

REFLECTION ON MONOTHEISM IN QS. ALI-IMRAN VERSES 31, 59, AND 128 (THEMATIC STUDY BASED ON ASBĀBUN NUZŪL)

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Abstract

Understanding the historical context of the revelation of the verses of the Qur'an, or what is known as asbābun nuzūl, plays an important role in revealing the theological messages contained therein. Surah Ali 'Imran is one of the surahs that contains profound values of monotheism, spread across several verses that have different backgrounds of revelation. The purpose of this study is to examine the values of monotheism contained in QS Ali 'Imran verses 31, 59, and 128 using the asbābun nuzūl approach, and to explore the dimensions of monotheism in these verses more contextually. This study uses a qualitative method with a descriptive-analytical approach. Analysis was carried out on classical and contemporary sources of interpretation to identify the form of monotheism contained in each verse. The results of the study show that verse 31 contains the teaching of monotheism ulūhiyyah, namely that true love for Allah must be realized through obedience to the Prophet Muhammad. Verse 59 reflects the monotheism of rubūbiyyah, with the assertion that only Allah has full authority as the creator and regulator of the universe. Meanwhile, verse 128 shows the asmā' wa ṣifāt dimension of monotheism, with an emphasis on the nature of Allah as the Most Forgiving (al-Ghafūr) and that all decrees belong to Him. Thus, these three verses show that the values of monotheism in Surah Ali 'Imran can be understood more fully and deeply through the asbābun nuzūl approach, which reveals the historical and theological dimensions of revelation.

Keywords: Tawhid, Asbabun Nuzul, Al-Qur'an, Surah Ali-Imran

Abstrak

Pemahaman terhadap konteks historis turunnya ayat Al-Qur'an, atau yang dikenal dengan istilah asbābun nuzūl, memegang peranan penting dalam mengungkap pesan teologis yang terkandung di dalamnya. Surah Ali 'Imran merupakan salah satu surah yang mengandung nilai-nilai ketauhidan yang mendalam, tersebar dalam beberapa ayat yang memiliki latar belakang turunnya yang berbeda-beda. Tujuan penelitian ini adalah untuk mengkaji nilai-nilai ketauhidan yang terkandung dalam QS Ali 'Imran ayat 31, 59, dan 128 dengan menggunakan pendekatan asbābun nuzūl, serta untuk menelusuri dimensi tauhid dalam ayat-ayat tersebut secara lebih kontekstual. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif-analitis. Analisis dilakukan terhadap sumber-sumber tafsir klasik maupun kontemporer guna mengidentifikasi bentuk tauhid yang termuat dalam masing-masing ayat. Hasil kajian menunjukkan bahwa

ayat 31 mengandung ajaran tauhid ulūhiyyah, yaitu bahwa cinta sejati kepada Allah harus diwujudkan melalui ketaatan kepada Rasulullah SAW. Ayat 59 mencerminkan tauhid rubūbiyyah, dengan penegasan bahwa hanya Allah yang memiliki otoritas penuh sebagai pencipta dan pengatur alam semesta. Sementara ayat 128 menunjukkan dimensi tauhid asmā' wa ṣifāt, dengan penekanan pada sifat Allah sebagai Maha Pengampun (al-Ghafūr) dan bahwa seluruh ketetapan adalah milik-Nya. Dengan demikian, ketiga ayat tersebut menunjukkan bahwa nilai-nilai ketauhidan dalam Surah Ali 'Imran dapat dipahami secara lebih utuh dan mendalam melalui pendekatan asbābun nuzūl, yang menyingkap dimensi historis dan teologis dari wahyu.

Kata Kunci: Tauhid, Asbabun Nuzul, Al-Qur'an, Surah Ali-Imran



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INTRODUCTION

Tawhid is a system in life that emphasizes the principle of Oneness in all aspects of life. Everything comes from God, so that all aspects of human life are manifested in the value of monotheism.¹ The values of monotheism in Islam serve not only as a foundation for theological belief but also as an ethical basis for shaping individual behavior and patterns of social and ecological interaction. The Qur'an, as the holy book of Muslims, is the primary source for understanding the concept of monotheism, both explicitly and implicitly, which is scattered throughout its various chapters and verses.²

Surah Ali-Imran is the third surah in the Qur'an, which is one of the Madaniyah surahs.³ The main purpose of the Ali-Imran letter was revealed to prove the Oneness and power of Allah.⁴ Three verses in this letter, namely verse 31⁵, 59⁶, and 128⁷. The Qur'an explains the messages of

¹ Sayyida Sayyida, "Ayat-Ayat Tauhid terhadap Budaya Pemeliharaan Keris di Jawa (Studi Kasus Buku M.T. Arifin)," *Journal of Qur'an and Hadith Studies* 6, no. 1 (2019): h. 28, <https://doi.org/10.15408/quhas.v6i1.13403>.

² Alwin Tanjung Tanjung, "Memahami Esensi Tauhid Melalui Al-Qur'an," *Al-Kauniyah* 4, no. 2 (2023): h. 87, <https://doi.org/10.56874/alkauniyah.v4i2.1669>.

