

Understanding the Logic of *Iqna'i* Through the Inspirational Story of Prophet Ibrahim in Tafsir *Mafātiḥ al-Ghayb*

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Keywords : <i>iqna'i logic, Prophet Abraham, Mafātiḥ al-Ghayb.</i>	Abstract This study examines the concept of persuasive reasoning (<i>iqna'i</i>) in the Qur'an, focusing on the narrative of Prophet Ibrahim as interpreted in Tafsir <i>Mafātiḥ al-Ghayb</i> . As a form of deductive reasoning, <i>iqna'i</i> logic strengthens faith and resilience in the face of trials. The study addresses the gap between the classical narratives of prophetic stories and their relevance to contemporary readers, emphasizing the importance of actualizing the timeless values inherent in these accounts. This study used a qualitative approach by analyzing tafsir, hadith, and related literature to examine the context and implications of Prophet Ibrahim's use of <i>iqna'i</i> reasoning. His logical approach, characterized by unwavering obedience to Allah, trust in divine plans, steadfastness, courage, and monotheistic teachings, reinforced his faith and resilience during divine tests. This study contributes to understanding <i>iqna'i</i> logic within the Qur'anic framework by offering a concrete example through the story of Prophet Ibrahim. In conclusion, through an in-depth analysis of the story of the Prophet Ibrahim, this article has shown the relevance and actual application of the logic of <i>iqna'i</i> in everyday life, enriching Islamic understanding and inspiring readers to face challenges more confidently.
Kata Kunci : logika <i>iqna'i</i> , Nabi Ibrahim, <i>Mafātiḥ al-Ghayb</i> .	Abstrak Penelitian ini mengkaji konsep penalaran persuasif (<i>iqna'i</i>) dalam al-Qur'an, dengan fokus pada narasi Nabi Ibrahim yang ditafsirkan dalam Tafsir <i>Mafātiḥ al-Ghayb</i> . Sebagai bentuk penalaran deduktif, logika <i>iqna'i</i> memperkuat keimanan dan ketangguhan dalam menghadapi cobaan. Penelitian ini membahas kesenjangan antara narasi klasik kisah-kisah kenabian dan relevansinya dengan pembaca kontemporer, serta menekankan pentingnya mengaktualisasikan nilai-nilai abadi yang melekat pada kisah-kisah ini. Penelitian ini menggunakan pendekatan kualitatif dengan menganalisis tafsir, hadis, dan literatur terkait untuk menganalisis konteks dan implikasi dari penggunaan penalaran <i>iqna'i</i> oleh Nabi Ibrahim. Pendekatan logis dalam hal ini ditandai dengan ketaatan Nabi Ibrahim yang tak tergoyahkan kepada Allah, kepercayaan pada rencana ilahi, ketabahan, keberanian, dan ajaran monoteistik, memperkuat keimanan serta ketangguhannya selama menerima ujian ilahi. Penelitian ini berkontribusi dalam memahami logika <i>iqna'i</i> dalam kerangka al-Qur'an dengan memberikan contoh konkret melalui kisah Nabi Ibrahim. Melalui kajian mendalam terhadap kisah Nabi Ibrahim, artikel ini telah menunjukkan relevansi dan aplikasi nyata logika <i>iqna'i</i> dalam konteks kehidupan sehari-hari, memperkaya pemahaman ke-Islam-an dan memberikan inspirasi bagi para pembaca untuk menghadapi tantangan dengan keyakinan yang lebih kuat.
Article History :	Received : 2024-02-22 Accepted: 2024-06-03 Published: 2024-06-30
MLA Citation Format	Rofi'i, Muhammad Arwani, et al. "Understanding the Logic of <i>Iqna'i</i> Through the Inspirational Story of Prophet Ibrahim in Tafsir <i>Mafātiḥ al-Ghayb</i> ." QOF: Jurnal Studi al-Qur'an Dan Tafsir, vol. 8, no. 1, 2024, pp. 149-68, https://doi.org/10.30762/qof.v8i1.2086 .
APA Citation Format	Rofi'i, M. A., Arrois, S. M. U., Hamzah, M. H., & Saleh, S. Z. (2024). Understanding the Logic of <i>Iqna'i</i> Through the Inspirational Story of Prophet Ibrahim in Tafsir <i>Mafātiḥ al-Ghayb</i> . QOF: Jurnal Studi al-Qur'an Dan Tafsir, 8(1), 149-168. https://doi.org/10.30762/qof.v8i1.2086

Introduction

As the primary source of Islamic teachings, the Qur'an contains profound treasures of logical concepts.¹ One prominent form of logic is *iqna'i* logic, which the Prophets applied as

¹ Badan Litbang dan Diklat Kemenag RI, *Kenabian (Nubuwwah) dalam Al-Qur'an: Tafsir Al-Qur'an Tematik* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012).

a foundation to strengthen faith and understand the wisdom behind life's trials. The presence of this logic becomes a distinctive foundation for demonstrating the miraculous nature of the Qur'an to Muslims while also highlighting its uniqueness to those who oppose it.² *Iqna'i* logic offers a deductive approach that strengthens belief and understanding of the truth in Islam. As an integral part of the Qur'an, a deeper understanding of this logic becomes vital to enrich the spirituality of Muslims.³ As Maula and Marhaban, quoting al-Ghazali, state: "Logic is the key to knowledge, and knowledge is the key to religion."⁴ Therefore, understanding *iqna'i* logic can provide a more comprehensive view of religious teachings.

This study focuses on the story of Prophet Ibrahim (Abraham) in the Qur'an, given the urgency to understand and apply *iqna'i* logic in everyday life.⁵ One example of this logic is the communication of Prophet Ibrahim in conveying his message to his father, his people, and the king at that time. Even when his father became angry, Prophet Ibrahim continued to pray and hope that his father would be guided.⁶ By taking the story of Prophet Ibrahim as a focal point, this research seeks to explore how the concept of *iqna'i* logic is reflected in the life journey of a Prophet. The story of Prophet Ibrahim, who faced severe trials and ethical dilemmas, offers a concrete example of applying *iqna'i* logic in real life. The lack of understanding of prophetic stories and their relevance to current conditions has become a pressing issue. Many Muslims may struggle to see the direct connection between the stories in the Qur'an and the real-life challenges they face daily.⁷ Therefore, it is crucial to explore the significance of Qur'anic stories in the context of contemporary natural disasters and to enhance the community's understanding of the relevance of religious teachings in navigating the challenges of the modern era.

