, "Teori 'Asabiyyah Ibn Khaldun dalam Perspektif Hukum Islam (Theory of 'Asabiyyah Ibn Khaldun in Islamic Law Perspective)," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 3, no. 2 (November 20, 2019): 400–416.

² Anwar Sutoyo, Ulya Mahmudah, and Abu Yazid Abu Bakar, "Understanding Human Nature from Quranic Perspective," *Indonesian Journal Of Educational Research and Review* 5, no. 1 (March 8, 2022): 16–24.

³ Eka Kurniawati and Nurhasanah Bakhtiar, "Manusia Menurut Konsep Al-Qur'an Dan Sains," *Journal of Natural Science and Integration* 1, no. 1 (April 30, 2018): 78–94.

⁴ Muhammad Thaib Muhammad, "Kualitas Manusia Dalam Pandangan Al-Qur'an," *Jurnal Ilmiah Al-Muashirah* 13, no. 1 (December 28, 2017): 1–10.





and cultural approach, which seeks to connect the teachings of the Qur'an with the context of modern life. It also tries to answer various questions about daily life and provides a broader and deeper explanation of the teachings of the Qur'an.⁵ Ibn Kathir, meanwhile, was a famous Muslim scholar from the 14th century. His tafsir is famous for its more traditional approach, which tends to focus on the literal aspects of Qur'anic verses. It is also famous for its detailed and in-depth explanations of the historical and sociopolitical context at the time of the Prophet and his companions.⁶

Since these two commentaries have different characteristics and approaches in interpreting the Qur'anic verses, a comparative study was conducted to reveal the human characteristics found in the Qur'an.⁷ A comparative study was conducted using a descriptive analytical method by collecting and analyzing data from the two commentaries to be compared and analyzed for differences. Thus, this comparative study is expected to provide a broader and deeper understanding of the teachings of the Qur'an, especially in terms of the formation of good human characters.

Previous research that has been done before this journal article is research on human characteristics in the Qur'an. Some previous studies have discussed human characteristics contained in the Qur'an, such as research on the concept of morals in the Qur'an, leadership characteristics in the Qur'an,⁸ etc.⁹ However, few studies have compared human characteristics found in the Qur'an through two different interpretations, namely Tafsir Al-Mishbah and Ibn Kathir. Therefore, this research is important to do as an effort to provide a broader and deeper understanding of the teachings of the Qur'an.¹⁰

⁵ Afrizal Nur, "M. Quraish Shihab Dan Rasionalisasi Tafsir," *Jurnal Ushuluddin* 18, no. 1 (June 1, 2012): 21–33.

⁶ Wely Dozan, "Epistemologi Tafsir Klasik: Studi Analisis Pemikiran Ibnu Katsir," *FALASIFA : Jurnal Studi Keislaman* 10, no. 2 (September 17, 2019): 147–159.

⁷ Eka Prasetyawati, "Penafsiran Ayat-Ayat Keluarga Sakinah, Mawaddah, Wa Rahmah Dalam Tafsir al-Misbah Dan Ibnu Katsir," *Nizham Journal of Islamic Studies* 5, no. 2 (2017): 138–166.

⁸ Sulaiman Kurdi, Jumratul Mubibah, and Ummul Faizah, "Konsep Taat Kepada Pemimpin (Ulil Amri) Di Dalam Surah An-Nisa : 59, Al-Anfal :46 Dan Al-Maidah : 48-49 (Analisis Tafsir Tafsir Al-Qurthubi, Al-Mishbah, Dan Ibnu Katsir)," *JOURNAL OF ISLAMIC AND LAW STUDIES* 1, no. 1 (April 18, 2017), accessed March 24, 2023, <http://jurnal.uin-antasari.ac.id/index.php/jils/article/view/2552>.

⁹ Alharira Eisyi Latifah and Dudin Shobbaruddin, "Kesetaraan Gender Dalam Perspektif Al-Qur'an (Studi Komparatif Tafsir Ibnu Katsir Dan Al-Mishbah)," *TAFAHUS: JURNAL PENGKAJIAN ISLAM* 2, no. 1 (2022): 74–84.

¹⁰ Dodi Saputra, "Pemimpin Dari Beberapa Tafsir," *Taqaddumi: Journal of Quran and Hadith Studies* 2, no. 2 (December 15, 2022): 68–78.





