

ANXIETYIN QURAN (Thematic Study on Quran)

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Abstract

Generally, every one ever felt an anxiety, the anxiety was normal experienced by people. However, might not let the heart and mind in anxiety, even less anxieted anything not yet happen. In addition, if talked about anxiety could not free from counseling. Therefore, than viewed in this skripsi are how the describe in Quran about anxiety trhought the verses related conseling? and how the interpretation of the interpretator about these verses? Research method design in skripsi was maudhu'i, in which the research only discusses one topic of discussion and then collected the verses that have meaning, theme or content of the same relating to anxiety. Then the researcher arranged chronologically the verses based of Asbabun Nuzul, where the research would make systematically. The research result showed that the anxiety could same with khauf, because same was a part of fair or fair emotion of unpleasant or the fair of the situation not yet happen. Looked the interpretation from the interpretator and psychology expert, could know than the anxiety had overcome, expecially the Quran was very prompt with surrender of Allah Swt. From the conclusion was gotten than anxiety disease can lost, in opinion of the researcher than overcome anxiety was heart grateful. Grateful of

heart would calm feeling because everything is handed to God.

Key Words: Anxiety, Khaufun, Quran

BACKGRAOUND

Islam demands that muslims are always in faith *kaffah* (perfect) to Allah swt¹, not faith that only need God when in trouble. Islam is also demands that in all circumstances, people should always be closed to God, dhikr and always put their belief in Him.

The true Muslim heart is always alive, never die, always looking ahead, and attention is always drawn to the Khaliq, Allah swt. With the belief that whatever happens in the universe, has been governed by Him and believe that Allah is the regulator of all aspects of the lives of slaves who had been created.²

In addition, a sincere muslim must to accept all kinds of resolutions which have been determined by divine. Muslims are more likely to be always beleives in his heart that faith in *qadha and qadar* something that already exists in the rule of faith in the sixth grade and comes from hadith of Prophet Muhammad. The hadith of the prophet who had assembled in the books of hadith, an intgeral part of faith in Islam.³

In the case of the sixth pillar of faith to believe, God will not turned on in case of calamities that befall, due to hold fast to it. Allah has determined all in accordance with his will. With such trust, muslims willget the blessing and reward as promised by Him.

¹Alquran, 2 (Al-Baqarah): 208-209

²Muh Ali Al-Hasyimi, *Jati Diri Muslim* (Jakarta: Pustaka Al-Kautsar, 1999), 21.

³Muhammad Daud Ali, *Pendidikan Agama Islam* (Jakarta: PT Rajawali Pers, 2011), 230.

If what is required by Islam above is carried out by Muslims, then all the individuals will consider the case or any kind of affairs in the world is good. When receiving a good way, the tongue will be grateful to Allah swt., otherwise when get bad way, the tongue will be protected from evil, the heart is patient because consider all arranged in the *qadha* and *qadhar*. As in His words, QS.al-Tawbah/9: 51.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Translation:

“Say: Nothing will happen to us Except what God has decreed for us: He is our protector and on God let the believers put their trust .” (QS. al-Tawbah/9: 51.)⁴

The above verse clearly that what happened to all people in the world is an obligation from Allah swt., and not the will of any man. Allah swt., is also protective such as slaves put trust, not in despair when they face bad luck.

In conclusion, Muslims are given the mandate so that their heart remain life and not death, full of passion, for example, a student must eager to pursue the field of the specialist. So in the end, this attitude of Muslims who will sacrifice all their time, energy and all the interest to which have been planned. As well as understand the belief that every person shall earnestly study in a field that has become a specialist. Both the specialist field on religious, science of teacher, health sciences, social sciences, political science and various other fields of study. Hold on it, Muslims will not pass time in vain, heart and mind will live in diseases, such as sadness, anxiety, fear and so on.