Several studies and articles have explored *iqna'i* logic in the Qur'an. For instance, Atabik offers valuable insights into *iqna'i* logic within the Qur'anic framework. However, this study does not explicitly examine the concrete application of *iqna'i* logic in the story of Prophet Ibrahim.⁸ In another study by Fahmi, *iqna'i* logic is analyzed but only within the limited scope of Prophet Ibrahim's communication with pagan believers. The study does not comprehensively explore the broader narrative of Prophet Ibrahim or the wider application of *iqna'i* logic. This highlights an opportunity for further research to delve deeper into the

² Fachruli Isra Rukmana and Sri Kurniati Yuzar, "The Correlation Between Verses as I'jāz al-Qur'ān in Surah-Based Exegesis: A Study of Nizām and Munasabah," *QOF: Jurnal Studi al-Qur'an Dan Tafsir* 7, no. 2 (2023): 184, <https://doi.org/10.30762/qof.v7i2.931>.

³ Jufri Hasani, "Komunikasi Persuasif Perspektif Al-Qur'an (Studi Komparatif Makkiy dan Madaniy)" (Disertasi, Jakarta, Institut PTIQ, 2021), <https://repository.ptiq.ac.id/id/eprint/434/>.

⁴ Maula Sari, "Hubungan Ilmu Dan Agama Dalam Perspektif Imam Al-Ghazali," *At-Tafkir* 15, no. 1 (2022): 30–43, <https://doi.org/10.32505/at.v15i1.4095>.

⁵ Sri Suyanta, "Kisah Ibrahim Mencari Tuhan Dan Nilai-Nilai Pendidikan," *Jurnal Ilmiah Islam Futura* 6, no. 2 (2018): 100, <https://doi.org/10.22373/jiif.v6i2.3051>.

⁶ Suaib Zainal, "Model Komunikasi Persuasif Dalam Perspektif Al-Qur'an Sebagai Metode Dakwah Nabi Ibrahim as," *El-Hikmah: Jurnal Ilmu Dakwah Dan Komunikasi* 7, no. 2 (2015): 42.

⁷ Suhaimi Suhaimi, "Urgensitas Kisah Dalam Al- Qur'an (Korelasinya Dengan Banyaknya Bencana Alam Yang Terjadi Di Indonesia)," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 6, no. 2 (Oktober 2020): 38–57.

⁸ Ahmad Atabik, "Konsep Komunikasi Dakwah Persuasif Dalam Perspektif Al-Qur'an," *At-Tabsyir: Journal of Islamic Broadcasting Communication* 2, no. 2 (2014): 117, <https://doi.org/10.21043/at-tabsyir.v2i2.499>.

story of Prophet Ibrahim and examine the more extensive use of *iqna'i* logic in his life and teachings.⁹

This study aims to answer crucial questions related to applying *iqna'i* logic in the story of Prophet Ibrahim: How did Prophet Ibrahim use *iqna'i* logic when facing severe trials? How is the concept of *iqna'i* logic reflected in the Qur'anic verses that describe the story of Prophet Ibrahim? In answering these questions, it is essential to detail the concrete application of *iqna'i* logic in the everyday life of Prophet Ibrahim. This study fills a gap in the existing literature by providing a focused and in-depth analysis of the application of *iqna'i* logic in the story of Prophet Ibrahim. Unlike previous studies that broadly examine persuasive logic in the Qur'an, this study concentrates on a single prominent figure, exploring how *iqna'i* logic is reflected in Prophet Ibrahim's daily life and decision-making.

In doing so, it offers a unique and original contribution by presenting a more comprehensive understanding of his narrative within the framework of *iqna'i* logic. Furthermore, this study adopts a holistic approach, analyzing various aspects of Prophet Ibrahim's life related to persuasive reasoning, offering more profound insights into the practical application of *iqna'i* logic in the Qur'an. This study provides valuable guidance for Muslims in addressing life's challenges, particularly in navigating the pervasive use of persuasive logic in modern times. In an era characterized by rapid advancements in information and communication, engaging critically with persuasive logic is crucial, especially in contexts such as social media and politics. Understanding *iqna'i* logic is essential for distinguishing between logical arguments rooted in truth and justice and those crafted merely to persuade, often devoid of these principles. So, this study emphasizes the wise and responsible application of persuasive reasoning by examining the story of Prophet Ibrahim and the tenets of *iqna'i* logic.

Through a deeper understanding of *iqna'i* logic, it is hoped that Muslims can gain a more comprehensive perspective on religious teachings and face life's challenges with firm conviction. This research is an academic study and a practical guide for Muslims to internalize Islam's spiritual meaning and truth. Furthermore, the case study approach to the story of Prophet Ibrahim is expected to open new windows of insight into applying *iqna'i* logic in dealing with various life trials. In an academic context, thorough and continuous research is required to solve the gap between classical teachings and contemporary reality. For instance, this study can include a comprehensive analysis of religious teachings and the social, economic, and political contexts that influence the understanding and application of these teachings in daily life. By gaining a deeper understanding of the factors that contribute to this gap, scholars can develop more effective strategies and approaches to facilitate the integration of religious values with the demands of modern times, particularly in the application of persuasive logic in the stories of the Prophets.

Persuasive Logic (*Iqna'i*) and Its Levels

⁹ Ahmad Rizali Fahmi, "Komunikasi Persuasif Argumentatif Perspektif Al-Quran (Studi Terhadap Dialog Ibrahim Dengan Penganut Paganisme)," *Innovative: Journal Of Social Science Research* 3, no. 1 (2023): 395.

In Arabic, the word *iqna'i* is derived from *qana'a*, which means satisfaction or contentment with what one witnesses or being pleased with one's share.¹⁰ As stated in *Lisan al-Arab*, the phrase *qana'a-qana'an-qana'atan* signifies contentment. When someone is described as *muqni' fi al-'ilm*, they are content or satisfied with knowledge.¹¹ From this linguistic definition, it can be understood that the goal of a persuasive message is to influence the audience (*mukhāṭab*) to accept a particular point of view or opinion. The success of this persuasive process is closely tied to how satisfied the audience is with or agrees with the information presented. In this context, persuasion is not merely about providing information but rather an effort to shape or change the audience's beliefs and attitudes to align with the perspective or goal that the communicator seeks to achieve. Effective persuasion leverages a deep understanding of the audience's psychological, social, and emotional needs, ensuring the message is received with genuine satisfaction and conviction.

