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Abstract

Worldly life refers to human activities that involve all material, social, emotional and spiritual aspects. Worldly life is often understood as a passage of time filled with challenges, opportunities, human relationships, achievements, and suffering. Therefore, this paper seeks to understand how the life of the world from the perspective of Islam through the tafsir approach. it aims to examine the life of the world from the perspective of Islam by utilizing the tafsir approach. In this case, tafsir serves as a tool to explore the meanings in the Qur'an that can provide a deeper understanding of how Muslims should live in the world. This paper is qualitative in nature by relying on written references both books, articles, and the web with regard to the theme of writing. This paper produces several points obtained from Al-Alusi's interpretation of life in the world, including advocating to do charity for the hereafter, zuhud in the world, not to be tempted by the jewelry of the world, and the world is used as a field for the hereafter. Therefore, this paper concludes that Al-Alusi's view of life in the world is that it must be tawazun (balanced) between the world and the hereafter. Life in the world is a provision for life in the hereafter. The world is double-edged, if it is used to seek the satisfaction of lust and lust, then the world has deceived humans. So that keiak will get punishment from Allah. However, if the life of the world is intended for the life of the hereafter and he does not take pleasure in the world. Then such a worldly life is the best of favors and the best of deeds for the hereafter. Thus, the zuhud life of a Sufi is not abandoning the world, but using the world for the life of the hereafter, and he can keep his mind on the divine path.

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Keywords: *Al-Alusi, Life in the World, Quranic Interpretation, Tafsir Ruh Al-Ma'ani***Abstrak**

Kehidupan dunia merujuk pada kegiatan manusia yang melibatkan semua aspek material, sosial, emosional, dan spiritual. Kehidupan dunia seringkali dipahami sebagai perjalanan waktu yang penuh dengan berbagai tantangan, kesempatan, hubungan antar manusia, pencapaian, dan juga penderitaan. Oleh karena itu, tulisan ini berupaya untuk memahami bagaimana kehidupan dunia perspektif agama Islam melalui pendekatan tafsir. hal ini bertujuan untuk mengkaji kehidupan dunia dari sudut pandang agama Islam dengan memanfaatkan pendekatan tafsir. Dalam hal ini, tafsir berfungsi sebagai alat untuk menggali makna-makna dalam Al-Qur'an yang dapat memberikan pemahaman lebih mendalam tentang bagaimana seharusnya umat Islam menjalani kehidupan di dunia. Tulisan ini bersifat kualitatif dengan mengandalkan referensi yang tertulis baik buku, artikel, dan web yang berkenaan dengan tema penulisan. Tulisan ini menghasilkan beberapa poin yang di dapat dari penafsiran Al-Alusi tentang kehidupan di dunia yaitu diantaranya menganjurkan untuk beramal untuk akhirat, zuhud dalam dunia, tidak boleh tergoda oleh perhiasan dunia, dan dunia dijadikan sebagai ladang akhirat. Oleh karena itu, tulisan ini menyimpulkan bahwa pandangan Al-Alusi tentang kehidupan di dunia yaitu harus *tawazun* (seimbang) antara dunia dan akhirat. Kehidupan di dunia merupakan bekal bagi kehidupan di akhirat. Dunia itu bermata dua, jika digunakan untuk mencari kepuasan nafsu dan syahwat, maka dunia itu telah menipu manusia. Sehingga keiak akan mendapat siksa dari Allah. Namun, jika kehidupan dunia itu diperuntukkan untuk kehidupan akhirat dan ia tidak bersenang-senang dengan dunia tersebut. Maka kehidupan dunia yang demikian adalah sebaik-baiknya nikmat dan sebaik-baiknya amal untuk akhirat. Dengan demikian, kehidupan zuhud seorang sufi tidaklah meninggalkan dunia, melainkan mempergunakan dunia untuk kehidupan akhirat, dan ia bisa menjaga batinnya tetap di jalan *ilahi*.

Kata kunci: *Al-Alusi, Kehidupan di Dunia, Penafsiran Al-Qur'an, Tafsir Ruh Al-Ma'ani***Introduction**

A healthy, happy and calm life is a universal dream for every individual around the world. Everyone yearns for an ideal condition of being physically and mentally in a balanced state, free from physical and emotional disturbances, and enjoying peace in every aspect of life.¹ to achieve this well-being requires excellent efforts so that each individual is able to maintain health, strengthen social relationships, and create a harmonious environment for themselves and others.² In social life, many people think that the efforts needed to get a healthy, happy and calm life include implementing positive external activities such as doing sports activities and consuming food and

¹ Bondan Agus Suryanto and M A SE, *Six Basic Energy: Mengungkap Rahasia Hidup Sehat, Sukses, Dan Bahagia* (Bumi Aksara, 2024); Dalam Al-Qur'an, "1M. Darwis Hude, Emosi: Penjelajahan Religio-Psikologis Tentang Emosi Manusia Di Dalam Al-Qur'an,(Ciputat: PT Gelora Aksara Pratama. 2006), Hlm. Viii. 2John F. Knight, Supaya Anak Anda Sehat,(Bandung: Indonesia Publishing House. 2005), Hlm. 266." (n.d).