However, regardless of what is taught by Islam namely the suggestion that the heart remains alive, patient and sincere when

⁴Abdullah Yusuf Ali, *The Holy Qur-an* (Beirut Lebanon: Dar al-Arabia, 6089), 456.

receiving the disaster and the spirit in the pursuit of their dreams and not even resemble the heart with excessive worry. In fact, even most muslims, especially the youth can not implement Islam in the above recommendation. They prefer to sit and reflect an anxiety that is not happen.

Although basically, every human being had felt anxiety, but that did not mean a muslim should let the hearts and minds within the scope of anxiety.

In the world of psychology or in counseling, anxiety was one part of the emotion, which was part of the fear that was not clear targets and why.⁵

According to Dadang Hawari, a psyhiatrist said that anxiety both acute and chronic in nature was the main component for psychiatric disorders.⁶ While according to Sigmund Freud, psychologist and founder of the science of psychoanalysis, said that anxiety (kecemasan) arose because there was a conflict between the pleasure principle and the reality.⁷

In the Quran in which a complex explanation of anxiety can be seen from various verses such as QS al-Baqarah/2: 112.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Translation:

⁵Sarlito Wirawan Sarwono, *Pengantar Umum Psikologi* (Cet. VII; Jakarta: PT Bulan Bintang, 1996), 56.

⁶Dadang Hawari, Psikiater, *Ilmu Kedokteran Jiwa dan Kesehatan Jiwa* (Cet. VII; Yogyakarta: PT Dana Bhakti Prima Yasa, 1999), 62.

⁷Singgih Diragsunarsa, *Pengantar Psikologi* (Jakarta: PT Mutiara Sumber Widya, 1982), 136.

“Nay, - whoever submits His whole self to God and is doer of good.- He will get his reward with his Lord; on such shall be no fear, Nor shall they grieve (QS al-Baqarah/2: 112).⁸

This verses implies than anxiety at lafadz *khaufun* (fear). Allah swt., is also insis that there is no fear for *them* (whoever submits His whole self to God) and is doer of God.

Sa'id Ibnu Jubair says, that the sentence of *khaufun wala 'alaihim*, in question is the fear about a day later.⁹

In other words, there is no anxiety override them (the men who have surrendered everything to Allah swt.) be it on the Day of Judgement and the fears relating to the past and the future. In conclusion, the above verses recommend not to be anxiety.

In reality, most muslim wasted their hearts and minds to live in anxiety. The true muslim should focus on finding a solution to every problem, because in the psychology of excessive anxiety could lead to insanity. In the world of psychology in fact, there were few alternatives in response to relieve anxiety and replaces a sense of security in one's soul.

Dadang Hawari was again shed light on anxiety reduction, among them the religious psychotherapy, which can be found the words of God that always guide how in the life of the world to be free from various mental illnesses including anxiety.¹⁰

One of them, the Word of God in Q.S. ar-Ra'd/13: 28.

⁸Ali, *The Holy*, 48.

⁹Abdullah bin Muhammad bin Abdurrahman bin Ishaq Al-Sheikh, *Tafsir Ibnu Katsir*, terj. M. Abdul Ghoffar E. M (Cet IV; Jakarta: Pustaka Imam Asy-Syafi'i, 2005), 95.

¹⁰Hawari, *Ilmu Kedokteran Jiwa*, 68.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Translation:

“Those who believe, and whose hearts find satisfaction in the remembrance of God. For without doubt in remembrance of God do hearts find satisfaction.” (Q.S. ar-Ra’d/13:28)¹¹

Content above verse explains that security and peace can be achieved with a genuine faith of God, because Allah swt., will continue to provide protection and shelter to those who believe. So clearly, in the Quran gives an overview in the form of solutions of anxiety disease.

Therefore, in this skripsi, the researcher chooses the theme or topic of anxiety in the Quran, through the verses relating to the issue of counseling and reveal a more universal interpretation of the interpreters on these verses, and will review the solution.