³ Ferki Ahmad Marlion and Tri Yuliana Wijayanti, "Makna Ayat-ayat Perumpamaan Di Dalam Surat Ali Imran," *An-Nida'* 43, no. 2 (2019): h. 134, <https://doi.org/10.24014/an-nida.v43i2.12320>.

⁴ Wida Nafila Sofia, "Interpretasi Imam Al-Maraghi dan Ibnu Katsir Terhadap Qs. Ali Imran Ayat 190-191: Imam Al-Maraghi and Ibn Kathir's Interpretation of Qs. Ali Imran Verses 190-191," *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (2021): h. 44-45, <https://doi.org/10.31538/tijie.v2i1.16>.

⁵ Translation of the Ministry of Religion 2019 QS Ali-Imran 31 "Say (Prophet Muhammad), "If you love Allah, follow me, Allah will love you and forgive your sins." Allah is Forgiving, Most Merciful."

⁶ Translation of the Ministry of Religion 2019 QS Ali-Imran 59 "Indeed, the parable (creation) of Jesus for Allah is like (the creation of) Adam. He created him from clay then said to him, "Be!" So, be that something."

⁷ Translation of the Ministry of Religion 2019 QS Ali-Imran 59 "It is absolutely none of your (Prophet Muhammad's) business whether Allah accepts their repentance or punishes them because in fact they are wrongdoers."

monotheism in various contexts, including theological, historical and ethical aspects. Among the verses that contain this value is the command to follow the Messenger of Allah SAW as a manifestation of love for Allah, an affirmation of Allah's unity and power in the creation process of the Prophet Isa 'alaihis-salām, as well as an explanation of Allah's attributes, especially in giving guidance and forgiveness to His servants. This variety of contexts shows that monotheism in the Qur'an is not narrow or limited to the dimension of worship alone, but rather covers all aspects of human life.

To understand the content of monotheistic values in these verses, an asbābun nuzūl approach is needed, namely a study of the reasons for the revelation of the verses. This approach allows readers to understand the historical context behind the revelation of a verse, so that the message and wisdom contained in it can be understood more fully and precisely.⁸ This study aims to analyze the values of monotheism in QS Ali 'Imran verses 31, 59, and 128 through the perspective of asbābun nuzūl, with the hope of enriching understanding of the messages of monotheism which are not only theological, but also relevant in the dimensions of social, spiritual and ethical life.

Although studies on the asbabun nuzul and Surah Ali-Imran have been widely discussed in journal articles, the author has not found any work that specifically addresses the same topic and focus. This is similar to other journals and scientific works written by Feki Ahmad Marlion.⁹ and Tri Yuliana Wijayanti.¹⁰ The results of the study concluded that there are three verses of parables in the letter Ali-Imran, namely verse 59,¹¹ 117,¹² and 103.¹³ These three verses reveal facts about the creation of the Prophet Adam (created without a father and mother) which is actually more amazing than the creation of the Prophet Isa (created without a father).

⁸ Qonita and Anisa Maulidya, "Asbabun Nuzul: Urgensinya dalam Memahami Kontekstual Ayat Alquran," *Jurnal Studi Ilmu Alquran dan Tafsir* 1, no. 1 (2024): h. 2, <https://doi.org/10.47134/jsiat.v1i1.116>.

⁹ Marlion and Wijayanti, "Makna Ayat-ayat Perumpamaan Di Dalam Surat Ali Imran."

¹⁰ Ahmad Razali Sinaga et al., "Peran Asbabun Nuzul Qur'an Surah Ali Imran Ayat 159 Dalam Metode Pembelajaran Bagi Mahasiswa/i Pendidikan Bahasa Arab Stambuk 2020," *Al Fuadiy : Jurnal Hukum Keluarga Islam* 5, no. 1 (2023): 01–09, <https://doi.org/10.55606/af.v5i1.391>.

¹¹ Translation of the Ministry of Religion 2019 QS Ali-Imran 59 "Indeed, the parable (creation) of Jesus for Allah is like (the creation of) Adam. He created him from clay then said to him, "Be!" So, be that something."

¹² Translated by the Ministry of Religion 2019 QS Ali-Imran 117 "The parable of the wealth they invest in this worldly life is like a wind that contains very cold air which hits the plants (belonging to) a people who wrong themselves, then (the wind) destroys them. Allah does not wrong them, but those who wrong themselves."

¹³ Translation of the Ministry of Religion 2019 QS Ali-Imran 103 "Hold fast, all of you to the rope (religion) of Allah, do not be divided, and remember Allah's favor upon you when you were enemies, then Allah united your hearts so that by His grace you became brothers. (Also remember at that time) you were on the edge of the abyss of hell, then Allah saved you from there. Thus Allah explained His verses to you so that you may be guided."

In addition, another study related to the letter Ali-Imran was written by Ahmad Razali Sinaga with the title "The Role of the Asbabun Nuzul QS Ali-Imran verse 159¹⁴ in learning methods for Arabic language education students in 2020. This study yielded results that the asbabun Nuzul QS Ali-Imran verse 159 provides a view on learning methods for students, namely the deliberation learning method which is in line with the cooperative learning method.¹⁵

The aim of this research which will be written with the title "Reflections on Monotheism in QS. Ali-Imran Verses 31, 59, and 128 (Thematic Study Based on Asbābun Nuzūl)" discusses the value of monotheism in the QS. Ali-Imran verses 31, 59, and 128, by tracing the content of monotheism contained in these verses using the asbabun nuzul approach, the researcher focuses on three monotheism teachings, including monotheism uluhiyah, rububiyah, and monotheism asma wa alam.

