

MUNASABAH FROM THE PERSPECTIVE OF QUR'ANIC SCIENCE: A STUDY OF AL-ITQAN FI ULUMIL QUR'AN BY AS-SUYUTHI (D. 1505 AD)Nabrisa Faiqoh¹, and Wildan Setiawan²¹Ma'had Aly Walindo, Pekalongan, Indonesia²Ma'had Aly Walindo, Pekalongan, Indonesia**Corresponding Author:**Nabrisa Faiqoh,
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Received: March 01, 2026

Revised: March 02, 2026

Accepted: March 03, 2026

Online Version: March 04,
2026**Abstract**

Munasabah in Ulum al-Qur'an is a study that examines the relationships and semantic connections among parts of the Qur'an, including words, sentences, verses, and chapters. Linguistically, munasabah means closeness or relationship (al-muqarabah), while terminologically it refers to the coherence and continuity of meaning within the Qur'anic structure. Scholars such as-Suyuthi and Fakhruddin al-Razi emphasize that this interconnectedness constitutes part of the Qur'an's miraculous and aesthetic composition. The study of munasabah covers relationships between verses within a chapter and between chapters, including the linkage between a chapter's beginning and ending, as well as the correspondence between its name, content, and purpose. An example of munasabah appears in the thematic continuity among Surahs Al-Fatihah, Al-Baqarah, and Ali 'Imran: Al-Fatihah contains the core teachings of monotheism and the supplication for guidance; Al-Baqarah elaborates the foundations and laws of religion; and Ali 'Imran complements composed and addresses matters of faith. Thus, munasabah demonstrates that the Qur'an is in a unified and harmonious manner. This approach facilitates a holistic, contextual, and integrated understanding of Qur'anic meanings while affirming the unity of theme and the inimitable structure of the Qur'an.

Keywords: Munasabah, Qur'anic Sciences (Ulum Al-Qur'an), Imam Jalaluddin As-Suyuthi

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Journal Homepage

<https://journal.zmsadra.or.id/index.php/jois>

How to cite:

Faiqoh, N., & Setiawan, W. (2026). Munasabah from the Perspective of Qur'anic Science: A Study of Al-Itqan fi Ulumil Qur'an by As-Suyuthi (D. 1505 Ad). *JOIS: Journal of Islamic Studies*, 2(1), 226–233.
<https://doi.org/XX.XXXXX/jois.v2i1.1420>

Published by:

Yayasan Zia Mulla Sadra

INTRODUCTION

The Quran is God's book, containing the basic teachings of Islam. It explains commands and prohibitions, what is permissible and forbidden, what is good and evil, and the stories of previous generations. The entire contents of the Quran are essentially guidelines that must be adhered to by Muslims. The Quran serves as a guide for life so that humans can achieve happiness in this world and the hereafter, encompassing teachings on faith, law, morals, philosophy, and other aspects of life.

The verses of the Quran have been meticulously arranged according to the guidance of Allah SWT. Therefore, the meaning of a verse often cannot be fully understood without considering the verses that preceded it. One group of verses cannot be separated from the group that follows it. Each verse is closely related to the verses before and after it, interconnected like a continuous chain. This is where a branch of Ulumul Qur'an, which discusses this interconnectedness, emerged: Ilmu Munasabah (The Science of Munaasabah).

Among the many topics discussed in Ulumul Qur'an, one is munasabah. As part of the study of the language of the Quran, munasabah plays a crucial role in understanding the text as a whole. This is because some scholars believe that the arrangement of its verses was arranged by Allah, who certainly has wisdom and purpose behind it.

RESEARCH METHOD

This study discusses one of Imam Jalaluddin As-Suyuthi's concepts of munasabah in *Al-Itqan Fi Ulumul Qur'an*. This research model is entirely a library study, in this case the primary data is this book. In accordance with the title of the study, this tends to be qualitative research, namely exploratory research to gain knowledge. As a qualitative research, the data and materials needed for this research were conducted and obtained through library research.