In a more technical sense, Tismilal Hannan further explains that *iqna'* in *Uslūb al-Iqna' fī al-Qur'ān* as follows: The deliberate and organized effort that employs various means to influence the opinions and ideas of others so that they accept and agree with a specific point of view, achieved through psychological and social understanding of the targeted audience. *Iqna'* is also defined as a logical and acceptable influence on beliefs, aimed at changing them either partially or entirely, through presenting facts supported by clear and credible evidence. Some perspectives view *iqna'* as an intellectual and formal process in which one party seeks to influence another by presenting ideas. Persuasion is also understood as using words, phrases, instructions, and any form of communication that conveys meaning to shape or alter attitudes and behaviors.¹²

Communication experts often emphasize that persuasion is a psychological process to change an individual's attitudes, opinions, or behavior. This process involves a deep understanding of the audience's thoughts and emotions, intending to influence them to see things from a different perspective or to change their stance on a particular issue. What distinguishes persuasion from coercion is how both work to bring about change. Persuasion operates subtly and humanely, utilizing arguments, evidence, and rational and emotional approaches to convince the audience while respecting their freedom and choices. In contrast, coercion relies more on threats or sanctions to force an individual to comply with the will of another without considering their desires or freedom.¹³

Persuasive logic is a subtle and robust communication that persuasively influences individual opinions and attitudes. The goal is to validate the persuader's viewpoint and change the opinion of others.¹⁴ In the context of the Qur'an, this persuasive logic is used to influence beliefs, attitudes, and behaviors by using the psychological and social knowledge of the audience and presenting clear and acceptable facts and evidence.¹⁵ This allows the

¹⁰ Taha Abdullah Muhammad al-Sib'awi, *Asalib Al-Iqna' Fi al-Mandzur al-Islamy* (Lebanon: Dar al-Kutub al-'Ilmiyyah, 2005).

¹¹ Ibnu Manzūr, *Lisān Al-'Arab* (Lebanon: Dār al-Kutub al-'Ilmiyyah, 1993).

¹² Tismilal Hannan, *Uslūb Al-Iqna' Fī al-Qur'ān* (Jeddah: Kulliyah al-Adab, 2017).

¹³ Jufri Hasani Z, "Implementasi Komunikasi Persuasif Qur'ani Dalam Dakwah," *Jurnal Peurawi:Media Kajian Komunikasi Islam* 4, no. 1 (2021): 48, <http://dx.doi.org/10.22373/jp.v4i1.9042>.

¹⁴ Eviany, "Komunikasi Persuasif Dalam Mendukung Komitmen," *Modul Komunikasi Persuasif* 5, no. 3 (2020): 248–53.

¹⁵ Hasani, "Komunikasi Persuasif Perspektif Al-Qur'an (Studi Komparatif Makkiy dan Madaniy)."

Qur'an to communicate religious teachings, strengthen faith, and influence the behavior of Muslims.

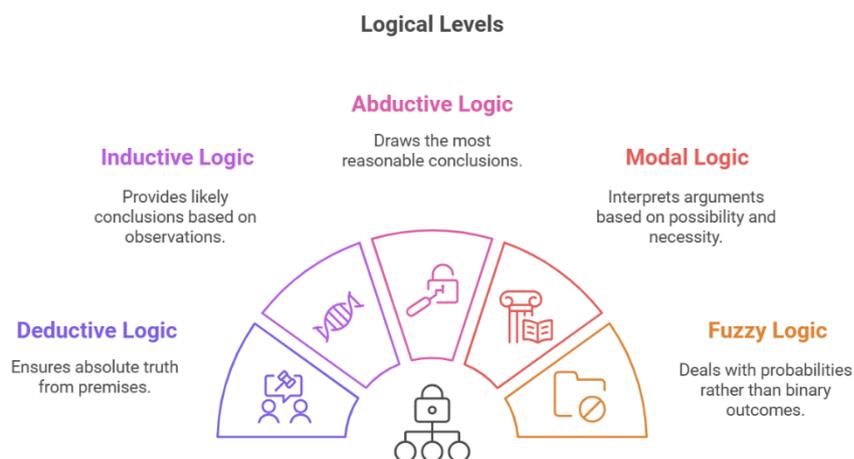


Table 1: Logical Level

Logical levels classify arguments and proofs based on their strength or accuracy, with each level offering different analysis applications: *First*. Deductive logic, the highest level, ensures that the conclusion drawn from given premises is true, such as “All humans are moral beings; Socrates is human; therefore, Socrates is a moral being.”¹⁶ *Second*. Inductive logic provides conclusions that are likely but not certain, such as In 1000 coin tosses, heads appeared 600 times; In a previous experiment of 500 coin tosses, heads also appeared 300 times. Therefore, this coin is likely to have a higher probability of landing on heads like observing heads in 600 out of 1000 coin tosses and concluding that the coin is more likely to land on heads.¹⁷ *Third*, abductive logic draws the most reasonable, though not definite, conclusion from the premises, as when wet streets and a rainy day suggest that rain likely caused the wetness.¹⁸ *Fourth*, Modal logic interprets arguments based on possibility, necessity, or impossibility, such as concluding that not being rich means one did not win the lottery.¹⁹ Lastly, fuzzy logic deals with probabilities rather than binary true-false outcomes, exemplified by the idea that 24.5°C might be a comfortable temperature if 25°C is considered ideal. These logical levels offer various tools for analyzing arguments and drawing conclusions.²⁰

¹⁶ Kadir Sobur, “Logika Dan Penalaran Dalam Perspektif Ilmu Pengetahuan,” *TAJID: Jurnal Ilmu Ushuluddin* 14, no. 2 (2015): 401, <https://doi.org/10.30631/tjd.v14i2.28>.

¹⁷ Imron Mustofa, “Jendela Logika Dalam Berfikir: Deduksi Dan Induksi Sebagai Dasar Penalaran Ilmiah,” *El-Banat* 6, no. 2 (2016): 135.

¹⁸ Muhammad Reza Furqoni and Fitrianto Eko Subekti, “Kemampuan Penalaran Abduktif Siswa Ditinjau Dari Gaya Belajar,” *Jurnal Cendekia: Jurnal Pendidikan Matematika* 6, no. 3 (2022): 2714, <https://doi.org/10.31004/cendekia.v6i3.1439>.

¹⁹ Valentin Goranko and Martin Otto, “5 Model Theory of Modal Logic,” in *Studies in Logic and Practical Reasoning*, vol. 3 (Elsevier, 2007), 249, <https://www.sciencedirect.com/science/article/pii/S1570246407800085>.

²⁰ Yunita Yunita, “Penerapan Logika Fuzzy Dalam Sistem Pendukung Keputusan Pemberian Beasiswa BSM,” *Jurnal Techno Nusa Mandiri* 13, no. 1 (2016): 43.