RESEARCH METHODS

This article uses a descriptive-analytical research approach, derived from library research, as the foundation of its methodology. Descriptive-analytical research is defined as a systematic effort to present data through in-depth verbal narratives that comprehensively describe conditions consistent with existing reality. The primary focus is to provide explanations of specific phenomena, meanings, and ideas. This approach is expected to detail the descriptive and interpretive aspects of the research context.¹⁶

In conducting the analysis, the focus of this research is to explore the narrations of the asbab al-nuzul as data to understand the background of the revelation of the letter Ali-Imran, by looking at the historical, social and event contexts, while asbab al-nuzul according to al-Wahidi is a true story which includes its presentation, complexity, solution and intricacy as well as the people and events.¹⁷ So the main point of asbab al-nuzul in this research is important to study and interpret with the values of monotheism.

In this research discussion, the main focus that will be discussed is the concept of monotheism which will be explained from three branches of monotheism, namely monotheism Rubbubiyah, monotheism Ilahiyyah and monotheism Asma Wa Sifat. In the following discussion, the focus of this research lies in the analysis of the verses of the Qur'an, namely Surah Ali Imran

¹⁴Translation of the Ministry of Religion 2019 QS Ali-Imran 103 "So, thanks to Allah's grace, you (Prophet Muhammad) act gently towards them. If you were harsh and harsh-hearted, they would certainly stay away from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in all (important) matters. Then, when you have made up your mind, put your trust in Allah. Indeed, Allah loves those who put your trust in it."

¹⁵ Ahmad Razali Sinaga et al., "Peran Asbabun Nuzul Qur'an Surah Ali Imran Ayat 159 Dalam Metode Pembelajaran Bagi Mahasiswa/i Pendidikan Bahasa Arab Stambuk 2020."

¹⁶ Fajrul Hakam Chozin, *Cara Mudah Menulis Karya Ilmiah* (Alpha Grafika, n.d.), h. 44.

¹⁷ Subhi As-Shalih, *Membahas Ilmu Hadis* (Pustaka Firdaus, 2009), h. 165.

verses 31, 59 and 128, with the main objective of this writing is to explore the meaning of monotheism in them.

RESULTS AND DISCUSSION

The Concept of Tawhid in the Qur'an

According to Ibn Taimiyyah, monotheism is divided into three, Firstly, monotheism Rubbubiyah, which is believing that the creator of the universe is Esa as stated in the letter Al-A'raf verse 54 "to him belongs the right of creation and arrangement" and Al-Jatsiyah verse 27 "Only to Allah belongs the power in the heavens and the earth". Secondly, monotheism Uluhiyyah, which is someone only worships Allah alone as stated in the letter Al-Nahl verse 36. Thirdly, monotheism Asma Wa Sifat, Asma means believing in the essence that is in its nature, while Siffat is the belief that Allah alone has perfect names and attributes.¹⁸

Linguistically, tauhid means "making something into one." This means that to be one is to make something into one. In linguistics, tauhid comes from the Arabic masdar of the verb tsulasi mazid: wakhada-yuwahhidu-tauhidan, meaning to unite or make one.¹⁹ According to the syar'i term, tawhid means unity with Allah SWT. with something special for Him, both in His uluhiyah, His rububiyah, and His asma'wa characteristics. Ibn Manzur in his book says that "Tawheed is belief in Allah wahdahu (the One) who has no partners, and Allah is al-Wahid al-Ahad (One more One) that is, he has unity and solitude." Muhammad bin Salih al-Usaimin said that monotheism is the unity of Allah SWT. in the things that make His specialty, namely in terms of His rububiyah, uluhiyah, asma wa characteristics.²⁰

Tawhid is a central concept in Islam which refers to the belief in the oneness of Allah. The term "tawhid" comes from Arabic which means "to unite" or "to make one." This concept plays a very important role in Islamic teachings, because understanding and practicing it is the main foundation of all principles of faith. Monotheism is the core of all Islamic teachings, where the Koran firmly and repeatedly confirms the oneness of Allah and prohibits all forms of association with Him. Belief in monotheism not only functions as the basis of faith, but also as a foundation for the implementation of worship, the formation of moral values, and the direction of all aspects of a Muslim's life.²¹

¹⁸ Amal Fathullah Zarkasyi, *Konsep Tauhid Ibn Taymiyyah Dan Pengaruhnya Di Indonesia*, Cet. 1 (Jami'ah Darussalam dan Darussalam University Press, 2010), h. 158.

¹⁹ Citra Ayu Wulan Sari et al., "Pemahaman Pentingnya Tauhid dalam Kehidupan Umat Islam," *MARAS: Jurnal Penelitian Multidisiplin* 2, no. 1 (2024): h. 295, <https://doi.org/10.60126/maras.v2i1.177>.