RESULTS AND DISCUSSION

Linguistically, munasabah comes from mashdar an-nasab, which means al-qarabah or closeness. The word qaraba itself means closeness, while people who share the same lineage are called qarabah (kin) because of the close relationship between them. From this meaning, munasabah is understood as something derived from the word nasab, meaning muqarabah (closeness), namely a close relationship between two or more things, despite their fundamental differences.

According to As-Suyuthi, munasabah means compatibility or suitability (al-musyakah) and closeness (al-muqarabah), indicating the relationship between verses in the Quran. This relationship can be cause and effect, comparison, or opposition, whether obvious or implied. Terminologically, munasabah is the study of relationships within the Quran itself. Munasabah discusses how verses or surahs relate to each other, thus helping to understand the structure and message of the Quran more deeply. This study looks at the relationship between verse and verse, surah and surah, including the relationship between the end of one surah and the beginning of the next surah or between adjacent surahs. This approach includes analysis of context relationships in the Al-Qur'an, with the aim of uncovering hidden meanings in the text. This helps show the unity and structure of the Al-Qur'an as a whole and interconnected.

Munasabah interpretation provides an overview of how verses and surahs are related and complement each other in meaning. Through this approach, understanding of the Al-Qur'an becomes more complete and integrated, including:

Manna' Khalil Qattan said, "Munasabah refers to the relationships and connections between various phrases in one verse, between verses and other verses, or even between surahs in the Koran."

Ibn 'Arabi said in the book *Sirajul Siswain*, "The relationship of the verses of the Qur'an to one another so that they are like one word that has a coherent and regular meaning is a very noble science.

Sheikh Izzuddin bin Abdussalam said, "Munasabah is a good science. But there is a condition for this relationship, if it lies in the same thing, which is continuous from beginning to end. If it lies in different causes then the relationship does not exist. Whoever tries to connect it, means making up something that he is not capable of doing.

Sheikh Waliyuddin al-Malawi said, "One said that there is no need to seek consistency in the noble verses because they were revealed according to different events. The final verdict is that if it is said that the verses are revealed from the perspective of their events, they were revealed, and from the perspective of their wisdom, it is their sequence and authenticity. Because the Qur'an is truly based on what is in the *Lawh al-Mahfuz*, namely the sequence of all its chapters and its verses according to Allah's decree, as if it were revealed all at once to the *Baitul Izzah*. The clear miraculous aspect is its language style and amazing sequence. It is worth studying each verse as it complements the previous verse or stands alone. Then, if a verse stands alone, what is its relationship to the previous verse? This is a noble science. Likewise, in the chapters, their continuity with the previous chapter and the direction of their context should be studied."

Imam ar-Razi said of Surah Al-Baqarah, "Whoever pays close attention to this surah and examines its sequence will realize that the entire Qur'an is a miracle, judging by the eloquence of its words, the sublimity of its meaning, and also the order and structure of its verses. This may be the meaning of the scholars who say that the Qur'an is a miracle because of its style."

Principles of Muta'akhirin

Some scholars have stated, "The general principle that shows the relationship between verses throughout the Qur'an is to consider the general purpose of the chapter. Consider the introductions needed to reach that goal, and the levels of those introductions in terms of their proximity to and distance from what is requested. Consider the flow of discussion in these introductions and the spiritual (artistic) approaches required by the rhetoric (*balaghah*) to convey the intent while avoiding anything that makes it difficult to understand. This is the general principle that strengthens your understanding of the relationships between parts of the Qur'an. If you do this, the detailed structure of the Qur'an, between each verse and each chapter, will become clear to you."

Types of Muta'bah

As explained previously, *munasabah* refers to the meaningful interconnection between parts of the Qur'an. Broadly speaking, *munasabah* is divided into two main types:

First: *Munasabah* between verses within a chapter of the Quran.

Second: *Munasabah* between chapters within the Quran.