Persuasive or rhetorical logic is not classified among the typical logic levels, such as deductive, inductive, abductive, modal, or fuzzy logic. Persuasive logic is more concerned with influencing or convincing others of an argument or viewpoint rather than assessing the strength or accuracy of the argument itself.²¹ This logic is often used in various contexts, such as political speeches, advertisements, or everyday conversations. It involves using rhetorical strategies, emotional logic, and careful word choices to achieve a specific goal, such as influencing opinions or actions. Although persuasive logic does not fall under typical logical levels, understanding how to use it effectively can help someone communicate persuasively and influence others more effectively.²²

The term *qana'a* in the Qur'an appears in two forms: *al-qani'* in QS. al-Hajj: 36, and *muqni'i* in QS. Ibrahim: 43. However, this does not mean *iqna'i* logic (persuasive logic) is limited to these references. The Qur'an contains other terms that convey the meaning of *al-iqna'* (persuasion), including: *First, al-ayah* has three meanings: first, a collection of letters; second, wonder; and third, a sign. This meaning implies that all verses in the Qur'an are signs and proof of the prophethood of Prophet Muhammad Saw. *Second, al-burhan* is an explanation of an argument or a clear and detailed argument. *Third, Al-basirah* has several meanings, including the strength of knowledge and intelligence, wisdom and experience, belief and opinion, argument, and more. *Fourth, al-bayyinah* proves that it can be accepted by reason or perceived by the senses. *Fifth, al-jadal* expresses something through debate and overcoming the opposing speaker. *Sixth, al-hujjah*, presents a clear argument. *Seventh, al-Sultan* refers to controlling something by force. In the context of persuasive logic, *hujjah* (argument) is called *sultan* because it influences a person's heart.²³

The Qur'an uses methods, concepts, or theories to convey persuasive expressions to those being addressed. Some of these methods include:²⁴

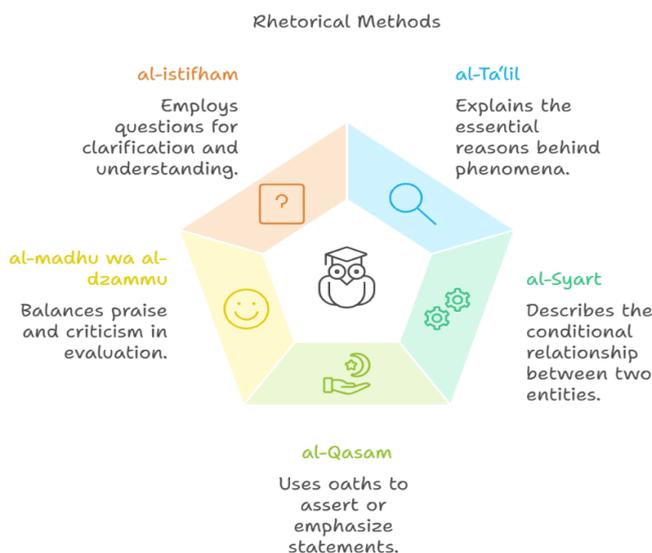


Table 2: Rhetorical Methods

²¹ "Konsep-Konsep Dasar Komunikasi Persuasif," n.d., 1–51.

²² Martha.

²³ Abdul Karim Haqqah, "Aliyat al-Iqna' Fi al-Qur'an al-Karim," *Al-Shihab* 8, no. 1 (2022): 14–16.

²⁴ Haqqah, 14–16.

No.	Method	Description
1	<i>al-Ta'lil</i>	Explaining something with an accompanying clarification means that an <i>illah</i> (reason) is an essential factor for the existence of something. While it is not an inherent part of the thing itself, it is the cause of its existence.
2	<i>al-Shart</i>	The close relationship between two things, where the first's existence ensures the second's existence, is known as <i>shart</i> . In this sense, <i>shart</i> includes <i>ta'lil</i> , as the first thing causes the existence of the second. If the first exists, the second will follow; if the first does not, the second will not either.
3	<i>al-Qasam</i>	Meaning "oath" in Arabic, <i>al-Qasam</i> is a form of speech used to assert or emphasize a statement.
4	<i>al-Madhu wa al-Dhammu</i>	<i>Al-Madhu</i> means praising someone for possessing a specific characteristic. It is expressed using verbs like <i>ni'ma</i> and <i>habbadha</i> . In contrast, <i>al-Dzammu</i> means criticism, expressed with verbs like <i>bi'sa</i> , indicating that the person described is blameworthy.
5	<i>al-Istifham</i>	Asking for understanding or clarification on something that needs to be known from the mind of someone knowledgeable. This asking is one of the most effective tools of persuasive logic because the argument is built upon asking about the point to be understood.
6	<i>al-Isti'arah</i>	Meaning "borrowing" refers to transferring an expression from its original use to another meaning due to a specific reason or resemblance.
7	<i>al-Tamsil al-Taşawwuri</i>	<i>Taswiya</i> means likening one thing to another. In a technical sense, it involves connecting two forms of something to help the person presenting the argument effectively convey their point. <i>Al-Surah</i> or <i>al-Tasawwur</i> refers to something perceptible. The Qur'an uses this method to illustrate abstract concepts, making them comprehensible as if the listener could visualize them directly.

In addition, the *targhib wa tarhib* method is also one of the methods that can be used as a medium in persuasive logic (*iqna'i*) because it is often found in many verses of the Qur'an. The purpose of this method is to encourage avoidance of harmful things or to command specific actions, or in general, to aim for victory and distance from the fire of Hell.²⁵ The foundations of *iqna'i* logic in the Qur'an can be understood through several key principles. First, it facilitates understanding by making the words and their meanings clear to the audience. Second, there is a richness in discourse, marked by variety and development in linguistic style, which enhances the impact of the message. Third, *iqna'i* logic is grounded in rational and logical reasoning, supported by substantial evidence. Fourth, persuasive logic is communicated with politeness and kindness, ensuring a respectful approach to influence. Finally, *iqna'i* logic is implemented gradually, allowing for a step-by-step progression that helps the audience internalize the message effectively.²⁶

²⁵ Busalah Fayizah, *Istiratijiyat Al-Iqna' Fi al-Qur'an al-Karim: Qişşatu Ibrāhim 'Alayhi al-Salām Namudhajan* (Al-Jazair: Jami'ah 'Abd al-Hamid Ibn Badis, n.d.).

²⁶ Khalid Husain Hamdan, *Al-Iqna': Asāsuhu Wa Aḥdafuhu Fi Daw'i Uslub al-Qur'an al-Karim* (Gaza: Kulliyah Ushuluddin, 2005).