Some previous studies that are relevant to this research are research on the comparison of Qur'anic commentaries, such as research on the comparison of *Tafsir Al-Jalalain* and *Tafsir Ibn Kathir*, comparison of *Tafsir Al-Qurthubi* and *Tafsir Al-Jalalain*, and comparison of *Tafsir Al-Qurthubi* and *Tafsir Ibn Kathir*. However, few studies have specifically compared human characteristics in the Qur'an through these two commentaries. Research conducted by Mhd. Idris and Desri Ari Enghariano, entitled "Human Characteristics in the Perspective of the Qur'an".¹¹ In addition, there is research by Anwar Sutoyo and friends, "Understanding Human Nature from a Quranic Perspective".¹²

Therefore, this scientific article aims to analyze the different views and interpretations of human characteristics in the Qur'an among scholars and commentators. This is due to various factors such as differences in context, culture, and language used. Therefore, it is necessary to analyze and conduct a comparative study between the two commentaries *Al-Mishbah* and *Ibn Kathir*, which are two well-known commentaries in the Islamic world, to gain a deeper understanding of human characteristics in the Qur'an. The purpose of this study is to show the differences and similarities between the two commentaries in interpreting human characteristics in the Qur'an, as well as providing a broader and more detailed picture of human characteristics in the Qur'an. Qualitative descriptive analysis with a comparative study approach was used to analyze the views and interpretations of the two commentaries on human characteristics in the Qur'an. It is hoped that this research can make an important contribution to the development of the understanding of human beings in the Qur'anic perspective, as well as provide a clearer view of the differences and similarities between two well-known commentaries in the Islamic world.

The theme related to human characteristics from the perspective of the Qur'an is interesting to discuss, because of the special position of humans among other creatures. Therefore, in this paper the author describes some of the human characteristics explained by the verses of the Qur'an and can be used as guidelines in improving human behavior or behavior so as to improve the quality of human resources. The *tafsir* study approach was used

¹¹ Muhammad Idris and Desri Ari Enghariano, "Karakteristik Manusia Dalam Perspektif Al-Qur'an," *Jurnal Al-Fawatih: Jurnal Kajian Al-Qur'an dan Hadits* 1 (2020).

¹² Sutoyo, Mahmudah, and Bakar, "Understanding Human Nature from Quranic Perspective."





to analyze the human characteristics described by the Qur'an. The main sources of this study were Tafsir al-Mishbah and Tafsir Ibn Kathir. The secondary sources in this study are books, journal articles, and Internet articles related to the author's discussion of human characteristics in the Qur'an.

The library research used by the author used the al-Tafsir al-Mawdhu'i method to write this article. Library research involves activities related to library data collection methods, reading, and the recording and processing of research materials. The focus of this research is the study of the verses of the Qur'an that explain human characteristics. The al-Tafsir al-Mawdhu'i method is a method of studying the Qur'an that examines one or more surahs to understand a case from the perspective of maqashid al-Qur'an. In this study, the study is narrowed down to extracting a theme, namely the Qur'anic explanation of human characteristics from all themes listed in the Qur'an.¹³

Definition of Humans

The origin of the word human is taken from the Sanskrit word manu and the Latin word mens, which refers to intellect or thinking. In other Latin languages, humans are also known as *Homo sapiens* (humans who know). Primate species that belong to the mammalian category and have brains with high abilities are defined as *Homo sapiens*.¹⁴ Ludwig Binswanger explained that humans are beings who have the ability to exist.¹⁵ The human being knows and realizes his existence in a certain area and is able to pay attention to his existence.¹⁶ According to Ortega Y Gasset, a Spanish philosopher, humans are self-reflecting creatures. The ability to self-reflect is what he thinks distinguishes humans from other creatures.¹⁷ Jalaluddin Abdullah says that humans can only be considered human when they are able to use their intellect in all contexts of life. However, this reason cannot be separated from the guidance of revelation. When humans are unable to use their intellect, there is no

¹³ Mustafa Muslim, *Mabahith Fi Al-Tafsir al-Mawdui* (Dar Al-Qalam, 2000).

¹⁴ Christophe Boesch, "What Makes Us Human (*Homo Sapiens*)? The Challenge of Cognitive Cross-Species Comparison," *Journal of Comparative Psychology* 121 (2007): 227–240.

¹⁵ Roger Frie, "The Existential and the Interpersonal: Ludwig Binswanger and Harry Stack Sullivan," *Journal of Humanistic Psychology* 40, no. 3 (July 1, 2000): 108–129.

¹⁶ Bagus Takwin, *Psikologi Naratif Membaca Manusia Sebagai Kisah*, (Yogyakarta: t.p, 2007), h. 4.

¹⁷ Djuretna Adi Imam Muhni, "Manusia Menurut Ortega Y. Gasset", *Jurnal Filsafat*, (Mei, 1996), h. 28.





difference between humans and other creatures. However, when humans are able to use their intellect so that they can determine between good and bad things, then this is where the difference between humans and other creatures lies.¹⁸

According to Islam, humans are creatures created by Allah SWT that have the potential to be good or bad. Allah SWT created perfection in humans and gave him the trust to manage this world as much as possible.¹⁹ In the Qur'an, human characteristics are described as creatures with reason, feelings, and the ability to act and make decisions. In the Islamic view, human beings are seen as weak and often tempted by lust.²⁰ Therefore, humans must strive to overcome these desires through devotion and faith. Humans are also given the freedom to choose their actions but must be responsible for every action taken.

