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The Relationship between Philosophy, Balaghah, and the Qur'an: A Study of *Manahij Tajdid fi an-Nahwi wa al-Balaghah wa at-Tafsir wa al-Adab* by Amin Al-Khuli.

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Abstract: This paper discusses Amin Al-Khuli's views on the Science of Balaghah and its relationship with the sciences of Philosophy and Psychology, as well as highlighting manipulation in the Qur'an. This research focuses on the relationship between Balaghah and Psychology, using the library research method. The author uses the book "*Manahij Tajdid fi An-Nahwi wa Al-Balaghah wa At-Tafsir wa Al-Adab*" as the main reference, accompanied by various relevant literature sources. The analysis was conducted to understand the implications of philosophy's relation to Balaghah Science, psychological manipulation in the Qur'an, as well as ideas and examples of psychological exposure in Islamic sacred texts. In this study, researchers found that Balaghah and Psychology are interrelated. The concept of Balaghah which includes the use of language and rhetoric in the Qur'an can affect the psychology of the reader. Psychological manipulation in the Qur'an is also found in the form of the use of language and rhetoric that aims to influence readers. However, the researcher emphasizes that such manipulation is not negative, but rather an attempt to help the reader understand the Qur'anic message better. This research provides substantial insight into understanding the Qur'an from the perspective of Balaghah and Psychology. The library research method used allows the researcher to gain a deeper understanding of Amin Al-Khuli's views and provides a clear picture of the relationship between Balaghah and Psychology. Thus, this study can be an important reference for researchers and readers who are interested in understanding the Qur'an from this perspective.

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Introduction

Studies of the relationship between Philosophy, Balaghah, and the Quran have been widely carried out by academics. The following are several studies that examine Philosophy, Balaghah, and the Al-Qur'an: Teaching Balaghah for Appreciation of Al-Quran Language,¹ The paper discusses several modern linguistic approaches to teaching balaghah. This article not only discusses the basic assumptions underlying the use of these approaches in balaghah studies but also provides direct examples taken from verses of the Quran. Apart from that, several studies examine the same theme: The Philosophy of Osman bin Bakar,² Islamic Philosophy and the Development of Islamic Thought,³ Principles Of Realizing Social Justice From The Perspective Of The Qur ' an And Nahj Al-Balaghah,⁴ the Relationship Between Religion and Reason in Quranic Studies: Insights From Contemporary Islamic Philosophy.⁵ Philosophy, derived from the Greek words "philos" (like) and "sophia" (wisdom), is a method of thinking to understand natural

phenomena and society. It is important to remember that philosophy is not a rigid belief, but rather a mature attitude of mind that considers everything deeply and thoroughly, understanding its relationship to a broad context. The history of philosophy begins in classical Greece, around the 5th and 4th centuries BC, when "philosophia" encompassed a wide range of theoretical thought. Philosophy plays a key role in the evolution of science, closely related to philosophical schools of thought. Great figures such as Socrates, Plato, and Aristotle, who lived around the century BC, contributed significantly to the development of philosophical science.⁶

Balaghah is a science that studies the rules of conveying Arabic properly and correctly so that it can produce precise and clear meaning. This science includes three aspects: language, meaning, and style. Balaghah scholars study the rules of good and correct Arabic language delivery and apply these rules in their literary works. Some famous balaghah ulama figures include Al-Jurjani, Al-Sakkaki, and Ibn Hisham.⁷

¹ Noza Aflisia, "Teaching Balaghah for the Purpose of Appreciation of Al-Quran Language," *Lughawiyat: Jurnal Pendidikan Bahasa Dan Sastra Arab* 4, no. 2 (2022): 156–72, <https://doi.org/10.38073/lughawiyat.v4i2.537>.

² Katherine Nielsen, "The Philosophy of Osman Bin Bakar," *International Studies in the Philosophy of Science* 22, no. 1 (2008): 81–95, <https://doi.org/10.1080/02698590802280936>.

³ Fahrul Anam, "Islamic Philosophy and the Development of Islamic Thought," *International Journal of Nusantara Islam* 7, no. 2 (2019): 160–66, <https://doi.org/10.15575/ijni.v7i2.5636>.