THE WORDS OF ANXIETY IN QURAN

Accordance with the scope of study, the researcher used *khaufun* word in Quran was considered having the same meaning as anxiety, the reason was anxiety was part of the fear in *Kamus Besar Bahasa Indonesia*, where the fear was not clear targets and why, while *khaufun* in Quran is fear or more meaning of anxiety. Anxiety is *mashdar* (infinitive) of *khafa* verb dan *yakhafu*. Other *mashdar* form are *khifah* and *makhafah*. The shape of the perpetrator was *khafif* or *khuyyaf* in the form of a single (simplex). While the plural form are *khuyyaf*, *khuyyaf*, *khuyyaf*, and *khayyifin*.

Khauful, etymologically means *al-Faza* (fear/worry), *al-qatl* (assassination), *al-ilm* (knowledge), and *adimu ahmar* (redleather tanned). While the terminology, *Khauful* means condition (whisper) of

¹¹Ali, *The Holy*, 612.

psychiatric arose as a result of the emergence of the alleged abomination or loss of something was liked.

People who gave opinion was Al-Ashfahani, that *khauf* was the alleged impending of an abomination because of there was believ, such as desire and high expectation because of the conviction, both temporal and hereafter affair. While Fakhruddin al-Razi explained that *khauf* was groaning heart in a state of waiting for something that was hated.¹²

So, the researcher gave the conclusion to the understanding *khauf* generally based on the above explanation, that *khauf* or anxiety was a part or the fear that arose because of the alleged would occur abomination. This is the researcher reason take *khaufun* to describes anxiety in Quran. *Khaufun* word can be found in QS al-Baqarah/2: 112, 155, 262, 277, QS. an-Nissa/4: 83 and QS al-Maidah/5: 69.¹³

The words in the Quran that was considered to contain the meaning of anxiety or related to *khauf*, by looking at the context of the verse is as follows:

1. Khuzn

Said *huzn* was mashdar form of *hazina*, *yahzanu*, *huznan*, *huznan wa hazanan*. Ibn Faris explained that the word was derived from *khuzyunatusy syai 'wa sayyiddah fih* (something was rough and barren). Therefore, the soul and the soil were barren mentioned *hazan* and *huzn*. Meanwhile, according to Anis Ibrahim and Muhammad Ismail Ibrahim, that *hazina* which meant sad antonym of *Fariha* (happy). Thus, *al-Hazan* and *al-huzn* was turbidity because hurting soul.¹⁴

¹² Ris'an Rusli, *Ensiklopedia Al-Qur'an: Kajian Kosa Kata* (Jakarta: Lentera Hati, 2007), 474.

¹³ Muhammad Faud Abdul Baqi, *Al-Mu'jam Mufarras lil Fadzal lil Qur'anul Karim* (Indonesia: Maktabah Dahlan, n.d.), 314

¹⁴ Hazan Zaini, *Ensiklopedia Al-Qur'an: Kajian Kosa Kata* (Jakarta: Lentera Hati, 2007), 321.

One verse in the Qoran used the word of *Hazan* is QS. At-Tawbah/9: 92.

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ
تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ
وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا
وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

Translation:

"Nor (is there blame) on these who came to thee To be provided with mounts, and when thou saidst, " I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had No Resources wherewith to provide the expenses." (QS. At-Tawbah/9: 92)¹⁵

This verse relate to those who felt sad because they did not have a vehicle that was used by the war with the Prophet or property for given. Researcher give opinion the people mentioned (in this verse) feel anxiety because they did not come to fight to defend the religion of Allah and the Messenger, caused them to cry. However, at the end of this verse also provides a solution that was not why they did not go to war, because there will be no sin charged to them.

2. Khaziya

Khaziya was a great fear, mostly arose from a science in itself. Can be seen in QS. Fathir/35: 28)¹⁶

¹⁵Ali, *The Holy*, 468.

¹⁶Ar-Raghib Al-Asfahani, *Mu'jam Mufrad Al-Afzail Qur'an (Jilid I)*(Kairo: Darul Syuru', n.d.), 420.