² Nurdinah Hanifah, *Sosiologi Pendidikan* (UPI Sumedang Press, 2016).

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drinks that are good for the body.³ However, in Islam the outward activities mentioned are not enough, if they are not accompanied by applying positive inner activities. Inner activities refer to activities related to the inner dimension or spiritual aspects (worship) of individuals that are recommended by religion. Among them are praying, dhikr, reading the Qur'an, fasting, contemplation, gratitude, and contemplation.⁴

The Qur'an provides an explanation of how to live a happy and peaceful life. Among them is Q.S. Al-Baqarah [2]: 155-157 which teaches about the importance of patience in facing life's trials, that Allah SWT. will give His blessings and mercy to those who are patient. Then, Q.S. Al-Baqarah [2]: 269 which teaches about the importance of abiding by agreements and maintaining the rights of others. This aims to bring peace and harmony. Then, Q.S. Al-Syarah [94]: 5-6 which teaches to remind that after difficulty comes ease. Therefore, it is better to live life with sincerity and strong determination. Then, Q.S. Al-Baqarah [2]: 186 which teaches about the power of prayer. This aims to get a deep relationship between humans and Allah SWT. then, Q.S. Ar-Rum [30]: 21 which teaches compassion and love. It aims to strengthen brotherhood and harmony. Then, Q.S. Ibrahim [14]: 7 which teaches the importance of gratitude, because with gratitude will get more favors. Then, Q.S. Ar-Ra'd [13]: 28 which reminds that peace of mind can be found in remembering Allah SWT. then, Q.S. Al-Hujurat [49]: 11 which teaches about the importance of respecting and not belittling others and staying away from behavior that can harm.

The above verses indicate that humans should have the trait of *zuhud* within themselves. In the Islamic context, *zuhud* refers to simplicity and avoiding excessive love for the world. People who have a *zuhud* attitude are not too attached to wealth, power, or worldly pleasures, but are more focused on the ultimate goal of life (achieving Allah's pleasure and a better life in the hereafter).⁵ The urgency of having a *zuhud* attitude includes, keeping the heart from Greed With a *zuhud* attitude, a person will avoid greed and excessive love for the world. Treasure and position are no longer the main goals in life, so that the heart becomes calmer and not easily entangled in worldly temptations.⁶ Then, Prioritizing the Hereafter. A *zuhud* attitude helps humans to focus more on the

³ Irwan Kurniawan, *Sebat Tanpa Obat: Cara Islami Meraih Kesehatan Jasmani & Rubani* (Marja, 2024).

⁴ Muhammad Muhammad, "Motivasi Kang Jalal Menekuni Pemikiran Sufistik," *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* 3, no. 1 (June 12, 2021), <https://jurnal.uinsu.ac.id/index.php/alhikmah/article/view/9810>.

⁵ Salma Rusyda, "Konsep Zuhud Perspektif Badiuzzaman Said Nursi" (FU, n.d.).

⁶ Raihan Fadly and Ilzam Hubby Dzikhri Alfani, "Respon Dan Kritik Tokoh Muslim Terhadap Tasawuf: Kajian Latar Belakang Dan Pemikiran," *Spiritualita* 8, no. 1 (2024): 34–46. <https://doi.org/10.30762/spiritualita.v8i1.2120>

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afterlife, which is believed to be an eternal life.⁷ Therefore, the implementation of a zuhud attitude will make more efforts to do good deeds, get closer to Allah, and stay away from harmful actions in this world and in the hereafter.⁸ Then, increase sincerity. The cultivation of a zuhud attitude will tend to be more sincere in living life. Sincerity in worship and charity can strengthen the relationship with Allah, because everything that is done is not driven by the desire for praise or treasure, but solely for Allah.⁹

In the world of tafsir, there are many styles of interpretation that motivate a mufassir.¹⁰ In the context of zuhud, if someone wants to delve deeper into the theme, then it can identify it using tafsir with tasawwuf style. One example of tafsir that has a Sufi character is 'Tafsir Ruh Al-Ma'ani fi Tafsir Al-Qur'an Al-'Adzim wa Sa'i Al-Masani.¹¹ Tafsir Ruh Al-Ma'ani is a work written by Sahabuddin Mahmud Al-Alusi who is known as an expert in Sufism or Sufi who lived in the 13th H or 19 M.¹² Tafsir Ruh Al-Ma'ani is known as a tafsir with isyari' or Sufi style that is able to exist

⁷ Putri Najmi, "Zuhud Dalam Perspektif Abdullah Bin Mubarak" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024).