⁴ Seyed Zuhair Al-Mesilini, "Principles Of Realizing Social Justice From The Perspective Of The Qur ' an And Nahj Al-Balaghah" 1 (2023): 2029–54.

⁵ Mahbub Setiawan, "The Relationship Between Religion and Reason in Quranic Studies: Insights From Contemporary Islamic Philosophy," *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 22, no. 02 (2023): 239–52, <https://doi.org/10.53828/alburhan.v22i02.1042>.

⁶ Gusstiawan Raimanu, "Filsafat Dan Metode Penelitian Pengertian Dan Sejarah Filsafat," *Filsafat*, 2015, 1–25.

⁷ Norliani, "Pendidikan Masa Daulah Gaznawiyah, Buwaikhi, Dan Salajikah (Perkembangan Dan Tokoh-Tokohnya)," *Al Qalam: Jurnal Ilmiah Keagamaan Dan*

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The Quran is the holy book of Muslims which is considered the revelation of Allah SWT to the Prophet Muhammad SAW. This book has a deep and complex meaning, so it requires interpretation from various aspects, including linguistic exploration. The following is one of the interpreters who interpret the Qur'an from a linguistic exploration perspective, including Muhammad bin Ali al-Balansi: The interpretive method used by Muhammad bin Ali Aal-Balansi in interpreting Tafsir Mubhamat of the Qur'an is to use Ijmali and Muqaran methods, as well as using the bi al-Ma'tsur and bi al-Ra'yi approaches at the same time.⁸

Philosophy and the Quran: Dr. Cipta Bakti Gama in his book Foundations of Islamic Psychopathology states that there is a relationship between philosophy and the Quran in terms of thought, morality, and concepts of life. Several scholars emphasize that the Qur'an contains philosophical principles that are relevant to human life.⁹ Balaghah and the Qur'an: It is important for Muslims, especially observers of the Qur'an, to pay serious attention to the study of balaghah. According to Abu Hilal al-'Askari, the science of Balaghah has a strategic and primary position, and is even

considered the second priority after the science of *ma'rifatullah* (theology). Balaghah knowledge needs to be maintained and maintained through continuous education, because neglecting it can result in a lack of understanding of the miracles of the Qur'an, including the beauty of the pronunciation, sentence structure, and other aspects related to its meaning.¹⁰

The results of the study of the relationship between Philosophy (Religion) in Literature and the Quran create unique and interesting characteristics. There are previous studies that combine Philosophy, Literature, and the Al-Qur'an, here are some of these studies: Islam and Modernity: Transformation of an Intellectual Tradition, by Fazlur Rachman which combines philosophy, balaghah, and the Al-Qur'an discuss concepts - concepts such as justice, freedom, and equality.¹¹ Rethinking Islam: Common Questions, Uncommon Answers by Mohammed Arkoun combines philosophy, Balaghah, and the Quran to discuss concepts such as pluralism, democracy, and human rights.¹² Islamization of General Principles and Work Plan by Ismail Raji al-Faruqi combines Philosophy, Balaghah, and the

⁸ Hamzah, "Metode Penafsiran Muhammad Bin Ali Al-Balansi Dalam Tafsir Mubhamat Al-Qur'an," *Hikami : Jurnal Ilmu Alquran Dan Tafsir* 1, no. 2 (2020): 52–60, <https://doi.org/10.59622/jiat.v1i2.45>.

⁹ Cipta Bakti Gama, *Fondasi Psikopatologi Islam*, ed. Rain Vidiyansyah (Pustaka Sophia, 2019).

¹⁰ Hadi Yasin, "Sisi Balaghah Dalam Tafsir Al-Baidhawiy," *Tahdzib Al-Akblaq: Jurnal Pendidikan*

Islam 3, no. 2 (2020): 41–61, <https://doi.org/10.34005/tahdzib.v3i2.894>.

¹¹ Fazlur Rahman, *Islam & Modernity: Transformation of an Intellectual Tradition*, 1982.

¹² Sulhani Hermawan, "Mohammed Arkoun Dan Kajian Ulang Pemikiran Islam," n.d., 101–21.