The expected goals of *iqna'i* logic include several essential aspects. *First*, to correctly define Islam, including its core beliefs and laws, and to explain the constructive values Islam emphasizes, such as justice, brotherhood, and community welfare. *Second*, to affirm the noble principles promoted by Islam, such as respecting humanity, peace, and tolerance among people. *Third*, to spread the culture of persuasion, which includes the art of dialogue, the art of listening, and adopting the perspective of others to understand their motives and attitudes, thereby fostering more constructive and respectful communication. *Fourth*, to correct the mistaken mental images that some people may have about Muslims, such as the negative stereotypes that prevail in society. *Fifth*, to instill a belief that individuals can hold with complete conviction, enabling them to live with clear and strong principles. *Sixth*, to ensure that emotional aspects are also embedded in the foundations of belief, recognizing the importance of emotions in forming a solid conviction. *Seventh*, the goal of *iqna'i* is to prepare the intention and ability to respond to external stimuli constructively so that individuals can remain steadfast and relevant in facing the challenges of the times.²⁷

Persuasive Logic in the Story of Prophet Ibrahim

Persuasive logic can be found in the stories of Prophet Ibrahim, including his teachings on monotheism and his rejection of idol worship, his dialogue with King Nimrod, the logical actions in the story of the fire, the construction of the Ka'bah, and his trust in God during difficult times.

a) Monotheism and Rejection of Idol Worship

Prophet Ibrahim was a figure who sparked controversy by rejecting idol worship, which was a practice prevalent in his society at that time.²⁸ His logical argument revolved around the concept of tauhid (the oneness of God), stating that only Allah is worthy of worship and that worshipping other objects is a form of misguidance, as depicted in QS. al-An'ām: 71-83.²⁹ During the time of Prophet Ibrahim, his society was trapped in idol worship, which dominated their daily lives. They worshipped various objects or deities as intermediaries to divinity, establishing a strong foundation of polytheism within their culture, habits, and social structure.³⁰ Ibrahim's rejection of this practice caused conflict and dialogue, as it threatened the existing social-political balance.³¹

QS. Al-An'ām: 71-83 contains the story of Prophet Ibrahim and various persuasive arguments (*iqna'i*) emphasizing Allah's oneness and inviting people to obey Him. Several key points of persuasive logic in these verses, as outlined in the Tafsir *Mafātiḥ al-Ghayb*, include: *First*, the argument regarding the limitations of idols: Allah highlights that the idols

²⁷ Hamdan.

²⁸ Syamsurijal Syamsurijal, Munzir Hitami, and Kadar M. Yusuf, "Analisis Kisah Nabi Ibrahim Dalam Al-Qur'an Perspektif Pendidikan," *Al-Mutharahah: Jurnal Penelitian Dan Kajian Sosial Keagamaan* 20, no. 1 (2023): 124-39, <https://doi.org/10.46781/al-mutharahah.v20i1.726>.

²⁹ Ummu Safiah Binti Che Mat and Apriyanti Apriyanti, "Seruan Nabi Ibrahim Terhadap Kaumnya Dalam Menanamkan Aqidah Tauhid Dalam Surat Al-An'am Ayat 74-79," *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 2, no. 2 (2021): 6, <https://doi.org/10.19109/almisykah.v2i2.10863>.

³⁰ Anwar Arifin, *Dakwah Kontemporer: Sebuah Studi Komunikasi*, vol. 3 (Graha Ilmu, 2011), 308, https://books.google.co.id/books/about/Dakwah_kontemporer.html?id=J4HeZwEACAAJ&redir_esc=y.

³¹ Fahmi, "Komunikasi Persuasif Argumentatif Perspektif Al-Quran (Studi Terhadap Dialog Ibrahim Dengan Penganut Paganisme)," 61.

worshipped by polytheists at the time had no power to bring benefit or harm to humans. This argument was meant to make people realize the folly of worshipping anything other than Allah, who alone can provide proper protection and benefit.³² This argument emphasizes that idols are merely lifeless objects with no power over human life, neither to bring benefit nor to prevent harm.³³ The Qur'an invites humanity to reflect on the Almighty Creator, who alone has the power to protect and provide sustenance. This message, relevant in Prophet Ibrahim's time, remains a universal reminder for humanity to rely solely on Allah in all aspects of life.

Second, the argument about the creation of the universe: These verses invite people to observe Allah's creation around them, such as the heavens, the earth, and all within them. This argument aims to show the greatness and power of Allah as the Creator of the universe, whom they should recognize and honor.³⁴ This argument invites humans to reflect on and observe the universe's wonders, such as the sky, the earth, and all the creatures within it, as evidence of Allah's greatness.³⁵ By contemplating His creation, humans are expected to recognize Allah's power and wisdom as the absolute Creator, worthy of reverence and worship.³⁶ It emphasizes that the universe's order and perfection testify to His existence and majesty.

Third, the affirmation of the truth of the Prophets' message: Allah reminds people about the Prophets He sent to guide humanity. This argument shows that Allah provided clear guidance through His Prophets, and people must follow their teachings to attain happiness and salvation.³⁷ This argument emphasizes that Allah sent the Prophets to guide humanity with the correct teachings. The Prophets conveyed revelation and served as role models, teaching moral and spiritual principles to follow. By adhering to their teachings, people can find the path to worldly happiness and eternal salvation.³⁸ This message highlights that the guidance of the Prophets is a manifestation of Allah's boundless love, intended to lead humanity in the right way.

Fourth, the warning of the consequences of disbelief: Allah also emphasizes the implications for those who turn away from the truth and remain in disbelief. This warning is a persuasive deterrent, urging people to obey Him and heed the messages sent.³⁹ The warning about the consequences of disbelief in the Qur'an aims to serve as a deterrent for those who reject the truth and remain in disbelief. Allah describes that those who turn away from His guidance will face severe consequences in this world and the Hereafter.⁴⁰ This

³² Fakhr Rāzī, *Mafatih Al-Ghayb*, vol. XIII (Beirut: Dar al-Fikr, 1981).

³³ Nadia Mawaddah, "Penafsiran Ulama Terhadap Al-Authan Dalam Alquran Dan Kontekstualitasnya Pada Masyarakat Kontemporer" (Skripsi, Surabaya, UIN Sunan Ampel, 2018), <https://digilib.uinsa.ac.id/26265/>.

³⁴ Rāzī, *Mafatih Al-Ghayb*, 1981.

³⁵ Rani Khairun Nisa, "Ayat-Ayat Kauniyah Dan Implikasi Teologisnya Dalam Al-Qur'an" (Skripsi, Jakarta, Universitas PTIQ, 2023).

³⁶ Mona Putri et al., "Tanda-Tanda Kebesaran Allah Dalam Kehidupan Sehari-Hari: Menggali Makna Dari Alam Di Sekitar Kita," *Akhlak: Jurnal Pendidikan Agama Islam Dan Filsafat* 2, no. 1 (2025): 30–39.

³⁷ Rāzī, *Mafatih Al-Ghayb*, 1981.

³⁸ Arifin, *Dakwah Kontemporer: Sebuah Studi Komunikasi*.

³⁹ Rāzī, *Mafatih Al-Ghayb*, 1981.

⁴⁰ M.Rifqy Anisul Fuad, "Sifat Azab Menurut Tafsir Al-Munir (Analisis Tentang Ayat-Ayat Azaban)" (Skripsi, Jakarta, Institut PTIQ, 2022), <https://repository.ptiq.ac.id/id/eprint/820/1/SKRIPSI%20RIFQY%20-%20Muhammad%20Rifqy%20Anisul%20Fuad.pdf>.

warning calls for humanity to reflect on their life choices and return to the right path: obedience to Allah and following His revelation. Thus, this message is a threat and a motivation for change toward goodness and salvation.