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

Translation:

“And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear God, among his servants, who have knowledge: For God is exalted in might, oft-forgiving.” (QS. Fathir/35: 28)¹⁷

The sentence "Those truly fear God, among his servants, who have knowledge." The explanation is that the intelligence human will be more afraid of God, will understand the greatness, and strength of His.¹⁸ This afraid can saw of anxiety, the knowledgeable people worried, but within the scope of good anxiety and induce obedience, to carry out the commandments of Allah. and avoid His prohibitions.

ANXIETY PREVENTION IN QURAN

In accordance with the scope of the study of *khaufun* word, to indicate prevention of anxiety in Quran, as well as connecting with the issues of counseling, must see anxiety verses . One of them are as follows:

1. QS. Al-Baqarah / 2: 112

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

¹⁷Ibid., 1161.

¹⁸ Community of the Readers, *Ayat-ayat Tentang Ilmu Pengetahuan*. <http://warungbaca.blogspot.co.id> (6 Februari 2016)

Translation:

“Nay, - whoever submits His whole self to God and is doer of good.- He will get his reward with his Lord; on such shall be no fear, Nor shall they grieve (QS al-Baqarah/2: 112).¹⁹

Quraish Shihab earlier in QS. Al-Baqarah/2: 80,

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۖ قُلْ أَنْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ
يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Translation:

“And they say: “The Fire shall not touch us but for a few numbered days.” Say: “ Have you taken a promise from God, for he never breaks his promise? Or is it that ye say of God what ye do not know?” (QS al-Baqarah/2: 80).²⁰

In this verse explain who is fair go to hell, while in the sura 112 was first written explain who is fair enter into heaven. Confirmed: "(Not so) that what was said and believed by Ahl al-Kitab, even anyone who betrays his face is the all of life and the total to God for because of his being as *muhsin* is always do good, it will be appreciating reward of the Lord in the form of happiness of the world and the hereafter, in the form of heaven, and even more than heaven, and *on such shall be no fear* from anyone and *Nor shall they grieve* of fall on.

At the beginning of the editorial in verse 112: *whoever submits His whole self to God*, according Quraish Shihab the meaning is who handed over his face. The face is the noblest part of

¹⁹Ali, *The Holy*, 48.

²⁰Ibid., 38..

the body. In this section, there are senses such as eyes, nose and ears. In addition it can be seen as expressions of sadness, joy, anger, fear, anxiety, and even emotions. Face is a picture of human identity, as well as a totality answer. The face is also part of the noblest of human beings are indicated. Any person who handed her sincerely, then reward in size of God, as a *muhsin* that more good than evil. Reward to go to heaven, perhaps more than heaven from His approves, and the pleasure of looking at the face of Allah.²¹

Meanwhile according to Buya Hamka, on the base of this verse, "*Whoever submits His whole self to God and is doer of good.- He will get his reward with his Lord.*" *submits His whole self* in here is to hand over all the body and soul be bent down to God, as evidenced by the deed. While the ends, "*such shall be no fear, Nor shall they grieve.*" That is no fear will get the fury of God, because from the beginning surrender to Allah, and they do not mourn because their effort will be futile. For the purpose of their lives only for God.²²

In addition, in the Book of Ibn Katsir, insists there *on such shall be no fear, Nor shall they grieve* (who surrendered to Allah) who has been doing good and Sa'id Ibn Jubair says than the sentence of *wala khaufun peace be* (*on such shall be no fear*) in question is concern about days later.²³

While the researcher says that this verse is very concerned with psychology, in which handing over face containing the emotional aspects and include of emotional anxiety, and hands all the element of body and soul to Allah, so there is no fear and sadness,

²¹M. Quraish Shihab, *Tafsir Ibnu Katsir, Vol. I (Surah Al-Fatihah dan Surah Al-Baqarah)* (Jakarta: Lantera Hati, 2000), 285.

²²Hamka, *Tafsir Al Ahzar* (Juzu' I; Jakarta: Pustaka Panjimas, 1983), 277.

²³Al-Sheikh, *Tafsir*, 95.

both related to past and future. Besides this verse is one suggestion to abolish the anxiety with solutions of hand everything to Allah Swt.