In addition, Islam teaches that humans are social creatures who interact with the surrounding environment. Humans are expected to play an active role in building a good society and helping one another. Islam also teaches about the importance of maintaining human rights and upholding human values.²¹ In the Islamic view, human characteristics are also influenced by religious, cultural and environmental factors.²² Therefore, humans must strengthen their faith and maintain good morals while facing challenges in life. Thus, humans can live in harmony and balance with nature and fellow creatures created by the Allah SWT.

In the Qur'an, the word that is often used to refer to humans is *basyar*, *al-insal*, *an-nas*.²³

No.	Mention of Humans in the Qur'an	Number of Mentions
1.	<i>Basyar</i>	27 times
2.	<i>Al-Insan</i>	65 times
3.	<i>An-Nas</i>	240 times

Table of mentions of the word human in the Qur'an

¹⁸ M. Amin, "Manusia Dalam Pandangan Islam" *Al Urwatul Wutsqa*, (Desember, 2021), No. 2, h. 69.

¹⁹ M. Berween, "The Fundamental Human Rights: An Islamic Perspective," *The International Journal of Human Rights* 6, no. 1 (March 1, 2002): 61–79.

²⁰ Mansoureh Ebrahimi and Kamaruzaman Yusoff (PhD), "Islamic Identity, Ethical Principles and Human Values," *European Journal of Multidisciplinary Studies* 2, no. 6 (October 6, 2017): 325–336.

²¹ Ahmad Zain Sarnoto and Mohammad Muhtadi, "Pendidikan Humanistik Dalam Perspektif Al-Qur'an," *Alim | Journal of Islamic Education* 1, no. 1 (April 2, 2019): 21–46.

²² Mubaidi Sulaeman, "Maqasid Al Syari'ah; Cara Islam Menghadapi Pandemi Covid 19," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 2 (2021): 263–282.

²³ Hendri Irawan, "Hakikat Dan Karakteristik Manusia (Insan, Basyar, An Nas Dan Ummah) Dan Relasinya Dengan Proses Kependidikan," *Al-Tarbawi Al-Haditsah: Jurnal Pendidikan Islam* 7, no. 2 (November 30, 2022): 119–131.





First, al-Basyar refers more to the meaning of humans as biological beings. In the sense that humans are creatures that have external characteristics such as drinking, eating, sleeping, and so on. the word al-basyar.²⁴ The word comes from the root bashara, which means seeing or gazing at. In the Qur'an, the word al-basyar is often used to refer to humans as creatures with a sense of sight and hearing. In surah Al-Insan verse 2, it is stated, "Indeed, We have created man from lowly water (sperm) which We tested (in the womb), then We made him hear and see."²⁵ The second is the word al-insan. This word originates from the root word nasya, which means forgetting or neglecting. In the Qur'an, the word al-insan is often used to refer to humans as creatures who forget their duties as servants of Allah and are tempted by lust. In surah Al-Qiyamah verses 36-37, it is mentioned, "Does man think that We will not gather his bones? In fact, we were able to restore the shape of his spread fingers."²⁶

Understanding the word al-insan causes humans to be classified into three categories: First, the word al-insan which is interpreted as a trust-bearer or caliph explained in the Qur'an including in surah al-Ahzab: 72 and al-Baqarah. 30: 30. Second al-insan which is associated with bad behavior in humans such as miserly, complaining among others explained in the Qur'an surah al-Ma'arij:19-21. Third, al-insan is associated with the process of creation, which is a combination of material and non-material elements described in the Qur'an surah al-Hijr:28-29.²⁷ All of these explain the existence of biological, psychological, and spiritual traits in humans. The mention of humans refers to social beings with certain characteristics that adorn them in the Qur'an uses the word An-Nas.

Third, An-Nas. This word comes from the root nasa, which means asking for help. In the Qur'an, the word an-nas is often used to refer to humans as creatures who need God's assistance and protection. In surah An-Nas verses 1-3, it is mentioned, "Say: I seek refuge in

²⁴ Wahyu Hanafi, "Linguistik Al-Qur'an (Reinterpretasi Makna Manusia Di Balik Surat al-Fâtihah Dalam Wacana Semantik)," *Studia Quranika* 2, no. 1 (July 15, 2017): 1-22.

²⁵ Busrizal Busrizal and Jalwis Jalwis, "Konsep Kata Al-Basyar Dan Kandungan Akhlak Dalam Al-Qur'an," *Proceedings IAIN Kerinci* 1, no. 1 (February 20, 2023): 17-44.