Fifth, the use of analogies and parables: Allah uses analogies and parables in these verses to help people better understand His more complex message. Allah provides clearer illustrations of spiritual and moral principles by comparing different situations or conditions. This aims to help humans grasp the meanings within the revelation in a way that is easier and more relatable to daily life.⁴¹ For example, in verse 81, Allah compares two groups to show that rational thinking and following His guidance will protect a person from disaster, while those who reject the truth will face loss. This analogy encourages people to reflect on the consequences of their life choices, demonstrating that wise decisions aligned with revelation lead to protection and safety.⁴²

b) Dialogue with King Nimrod

In several verses, the Qur'an records a dialogue between Prophet Ibrahim and King Nimrod. Prophet Ibrahim presented rational arguments regarding his belief in Allah's oneness and His existence as the Creator of the universe, maintaining proper etiquette by clearly explaining his views and allowing Nimrod the opportunity to present his own.⁴³ This dialogue reflects Prophet Ibrahim's logical reasoning and his effort to guide King Nimrod to the true faith, as portrayed in QS. al-Baqarah: 258. Powerful rulers like King Nimrod and the dominant practice of idol worship in society marked the era of Prophet Ibrahim. Ibrahim's rejection of idol worship led to conflict with the prevailing social and political norms, resulting in a dialogue with Nimrod. This conflict highlighted the struggle between Ibrahim's monotheistic beliefs and political authority, leading to an attempt at mutual understanding.⁴⁴

QS. al-Baqarah: 258 recounts the event between Prophet Ibrahim and King Nimrod, who is known for his arrogance and rejection of the truth brought by Ibrahim. In facing Nimrod's lies and arrogance, Prophet Ibrahim used highly persuasive logic to prove the existence and power of Allah. Ibrahim presented arguments reminding Nimrod of Allah's absolute power to give and take life and invited the king to reflect on the signs of Allah's greatness that surrounded them. Below is an explanation of the persuasive logic found in this verse: *First*, the affirmation of Allah's sovereignty: The verse begins by emphasizing Allah's unlimited power. Allah invites people to recognize His omnipotence over everything, using the phrase *alam tara* (do you not see?).⁴⁵ In this context, the type of *istifham* (question) used *istifhām inkārī*, which does not seek an answer but serves as a denial or affirmation of

⁴¹ Fitriah M. Suud, "Amsal Al-Qur'an: Sebuah Kajian Dalam Psikologi Pendidikan Islam," *Fikrotuna* 5, no. 1 (2017), <https://doi.org/10.32806/jf.v5i1.2952>.

⁴² Rāzī, *Mafātīḥ Al-Ghayb*, 1981.

⁴³ 'Abd al-Rahman Hasan Hanbakah al-Maydani, *Ḍawābiḥ Al-Ma'rifah Wa Uṣul al-Istidlāl Wa al-Munāẓarah* (Damaskus: Dār al-Qalam, 1993).

⁴⁴ Muhammad Dwi Toriyono and Afrizal El Adzim Syahputra, "Dialog Argumentatif Nabi Ibrahim Dan Raja Namrud Dalam Perspektif Al-Qur'an," *Al Dhikra/ Jurnal Studi Qur'an Dan Hadis* 3, no. 2 (2021): 105–6.

⁴⁵ Fakhr al-Dīn al-Rāzī, *Mafātīḥ Al-Ghayb*, vol. VII (Beirut: Dar al-Fikr, 1981).

an unavoidable reality.⁴⁶ This indicates that Allah invites humanity to reflect upon and recognize His absolute power without the need to answer the question. Acknowledging His majesty and existence, manifested in the universe, is sufficient.

Second, the comparison between Prophet Ibrahim and King Nimrod: The verse shows how Ibrahim used rational arguments to demonstrate Allah's power. Ibrahim presented the argument that Allah is the only one with the authority to give life and take it away, a power unmatched by anyone. He stated to Nimrod that it is Allah who grants life to His creatures, and He is the one who determines their death. In doing so, Ibrahim not only affirmed the essence of Allah's divinity but also made Nimrod aware of his weakness and limitations as a king. Despite having worldly power, he has no control over life and death.⁴⁷ Ibrahim used theological statements and practically highlighted the difference between human capabilities and Allah's power. By emphasizing that it is Allah who controls life and death, Ibrahim invited Nimrod to reflect on Allah's greater power, which surpasses all human authority.⁴⁸

Third, the use of analogy: Prophet Ibrahim employed an analogy to illustrate Allah's power to King Nimrod. He compared Allah's authority to the phenomenon of the sun rising from the east and challenged Nimrod with a question: Is it possible for the sun to rise from the west? This question was not merely a challenge but also a means to demonstrate the limitations of human capability compared to Allah's power.⁴⁹ Through this analogy, Ibrahim invited Nimrod to reflect on Allah's boundless power, which surpasses anything comprehensible to humans. As one of the signs of Allah's greatness, the sun follows the laws established by Him, signifying that Allah is the sovereign ruler over the universe.⁵⁰ Ibrahim used this approach to appeal to Nimrod's reasoning, highlighting that if humans cannot alter fundamental phenomena like the rising and setting of the sun, how could they possibly rival Allah's supreme authority?

Fourth, inviting people to reflect on the signs of Allah's greatness: This verse invites humans to reflect on the signs of Allah's greatness spread across the universe. Phenomena such as the sun's movement, the alternation of day and night, and the order of nature are tangible proofs of Allah's existence and power. Through these phenomena, Allah calls on humans to observe and contemplate the meaning behind His creations. Using this logical approach, people are urged to recognize that the order and beauty of the universe could not exist without the presence of the Almighty Creator.⁵¹ Reflection on these signs of Allah's greatness serves as a means to strengthen faith and belief in Him. When humans realize that everything in this world operates according to Allah's will and laws, they will feel humbled

⁴⁶ Harun Al Rasyid, Muhammad Helmi Ridho, and Nurul Hartini, "Analisis Istifham Dalam QS. Al-Baqarah 258 (Studi Analisis Balaghah)," *Innovative: Journal Of Social Science Research* 4, no. 3 (2024): 18108–20.

⁴⁷ Rāzī, *Mafatih Al-Ghayb*, 1981.

⁴⁸ Dewi Robiah, "Pola Komunikasi Ibrahim Dalam Al- Qur'an," 2022.

⁴⁹ Rāzī, *Mafatih Al-Ghayb*, 1981.

⁵⁰ Aulia Tifany, "Analisis Semiotika Kisah Perdebatan Nabi Ibrahim Dan Namrud Dalam Qur'an Surat Al-Baqarah Ayat 258 Perspektif Ferdinand De Saussure" (Skripsi, Sumatera Barat, UIN Imam Bonjol Padang, 2022).