⁸ Nurliana Damanil, "Konstruksi Kebahagiaan Dalam Tasawuf Modern Hamka" (Universitas Islam Negeri Sumatera Utara, 2020).

⁹ Afriyanti Neli, "Konsep Ikhlas Dalam Buku Tasawuf Modern Karya Buya Hamka" (UIN Raden Intan Lampung, 2021).

¹⁰ Among them is Tafsir Bil Ma'thur (Interpretation with narrated sources). This style of interpretation is based on narrations from the Prophet Muhammad SAW, the Companions, and the Tabi'in, both in the form of traditions, words, and their actions. Then, Tafsir Bil Ra'y (Interpretation with Intellect and Personal Opinion). In this style of interpretation, the mufassirs use reason and ratio to interpret the meaning of the verses of the Qur'an. This interpretation pays attention to the social and cultural context and the influence of time in understanding revelation. Then, Tafsir Ilmiyyah (Interpretation with a Scientific Approach). This interpretation combines modern scientific knowledge, such as biology, physics, and astronomy, with Qur'anic texts to strengthen the understanding and relevance of the Qur'an in contemporary life. Then, Tafsir Tasfiyah wa al-Tajdid (Interpretation that Prioritizes Purification and Renewal). This interpretation seeks to cleanse the understanding that has been polluted by wrong interpretations or heresy, and restore a true and pure understanding of the Qur'an in accordance with the teachings found at the time of the Prophet Muhammad SAW. then, Tafsir Sufiyah (Interpretation with a Mystical Approach) This approach emphasizes the inner and spiritual dimensions in interpreting the Qur'an. Mufassirs who use this approach look for deeper and hidden meanings, which are not always obvious textually. Then, Tafsir Fiqhiyah (Interpretation with Legal Approach) This interpretation focuses on the aspects of Islamic law contained in the Qur'an. This type of interpretation is used to explain and provide legal basis regarding various fiqh issues, such as worship, muamalah, and social issues. Then, Tafsir Ma'ani and Balaghah (Interpretation with Language Analysis and Rhetoric). this approach, tafsir emphasizes more on the analysis of Arabic language used in the Qur'an, both in terms of grammar (nahu), stylistics, and rhetoric. The mufassirs who specialize in this type of interpretation try to explore the depth of meaning by looking at the linguistic aspects of the Qur'an.

¹¹ Widia Duwi Putri and Ilzam Hubby Dzikrillah Alfani, "Eksistensi Manusia Dan Keadilan Sosial Kemanusiaan Perspektif Tafsir Ruh Al-Ma'ani Al-Alusi," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 5, no. 2 (2023): 267–302. <https://doi.org/10.24239/al-munir.v5i2.302>

¹² Ilzam Hubby Dzikrillah Alfani, "Eksistensi Manusia Dan Keadilan Sosial Kemanusiaan Perpektif Tafsir Ruh Al-Ma'ani Al-Alusi," *El-Maqra': Tafsir, Hadis dan Teologi* 3, no. 2 (2023): 46–57. <https://dx.doi.org/10.31332/elmaqra.v3i2.6318>

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along with the times.¹³ Al-Alusi also often explains the meaning and intent of the verses of the Qur'an in accordance with the order of the Mushaf in detail and in depth.¹⁴ Al-Alusi's explanations have a tendency to explain the cryptic meaning of the verses. This can be seen when Al-Alusi interprets Q.S. Nuh [41]: 4, which implies an emphasis on the nature of every worship that humans must do, which is a beautiful thing always echoed by Sufis.¹⁵ According to his school has two meanings namely *zahir* and *batin* in the form of cryptic signals. This sign can only be captured by the Prophet Muhammad Saw. or the Guardians who win the way to approach Allah Swt.