²⁰ Indra et al., "Makna Tauhid Menurut Ibnu Katsir (Kajian QS. Al An'am Ayat 17-19)," *Jurnal Ilmiah Falsafah, Jurnal Kajian Filsafat, Teologi Dan Humaniora* Vol 10, no. No 2 (2024): h. 148-149, <https://doi.org/10.37567/jif.v10i2.2672>.

²¹ Alwin Tanjung Tanjung, "Memahami Esensi Tauhid Melalui Al-Qur'an," *Al-Kauniyah* 4, no. 2 (2023): h. 88, <https://doi.org/10.56874/alkauniyah.v4i2.1669>.

Thus, monotheism serves as the primary link between humans and the universe and all aspects of their lives. Allah SWT is the Creator of all that exists in heaven and on earth, as well as the Ruler and Decider of all creatures. His power has a direct impact on all life activities. Therefore, Islamic teachings, derived from the Qur'an, the hadith of the Prophet, and the results of the ijthad of scholars, serve not only as theological guidance but also as a driving force and source of inspiration for humanity in living life, as well as a framework for implementing divine values in real life.²²

Asbabun Nuzul QS. Ali-'Imran Verse 31

Surah Ali Imran verse 31 explains love for Allah SWT. and follow what was taught by the Prophet Muhammad SAW. This verse is also a guide for people who love Allah SWT. proof of his love by following (ittiba') Rasulullah Saw. Love is one of the important values in Islamic teachings which brings mercy to all of nature. Allah created humans in diverse races, ethnicities and nations so that they could care for and love each other. Love is a feeling of longing and surrender to Allah.²³ Apart from that, the feeling of love for fellow creatures is also a manifestation of the love for Allah, for which Allah sent the Prophet Muhammad to guide all humans in realizing a relationship of love between God and His creatures.²⁴ Allah SWT said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

Meaning: Say (Prophet Muhammad), "If you love Allah, follow me, Allah will love you and forgive your sins." Allah is Most Forgiving, Most Merciful. (QS. Ali 'Imran [3]: 31)

From the verse above, it can be seen that there is a reason for the nuzul verse, Al-Hasan said and Ibn Juraij said, some people during the time of the Prophet Muhammad. suspecting that they loved Allah enough, they said, "O Muhammad, we love Our Lord." Then Allah revealed the verse: "Say (Prophet Muhammad), "If you love Allah, follow me, Allah will love you and forgive your sins." Allah is Forgiving, Most Merciful."²⁵ (QS. Ali 'Imran [3]: 31)

Juwaibir narrated from ad-Dhahak, from Ibn Abbas, he said, once the Prophet SAW. stopped in front of the Quraysh. They were also in the Grand Mosque erecting and tidying up the idols, then they bowed down to them. Then he said, "O people of Quraish, you have abandoned the religion of your fathers Prophets Abraham and Ismail. Even though both religions are Islam. "The

²² Itah Miftahul Ulum, *Konsepsi Tauhid Menurut Muhammad bin Abdul Wahab dan Implikasinya bagi Tujuan Pendidikan Islam*, n.d., h. 95.

²³ Adhenur Unaisyah et al., *Menggali Konsep Cinta: Tafsir Surah Ali Imran Ayat 31 dalam Fi Zilalil Qur'an*, n.d., h. 54.

²⁴ Muhamad Zaenal Muttaqin and IAIN Syekh Nurjati, *Maḥabbah in Perspective of Sufistic Interpretation*, 7 (2021): h. 73.

²⁵ Al-Wahidi Nisaburi and Moh. Syamsi, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an*, Cet. 1 (Amelia, 2014), h. 151.

people of Quraish said, "O Muhammad, we worship this idol only because of love for Allah and to get closer to Allah." Then Allah revealed the verse: "Say, "If you (truly) love Allah, follow me, Allah will love you and forgive you your sins." "Allah is Forgiving, Most Merciful. (QS. Ali 'Imran: 31). I am Allah's messenger and His hujjah to you, I am more important to be respected than your idols.²⁶

Al-Kalbi said, from Abi Salih, from Ibn Abbas, that the Jews when they said, "We are the sons of Allah and His kekakish. Then Allah revealed the verse: "Say. "If you (really) love Allah, follow me, Allah will love and forgive your sins." Allah is Most Forgiving, Most Merciful. (QS. Ali 'Imran: 31). When this verse came down the Prophet SAW. offered it to the Jews, but they would not accept it.²⁷

Muhammad bin Ishaq bin Yasar narrated from Muhammad bin Ja'far bin Zubair, who said, "This verse was revealed concerning the Christians of Najran. They said, 'We only glorify Jesus and worship him out of love for Allah and glorify Him.' Then Allah revealed this verse as a rejection of them.²⁸

It was narrated by Ibnul Mundzir from Hasan Al-Basri who said, said a people at the time of the Prophet, "By Allah, O Muhammad, we really love our Lord," then the word of Allah came down, "Say: "If you (really) love Allah, follow me, Allah will surely love and forgive your sins." Allah is Forgiving, Most Merciful."²⁹

The explanation regarding Asbabun Nuzul surah Ali 'Imran verse 31 shows that there is a group of people who claim to love Allah, but do not follow the teachings of the Prophet Muhammad SAW. They said, "By Allah, O Muhammad, we love our Lord," but were reluctant to follow the instructions of the Messenger of Allah. This verse then explains that the sign of true love for Allah is to imitate the teachings and sunnah of the Prophet Muhammad SAW. This is clear proof of a servant's love for his Lord.