Further explanations are as follows:

1. Verse-to-verse correspondence

In general, there are no fundamental differences in the texts discussing the correspondence between verses. Every book explaining this topic presents it with nearly identical wording and content. If there are differences, they are limited to variations in the presentation, not in the primary meaning. According to As-Suyuthi, the correspondence between one sentence and the next in a verse is sometimes marked with a single letter, indicating a similarity in law. Therefore, if a verse is marked with a letter, there must be a common ground between the verses, as explained above, as in the words of Allah Almighty:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ

Meaning: "Who is willing to lend to Allah a goodly loan? He will multiply it for him many times over. Allah restricts and expands (provisions). To Him you will be returned." (QS. al-Baqarah: 245). And sometimes if it is not mentioned, there must be something that shows

the continuity of the conversation in the form of qarinahs that are meaningful, which hint at the connection.

There are several main elements contained in this munasabah, namely:

a. Al-Tandzir (matching)

Indeed, connecting something that is equivalent to its equivalent is the favorite of people of intelligence. An example is the word of Allah: مَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ (As your Lord commanded you to go out from your home with truth) (QS. al-Anfal: 5).

This verse is mentioned after: لَأَنَّكَ هُمُ الْمُؤْمِنُونَ حَقًّا (Those are the true believers) (QS. al-Anfal: 4).

Indeed, Allah commanded His Prophet to continue jihad, even though his Companions disliked it, just as he left his house to intercept a caravan of camels or to fight, and they (the Companions) also disliked it. This means that their dislike of the distribution of spoils was like their dislike of going out to war. Yet, their going out resulted in them receiving goodness, help, spoils, and the glory of Islam. The Prophet (peace be upon him) also did the same. When distributing the spoils, they should submit to the command and abandon their desires.

b. Al-Mudladhah (opposite of the word)

For example, Allah says in Surah al-Baqarah:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

Meaning: "Indeed, the disbelievers, it is the same to them whether you warn or do not warn, they will not believe" (QS. al-Baqarah: 6).

Indeed, the beginning of this Surah talks about the Qur'an which is guidance for the believers. So when the Qur'an has mentioned in full the characteristics of the believers, it connects it with the mention of the disbelievers, so that between the two there is a meeting point that is abstract, namely the opposite of this side. The wisdom is to create love and determination to remain the first, as it is said in the parable: "with its antonym all things become clear".

If it is said that this is a distant meeting point, because the situation of the Qur'an that tells about the believers is by mentioning their characteristics, not their essence. While what is meant is their essence which is the content of the context of this verse. So it is said that at that meeting point, it is not required like this, but it is enough that there is a relationship, whatever its form and condition. The form of the relationship as we mentioned is sufficient, because the main meaning is the affirmation of the practice of the Qur'an and the encouragement to believe. That's why when it was all over, God said:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: "And if you (remain) in doubt about the Qur'an that We revealed to Our servant (Muhammad), make a letter (only) like the Qur'an and invite your helpers besides Allah, if you are truthful." (QS. al-Baqarah: 23). So we return to the first one, namely the Koran.

c. Istithrad (consecutive mentions).

For example, Allah says in Surah al-A'raf:

يَا بَنِي آدَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْءَاتِكُمْ وَرِيسًا^١ وَلِبَاسَ النَّقْوَىٰ ذَلِكَ خَيْرٌ^٢ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

The meaning is: "O children of Adam, We have indeed sent down to you garments to cover your private parts and hair (as a garment to adorn yourself). (However,) the garment of piety is the best. That is from the signs of Allah, that they may remember." (Surah al-A'raf: 26).

Az-Zamakhsyari said, "This verse uses the istithrad method. Allah mentions the display of private parts and their covering with leaves to demonstrate the bounty of the creation of clothing, and because nakedness and exposure of private parts are a very reprehensible disgrace. Furthermore, it also conveys the understanding that covering private parts is the door to a very noble piety."