Quran to discuss concepts such as epistemology, ontology, and axiology.¹³ And The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab World by Muhammad Abid al-Jabiri which combines Philosophy, Balaghah, and the Quran to discuss concepts such as rationality, modernity, and freedom.¹⁴

Amin al-Khuli is also a modern figure who has conducted extensive studies on philosophy, balaghah, and the Quran. Some of Amin Al-Khuli's famous works are "Fil Adabil Mashrī" (1943) and "Fannul Qawl" (1947), which are two important works in the literary approach to the Al-Quran. These works discuss expressing the experiences of a writer with inspiring words, as well as literary approaches in the Al-Quran.¹⁵

Methods

By using a library research approach and discussion analysis, this article focuses its study on Amin al-Khuli's thoughts as found in the book. library research, especially in the relationship between Philosophy, Balaghah, and the Al-Qur'an. As well as analyzing various writings and papers about ideas or concepts and literature analysis which aims to help understand Amin Al-Khuli's ideas about the relationship between Philosophy,

Balaghah, and the Quran. This paper involves a content analysis of selected library sources. The researcher read carefully and recorded relevant information regarding Amin Al-Khuli's views on this literature.

It is hoped that this study, in studying the arts and sciences, can understand the relationship between Philosophy, Balaghah, and the Qur'an, which are interrelated. According to Amin Al-Khuli, it is important to start with the correct understanding that has been established by scholars and ignore erroneous understandings. In this way, we can better present our thoughts and convey them without getting trapped in the grammatical rigidity of language without the beauty of art.

Especially in the way linguistics is explored, where linguistics has an important role in understanding how language is used, developed, studied, and taught, as well as how language influences human thought and communication.¹⁶ However, this was often ignored by previous scholars. Al-Ghazali, for example, wrote many works on Islamic philosophy and theology, such as "Tahafut al-Falasifah" and "Ihya' Ulum al-Din". His works emphasize the importance of spiritual experiences and the truths

¹³ Ismail Raji Al-Faruqi, *Islamization Of General Principles and Work Plan*, 1981.

¹⁴ Seyyed Mohsen Miri, "Muhammad 'Abid Al-Jabiri and Arabic Reason: An Analytical Study," *Jurnal Al-Mustafa* 1, no. 2 (2012): 37–60.

¹⁵ Habibur Rahman, "Amin Al-Khuli, Pendekatan Kritik Sastra Terhadap Al-Quran," *Al-Irfan* 1 (2019): 94–120.

¹⁶ Syahrin Effendi, "Linguistics as a Science of Language" 1 (1983).

discovered through them, rather than mere linguistic analysis.¹⁷

Result and Discussion

Implications of The Relationship Between Philosophy and The Science of Balaghah

"Philosophy and balaghah have a positive relationship, but this is often overlooked by previous scholars. In understanding the science of balaghah, we must start from the correct understanding as established by the scholars and ignore the wrong understanding. This will produce better descriptions of thought and not be fixated on standards without elements of artistic beauty.

One example of uslub used in balaghah is "الذم يشبه بما المدح" which means flattery that is derogatory. This uslub is used to express praise that is contrary to the facts to insert a derogatory meaning without mentioning words that have a bad meaning. In another meaning, this uslub intends to make communication that uses the opposite choice of words, namely by using the word flattery with the intention of implicitly demeaning, besides choosing the word to flatter. This creates a unique understanding and allows us to hone

*communication intelligence. However, if we don't understand the context well, the statement will only seem like flattery that aims to impress the person we are talking to. just"*¹⁸

Philosophy is closely related to other sciences, including Arabic, therefore, the misconception of most Arabic language learners is that they think that studying Arabic is complicated because they only study material about nahwu, sharaf. , balaghah without linking it to philosophical studies.¹⁹ In the context of the science of balaghah, philosophy can help express what is in the soul with correct and clear expressions and give a deep impression. Apart from that, balaghah science is also related to other sciences such as ma'ani science, bayan science, and badi' science.²⁰

And of course we can find examples of uslub "الذم يشبه بما المدح" from one of the verses of the Quran

وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ. وَبَشِّرِ
الَّذِينَ كَفَرُوا بِعَذَابٍ آلِيمٍ

This means "and if you turn away, then know that you cannot weaken Allah. And give good news to the disbelievers (that they will receive) a painful punishment" (QS At-Taubah: 3) This verse illustrates that turning away from Allah will not weaken

¹⁷ M. Bahri Ghazali, "Epistemologi Al-Ghazali," *Alqalam* 18, no. 90–91 (2001): 174, <https://doi.org/10.32678/alqalam.v18i90-91.1469>.