Asbabun Nuzul QS. Ali-Imran Verse 59

Ali 'Imran's letter contains great miracles in terms of its language, including verse 59, this verse is a parable verse from which wisdom and lessons can be learned. And the purpose of this letter is to prove monotheism, aqidah, the oneness and power of Allah SWT. Allah SWT says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

²⁶ Nisaburi and Syamsi, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an*, h. 152.

²⁷ Nisaburi and Syamsi, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an*, h. 152.

²⁸ Nisaburi and Syamsi, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an*, h. 152.

²⁹ Imam Suyuthi and Andi Muhammad Syahril, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat Al-Qur'an*, Cet. 1 (Pustaka Al-Kautsar, 2014), h. 95.

Meaning: Indeed, the parable (creation) of Jesus for Allah is like (the creation of) Adam. He created him from earth and then said to him, "Be!" So, be that something. (QS. Ali 'Imran [3]: 59)

The reason for the revelation of this verse was narrated by Muhammad bin Sawah Al-Fawadisi, who said that Abdy bin Humaid narrated from Rauh bin Abadah, through Auf al-Arabi and Azraq bin Qais. It is said that a bishop from Najran and his bodyguard came to the Prophet Muhammad. The Prophet Muhammad invited them to embrace Islam, but they replied, "We believed before you." The Prophet Muhammad responded, "You are not honest. There are three things that prevent you from true faith: your statement that Allah has a son, prostrating yourself to the cross, and eating pork." The Bishop of Najran then asked, "Who is the father of Jesus?" The Prophet Muhammad answered the question, and after that Allah revealed the verse, "Indeed, the example of Jesus in the sight of Allah is like (the creation of) Adam. Allah created Adam from dust, then said to him: 'Be,' and he was."³⁰

Then the Tafsir experts said: that the Najran Christian messengers said to the Messenger of Allah. "What made you curse our friend?" He asked. "What did I say?" They answered, "You say that he is a servant." He said, "Yes, he is indeed a servant of Allah and His Messenger. "They were angry and said, "Did you know that a human being is born without a father? If you are right, then show us something like that. Then Allah revealed the verse. "Indeed, the example (creation of) Jesus in the sight of Allah, is like (the creation of) Adam. Allah created Adam from clay, then Allah said to him, "Be" (a human being), and he became." (QS. Ali Imran: 59)³¹

The analogy of the creation of Prophet Adam and Prophet Jesus is valid, even though it doesn't cover all aspects, because something can be said to be similar or alike even if it only shares a few traits or characteristics. Prophet Jesus is considered similar to Prophet Adam because both were created in an extraordinary way, although the creation of Prophet Adam, who was without a father or mother, was more extraordinary than Prophet Jesus, who was without a father.³²

After the Prophet Muhammad (peace be upon him) explained the creation of Jesus and his coming, referring to verses of the Quran, including the condition of his people, who were divided into disbelievers, believers, and doubters, he successfully corrected the misunderstanding deliberately spread by those influenced by slander regarding the birth of Jesus, which was considered not in accordance with natural processes. The Prophet Muhammad (peace be upon him) also provided a clear explanation to those who argued without any basis in knowledge or science.

³⁰ Marlion and Wijayanti, "Makna Ayat-ayat Perumpamaan Di Dalam Surat Ali Imran," h. 136.

³¹ Nisaburi and Syamsi, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an*, h. 153.

³² Abi Qasim Mahmud Umar Al-Zamakhshari, *Tafsir Al-Kasyaf*, Cet. 1, Juz 1 (Maktabah Al-'Abikan, 1998), h. 563.

Asbabun Nuzul QS. Ali-Imran Verse 128

Surah Ali 'Imran verse 128 in the form of Allah's warning to Rasullah. This started with an incident that happened to Muslims in the battle of Uhud. This incident was extraordinary, they had to admit defeat to the Quraish infidel troops, and at that time the Messenger of Allah was very devastated. Therefore Allah says:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَأَهُمَّ ظَالِمُونَ

Meaning: It is absolutely none of your (Prophet Muhammad's) business whether Allah accepts their repentance or punishes them because in fact they are wrongdoers. (QS. Ali 'Imran [3]: 128)

Abu Bakr Ahmad bin Muhammad at-Tamimi preached to us, Abdullah bin Muhammad bin Ja'far preached to us, Abdurrahman bin Muhammad ar-Razi preached to us, Sahal bin Uthman al-Askari preached to us. Abidah bin Humaid reported to us, from Humaid at-Tawil, from Anas bin Malik, he said, "In the battle of Uhud, the teeth of the Messenger of Allah (teeth between the incisors and canines) broke, until his face was covered in blood. Then he said, "How can anyone be lucky who broke the teeth of Allah's messenger and made his face bleed, while he was inviting them to God?"³³ Then Allah revealed the verse: "You did not interfere in their affairs in the slightest, nor did Allah accept their repentance or punish them, because indeed they were wrongdoers." (QS. Ali 'Imran [3]: 128)