There have been many previous studies related to life in the world with various perspectives. In the context of philosophy, the question of the meaning of life has been the center of attention of great thinkers from ancient times to modern times. One school of philosophy that has discussed this issue is existentialism. According to Jean-Paul Sartre, human life is not equipped with innate meaning; instead, each individual must create his or her own meaning of life through choices and actions. Sartre argues that "existence precedes essence," meaning that man first exists, and then through actions and life choices, he determines who he is and what his purpose in life is.¹⁶ Meanwhile, philosophers like Albert Camus emphasize the absurdity of life. In his work "The Myth of Sisyphus", Camus argues that human life is essentially an absurdity - there is no definite end goal. Nevertheless, he emphasized the importance of facing life bravely and continuing to struggle despite being aware of the limitations and uncertainties of this world.¹⁷ Furthermore, in other perspectives, such as social science and culture in Setiadi and Elly's book, life in the world is also influenced by social factors that cannot be separated from human life. Humans are social creatures who cannot live alone without interaction with others. This view was proposed by philosophers such as Karl Marx and Émile Durkheim, who emphasized the role of society in shaping individuals. Furthermore, from the perspective of modern scientists, namely Erving Goffman Erving Goffman in his book *The Presentation of Self in Everyday Life* discusses how individuals play a role in social life through

¹³ Yeni Setianingsih, "Melacak Pemikiran Al-Alusi Dalam Tafsir Ruh Al-Ma'ani," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 5, no. 1 (June 9, 2017): 239–263, <http://ejournal.iain-tulungagung.ac.id/index.php/kon/article/view/735>. In his interpretation, Al-Alusi quotes many competent experts. Al-Alusi uses both *bil ma'tsur* and *bil ra'yu* narrations as sources in his interpretation. Al-Alusi also has his own opinion that is different from the quoted opinion. In fact, Al-Alusi often commented on and mentioned the inaccuracy of the opinions he mentioned.

¹⁴ Ali Akbar, "Kajian Terhadap Tafsir Ruh Al-Ma'ani Karya Al-Alusi," *Jurnal Ushuluddin* 19, no. 1 (2013): 52–70. <http://dx.doi.org/10.24014/jush.v19i1.913>

¹⁵ Shihabuddin al-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 5* (Al-Baghdad: Dar Al-Kitab Al-Alamiyah, 1994).

¹⁶ S S Dwi Septiwiharti, *Filsafat Pendidikan: Memahami Pendidikan Dari Socrates Sampai Fuad Hassan* (Prenada Media, 2024).

¹⁷ Albert Camus, *The Myth of Sisyphus* (BK Classics, 2023).

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the construction of self-identity. Goffman argues that individuals, through social interactions, build an image of themselves in accordance with social expectations, both in private and public life.¹⁸ Furthermore, from the point of view of psychology, the theme of living in the world is often associated with self-discovery, the achievement of happiness, and self-actualization. Abraham Maslow, in his hierarchy of needs theory, suggests that human needs are multilevel, ranging from basic needs such as eating and sleeping to the need to achieve self-actualization, which is to be the best self that an individual can achieve.¹⁹ Furthermore, in a religious perspective, the view of life in the world is inseparable from a religious point of view, which often provides a higher purpose in life. Various religions have their own views on the purpose of human life. In major religions such as Islam, Christianity, Hinduism, and Buddhism, life in this world is considered a temporary test aimed at achieving eternal happiness in the afterlife.²⁰ From the above explanation, this paper intends to express the concept of life in the world from the perspective of the Qur'an in terms of tafsir.

This paper will examine tips on how to live a calm and happy life according to Sufi experts, namely Sahabuddin Mahmud Al-Alusi. According to Al-Alusi, the tips to live a calm and happy life is to be tawazun (balanced) between the world and the hereafter. Make the life of this world as a provision for the life of the hereafter. This balanced life between the world and the hereafter is applied by Sufis. They do not leave the world, but use the world to prepare for the afterlife and try to keep their hearts in the way of Allah SWT.

Departing from the above explanation, this paper seeks to reveal Al-Alusi's interpretation of the Qur'anic verses relating to tips on living a calm and happy life. Focusing on this, there are at least two problem formulations. First, how does Al-Alusi interpret the verses that indicate the pleasures of this world or the hereafter. Second, what is the background of Al-Alusi's interpretation of these verses. Of course, this paper is to explain how to live a calm and happy life. Considering that nowadays there are many cases of people who are crazy about the world and wealth.

Research Method

¹⁸ Erving Goffman, "The Presentation of Self in Everyday Life," in *Social Theory Re-Wired* (Routledge, 2023), 450–459.

¹⁹ Mega Nawangsih, "Pemenuhan Kebutuhan Tokoh Utama Dalam Novel Gelombang Karya Dewi Lestari Berdasarkan Teori Abraham Maslow" (Universitas Negeri Jakarta, 2017).

²⁰ Laode Monto Bauto, "Perspektif Agama Dan Kebudayaan Dalam Kehidupan Masyarakat Indonesia," *Jurnal Pendidikan Ilmu Sosial* 23, no. 2 (2014): 11–25.