¹⁸ Amin Al-khuli, "التفسير والبلاغة النحو في تجديد مناهج" (Cairo: Mahrajan Al-qiroah li Al-jami', 2003).

¹⁹ Sholihudin Al Ayubi, "The Relationship between Philosophy and Arabic Language," *Journal of Islamic Thought and Education* 12, no. 474 (2019): 54–76.

²⁰ Muhammad Fadhila Azka, "Filsafat Bahasa Dan Penafsiran Al-Qur'an (Studi Analisis Proyeksi Al Qur'an Tentang Filsafat Bahasa Dalam Tafsir Imam Fakhr Al Dîn Al Râzi)," *Tesis*, 2019, 1–182.

Him, and the disbelievers will receive a painful punishment. This is an example of

how *uslub balaghah* is used in the Qur'an to convey a message with unique power and clarity.

Thus, this explanation illustrates that having a correct understanding of the science of *balaghah* requires a good understanding of philosophy, and conversely, philosophy can help in applying and conveying the science of *balaghah* better. This is very important in understanding the psychological manipulation contained in the Quran. As the holy book of Muslims, the Quran has the power to influence human thoughts and feelings. In this context, a good understanding of the science of *balaghah* and philosophy can help us to understand how the Qur'an manipulates human psychology and provides strong moral messages.

Psychological Manipulation in The Qur'an

"When we deepen our understanding of the relationship between balaghah and psychology, we will realize how much the Qur'an has had a great influence on Arabic science and literature. This miracle of the Qur'an covers many aspects of thought and possibility, including those related to psychology, without needing to prove every word and meaning in the Qur'an. However,

*there is a wrong opinion that the Quran is the work of humans, even though the wisdom contained in it did not come from humans. Linking balaghah and psychology with an ever-expanding knowledge base can lead us to a relevant understanding of the Qur'an and perhaps inspire innovations. "What we need to think about is how the Quran has a big impact on human psychology, especially for those who read it and ponder its meaning."*²¹

The Qur'an is related to human psychology and personality. In the Al-Qur'an some verses provide codes for further exploration from a scientific perspective, one of which is psychology. The Qur'an has long discussed psychology before the Western world explained this concept.²² From the perspective of the Qur'an, human psychology and personality can be studied with the consideration that the Qur'an is a spark of God's intelligence that is worthy of being used as a guide.²³ In research, it is stated that the Al-Qur'an and hadith can be sources of psychology. The Qur'an hints at the psychological struggle experienced by humans, namely between the tendency to physical pleasures and the tendency to the temptations of worldly life.²⁴

²¹ Al-khuli, "والأدب والتفسير والبلاغة النحو في تجديد مناهج."

²² Bowo Cahyono, "PSIKOLOGI AL- QUR'AN," 2021.

²³ Suparlan, "Psikologi Dan Kepribadian Perspektif Al-Quran," *Humanika*, 2018, <https://doi.org/10.21831/hum.v8i1.21005>.

²⁴ Aat Hidayat, "Psikologi Dan Kepribadian Manusia: Perspektif Al-Qur'an Dan Pendidikan Islam," *Jurnal Penelitian*, 2018, <https://doi.org/10.21043/jupe.v11i2.3488>.

These results discuss the relationship between the Quran and psychology in an easy-to-understand way and then explain

that the Quran has a big impact on the human mind and personality.

Psychological Ideas and Examples of Their Presentation in the Qur'an

"The Quran is a miracle in literature and is also a guide in religion. Apart from that, the Qur'an also discusses how we manage our feelings and thoughts, which are expressed through art in religion. This includes how to express beliefs, communicate with the heart, regulate emotions, and achieve inner calm. We can understand all this by contemplating the hidden meanings in the Qur'an.

In understanding the Qur'an, it is very important to have a correct understanding, which can reveal more clearly the psychological phenomena originating from spiritual traditions. The Qur'an also pays attention to psychological rules in expressing beliefs. For example, there is a repetition method in the Quran, which according to scholars, aims to provide benefits from a psychological perspective. For example, when an idea is repeated in the Qur'an, it is done so that everyone, regardless of their background, can understand it well and to avoid misunderstandings.

