

Research Article

Active Patience In Qur'anic War Verses: Ibn Kathir's Perspective And Its Relevance To Palestinian Sumud

Restu Mareta Nur Agung¹, Muhamad Amrulloh², Edy Wirastho³

Sekolah Tinggi Ilmu Al-Qur'an Isy Karima, Karanganyar, Indonesia

Corresponding Author, Email: rr2372352@gmail.com (Restu Mareta Nur Agung) 



Copyright © 2026 by Authors, Published by **MAQOLAT: Journal of Islamic Studies**.

This is an open access article under the CC BY License

<https://creativecommons.org/licenses/by/4.0/>

Received : June 15, 2026

Revised : July 25, 2026

Accepted : August 29, 2026

Available online : September 09, 2026

How to Cite: Restu Mareta Nur Agung, Muhamad Amrulloh, & Edy Wirastho. (2026). Active Patience In Qur'anic War Verses: Ibn Kathir's Perspective And Its Relevance To Palestinian Sumud. *MAQOLAT: Journal of Islamic Studies*, 4(3), 346–367. <https://doi.org/10.58355/maqolat.v4i3.248>

Abstract. This study aims to reconstruct the concept of active patience in Ibn Kathir's interpretation of Q. al-Baqarah [2]:249, Q. Āli 'Imrān [3]:120 and 125, and Q. al-Anfāl [8]:46 and 65–66, and then assess its conceptual relevance to Palestinian sumud during the post-7 October 2023 Gaza war. This qualitative library research employs exegete-centered thematic exegesis, using the Maktabah Dār al-Salām edition of Tafsīr al-Qur'ān al-'Aẓīm as primary data and Palestine–Gaza literature, particularly publications from 2021–2026, as secondary data. The analysis involves contextual verification, extraction of meaning units, thematic coding, cross-verse synthesis, and critical comparison. The findings identify six dimensions of active patience: faith orientation and appraisal, self-control, spiritual obedience, directed action, group cohesion, and capacity-sensitive adaptation. The model shows that patience supports moral and coordinative readiness rather than functioning as a mechanical formula for victory. Active patience intersects with sumud in steadfastness, agency, religiosity, solidarity, and continuity of life, but the two are not identical. Their relevance is conceptual, not causal, and does not justify generalizing civilian data to armed actors.

Keywords: Active Patience, Ibn Kathir, War Verses, Sumud, Palestine

INTRODUCTION

Patience occupies a central position in Islamic morality, yet it is often narrowed to silence and passive acceptance of suffering. In verses concerning threats and warfare, patience instead encompasses readiness, self-control, obedience, the prevention of internal conflict, and continuity of action. Recent studies emphasize self-control, steadfastness, and coping, but have not made warfare the primary context of analysis. (Alfain et al., 2023: 195–206; Zabidi et al., 2023: 33–45)

In this article, active patience is not a literal category used by Ibn Kathir, but an analytical construction derived from patterns in his interpretation. The concept refers to a faith-based capacity to regulate responses, act with discipline, maintain cohesion, and adjust burdens to capacity. Patience therefore directs effort rather than negating it.

The object of study is limited to Q. al-Baqarah [2]:249, Q. Āli 'Imrān [3]:120 and 125, Q. al-Anfāl [8]:46, and Q. al-Anfāl [8]:65–66. This corpus presents the discipline of a small group, patience–taqwa in facing threats, the prevention of internal dispute, and recognition of capacity. Q. Āli 'Imrān [3]:120 does not contain a command to wage war, but it occurs within a sequence concerning threats and the management of communal responses. Accordingly, “war verses” is used contextually, not only for verses containing the verb *qitāl*.

Ibn Kathir was selected because *Tafsīr al-Qur'ān al-'Aẓīm* represents the tafsīr bi al-ma'sūr tradition. In this corpus, he links Ṭālūt's army to the participants in the Battle of Badr, interprets dispute as a cause of diminished strength, and reads the change in burden in Q. al-Anfāl [8]:66 through the report of Ibn 'Abbās. (Ibnu Katsir, 1992, vol. 1: 324; vol. 2: 349–350, 358–359) The exegesis is reconstructed textually rather than transferred directly as an answer to a modern conflict.

The contemporary dialogue focuses on the post-7 October 2023 Gaza war. “Ṭufān al-Aqṣā” is used as an emic term and “the post-7 October 2023 Gaza war” as a descriptive designation, without endorsing the claims of any party. Geopolitical studies highlight changes in regional calculations, while securitization studies analyze the construction of existential threats by the Israeli government. (Abbas & Bahr, 2024: 367–396; Aidini & Hidayatullah, 2025: 21–35) This context brings together asymmetry, religiosity, solidarity, endurance, and psychological suffering.

Contextualization must avoid romanticizing “resilience.” Research among displaced Gazans in Rafah found faith, social support, and emotional expression to be ways of coping alongside loss, fear, anger, and exhaustion. (Abudayya, 2025) Resilience can coexist with trauma; patience must not be used as a measure for blaming victims.

Previous research forms four strands that have not yet been connected. Thematic studies of patience map obedience, self-control, trials, and comparisons among exegetes. (Hadi, 2018: 473–488; Rahmawati, 2023: 182–200; Ulum & Roziqin, 2021: 120–142) However, their analyses tend to be individual in orientation and have

not examined organizational dimensions such as discipline, coordination, and group capacity.

Studies of Ibn Kathir connect patience with psychology or discuss Q. al-Anfāl [8]:65. (Shofia, 2024; Majid & Nirwana AN, 2024: 376–384) Their analyses remain partial: the verses are read separately, Q. al-Anfāl [8]:66 has not functioned as a corrective, and no cross-verse model has yet been developed in dialogue with Palestine.