²⁶ Maftuh Maftuh, "Al-Insan, Al-Nas Dan Al-Bashar Dalam Al-Quran," *MIYAH : Jurnal Studi Islam* 16, no. 2 (September 25, 2020): 499-514.

²⁷ Mutawakkil Faqih, Adib Adib, and Lukman Zain, "Hakikat Manusia dalam Tafsir Maqal Fi al-Insan: Dirasah Qur'aniyyah Karya Bint al-Shati'," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 6, no. 01 (June 30, 2018): 61-78.





the Lord of mankind, the King of mankind, and the Ilah of mankind from the evil (whispering) of the insidious shaitan, who whispers (evil) into the breasts of men."

Characteristics of the Interpretation of Muhammad Quraish Shihab and Ibn Kathir

Tafsir al-Miskah is written by Muhammad Quraish Shihab. In general, the style of interpretation used by Quraish in his works is *tafsir bi al-ma'sūr*, namely, interpretation using the history method as the main source.²⁸ The purpose of using history here is to rely on interpretation by referring to or sourcing the relevant verses of the *Qur'an*, the Sunnah, the interpretation of the companions, and the interpretation of *tābi'īn*.²⁹ Therefore, this style of interpretation is also called *tafsir bi al-manqūl*, which is interpretation by quoting history.³⁰ The opposite of this style of interpretation is *tafsir bi al-ra'yī*, which is an interpretation carried out using the ratio as a starting point. *Tafsir bi al-ra'yī* is also commonly called *tafsir bi al-ijtihād* or *tafsir ijtihādi*, which is interpretation using *ijtihad*.³¹ *Tafsir bi al-ma'sūr* is actually part of the *tahālīlī* interpretation method, which is a method of interpretation that highlights the verses of the *Qur'an* by describing all the meanings and aspects contained in it, in accordance with the order of reading contained in the *Qur'an* *Mushaf 'Usmani*.³² In its use, this style of *tafsir bi al-ma'sūr* is not only the monopoly of the *tahālīlī* *tafsir* method, but also gets a part in other methods of interpretation, such as *ijmāli*, *muqārin* and *mawdū'i*.³³

With the approach or method of *tafsir mawdū'i* (thematic) when interpreting *Ahl al-Kitāb* in his book *Wawasan al-Qur'an: Maudhu'i Interpretation of Various Problems of the People*, it can be seen that Quarish explicitly uses this style. By using the *tafsir mawdū'i* method, Quraish collects verses that have to do with *Ahl al-Kitāb*, then the verses are connected with other verses. From here, it will produce knowledge about *Ahl al-Kitāb* that is not partial.

²⁸ Hamdan Hidayat, "Sejarah Perkembangan Tafsir Al-Qur'an," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 2, no. 01 (May 9, 2020): 29–76.

²⁹ Fahd Bin Abdurrahman Ar-Rumi, "Ulumul Qur'an: Studi Kompleksitas al-Qur'an," *Terj. Amirul Hasan Dan Muhammad Halabi. Cet. I* Yogyakarta: Titian Ilahi (1996): 47–56.

³⁰ Wahidul Anam, "Risalah Al-Qur'an Empat Puluh Hadits Shahih Tentang Keutamaan al-Qur'an" (MSN Press., 2017).

³¹ Sasa Sunarsa, "Tafsir Theory; Study on al-Qur'an Methods and Records. (Teori Tafsir; Kajian Tentang Metode Dan Corak Tafsir al-Qur'an)," *al-Afkar, Journal For Islamic Studies* (January 10, 2019): 247–259.

³² Muslimin Muslimin, "Kontribusi Tafsir Maudhu'i Dalam Memahami al-Quran," *Tribakti: Jurnal Pemikiran Keislaman* 30, no. 1 (January 31, 2019): 75–84.

³³ Dewi Murni, "Tafsir Dari Segi Coraknya Lughawi, Fiqhi Dan Ilmiy," *SYAHADAH: Jurnal Ilmu al-Qur'an dan Keislaman* 8, no. 1 (August 14, 2020): 55–92.