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This research is qualitative approach²¹ by applying the library research method which aims to collect and analyze data from a number of written sources such as books, research journals and other library sources that become research references.²² The primary sources of this research are the Qur'an, Tafsir Ruh Al-Ma'ani, while the secondary sources are written sources related to the research theme. The data collected qualitatively is analyzed descriptively-analytically. The analysis emphasizes Al-Alusi's interpretation of how to live a calm and happy life.

Result and Discussion

Short Biography of Al-Alusi

Al-Alusi's full name is Syahabuddin Sayyid Mahmud Al-Alusi Al-Baghdadi. He is a famous mufassir and Mufti in Baghdad.²³ He was born in the suburb of Kurh Baghdad on Friday, Sha'ban 14, 1207 AH. The name Al-Alusi is attributed to the village called Alus, an island located on the west bank of the Euphrates river between Sham and Baghdad. It was where his family lived.²⁴ Being born into an educated family made Al-Alusi grow up to be an intelligent person. Al-Alusi first learned religious sciences from his father who was a great scholar in Baghdad. He also learned from Shaykh Ali-as-Suwaedi and Shaykh Khalid al-Naqsabandi. Al-Alusi began memorizing the Qur'an when he was 5 years old under the guidance of Sheikh al-Mala Husain al-Jaburi. As he grew older, he studied and read texts inherited from previous scholars under the guidance of his father, before reaching the age of ten, he had studied several branches of science, Shafi'i and hanafiyah fiqh, mantiq, and hadith.

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When he was 13 years old, Al-Alusi was willing to fill his life with the spirit of learning religion while teaching it and writing works in the religious field. Al-Alusi did not hesitate to support his students by providing facilities that support teaching and learning activities. Not only that, Al-Alusi often provided food, drinks, and clothes. Thanks to his persistence, Al-Alusi was known as a scholar who was consistent in developing Islamic knowledge and generous to students.²⁶ Armed with religious flexibility, Al-Alusi understood many different understandings among Islamic madhhabs. In addition, Al-Alusi also studied the discourse that discusses comparative religion in the

²¹ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung* 5 (2020).

²² Tito Pangesti Adji, "Desain Penelitian Kualitatif," *Metode Penelitian Kualitatif* 27 (2024).

²³ Setianingsih, "Melacak Pemikiran Al-Alusi Dalam Tafsir Ruh Al-Ma'ani."

²⁴ Aminah Rahmi Hati Hsb, "Metode Dan Corak Penafsiran Imam Al-Alusi Terhadap Al-Qur'an (Analisa Terhadap Tafsir Rûh Al-Ma'ânî)" (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2013).

²⁵ Alfani, "Eksistensi Manusia Dan Keadilan Sosial Kemanusiaan Perpektif Tafsir Ruh Al-Ma'ani Al-Alusi."

²⁶ Syahiroh Nabilah et al., "Karakteristik Tafsir Ruhul Ma'ani Karya Syihabuddin Al-Alusi" (2025).

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construction of madhhabs. Al-Alusi is also a Shafi'i Muslim in worship, but Al-Alusi refers to the Hanafi madhhab in some matters of social religious life.²⁷ Then, Al-Alusi is known as a devout Muslim who is wara', qana ah, a zuhud who does not keep himself away from worldly life. He was also known to be generous to people and respected by his relatives. Al-Alusi always instilled an attitude of pity as well as a firm and forgiving attitude, he was not afraid of the reproaches of others against him.²⁸

Al-Alusi has long wanted to put his thoughts into a book. However, due to his inability and lack of opportunities, this desire could not be realized. Until one Friday night in the month of Rajab in 1252 AH. Al-Alusi dreamt that he was ordered by Allah to fold the heavens and earth, then (still in his dream state) Al-Alusi raised one hand towards the sky and one hand towards the spring, then he woke up. After searching, it turned out that the interpretation of his dream was that he was ordered to compose a book of tafsir. So he began writing on the 16th of Sha'ban 1252 AH, when he was 34 years old the reign of Sultan Mahmud Khan bin Sultan Abdul Hamid Khan.²⁹ After this book was completed, he had difficulty in giving an appropriate name. Finally he reported this to the prime minister Ali Ridha Pasha. He spontaneously gave him the name Tafsir Ruh Al- Ma'ani fi Tafsir Al-Qur'an alAzim wa Al-Sab' Al-Masani. To get recognition, Al-Alusi showed his tafsir to Sultan Mahmud Khan bin Sultan Abdul Hamid Khan for recognition and criticism. Then Sultan Mahmud Khan gave appreciation in the form of gold as heavy as the weight of the book.³⁰ The contribution and dedication given by AlAlusi for 15 years in pouring his thoughts into tafsir has borne sweet fruit. Al-Alusi's famous tafsir is often used as the main reference and scientific study material. Especially in the realm of Qur'anic science and tafsir.³¹

Al-Alusi's Interpretation of the Verses of Worldly Life in Tafsir Ruh Al-Ma'ani

Q.S. Al-Qashah [28]: 77

وَابْتِغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

²⁷ Muhammad Sayyid Jibril, "Madkhal Ilâ Manâhij Al-Mufasssîrîn," *Kairo: Bab Al-Abdhar Al-Masyhad Al-Husaini* (1987).