Another example of a verse that can be used as the istithrad method is the statement of Allah SWT:

وَلَا الْمَلَائِكَةُ الْمَفْرُوقُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِي وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيَّ جَمِيعًا

Meaning: "Al-Masih never refused to be a servant of Allah, nor (nor) the angels who are closest (to Allah). Whoever refuses to worship Him and is arrogant, Allah will gather them all to Him" (QS. an-Nisa': 172). Indeed, the beginning of the discussion was about refuting the Christians who thought that the Prophet Jesus was a prophet, then continued with a refutation of the Arabs who thought that the angels were prophets.

d. Al-Takhallus (transition)

Al-Takhallus is a transition of discussion that takes place continuously and does not return to the previous topic. An example is found in Surah Al-A'raf verses 59 to 157. Imam As-Suyuthi explained that these verses tell the stories of previous peoples and prophets gradually, then continue to move until they reach the story of Prophet Moses, and finally end with an explanation of the followers of Prophet Muhammad (peace be upon him).

There are some scholars who said, "The difference between takhallus and istithrad is that in takhallus: move away from the original meaning in total, and mention only what you want to mention. In istithrad: mention something you want quickly, then leave it, and return to what you mentioned again, as if you did not want it, but only briefly."

Close to the above understanding is khusnut-takhallus, that is moving from one conversation to another, with the intention of giving encouragement to the listeners, by separating them using the word: هيسو, like the words of Allah SWT. In Surat Shad after mentioning the story of the prophets: إِذَا ذُكِّرُوا بِآيَاتِ اللَّهِ الْأُولَىٰ وَالْآخِرَىٰ وَالْأُولَىٰ وَالْآخِرَىٰ لِحُسْنِ الْبَيِّنَاتِ "This is an honor (for them). And indeed for those who are pious, there is truly (a) good place to return to" (QS. Shad: 49).

Ibnul Athir said, "The position of waqaf in this verse which is better than washal is a strong sign that explains the exit of the conversation to another conversation."

Also close to it is husnul matlab. Az-Zanjani and Ath-Thaibi said, "The meaning is if someone goes out to the goal after explaining the previous means, such as: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ "You alone we worship and You alone we ask for help" (QS. al-Fatihah: 5).

Ath-Thaibi said, "An example of the gathering between husnut-takhallus and husnul matlab is in the words of Allah SWT. Which tells the story of Prophet Ibrahim:

إِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ * الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ

Meaning: "Because what you worship is my enemy, except the Lord of the worlds, (namely God) Who created me, so He is the one who appointed me" (QS. ash-Syu'ara: 77-78), until the words of Allah SWT: رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّيقِي بِالصَّالِحِينَ

Meaning: "[Abraham prayed], (My Lord, grant me wisdom and admit me to the company of the righteous)" (QS. ash-Shu'ara: 83).

2. Consistency between one surah and another

Consistency between surahs refers to the relationship or interconnectedness of meaning between one surah and another in the Quran. This relationship can be seen in several ways, including:

a. Consistency between the beginning of a surah and the conclusion of the previous one

In the book Al-Itqan fi Ulum al-Qur'an, As-Suyuti cites the opinion of a scholar that if we pay attention to the beginning of each surah, we will see that it is very harmonious with the conclusion of the previous surah. Sometimes, this harmonious relationship is clearly visible. An example can be seen in Surah Al-Mukminun:

Successful indeed are the believers. (QS. Al-Mu'minin: 1)

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ
And whoever worships another god besides Allah, for which he has no proof, his reckoning is with his Lord. Indeed, the disbelievers will not be successful." (Surah Al-Mu'minin: 117)

Surah Al-Mu'minin begins with the affirmation that believers will achieve victory and will truly be victorious. However, the end of the surah confirms that disbelievers will not achieve victory.

b. Munaasabah between one surah and the previous one

The order of surahs in the Quran is wise, as the surah that follows it serves to explain matters that were still generally conveyed in the previous surah. For example, Surah Al-Baqarah provides further details and explanations of the general information in Surah Al-Fatihah.