⁵¹ Rāzī, *Mafatih Al-Ghayb*, 1981.

before His immense power.⁵² This invitation is intellectual and spiritual, connecting human reason with the heart to achieve a deeper understanding of Allah's oneness and majesty.

Fifth, evoking awe: Allah begins QS. al-Baqarah: 258 with a question designed to evoke awe and emphasize the importance of the discussed matter. The primary purpose of this question is to inspire wonder, especially when engaging in debates with those who deny the existence and oneness of Allah. The use of a question that triggers awe is intended to touch the hearts and minds of the audience. Allah affirms His truth and directs people to reflect on the evident signs of His power and greatness.⁵³

c) Logical Actions in the Story of the Fire

One of the great trials that Prophet Ibrahim AS faced was when his people threw him into a fire. In this story, Allah showed His miracle by making the fire calm and safe for Prophet Ibrahim. His deliverance from the fire illustrates Allah's power that transcends the laws of nature. Yet, it carries a logical message about divine protection for His faithful servants, as depicted in QS. al-Anbiyā':68-69.⁵⁴

The persuasive logic can be found in QS. al-Anbiyā':68-69 includes: *First*, a rhetorical question to highlight error: Before being cast into the fire, Prophet Ibrahim posed a rhetorical question to his people, "Do you worship what you carve?" This meaning was intended to make them reflect on their mistake of worshipping idols they had crafted with their own hands. This question uses persuasive logic to highlight the helplessness of the idols made by humans and to prompt their common sense to consider the truth of tauhid (monotheism).⁵⁵

Second, affirmation of the truth of monotheism: Prophet Ibrahim declared his belief in God by saying, "Your Lord is the Lord of the heavens and the earth, who created them, and I am one of the witnesses to that." This affirmation affirms the truth of tauhid and Ibrahim's belief that only God possesses true power. The persuasive logic here is that by following Allah's commands and acknowledging the reality of tauhid, one will receive guidance and protection from Him. *Third*, Real-life experience to strengthen the message: When Prophet Ibrahim was thrown into the blazing fire by his people, Allah commanded the fire to become calm and safe for him. This real-life experience demonstrates Allah's control over everything, including fire. The persuasive logic is that if Allah can change the nature of an element like fire—typically hot and destructive—into something extraordinary and safe for Ibrahim, then He is undoubtedly the All-Powerful Lord over everything.⁵⁶

Fourth, a message of courage and faith: This event also conveys a message about Prophet Ibrahim's courage and faith. Ibrahim remained calm and steadfast in his belief in Allah, even when facing a terrifying and dangerous situation. This meaning inspires others

⁵² Putri et al., "Tanda-Tanda Kebesaran Allah Dalam Kehidupan Sehari-Hari."

⁵³ Hamwu Kauthar, *Al-Istilzam al-Ḥiwari Min Khilāl Khitābat Sayyidina Ibrāhīm 'Alayhi al-Salām: Dirāsah Tadāwuliyah* (Al-Jazair: Jami'ah Qasidi, 2017).

⁵⁴ Zunly Nadia, "Telaah Struktural Hermeneutik Kisah Nabi Ibrahim Dalam Alquran," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 10, no. 1 (2020): 129, <https://doi.org/10.15642/mutawatir.2020.10.1.117-143>.

⁵⁵ Fakhr al-Dīn al-Rāzī, *Mafātīḥ Al-Ghayb*, vol. XXII (Beirut: Dār al-Fikr, 1981).

⁵⁶ Rāzī.

to follow his example, showing that strong faith can bring courage and peace when faced with trials and challenges.⁵⁷

d) Construction of the Ka'bah

In several verses, the Qur'an details the construction of the Ka'bah by Prophet Ibrahim and his son Isma'il. This act can be interpreted as part of Allah's command and contains the logic of obedience to divine instructions to establish a place of worship free from idolatry, as depicted in QS. al-Baqarah:125. This verse describes the reconstruction of the Ka'bah by Prophet Ibrahim and Prophet Isma'il, as well as Allah's guidance to Muslims to perform the pilgrimage (*hajj*).

The persuasive logic found in QS. al-Baqarah:125 can be outlined as follows: *First*, Reminder of the holy place: This verse reminds Muslims of the greatness and sanctity of the Ka'bah as a place of worship. Describing it using the term "*al-bayt*," which refers to "*al-bayt al-haram*," signifies that the Ka'bah, along with all the sacred mosques, holds excellent spiritual value due to the term "*amnan*," indicating that the place is of high spiritual significance. The persuasive logic here is to motivate Muslims to understand and appreciate the uniqueness of this place and feel called to visit it.⁵⁸

Second, an invitation to perform the pilgrimage (*hajj*): Allah commands Muslims to perform the *hajj* as part of their obedience to Him. By emphasizing that *hajj* is an obligation for those who can perform it, derived from the imperative verb "*ittakhidhū*" (make), this verse invites Muslims to reflect on the importance of *hajj* in enhancing their faith and purity. The persuasive logic here is that performing the *hajj* is one of the highest forms of devotion to Allah, and undertaking it will bring His blessings and forgiveness.⁵⁹

Third, command to prepare oneself: This verse also emphasizes the importance of physical and spiritual preparation for performing the *hajj*. With the command to bring sufficient supplies and to maintain good morals while behaving appropriately in the state of *iḥram*, this verse emphasizes the importance of readiness and sincerity in fulfilling *hajj* obligations. The persuasive logic here is that thorough preparation will ensure a meaningful *hajj* that positively impacts oneself and others. This command is illustrated in the phrase "*an ṭahhira baytiya*" (cleanse My house) as a form of preparation.⁶⁰

e) Tawakal in Times of Difficulty

Prophet Ibrahim demonstrated *tawakal* (complete trust in Allah) in difficult situations, such as when he left his wife and infant son Isma'il in a barren valley or when he was commanded to sacrifice his son. Although these actions may be complicated to comprehend logically, Ibrahim's obedience to Allah's commands reflects a profound level of faith and *tawakal*, as illustrated in QS. Ibrāhim: 37. Some aspects of the persuasive logic contained in QS. Ibrāhim: 37: *First*, obedience to Allah's command: Prophet Ibrahim shows

⁵⁷ Rāzī.

⁵⁸ Fakhr al-Dīn al-Rāzī, *Mafātiḥ Al-Ghayb*, vol. IV (Beirut: Dar al-Fikr, 1981).

⁵⁹ Rāzī.