²⁸ Akbar, "Kajian Terhadap Tafsir Ruh Al-Ma'ani Karya Al-Alusi."

²⁹ Maisarotil Husna, "Aplikasi Metode Tafsir Al Alusi 'Ruhul Ma'ani Fi Tafsir Al-Qur'an Alazhim Wa Sab'il Matsani,'" *Rusydiab: Jurnal Pemikiran Islam* 1, no. 2 (2020): 117–130.

³⁰ Muhammad Yusuf, "Studi Kitab Tafsir; Menyuarakan Teks Yang Bisu," *Yogyakarta: Teras* (2004).

³¹ Anas Mujahiddin, "Corak Isyari Dalam Tafsir Ruh Al-Ma'ani Karya Al-Alusi," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (May 15, 2022): 111–121, <http://ojs.stiudq.ac.id/JUQDQ/article/view/97>.

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Translation:

And seek in what Allah has bestowed upon you (the reward) of the Hereafter, but do not forget your share in the world. And do good to others as Allah has done good to you, and do not cause corruption in the earth, for Allah does not love those who cause corruption.

Asbabun Nuzul

Reasons for the Revelation of Q.S. Al-Qashah [28]: 77 deals with the story of a man from among the Children of Israel named Qarun. He was very pious but materially very poor. Qarun then went to Prophet Musa to ask for prayer to become a rich man. After being prayed for by Prophet Musa, Qarun's fate changed because of his abundant wealth. He was then not only spiritually rich, but also materially. Unfortunately, after getting what he wanted, Qarun's piety diminished. He abandoned worship and stopped caring about others. Wealth tainted Qarun's faith and made him a disobedient person. In the end, Qarun fell into perdition.³²

Al-Alusi's Interpretation

وهو كما أخرج الفريابي وابن أبي حاتم عن ابن عباس أن تعمل فيها لأخرك، وروي ذلك عن مجاهد، وأخرج عبد قتادة هو أن تأخذ من الدنيا ما أحل الله تعالى لك، وأخرج عبد الله بن أحمد في (زوائد الزهد) عن منصور قال: ليس هو عرض من عرض الدنيا ولكن نصيبك عمرك أن تقدم فيه لأخرك

Translation:

As stated by al-Faryabi and Ibn Hatim and from Ibn 'Abbas, "All of you should always do deeds in this world for the purpose of the Hereafter". Mujahid also narrated this interpretation. It was also mentioned by Abd ibn Hamid from Qatadah that *zuhud* is taking the world in accordance with what Allah has permitted. It was mentioned by Abdullah bis Ahmad in the chapter "zawaid az-zuhud", from Mansur saying, "Zuhud is not turning away from the world, but rather he is devoting his life in the world to the life in the hereafter."³³

The interpretation expressed by Al-Alusi indicates that he is one of the orthodox.³⁴ In his quotations, Al-Alusi took sources from the Qur'an, the Sunnah, and the sayings of the Ulama. This form interpretation is characteristic of *tafsir tasawubil ma'tsur*. The sources Al-Alusi cites from some of these views represent his idea of *zuhud*. In his quote, Al-Alusi reported to Mansur that *zuhud* does not mean turning away from the world, but using it for the needs of the hereafter. The

³² Jalaluddin Abi Abdurrahman Al-Suyuti, *Asbab Nuzul As-Suyuti* (Beirut - Lebanon: Al-Saqafiyah, 2002).

³³ Shihabuddin al-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Tafsir Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 20* (Beirut - Lebanon: Dar Al-Kitab Al-Ilmiyah, 2009).

³⁴ Sri Parwanti et al., "Kajian Sufisme Ortodoks dan Heterodoks dalam Sastra Melayu," *Jurnal Bindo Sastra* 7, no. 1 (2023): 7–16. <https://doi.org/10.32502/jbs.v7i1.5327>. Orthodox comes from Greek which means correct opinions. It is often used in the context of adherence to correct or acceptable beliefs, especially in religious life. Clarified in A B Zuherni, "Sejarah Perkembangan Tasawuf," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 2 (2011): 249–256. That Orthodoxy is *ihya atsar al-salaf* reactualization of salafiyah understanding by seeking to re-establish the legacy of Sufi piety, namely the Companions and the generations after them while still practicing outward life.