Although according to him, his discussion of Ahl al-Kitāb, is as a general description only and limited, because the perfect discussion requires a short time, adequate references, and deep analytical skills.³⁴

Someone who uses the style of interpretation with *tafsīr bi al-ma'sūr* does not completely abandon the ratio; it is just that the portion using the ratio here is less. Vice versa, someone who is considered to use the style of interpretation with *tafsīr bi al-ra'yī*, does not completely abandon history. If history is not used, it will turn into *tafsīr bi al-hawā*, namely, interpretation on the basis of lust or at will. Therefore, some Ulamas allow the use of the *tafsīr bi al-ra'yī* method under certain conditions.³⁵ Although Quraysh uses the style of *tafsīr bi al-ma'sūr*, but he also uses the ratio. This is evident from his compromising attitude towards *ta'wīl*, indicating that he is a rational interpreter. Quraish says that *ta'wīl* will be very helpful in understanding and grounding the Qur'an in the midst of modern life today and in the future. But according to him, understanding the verses that are clear, and the understanding is not contrary to reason, then the editorial does not need to be *ta'wīl-kan* by forcing a meaning that is considered logical.³⁶

Regarding this rational interpretation, it seems that Quraysh also agrees that the interpretation of the texts of the Qur'an is also required with rational thinking. He revealed that any interpretation of the Qur'an, as long as it is rational, cannot be blamed by anyone. Because, the Qur'an itself, as said by Muhammad Arkoun, a contemporary Islamic thinker from Algeria, provides unlimited possibilities of meaning. Thus, the verses are always open to a new interpretation, never definite and closed to a single interpretation.³⁷

Ibn Kathir is one of the leading commentators in the Islamic tradition. The most prominent characteristic of his interpretation is his approach that tends to be literal and prioritizes the use of hadith as the main source of interpretation of the Qur'an. Ibn Kathir has

³⁴ M. Quraish Shihab, "Wawasan Al-Qur'an: Tafsir Maudhu'I," *Bandung: PT Mizan Pustaka* (2007).

³⁵ Aprilita Hajar, "Telaah Kritis Terhadap Kitab-Kitab Tafsir Bi Al-Ma'tsur: Periode Ulama' Mutaqaddimin," *Journal al Irfani: Ilmu al Qur'an dan Tafsir* 3, no. 2 (December 24, 2022), accessed March 30, 2023, <https://journal.staidk.ac.id/index.php/irfani/article/view/344>.

³⁶ Muhammad Iqbal, "Metode Penafsiran Al-Qur'an M. Quraish Shihab," *TSAQAFAH* 6, no. 2 (November 30, 2010): 248–270.

³⁷ Yusuf Budiana and Sayiid Nurlie Gandara, "Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab," *Jurnal Iman dan Spiritualitas* 1, no. 1 (2021): 85–91.





a very systematic and methodical writing style in interpreting the verses of the Qur'an. He tends to use a method of interpretation known as "tafsir bi al-ma'tsur", which is interpreting the Qur'an by referring to the traditions narrated by the companions of the Prophet Muhammad.³⁸

In his interpretations, Ibn Kathir often provides detailed explanations of the historical and social context behind the Qur'anic verses. He also often provides an explanation of the meaning of words and phrases used in the Qur'an, as well as examining the relationship between one verse and another. Another characteristic of Ibn Kathir's interpretation is his caution in interpreting Qur'anic verses related to theological issues and aqidah, so he tends to choose a conservative approach and maintain traditional views.³⁹

Ibn Kathir is known as an interpreter of the Qur'an who is very thorough in explaining the historical and social context behind the verses in the holy book. This is done so that readers can understand the meaning and purpose of the verses in the context of the time and place in which the verse was revealed. In addition, Ibn Kathir provides a detailed explanation of the meanings of words and phrases used in the Qur'an. He tended to use linguistic analysis to understand the meaning of these words and phrases in the context of certain verses. In addition, Ibn Kathir often examines the relationship between verses of the Qur'an and each other with the aim of understanding the relationship between verses and how they complement each other. However, Ibn Kathir is also known as a very careful interpreter of Qur'anic verses related to theological issues and aqidah. He tends to choose a conservative approach and maintain traditional views and rejects interpretations that contradict the generally accepted understanding among scholars.

Ibn Kathir always used hadith as the main source of interpretation. Ibn Kathir himself stated in his commentary that hadith is one of the main sources in interpreting the Qur'an. This is based on the hadith that states that the Prophet had explained the verses of the Qur'an to his companions. In addition, Ibn Kathir always gives a detailed explanation of the history and social context of a verse in the Qur'an being revealed. Ibn Kathir often provides a detailed

³⁸ Dr H. Hasan Bisri M.Ag, *Model Penafsiran Hukum Ibnu Katsîr* (LP2M UIN Sunan Gunung Djati Bandung, n.d.).