Muhammad bin Abdurrahman al-Ghazi preached to us, Abu Amr bin Hamdan preached to us, Ahmad bin Ali bin al-Mutsna preached to us, Ishaq bin Abi Israil preached to us, Abdul Aziz bin Muhammad preached to us, Ma'mar preached to us, from az-Zuhri, from Salim, from his father, he said, "Rasulullah SAW, cursed (in prayer dawn) so and so and so and so (from the group of hypocrites) Then Allah revealed the Verse: "There is not the slightest interference from you in their affairs or Allah accepts their repentance, or Allah punishes them, because indeed they are unjust people." (QS. Ali 'Imran [3]: 128), (HR. Bukhari, from Hayyan, from Ibnu Mubarak, from Ma'mar, and Muslim from Thariq Thabit, from Anas).³⁴

And it can possibly be said that their story happened after the Battle of Uhud, and this verse was revealed after its cause occurred, then this verse was revealed during both events at the same time.³⁵

³³ Nisaburi and Syamsi, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an*, h. 182.

³⁴ Nisaburi and Syamsi, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat-Ayat Al-Qur'an*, h. 183.

³⁵ Suyuthi and Muhammad Syahril, *Asbabun Nuzul, Sebab-Sebab Turunnya Ayat Al-Qur'an*, h. 109.

Analysis of the Value of Tawheed in QS. Ali-Imran Verse 31

The Qur'an has shown and directed the heart to love what is not loved by lust, ibn Qoyyim al-Jauziyyah has defined love as food for the heart, food for the spirit and pleasure, as well as the spirit of faith and charity, according to ibn Qoyyim the confession of love must have proof such as following the lover, namely Rasulullah SAW, in his actions, words and morals.³⁶ The verse that indicates the love of creatures for Allah is in Surah Ali Imran verse 31, namely: Allah SWT says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

It means: Say (Prophet Muhammad), "If you love Allah, follow me, Allah will love you and forgive your sins." Allah is Most Forgiving, Most Merciful. (QS. Ali 'Imran [3]: 31)

From Asbabun Nuzul, Ali Imran's letter, verse 31, expressly contains the values of monotheism uluhiyah, namely the belief that only Allah is the only one who must be worshiped, obeyed and loved totally. Allah ordered the Prophet Muhammad SAW. to tell his people that the sign of true love for Allah is to follow the teachings of the Prophet. Obedience to the Prophet is a real form of worship of Allah because every one of his teachings originates from Divine revelation. In his commentary on the Fi Zilalil Qur'an, Sayyid Qutub explains that surah Ali 'Imran verse 31 emphasizes the importance of following the Prophet Muhammad SAW. as clear evidence of love for Allah. Love for Allah is not enough just to say it, but must be proven through actions, namely by following the Sunnah and the teachings of the Prophet. This verse also conveys that Allah will give His love and forgiveness to anyone who follows His Messenger, showing how extensive Allah's mercy and compassion are for His obedient servants. With His nature of being Most Forgiving and Most Merciful, Allah opens the door of hope for everyone that no sin is too big to be forgiven, as long as they sincerely repent and try to get closer to Him.³⁷

By imitating the Prophet, a person shows the oneness of Allah in matters of worship, which is the main essence of monotheism uluhiyah. This verse also emphasizes that love for Allah is not enough to be expressed verbally, but must be proven by concrete actions in following the Prophet's guidance in everyday life. According to Ibnu Katsir: "This verse is a claim or statement that whoever declares his love for Allah SWT but does not follow the path of Rasulullah Saw means he is lying. As long as he does not follow the religion and shari'ah of Rasulullah Saw in all his speech and behavior, then what he admits is not true. This is as narrated in the Sahih Muslim hadith of

³⁶ Ibn Qayyim Al-Jauziyyah, *Madarijus-Salikin (Pendakian Menuju Allah)*, *Penjabaran Konkret "Iyyaka Na'budu Wa Iyyaka Nasta'in"*, Cet. 2 (Pustaka Al-Kautsar, 1999), h. 351.

³⁷ Unaisyah et al., *Menggali Konsep Cinta: Tafsir Surah Ali Imran Ayat 31 dalam Fi Zilalil Qur'an*, h. 55.

Rasulullah Saw which said: "Whoever whose actions have no basis in Islam, then those actions rejected."³⁸

In interpreting this verse, al-Ghazali explains that one proof of a believer's love for Allah is their sincerity in obeying His commands and making obedience a top priority in order to gain His pleasure. Conversely, signs of Allah's love for His servants are reflected in the form of praise, rewards, forgiveness, and mercy that He bestows upon them, as a manifestation of His compassion, protection, and guidance. According to al-Ghazali, a person is considered a liar if he claims to love Allah but still complains about the calamities that befall him. Similarly, someone who claims to love the Prophet Muhammad SAW but does not love the scholars and the poor is also included in the group of those who are dishonest in their confessions.³⁹

Linguistically, the word "tauhid" in Arabic comes from the masdar form of fi'il wahhada—yuwahhidu, which means to unite. Meanwhile, uluhiyah refers to the belief in the unity of Allah SWT. in all forms of worship, whether visible outwardly or hidden in the heart. This means, a believer believes wholeheartedly that there is no god worthy of worship except Allah SWT, and He has no partners whatsoever. Allah Himself confirms in His words that He is the only God worthy of worship, and He upholds justice. This testimony is also strengthened by angels and people who have knowledge.⁴⁰