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redaction of the verse above is the use of the word *laisa* (not), which means an antithesis to previous thinking. Previous Sufi views of the world tended to regard it as dangerous. Hasan Basri likens the world to a snake that is soft to the touch and can be deadly. Therefore, man should avoid the world because it will destroy man.

Q.S. Al-Hadid [57]: 20

سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Translation:

All that is in the heavens and the earth glorifies Allah. He is the Mighty, the Wise.

Asbabun Nuzul

Asbab nuzul Q.S. Al-Hadid [57]: 20 in the book *Asbab An-Nuzul* Imam Suyuthi is not detected. *Asbabun Nuzul* Q.S. Al-Hadid is only a few verses including, verses 16, 28, and 29. In general, Surah Al-Hadid is the 57th surah in the Qur'an consisting of 29 verses, revealed after Surah Az-Zalzalah. The name Al-Hadiid is taken from the word Al-Hadid found in verse 25 of this surah. Surah Al-Hadid has valuable content and lessons including the attributes of Allah and His power, the nature of life, the command to spend on wealth. Explanation of the creation of iron, the purpose of sending the Messenger, the state of believers in the hereafter.³⁵

Al-Alusi's Interpretation

والمراد بالكفار إما الحراث على ما روي عن ابن مسعود لأنهم يكفرون أي يسترون البذر في الأرض ووجه تخصيصهم بالذكر ظاهر, وأما الكافرون بالله سبحانه ووجه تخصيصهم أنهم أشد إعجابا بزينة الدنيا فإن المؤمنون إذا رأى معجبا انتقل فكره إلى قدرة موجدته عز وجل فأعجب بها

Translation:

As narrated from Ibn Mas'ud that the meaning of kafir is *yasturuna* (they are covered) know the waste of the world. The point is that their specificity is quite clear that the disbelievers are fascinated with the world. While the meaning of disbelieving in Allah, in the specific meaning in this verse is because they are very fascinated with the adornment of the world. Whereas the believer when he sees something amazed then he thinks about the power of Allah, so he is amazed by the creation of Allah Swt.³⁶

Al-Alusi's interpretation indicates that the life of the world is temporary, so it is not appropriate for a believer to pursue the life of the world. Al-Alusi recommends to always be able to

³⁵ Imron Bima Saputra, "Nilai-Nilai Pendidikan Dalam Surah Al-Hadid" (Universitas Islam Negeri Sumatera Utara, 2020).

³⁶ Shihabuddin al-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 27* (Beirut - Lebanon: Dar Al-Kitab Al-Ilmiyah, 2009).

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keep his faith so that it does not waver. It is only the disbelievers who are deceived by the world. They compete in self-enrichment, extravagance and squandering the world. In general, the meaning of disbelief is people who do not recognize the truth of Allah, violate the teachings of the Prophet, and commit sin in the world. Al-Alusi categorizes the nature of disbelievers as people whose lives are only to seek the pleasures of the world. It is possible for a Muslim to have characteristics of a disbeliever, because his faith is weak.³⁷

Q.S. Ar-Ra'd [13]: 26

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ يَوْفِرْحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ

Translation:

Allah expands provision for whom He wills and narrows it (for whom He wills). They rejoice in the life of the world, but the life of the world compared to the Hereafter is but a (small) pleasure.

Asbabun Nuzul

Asbab nuzul Q.S. Ar-Ra'd [13]: 26 is not available in the book Asbab An-Nuzul by Imam As-Suyuti. In general, Q.S. Ar-Ra'd is the 13th surah in the Qur'an. This surah consists of 43 verses and belongs to the Makkiyah surah group. This surah is called Ar-Ra'd because in verse 13 Allah says which means, "...and the thunders praise Him". This surah tells about the oneness of Allah, messages of preaching, the Last Judgment Day, and the punishments of Allah. It emphasizes that what is true is true and what is false is false. The verses in this surah encourage people not to be deceived by the falsehood of the world because falsehood will surely disappear.³⁸

Al-Alusi's Interpretation

وقيل: معنى الآية كالحبر "الدنيا مزرعة الآخرة" يعني كان ينبغي أن يكون ما بسط لهم في الدنيا وسيلة إلى الآخرة كمتاع تاجر يبيعه بما يهيمه بما يهيمه وينفقه في مقاصده لا أن يفرحوا بما ويعدها مقاصد بالذات

Translation:

It is said that the meaning of this verse is like a statement "The world is a field for the life of the hereafter". It is appropriate that what is made easy for them in this world is a path for the life in the hereafter. Like the pleasure of a merchant, he sells to fulfill his needs and make a living from that work, not to feel happy with the results of his merchandise and not to be extravagant in life. rather, it is a guidance to prosper life.³⁹

³⁷ Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 27*.