³⁹ Ibnu Katsir, "Tafsîr Al-Qur'ân al-'Azhîm," *Beirut: Dar al-Kutub al-Ilmiyyah* (1999).





explanation of the history and social context behind the verses of the Qur'an. This can be seen in many of the verses he interpreted, such as those relating to historical events during the time of the Prophet and his companions.⁴⁰

Ibn Kathir is known as a very careful interpreter in interpreting Qur'anic verses related to theological issues and aqidah. This can be seen in some of the verses he interpreted, where he tends to choose a conservative approach, maintain traditional views, and reject interpretations that contradict the generally accepted understanding among scholars. Overall, Ibn Kathir's interpretation can be described as literal and methodical, with the use of hadith as the main source of interpretation, detailed explanations of historical and social contexts, and caution in interpreting verses related to theological and aqidah issues.⁴¹

Comparison of Human Characteristics in the Perspective of *Tafsir Al-Misbah* and Ibn Kathir

1. Interpretation of Man as the *Khalifah*

The existence of humans on Earth can be realized by their responsible work towards the mandate given to humans as caliphs or leaders in the world. The characteristics of a man as a leader are explained through the Qur'an in surah al-Baqarah verse 30. Strictly through the holy book of the Qur'an Allah swt conveyed that Allah gave the mandate to humans to become leaders in the world. Everything on earth is a gift to mankind.⁴² This statement contains ties and relationships that Allah explains between surah al-Baqarah verse 30 and the previous verse. In his interpretation of al-Mishbah, Quraish Shihab says that in surah al-Baqarah, verse 29 and verse 30 have a connection. In verse 29, Allah created everything in heavens and the earth as a means for humans to fulfill their needs. Sayyid Quthub in his tafsir commented that this verse advised, the earth was created for humans. The word for here indicates that the role of the leader on Earth is held by humans.⁴³

⁴⁰ Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir Jilid 1* (Gema Insani, 1999).

⁴¹ Maliki Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya," *el-Umdah* 1, no. 1 (January 1, 2018): 74–86.

⁴² Saifayurallah Saifayurallah, "Konsep Khalifah menurut Tafsir Al-Misbah," *TAFSE: Journal of Qur'anic Studies* 1, no. 1 (June 30, 2016): 106–120.

⁴³ Nurhadi Nurhadi and Mawardi Dalimunthe, "Konsep Khilafah Menurut Sayyid Quthb Dan Taqiyuddin Al-Nabhani Dalam Perspektif Syiasyah Syar'iyyah," *PALAPA* 8, no. 2 (November 21, 2020): 244–284.





Humans must play an active role in managing the earth and not the earth, managing humans. Thirty Quraish Shihab explains that this verse begins with Allah conveying his determination to create man.⁴⁴ The word **خَلِيفَةٌ** originally means the one who replaces or comes after who came before. Based on this meaning, some interpret the word khalifah as one who replaces Allah in enforcing his will and establishing his decree. This is not due to the inability of Allah's substance to regulate everything but to test and give honor to humans. Another opinion says that with the meaning of khalifah, it does not mean replacing Allah in organizing everything but replacing fellow humans in leading.⁴⁵

The mandate as khalifah requires humans to carry out their leadership in accordance with the provisions of Allah, the substance that gives task and authority. Wisdom and decisions that are not in accordance with the rules and decrees of Allah that stipulate humans as caliphs are violations of the mandate as caliphs.⁴⁶ The grace that relates to the children of Adam as noble creatures in the interpretation of Ibn Kathir is conveyed that this grace is conveyed by Allah to the angels. It is also explained that the purpose of the verse is to convey to the Prophet Muhammad the incident when the Angels listened to the word of Allah Swt about the creation of man, and encouraged the Prophet Muhammad to convey this event to his people.

أَنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً according to Ibn Kathir the word khalifah refers to a group of people who replace other groups in leadership, from one century to another, and from one era to the next. Quoted from Zaid ibnu Ali by Al-Qurtubi, the word khalifah in this verse does not only refer to Prophet Adam a.s. as described by some mufassirs. But also to other than Prophet Adam a.s. according to Ar-Razi in his tafsir.⁴⁷

The determination that humans are mandated to be caliphs can also be seen in the Qur'an surah al-An'am verse 165. According to Ibn Zaid and others, in this verse, Allah made

⁴⁴ Muh Lubis and Hasdin Has Muhammad Hasdin Has, "Makna Khalifah Dalam Al-Qur'an(Kajian Tafsir Muqa>ran QS. Al-Baqarah/2:30 Dan QS. Sad/38:26)," *EL MAQRA' : TAFSIR, HADIS DAN TEOLOGI* 1, no. 2 (March 8, 2022): 84–101.

⁴⁵ Azhari Andi, "Kepemimpinan Perspektif Al Quran; Interpretasi Semiotik QS. Al-Baqarah (2): 30-34," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an dan Tafsir* 4, no. 1 (July 27, 2019): 45–60.

⁴⁶ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

⁴⁷ Shafiiyyurrahman Al-Mubarakfuri and Abu Ihsan Al-Atsari, *Shahih Tafsir Ibnu Katsir* (Jakarta: Pustaka Ibnu Katsir, 2011).





humans caliphs or rulers on Earth to enliven the Earth from one generation to the next, from one era to another, and those who have come then leave are replaced by those who come next.⁴⁸ Surah an-Naml verse 62, surah az-Zuhkhruf verse 60 are also verses of the Qur'an that describe man as the leader of the world.