A semantic explanation and interpretation of the meaning of the words rabb and ilah at least shows the reason why these two terms are used as the basis for a conceptual understanding of tawhid. These two words cover the entire meaning of the great names and other noble qualities of Allah. More than that, the meaning of rububiyah (divinity in the aspect of regulation and creation) and uluhiyah (divinity in the aspect of worship) are the main characteristics that describe the characteristics of Allah as the One God.⁴¹

Analysis of the Value of Tawheed in QS. Ali-Imran Verse 59

Recognition of God as creator (al-khaliq) is basically earlier than recognition of a ma'bud God.⁴² The Oneness of Allah in khalq (creation) includes al-mulk, namely power, and al-tadhbir, namely regulation.⁴³ So belief in Allah, the Creator, is one of the branches of monotheism that Allah

³⁸ Viani Khairina, *Relevansi Pemahaman Q.S. Ali 'Imran Ayat 31 dengan Penanaman Nilai Cinta Rasulullah SAW. di Ma'had Tahfidz Qur'an Darussalam.*, n.d., h. 10.

³⁹ Eko Zulfikar, "Relasi Mahabbah Menurut QS. Ali 'Imran [3]: 31 dengan Pancasila sebagai Ideologi Negara: Studi Pemikiran Imam al- Ghazali Dalam Kitab Mukasyafatal-Qulub," . . *Volume 01* (2022): h. 207.

⁴⁰ Anhar, "Tauhid Uluhiyah," *Al-Mubarak Jurnal Kajian Al-Qur'an Dan Tafsir* 4, no. No 2 (2019): h. 83.

⁴¹ Lalu Heri Afrizal, "Rubūbiyah dan Ulūhiyyah Sebagai Konsep Tauhid (Tinjauan Tafsir, Hadits dan Bahasa)," *Tasfīyah* 2, no. 1 (2018): h. 58, <https://doi.org/10.21111/tasfīyah.v2i1.2482>.

⁴² Fathullah Zarkasyi, *Konsep Tauhid Ibn Taymiyyah Dan Pengaruhnya Di Indonesia*, h. 142.

⁴³ Fathullah Zarkasyi, *Konsep Tauhid Ibn Taymiyyah Dan Pengaruhnya Di Indonesia*, h. 137.

explains a lot in the Qur'an. One of the verses related to creation is that Allah explains the creation of Jesus and Adam, as in the letter of Ali Imran verse 59: Allah SWT says:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ ۖ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ ۖ كُنْ فَيَكُونُ

Meaning: Indeed, the parable (creation) of Jesus for Allah is like (the creation of) Adam. He created him from earth and then said to him, "Be!" So, be that something. (QS. Ali 'Imran [3]: 59)

From the explanation of Asbabun Nuzul, Ali Imran's letter verse 59 is included in the discussion of Rububiyah monotheism. This verse explains that the creation of Prophet Isa (as) is similar to the creation of Prophet Adam (as), in that both were created in an unusual way and outside the laws of human nature. Prophet Adam was created without parents, while Prophet Isa was born without a father. This confirms that the creation process is completely under God's control and will. Al-Zamakhsyari, in interpreting Surah Ali 'Imran verse 59, explained that the creation of the Prophet Isa was similar to the creation of the Prophet Adam in terms of its special feature which did not follow the general pattern or habits of human creation. Allah SWT. said that Jesus was created from clay, and this statement shows the similarities between Prophet Isa and Prophet Adam. That is, Allah created the Prophet Adam from soil without the intermediary of a father or mother, while the Prophet Isa was created only without a father. If there is a question about why the Prophet Isa is compared to the Prophet Adam, even though the Prophet Isa still has a mother while the Prophet Adam has neither a father nor a mother, then Al-Zamakhsyari explains that the similarity in question does not have to be comprehensive, but only on one side of creation. In this case, the similarity lies in the element of abnormality or unusualness in their creation process, both of which were created in a way that goes beyond human habits in general.⁴⁴

Tawhid Rububiyah is an understanding of divinity that emphasizes belief and recognition of the oneness of Allah in creating, owning and governing the entire universe. This concept describes that God is the only one who has absolute power as the creator, owner and controller of everything that exists. In the Qur'an, the teachings of Tauhid Rububiyah are confirmed through various verses which show that it is Allah who created the entire universe and carries out all affairs by His will without anyone being equal to Him in that matter.⁴⁵

Analysis of the Value of Tawheed in QS. Ali-Imran Verse 128

Muslims are required to believe in and determine the attributes and attributes of Allah as determined by Allah in the Qur'an, and which the Prophet has explained through hadith. So Muslims

⁴⁴ Umar Al-Zamakhsyari, *Tafsir Al-Kasyaf*, Juz 1, h. 563.