³⁸ Wikipedia Ensiklopedia, "Surah Ar-Ra'd," *Wikipedia Ensiklopedia Bebas*.

³⁹ Shihabuddin al-Sayyid Mahmud Al-Alusi Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 13* (Beirut - Lebanon: Dar Al-Kitab Al-Ilmiyah, 2009).

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According to al-Alusi's view, the above verse emphasizes that life in the world is only a path intended for a believer in the life of the hereafter as well as people working to earn a living, and fulfill their needs. The income he gets is used in the way of Allah, not for extravagance and feeling happy with the world. In interpreting the verse, Al-Alusi quotes other people's views that are in accordance with his thoughts. This means that Al-Alusi still maintains previous values and changes views that are less relevant to his thinking.⁴⁰

Life in the World in Al-Alusi's Perspective

After describing the interpretations given by al-Alusi about the verses related to life in the world above. So in this case the author can provide an in-depth description of how someone should live life in this world with wisdom and clear goals, namely for life in the hereafter. Some points that can be taken as tips and tricks for living life in the world based on these interpretations:

Charity for the Hereafter

Referring to the phrase stated by Ibn Abbas and other scholars, it is recommended to always do charity in the world with the aim of the hereafter. This means that every step we take in our daily lives must pay attention to its impact in eternal life. For example, in working or doing activities, intend everything we do to gain Allah's pleasure and seek His blessings.⁴¹

Zuhud in the World

Zuhud does not mean that we have to leave this world, but take the world in accordance with what is permitted by Allah and make it a means to achieve happiness in the hereafter. As stated by Qatadah and Mansur, zuhud is an attitude of not being fascinated by the world and not being excessive in pursuing worldly pleasures. We must maintain a balance, using what we have for good and to help others.⁴²

Don't be Dazzled By the Jewelry of the World

People who are fascinated with the world are those who only focus on temporary pleasures without thinking about the consequences in the hereafter. In the verse, it is mentioned that disbelievers tend to be only interested in the pleasures of the world, while believers will always see everything with a deeper view, namely as evidence of Allah's power. This reminds us not to depend too much on material things, but to always see this life as a field of charity for the hereafter.⁴³

⁴⁰ Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 13*.

⁴¹ Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 20*.

⁴² Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 20*.

⁴³ Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 27*.

This world is a place where we plant charity that will be reaped in the hereafter. Just as a merchant works to fulfill his needs, we also work not only to fulfill our worldly desires, but to get results that will benefit our lives in the hereafter. In every activity of life that is lived, it is important to ask ourselves more about the motivation of life. Like, will this bring me closer to Allah and will this be a good provision on the Day of Judgment.⁴⁴

Therefore, the life of this world is not the ultimate goal, but rather a field to achieve a better life in the hereafter. By doing good deeds with the right intentions, maintaining a balance in activities, and not getting caught up in the luxuries of the world, it is possible to live life wisely and meaningfully. As a believer's guide to life, we should always remember that everything we do in this world will affect our lives in the hereafter.

Conclusion

Some of the points derived from Al-Alusi's interpretation of life in the world recommends, first, doing good deeds for the hereafter. Second, *zuhud* in the world. Third, not to be tempted by the jewelry of the world. Fourth, the world is used as a field for the hereafter. It can be concluded that Al-Alusi's view of life in the world is that it must be *tawazun* (balanced) between the world and the hereafter. Life in the world is a provision for life in the hereafter. The world is double-edged, if it is used to seek the satisfaction of lust and lust, then the world has deceived humans. So that *keiak* will get punishment from Allah. However, if the life of the world is intended for the life of the hereafter and he does not take pleasure in the world. Then such a worldly life is the best of favors and the best of deeds for the hereafter. Thus, the *zuhud* life of a Sufi is not abandoning the world, but using the world for the life of the hereafter, and he can keep his mind on the divine path.

This paper is only limited to the exposure of Al-Alusi's interpretation of the verses relating to the theme of life in the world, of course the material taken is very limited. but fans of Qur'anic studies and tafsir have a lot to gain from this paper. the author suggests that fans of Qur'anic studies and tafsir deepen the discussion on the same research theme by using other tafsir perspectives or even other scientific perspectives. This aims to enrich the scientific treasure, especially in the Islamic field.

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⁴⁴ Al-Baghdadi, *Tafsir Rub Al-Ma'ani Fi Tafsir Al-Qur'an Al-'Azim Wa Al-Sab'i Al-Mathani Jilid 13*.

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