SOLUTION OR CURENESS OF ANXIETY IN QURAN AND COUNSELING

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي
الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

Translation:

"O mankind!, there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a Guidance and a mercy." (QS Yunus/10: 57)²⁴

The above verse illustrates that all disease have medicine, known to those who were given the grace by God. So even with excessive anxiety. In the science of counseling, known some terms in overcoming anxiety. Which is as follows:

1. Psychotherapy of Psikiatri

The purpose of this psychotherapy was the restoration of confidence (self-confidence) and strengthen the function of the ego. In medicine conducted interviews to patients by presenting the issue freely with a guarantee of confidentiality.

2. Psychotherapeutic

Psychotherapeutic was a type of therapy that used medicine of anti-depressant, which in clinical experience turned out to have anti-anxiety effect, especially on a social phobia. One type of these drug circulated in Indonesia was moclobemida.

3. Somatic Therapy

Type of this therapy kind gave the types of drugs to the patient complained when the consultation. Various complaints or

²⁴Ali, *The Holy*, 499.

abnormalities of organs especially of the autonomic nervous system could be caused by manifestation of anxiety.

4. Relactation Therapy

This type of therapy gave to patients who could suggestible easily, typically used hypnosis.

5. Behavior Therapy

This therapy had a purpose to change the behavior of patients previously fear or anxiety of an object. The principle of the therapy was working disensitasi, so that the patient was not sensitive or relative of a particular object.²⁵

6. Religious Psychotherapy

Dadang Hawari added one psychotherapy in overcoming a sense of anxiety, was religious psychotherapy. Where these alternatives are given on the basis that Indonesia's population was predominantly Muslim and the majority. Therefore, in Islam can be found several verses in which God is guiding how the life of the world to be free from various mental illnesses, including anxiety.²⁶

One of verses, as the word of God in QS Ar-Ra'a/13: 28.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Translation:

“Those who believe, and whose hearts find satisfaction in the remembrance of God. For without doubt in remembrance of God do hearts find satisfaction.” (Q.S. ar-Ra'd/13:28)²⁷

The content of the above verses explaining that security and peace can be achieved with genuine faith in God. Because Allah. will continue to provide protection and shelter to the faithful slave.

Also according to the researcher of solutions to overcome anxiety, in addition to seeing the words of Allah. and practice it is to

²⁵Hawari, *Ilmu*, 74.

²⁶Ibid., 68.

²⁷Ali, *The Holy*, 612.

be grateful, especially grateful of heart to be fully aware that any favors or trials that befall is divine. Grateful of heart will calm feeling because everything is handed to God, so it will not feel a thing as excessive anxiety. Also according Quraish Shihab grateful with the heart can be expressed by thanking of God.²⁸

CONCLUSSION

Based of the paper on chapters that reflect the problem statement, as stipulated in the scope of the study "Anxiety in Qur'an (Thematic Study on Quran), the researcher took several conclusions, than Quran describes of anxiety in the verses relating to the issue of counsling, where researcher gave opinion anxiety same with *Khauf*, the meaning was part of the fear arose from alleged would happen of abomination, both related to the emotion of fear. Therefore, researcher took *khaufun* as key word to describe the anxiety of the Quran can be found in Surah al-Baqarah/2: 112, 155, 262, 277, QS. an-Nissa/4: 83 and Surah al-Maidah/5: 69. Interpret of interpretators on verses of anxiety ini Quran, where look six verses that used of *khaufun* in it, was interpreted by interpertator, especially the Quraish Shihab, Buya Hamka and Ibn Kathir clearly explained God gives a command to the faithful, pious charity, continuous prayer, give zakat and give treasures in Allah way so as not to feel fear, sadness and anxiety, especially troubling heart. So the researcher believe these is six verses advocating to eliminate the anxiety so that do of the commands of Allah, through His Messenger.

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²⁸Quraish Shihab, *Wawasan Al-Quran* (Bandung: Mizan, 2001), 220.

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