⁴⁵ Alwin Tanjung Tanjung, "Memahami Esensi Tauhid Melalui Al-Qur'an," *Al-Kauniyah* 4, no. 2 (2023): h. 90, <https://doi.org/10.56874/alkauniyah.v4i2.1669>.

need to determine the attributes of Allah that Allah has determined for themselves, and not accept what Allah does not accept about themselves.⁴⁶ In Surah Ali Imran verse 128, Allah has explained the nature of monotheism asma wa as follows. Allah SWT says:

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

Meaning: It is absolutely none of your (Prophet Muhammad's) business whether Allah accepts their repentance or punishes them because in fact they are wrongdoers. (QS. Ali 'Imran [3]: 128)

Surah Ali Imran, verse 128, deals with the study of monotheism (asma' wa Sifat), namely the belief that Allah possesses the most beautiful names (asmaul husna) and perfect attributes in accordance with His majesty. In this verse, Allah rebukes the Prophet Muhammad (peace be upon him), who had hoped that the infidels who harmed him in the Battle of Uhud would be immediately punished. Allah emphasizes that the authority to forgive or punish rests entirely within His power. This reflects Allah's attributes, such as All-Knowing, All-Wise, All-Forgiving, and All-Powerful, indicating that all decisions made by Allah stem from His absolute will and wisdom. Muhammad bin Jarir al-Thabari in his interpretation explains this verse, namely: "This verse was revealed by Allah during the Battle of Uhud. At that time, the Prophet Muhammad SAW was injured as a result of an attack from the infidels. His incisors were broken, his temples were torn, blood flowed down his face, and he fell down wearing two layers of armor. At that time, Salim, a former slave of Abu Hudzaifah who was near the Messenger of Allah, wiped the blood from his face. The Prophet Muhammad SAW then said, "How can a people get luck, while they treat their prophet like this, even though he invited them to their God?"⁴⁷

This verse affirms to the Prophet Muhammad (peace be upon him) and all Muslims that Allah is in complete control of all affairs. He alone determines every decision and decree. Everything in the universe is under His control. Neither prophets nor angels have the authority to intercede unless Allah permits it.⁴⁸

In Islamic teachings, there is the concept of tauhid asma' wa Sifat, which is one of three forms of tauhid widely known among Muslims, along with tauhid rububiyah and tauhid uluhiyyah. Tauhid asma' wa Sifat means believing that Allah is One in the perfection of His sublime names and attributes. This belief includes the recognition that no creature can equal Allah in terms of His names and attributes. Although in language there may be similarities in terms between the names and attributes held by creatures and by Allah, their essence and position are very different. The

⁴⁶ Fathullah Zarkasyi, *Konsep Tauhid Ibn Taymiyyah Dan Pengaruhnya Di Indonesia*, h. 158.

⁴⁷ Imam Mukhlis, "Makna Ayat-Ayat Teguran Terhadap Nabi Muhammad SAW (Studi Analisis Surat Ali Imran: 128, Al-Anfal: 67, Al-Taubah: 43, dan Al-Kahfi: 23-24)," *Jurnal Tafsire* 10, no. 2 (2022): h. 143, <https://doi.org/10.24252/jt.v10i2.35564>.

⁴⁸ Wahbah Zuhaili, *Tafsir Al-Munir*, Jilid 1, Juz 2 (Gema Insani, 2013), h. 410.

names and attributes of Allah are absolute, perfect, and unlimited, while the names and attributes of creatures are limited and have shortcomings.⁴⁹

CONCLUSION

Based on the explanation that has been described, it can be concluded that the values of monotheism in the study of asbābun nuzūl in QS. Ali 'Imran verses 31, 59, and 128 contain important elements that are essential in understanding the concept of monotheism comprehensively in Islam. QS. Ali 'Imran verse 31 represents monotheism ulūhiyyah, which emphasizes that true love for Allah must be realized through obedience and worship that follow the teachings of the Prophet Muhammad. Meanwhile, QS. Ali 'Imran verse 59 contains monotheism rubūbiyyah, namely the belief that Allah is the only creator and absolute ruler of the universe, who created Prophet Isa as He created Prophet Adam without a father and mother, as a manifestation of His power. While QS. Ali 'Imran verse 128 reflects the tauhid asmā' wa ṣifāt, namely the belief that Allah has perfect attributes and beautiful names (asma'ul husna), such as the All-Forgiving and All-Knowing, as well as the affirmation that all decisions and provisions are in His hands.

The study of the asbabun nuzul (prophetic principles) of these three verses reinforces the understanding that tawhid is the core teaching of Islam, encompassing aspects of faith, worship, and recognition of the greatness of the attributes and power of Allah SWT. Thus, these three verses as a whole illustrate the concept of tawhid in various dimensions, which serves as a theological and practical foundation for Muslims in living their lives.

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⁴⁹ Safira Malia Hayati, *Nama dan Sifat (Asma' wa Sifat) serta Personifikasi Tuhan dalam Kitab Suci: Analisis Studi Komparasi*, 3, no. 2 (2022): h. 174.

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Hafidh Dinul Kholis, Masruhan, Yossi Kurnia Yudatama, Alniatul Fadilah, Miftahul Huda: Reflection on Monotheism in QS. Ali-Imran Verses 31, 59, and 128 (Thematic Study Based on Asbābun Nuzūl)

Unaisyah, Adhenur, Cahaya Putri Lusnia, Alfatihah Rizka, Afina Wahyuri, Tria Putri, and Alya Septina. *Menggali Konsep Cinta: Tafsir Surah Ali Imran Ayat 31 dalam Fi Zilalil Qur'an*. n.d.

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