Repetition in the Qur'an also helps people from various backgrounds understand knowledge from different points of view. Each individual has their unique way of

*understanding science, and this repetition helps ensure that the message is conveyed clearly to everyone."*²⁵

Islamic psychology is a science that talks about humans, especially human personality in the form of philosophy, theory, methodology, and problem approaches based on formal Islamic sources (the Quran and Hadith), reason, senses, and intuition. Even when, by definition, the concept of psychology is still "searching for" its true form of meaning, the Qur'an has clearly explained psychological concepts relating to everything that concerns humans, both from a physical and psychological perspective.²⁶

Understanding the Qur'an correctly is essential to uncover psychological phenomena originating from spiritual traditions. The Qur'an also pays attention to psychological rules in expressing beliefs. For example, repetition is a method used in the Qur'an, which Amin Al-Khuli believes has psychological benefits. When an idea is repeated, it ensures that everyone, regardless of their background, can understand it well and avoid misunderstandings.

Some examples of psychological explanations in the Qur'an include:

²⁵ Al-khuli, "والأدب والتفسير والبلاغة النحو في تجديد مناهج,"

²⁶ Muslim Afandi, "Al-Qur'an Dan Psikologi Muslim," State Islamic University of Sultan Syarif Kasim Riau, 2018, <http://search.ebscohost.com/login.aspx?direct=true&d>

[b=sph&AN=119374333&site=ehost-live&scope=site%0Ahttps://doi.org/10.1016/j.neuron.2018.07.032%0Ahttp://dx.doi.org/10.1016/j.tics.2017.03.010%0Ahttps://doi.org/10.1016/j.neuron.2018.08.006](https://doi.org/10.1016/j.neuron.2018.07.032).

- The Qur'an explains human traits, such as arrogance, envy and greed:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Meaning: *"And do not turn your face away from people (out of pride) and do not walk on the earth arrogantly. Indeed, Allah does not like those who are arrogant and boastful."* (QS Luqman: 18)

This verse emphasizes the importance of avoiding arrogance, which is a psychological trait where a person feels better than others and tends to look down on others. Arrogance is a trait that can disrupt social relationships and cause conflict.

in the afterlife (later) there will be a harsh punishment and forgiveness from Allah and His pleasure. And worldly life is nothing but false pleasure." (QS Al-Hadid:20)

This verse reminds us that worldly life is often seen as a place to seek pleasure, wealth and pride. In psychology, this can be related to the concept of "hedonism," where individuals tend to seek as much pleasure and enjoyment as possible. However, Islam emphasizes that the pleasures of this world are temporary and relative.

Conclusion

The fact is that linguistics has an important role in understanding how language is used, developed, learned, and taught, as well as how language influences human

- The Qur'an provides an explanation of human tendencies towards carnal pleasures and the temptations of worldly life:

إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ
بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ
الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا

وَفِي
الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Meaning: *"Know, in fact the life of this world is just games and joking, adornment and mutual pride among you and competition for wealth and offspring, like rain whose crops amaze the farmers; then (the plant) dries up and you see it turns yellow and then it becomes destroyed. And*

thought and communication. However, previous scholars often ignored this. In this context, a correct understanding of the science of balaghah requires a good understanding of philosophy, and vice versa, philosophy can help in applying and conveying the science of balaghah better. This is very important in understanding the psychological manipulation contained in the Quran. As the holy book of Muslims, the Quran has the power to influence human thoughts and feelings. In this context, a good understanding of the science of balaghah and philosophy can help us to understand how the Qur'an manipulates human psychology and provides strong moral messages.

In understanding the Qur'an, it is very important to have a correct understanding, which can reveal more clearly the

psychological phenomena originating from spiritual traditions. The Qur'an also pays attention to psychological rules in expressing beliefs. For example, repetition is a method used in the Qur'an, which is believed to have psychological benefits. When an idea is repeated, it ensures that everyone, regardless of their background, can understand it well and avoid misunderstandings. The Qur'an has a profound impact on the human mind and personality, and understanding the Qur'an correctly is essential to uncover psychological phenomena that originate from spiritual traditions.

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