⁶⁰ Rāzī, *Mafātiḥ Al-Ghayb*, 1981.

his obedience to Allah's commands by carrying out the tasks assigned to him, even if it means leaving his family in a barren and uninhabited place. The persuasive logic here is that Ibrahim complied with His commands without hesitation as a devout servant of Allah despite the actions being complex or seemingly illogical from a human perspective.⁶¹

Second, Trust in Allah's plan: Prophet Ibrahim believed that Allah has a good and wise plan for every action He takes. Despite leaving his wife and son in the middle of a desolate desert, Ibrahim was confident that Allah would take care of and protect them. The persuasive logic here is that Ibrahim trusted that Allah is All-Knowing and All-Wise and that His decisions are always best for His servants. *Third*, Test of faith: This event also served as a test of faith for Prophet Ibrahim, Hajar, and Isma'il. The persuasive logic here is that trials and tribulations in life are ways for Allah to test the faith and patience of His servants. They demonstrated their deep faith and obedience to Allah by enduring these trials with patience and determination. *Fourth*, a message of steadfastness and trust: This event conveys the importance of having steadfastness and trust in Allah, even in difficult and unforeseen situations. The persuasive logic here is that by trusting and entirely relying on Allah, individuals can face life's challenges calmly, assured that Allah will provide the best solutions.⁶²

Implications of Applying *Iqna'i* Logic

Iqna'i logic, as a persuasive method based on rational and argumentative approaches, has a broad impact on the lives of Muslims, both in addressing ideological challenges and in modern contexts. Through the stories in the Qur'an, particularly the interactions of Prophet Ibrahim, this logic is used to affirm the truth of monotheism and the greatness of Allah, as well as to respond to rejection of His teachings. In the contemporary context, *iqna'i* logic provides solutions for strengthening faith, building character, and facing life's challenges wisely. The implications of applying *iqna'i* logic can enhance religious understanding, improve the quality of da'wah, and remain relevant in everyday life.

1) Strengthening Faith Through Rational Reflection

One of the most significant implications of applying *iqna'i* logic is its role in reinforcing faith. It invites individuals to contemplate Allah's signs and His unchallenged authority. As demonstrated in Prophet Ibrahim's dialogue with King Nimrod, the application of rational and logical arguments helps fortify one's belief in the oneness of Allah and the principles of Islam. This persuasive reasoning encourages a deeper, more reflective understanding of divine truth, ultimately strengthening the faith of believers in the face of challenges. As highlighted by previous studies, logical reasoning in the Qur'an serves to persuade and elevate the believer's understanding of faith.⁶³

2) Practical Application in Everyday Life

⁶¹ Fakhr al-Dīn al-Rāzī, *Mafātīḥ Al-Ghayb*, vol. XIX (Beirut: Dar al-Fikr, 1981).

⁶² Rāzī.

⁶³ Hasani, "Komunikasi Persuasif Perspektif Al-Qur'an (Studi Komparatif Makkiy dan Madaniy)."

Iqna'i logic is not just a theoretical tool but also offers practical guidance in daily life. The use of persuasive reasoning by Prophet Ibrahim when faced with trials, such as his rejection of idol worship or his unwavering obedience during his trials, provides Muslims with a model for handling life's challenges. Using logical reflection to understand divine wisdom is not limited to theological debates but extends to real-life decisions. Studies like Alwi show how reflecting on prophetic stories, such as those found in Surah Al-Baqarah, can guide individuals through personal struggles and moral dilemmas. Applying *iqna'i* logic allows Muslims to approach modern challenges more clearly in personal, social, or political contexts.⁶⁴

3) Correction of Misconceptions and Strengthening of Community Values

Applying *iqna'i* logic also plays a crucial role in correcting misconceptions within the Muslim community and in its interaction with the broader society. As seen in the story of Prophet Ibrahim, logical reasoning dismantles misunderstandings, particularly regarding monotheism and the rejection of idol worship. By employing persuasive logic, the Muslim community can clarify the valid message of Islam, especially in the face of modern secularism or negative stereotypes. Research highlights how the persuasive methods in the Qur'an can help correct false perceptions of Islam and promote a more accurate understanding of its teachings, particularly in promoting unity and peace in contemporary societies.⁶⁵

4) Promoting Spiritual and Emotional Resilience

Another significant implication is the enhancement of spiritual and emotional resilience. By applying *iqna'i* logic, individuals are encouraged to trust Allah's wisdom during adversity. Prophet Ibrahim's unwavering faith demonstrated through his trials, exemplifies how one can maintain spiritual calm and steadfastness through logical reflection on Allah's power and mercy. This resilience is especially vital in today's rapidly changing world, where external pressures or uncertainties can often shake personal faith. Studies underscore the role of *iqna'i* logic in fostering inner peace and emotional stability, which are essential for navigating the complexities of modern life.⁶⁶

Conclusion

From the perspective of Tafsir *Mafatih al-Ghayb*, the *iqna'i* (persuasive) logic in the story of Prophet Ibrahim (Abraham) serves as a powerful narrative rich with lessons of faith, obedience, and courage. This story highlights how a devoted servant of Allah navigates significant trials with steadfastness and trust in Allah's wisdom. The *iqna'i* logic in the story underscores several key principles: first, obedience to Allah, exemplified by Ibrahim's unwavering compliance with Allah's commands, even when it required leaving his family in a desolate place; second, trust in Allah's plan, as Ibrahim demonstrated confidence in Allah's

⁶⁴ Dewi Robiah, "Pola Komunikasi Ibrahim Dalam Al- Qur'an: Studi Analisis Ilmu Sosial Profetik Kuntowijoyo" (Thesis, Semarang, UIN Walisongo, 2022), <https://eprints.walisongo.ac.id/id/eprint/20835/>.

⁶⁵ Hasani, "Komunikasi Persuasif Perspektif Al-Qur'an (Studi Komparatif Makkiy dan Madaniy)."

⁶⁶ Nisa, "Ayat-Ayat Kauniyah Dan Implikasi Teologisnya Dalam Al-Qur'an."

wisdom behind every trial, teaching us to trust that everything has hidden wisdom; third, steadfastness and courage, as Ibrahim faced complex tests with calm and confidence that Allah would provide the best solution; and fourth, the emphasis on Tawhid, as Ibrahim opposed idol worship and spread the belief in the oneness of Allah, confronting ignorance and misguidance.

Applying *iqna'i* logic has profound implications for the understanding and practice of religion among Muslims. Theoretically, it deepens comprehension of religious teachings, particularly the stories of the Prophets in the Qur'an, and reinforces the truth of Islam. Practically, it equips Muslims to face various life challenges, helping them make informed decisions and strengthen their faith. Future research could expand on this by exploring the persuasive communication strategies used by Prophet Ibrahim, the psychological and social impacts of his courage and steadfastness, and a deeper understanding of his time's historical and social context. By addressing these aspects, future studies can provide valuable insights into the relevance of *iqna'i* logic in the story of Prophet Ibrahim and its significance for contemporary Muslims.

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