The commandment of dhikr and prayer in Surah Al-Fatihah is detailed in various verses. The commandment of dhikr and gratitude is found in Surah Al-Ahzab, verse 52, which reads:

لَا يَجِلُّ لَكَ النَّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَرْوَاحٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا

The prayer command is found in verse 186 of Surah Al-Baqarah:

The word of Allah as Rabb of the universe is explained in Surah Al-Baqarah verses 21, 22, and 29, which explains His power in creating humans, the earth, the sky, and everything in it. Meanwhile, the meaning of Maaliki yaumiddiin in Surah Al-Fatihah is clarified by the mention of the Day of Judgment in various verses, one of which is in Surah Al-Baqarah verse 284:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

The word "ad-din" in Surah Al-Fatihah is explained by the term "al-hisab" (reckoning). The term "iyyāka na'budu" is general and encompasses various forms of worship in Sharia law, such as prayer, fasting, zakat, hajj, and others. All of these forms of worship are then explained in more detail in Surah Al-Baqarah.

Surah Ali Imran provides further explanation of the various general statements contained in Surah Al-Baqarah, verse 3. It mentions "وما أنزل من قبلك." This sentence is elaborated on in Surah Ali Imran, verses 3 and 4, which read:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ * مِنْ قَبْلُ هَدَىٰ لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

Surah Al-Baqarah verse 247 states:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

This verse is clarified by Surah Ali Imran verse 26:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

There are also similarities between one letter and the letter that follows because of the similarity of the main themes contained in the surahs Al-Fatihah, Al-Baqarah, and Ali Imran. All three have themes that are interrelated and mutually reinforcing. The main theme of Al-Fatihah, according to As-Suyuti, is a statement about the oneness and power of Allah (rububiyah) as well as a request to remain in Islam and be protected from the ways of Jews and Christians. Surah Al-Baqarah contains the basics and rules of religion. Meanwhile, Surah Ali Imran completes and perfects the meaning of these religious points. If Al-Baqarah emphasizes legal postulates, then Ali Imran functions to answer the differences and disputes that arise.

c. Munasabah between the name of the surah and the content and purpose of the surah According to As-Suyuthi, the more names a surah has, the more it shows the specialty of that surah. For example, Surah Al-Fatihah has more than twenty names. These names are closely related to the content and status of these suras, as Al-Fatihah is the first surah in the Quran and

is often referred to as the mother of the Quran. The same holds true for other suras. For example, Surah al-Baqarah is named so because it contains a story about a cow that holds important lessons. Surah An-Nisa is named so because it contains many laws related to women. Meanwhile, Surah Al-An'am is named after the description of various types of livestock found in verse 142. Thus, the names of suras in the Quran are not merely titles, but have a strong connection to their content and meaning.

CONCLUSION

Munasabah in Ulumul Qur'an is a study that examines the relationships and interconnectedness of meaning between parts of the Quran, including words, sentences, verses, and surahs. Linguistically, munasabah means closeness or connection, while in terms of terminology, it indicates the congruence and continuity of meaning within the structure of the Quran. Scholars such as As-Suyuthi, Fakhruddin al-Razi, and others emphasize that this interconnectedness is part of the beauty, miracle, and perfection of the Quran's structure.

The study of munasabah demonstrates that the structure of the Quran is not random, but rather harmoniously and complementary. This relationship is evident in the interconnectedness of verses within a single surah, as well as between one surah and another, including the relationship between the end of one surah and the beginning of the next. Through this approach, the meaning of the Quran can be understood more fully, contextually, and integrated.

Examples of munasabah between surahs are seen in the thematic interconnections between surahs Al-Fatihah, Al-Baqarah, and Ali Imran. Al-Fatihah contains the main teachings of monotheism and requests for guidance, Al-Baqarah explains the fundamentals and laws of religion in detail, while Ali Imran refines and addresses various questions of faith and emerging differences. This interconnectedness demonstrates that each chapter serves as part of a comprehensive divine message.

Thus, munasabah affirms that the Qur'an is a coherent whole, both in terms of its theme, structure, and style. Understanding munasabah helps uncover the depth of the verses' meaning and demonstrates that each section of the Qur'an is interconnected in conveying guidance for human life. This study also demonstrates the miraculous dimension of the Qur'an in terms of its structure and the integration of its meaning.

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