Sahih Bukhari no. 4789, no. 6605, Sahih Muslim no. 3408 also explains about humans who are given the mandate to be leaders, in the Hadith it is said that Allah Swt will hold people accountable for their leadership, because each of them is a leader.⁴⁹ From the interpretation of al-Mishbah and Ibn Kathir as well as several traditions narrated by Imam Bukhari and Muslim we understand, one of the characteristics that exist in humans is as caliphs or leaders on the open earth. Leaders in the sense of being responsible for everything that goes through in the world, ranging from leaders of themselves to being leaders of a human group.

2. Comparative Interpretation of the Creation of Humans as Noble Beings

In the Qur'an humans also have special characteristics as noble human beings. This characteristic is explained by Allah Swt through surah al-Isra verse 70. Allah first describes his grace, both the grace that exists in the sea and on land. The existence of human beings who have a position and glory is the cause of gifts in the sea and land. Allah swears in this surah that the glory given to humans is a physical form with a good shape, proficiency in speech and thought, knowledge, and freedom to choose something.⁵⁰ This is not the only honor that God has given to mankind. In fact, God inspired mankind so that they could make transportation tools that could be used for them to observe all of God's gifts in the sea, land, and even in the air.⁵¹

وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّنْ خَلْقِنَا نَهْضَيْلًا

This sentence implies that Allah has given humans an advantage over other creatures such as animals by giving humans reason and creativity, so

⁴⁸ Ibid.

⁴⁹ I. Bukhari, "Sahih Bukhari," 1986.

⁵⁰ Maziyatul Hikmah, Teguh Teguh, and Salamah Noorhidayati, "Makna Al-Najwa Dalam Al-Qur'an: Studi Komparatif Tafsir Al-Azhar Dan Tafsir Al-Misbah," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 12, no. 2 (August 9, 2022): 159–182.

⁵¹ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*.





that humans are able to take responsibility. Even this sentence is interpreted that humans who obey Allah are superior to angels. This is because obedient humans are those who have successfully resisted the temptation of Satan and lust, while the obedience of angels is obedience that is not preceded by temptation.⁵²

However, this passage does not convey that humans are the noblest of Allah's creations, only that many of them are. It rather shows that humans have the opportunity to have an advantage over many jinn and humans but not all jinn and humans. Of course, the noble ones are those who obey Allah.⁵³ In surah at-Tin verse 4 Allah explains that humans were created in the best possible form. In The holy Qur'an by Mawlana Muhammad Ali, it is said that the meaning of the best form is that humans are given tremendous abilities to create progress. Humans have the senses of sight and hearing which are a gift to be able to develop themselves, but the most important thing is that Allah bestows a heart that functions to understand many things. This is as Allah gives understanding to humans through the Qur'an surah al-A'raf verse 176.⁵⁴

This verse explains that if Allah wills, then Allah will purify him with the realization of humans who practice the verses of the Qur'an. This verse also illustrates that most humans are complacent with the pleasures of the world so that they become despicable because they obey their lusts, so that it is illustrated by a dog panting while sticking out its tongue in all circumstances, not only because it is tired. This is a parable man who is given knowledge and a heart, but is unable to use his knowledge and heart so that he falls into the deceitfulness of the world.⁵⁵

3. Interpretation of Humans as Weak Beings

Allah does not only explain about the good characteristics that exist in humans. Allah also explains about the characteristics that characterize human deficiencies. By knowing the characteristics of the shortcomings that exist in humans, it can be the key for humans

⁵² Hulami al-Amin and Abdul Rasyid Ridho, "Keilmahan Ayat-Ayat Penciptaan Manusia: Telaah Penafsiran Tantawi Jawhari Dalam Tafsir al-Jawahir," *el-Umdah* 2, no. 2 (December 16, 2019): 133–170.

⁵³ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*.

⁵⁴ Maulana Muhammad Ali, *Al Qur'an Terjemah Dan Tafsir* (Darul Kutubil Islamiyah, 2015).

⁵⁵ Katsir, "Tafsîr Al-Qur'ân al-'Azhîm."





themselves to make their shortcomings as a way to improve their quality. Allah says in al-Furqan surah ar-Rum verse 54, humans are characterized by having a weak nature.

Humans are created from semen, and when they are born, they are born weak. With the continued growth and development of a man born in a weak state, he matures and becomes strong. However, as men grow older, they become old and return to the state in which they were born, which is weak.⁵⁶ This verse illustrates that man is a creation created by God and has one of the characteristics of physical weakness. When a man is born, he is born without power to his very small physique. When entering adolescence and adulthood, humans become strong creatures, especially in terms of their physique. However, this is not the final condition of human physical state. In the elderly phase, physically weak humans return to their original state during adolescence and adulthood.⁵⁷

In verse surah an-Nisa verse 28, Allah also explains that humans are creatures created with a weak nature. However, the physical weakness that exists in humans should not be the cause of them neglecting the commands of Allah and not carrying them out.⁵⁸ In connection with the weak nature that exists in humans can be a motivation and realization for humans that with the weak nature they have, signifies that humans are nothing without guidance from God. Guidance from Allah can only be obtained by fearing Him.

4. Interpretation of Humans Love to Complain

Not only does it have shortcomings as a creature that was born weak and returned to a weak state. The Qur'an also explains human characteristics that have a relationship with human behavior, one of which is complaining. Humans are born with one of the limbs, the mouth. This member becomes a medium for humans to speak, including expressing their complaints. Allah even explained the characteristics of humans who like to complain in the Qur'an surah al-Maarij verses 19-22.⁵⁹

⁵⁶ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*.

⁵⁷ Yesi Lisnawati, Aam Abdussalam, and Wahyu Wibisana, "Konsep Khalifah Dalam Al-Qur'an Dan Implikasinya Terhadap Tujuan Pendidikan Islam (Studi Maudu'i Terhadap Konsep Khalifah Dalam Tafsir Al-Misbah)," *TARBAWY : Indonesian Journal of Islamic Education* 2, no. 1 (May 5, 2015): 47-57.

⁵⁸ Katsir, "Tafsîr Al-Qur'ân al-'Azhîm."

⁵⁹ Juli Andriyani, "Strategi Coping Stres Dalam Mengatasi Problema Psikologis," *At-Taujih : Bimbingan dan Konseling Islam* 2, no. 2 (October 13, 2019): 37-55.





According to Ibn Kathir's interpretation, this verse explains humans created by Allah and the despicable trait that follows it, namely complaining. When a man is afflicted with tests, trials, and unpleasant circumstances, he complains about the trials that he does not like. In fact, some of these complaining traits can make humans *kufr nikmat* and despair because they feel how difficult and do not have the ability to face trials that are tested on humans. In the next verse, it is also explained that when in good circumstances, getting goodness and happiness, the despicable trait that appears in humans is that they become very miserly creatures for the blessings they receive. However, in verse 22 Allah excludes the most despicable acts for humans who are guided by Allah. They are those who pray as best as they can.⁶⁰

In al-Mishbah, it is said that humans are essentially *hala*; that is, they always feel anxious, upset, and angry when afflicted with calamity. In contrast, they become very miserly and stingy when given pleasure, kindness, and ease. However, people always pray and fulfill their prayers without missing a single prayer time. These people get protection from Allah so that they avoid complaining about calamities and miserly for enjoyment.⁶¹ Complaining is a despicable trait that Allah has described as existing in humans. However, this trait should be avoided in humans. Knowing the existence of complaints and miserliness in a person is a warning for him to be careful and avoid it. In Sahih Bukhari:3463, it is explained that once the Messenger of Allah said, there was a person among the people before the people of the prophet Muhammad. The person suffered injuries, but he was impatient and complained until he finally led himself to the despicable act of killing himself. Allah then said, which explained the prohibition of this person from entering heaven.⁶² This Hadīth illustrates that the despicable act of complaining about the fate that happens to humans can have very bad consequences and is classified as an act that is disliked by Allah SWT.

Conclusion

⁶⁰ Al-Mubarakfuri and Al-Atsari, *Shahih Tafsir Ibnu Katsir*.

⁶¹ Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*.

⁶² Bukhari, "Sahih Bukhari."





This study found that the human character perspective of the interpretation of Al-Misbah and Ibn Kathir is as follows: First, the mandate to be a leader Allah gives to humans, although in a small scope, namely being a leader for himself. Second, another characteristic that Allah gives to humans is the noble servant created by Allah SWT. Intellect becomes a form of glory bestowed as a differentiator between humans and other creations. Allah not only gives humans good characters but also accompanies them with the opposite character as a form of test for humans themselves. Third, humans were born weak. One of the limitations of this study is its physical weakness. This weak state is a reminder for humans. His presence in the world is nothing more than the power of Allah Swt and his existence is inseparable from his dependence on Allah Swt. It is insufficient to have a weak physical character. Fourth, Allah also explains that humans have the character of complaining when given a test and miserly or forgetting the giver of favors when given pleasure. This behavior is the difference between noble humans and those who disbelieve. A noble human being is able to make weak, miserly, and complaining behavior a shield that reminds him continuously to be careful in all his actions. In addition, reminding him that all the abilities he has are solely given by Allah to test him in determining his position as a noble human being or disbelieving human being.

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