Studies of war verses identify the values of taqwa, gratitude, and patience in Q. Āli 'Imrān [3]:123–126, while Palestinian studies discuss identity, legitimacy, and securitization. (Aliffizriah et al., 2024: 5780–5794; Hamid, 2025: 345–356; Aidini & Hidayatullah, 2025: 21–35) The two bodies of scholarship use different corpora and scales, leaving normative texts and the contemporary context insufficiently bridged in a measured way.

Research from the STIQ Isy Karima academic community further clarifies the position of this article. Kumalasari discusses the meaning of patience, including patience in the context of warfare. Amrulloh and Ningsih demonstrate the use of thematic study to trace a Qur'anic expression. Faizin, Arif Firdausi, and Edy Wirastho apply thematic analysis to the meaning of *khusyuk*. Murtadho, Arif Firdausi, and Edy Wirastho employ comparative exegesis to address contemporary issues. These four studies provide comparisons from lecturers and students/alumni of the same institution, but they have not constructed a concept of active patience from six verses or linked it, within explicit limits, to Palestinian *sumud*. (Kumalasari, 2020: 79–88; Amrulloh & Ningsih, 2022: 38–53; Faizin et al., 2024: 37–55; Murtadho et al., 2024: 182–196)

Based on the abstracts of accessible articles, studies of *sumud* describe it as an everyday, spatial, cultural, educational, and civic practice that sustains Palestinian presence. Palestinian psychological research highlights faith, optimism, social support, self-control, self-efficacy, and religious coping. However, data on civilians cannot be used to infer the condition of armed actors or the direct influence of Ibn Kathir's Tafsir.

This synthesis reveals three gaps: a cross-reading of five verse clusters through a single exegete, a model that places capacity adaptation as a corrective, and a tafsir–Palestine dialogue that limits causal claims and generalization. This article addresses two questions: how does Ibn Kathir's interpretation form the concept of active patience in war verses, and how is it conceptually relevant to Palestinian spiritual-mental resilience in the phenomenon of *Ṭūfān al-Aqṣā*?

The novelty of the study consists of three steps: (1) integrating five verse clusters into a six-dimensional model; (2) positioning Q. al-Anfāl [8]:66 as a corrective to limitless heroism; and (3) building a critical dialogue among tafsir, *sumud*, resilience, and trauma while preserving a hierarchy of evidence. The thesis of this article is that patience, according to Ibn Kathir, constitutes an active structure that supports moral and coordinative readiness rather than a mechanical formula for victory.

RESEARCH METHODS

This qualitative library research employs exegete-centered thematic exegesis to reconstruct an exegete's interpretive pattern on a single theme. Abdul Mustaqim's framework is used for data inventory, critical reading, analysis of relationships among concepts, and drawing conclusions. (Mustaqim, 2014) The procedure is supplemented by principles of thematic exegesis: determining the theme and verses, attending to context and inter-verse relationships, and presenting an orderly synthesis. (Baidan & Aziz, 2016; Sari, 2022: 47–61)

The primary source is the Maktabah Dār al-Salām edition of *Tafsīr al-Qur'ān al-ʿAẓīm*, Damascus, 1992 CE/1413 AH. The tafsir data were examined in vol. 1, juz 2, page 324; vol. 1, juz 4, pages 428–429 and 431–432; and vol. 2, juz 10, pages 349–350 and 358–359. This edition provides the basis for page references, while the Arabic text was cross-checked against the edition edited by Sāmī ibn Muḥammad al-Salāmah and published by Dār Ṭayyibah. Translations of tafsir quotations were prepared by the authors. Verse selection also refers to 'Abd al-Ṣabūr Marzūq, Mu'jam al-A'lām wa al-Mauḍūʿāt fī al-Qur'ān al-Karīm, vol. 3, under the letter ṣād, page 821. On that page, Q. al-Baqarah [2]:249, Q. Āli 'Imrān [3]:120 and 125, and Q. al-Anfāl [8]:46 and 65 are listed under “patience as a path to assistance in war.” Q. al-Anfāl [8]:66 is read together with verse 65 because the two form a single sequence of obligation and relief. (Ibnu Katsir, 1992, vol. 1: 324, 428–429, 431–432; vol. 2: 349–350, 358–359; Ibnu Katsir, 1999; Marzūq, 1995, vol. 3: 821)

Table 1. Scope of the object and location of primary sources

Verse object	Analytical focus	Location in Ibn Kathir's Tafsir
Q. al-Baqarah [2]:249	trial, believing minority, faith, and Allah's companionship with the patient	vol. 1, juz 2, p. 324
Q. Āli 'Imrān [3]:120	patience, taqwa, tawakkul, and response regulation under threat	vol. 1, juz 4, pp. 428–429
Q. Āli 'Imrān [3]:125	patience and taqwa as conditions for assistance	vol. 1, juz 4, pp. 431–432
Q. al-Anfāl [8]:46	obedience, prevention of dispute, stability of the ranks, and collective patience	vol. 2, juz 10, pp. 349–350
Q. al-Anfāl [8]:65–66	encouragement to fight, actual capacity, and relief of burdens	vol. 2, juz 10, pp. 358–359

Secondary sources were selected on the basis of relevance and academic traceability. Searches were conducted through 27 July 2026 using Google Scholar, PubMed, Crossref DOI metadata, and university repositories. Indonesian–English keywords included “sabar Ibnu Katsir,” “ayat perang tafsir,” “Ṭūfān al-Aqṣā Palestina,” “Palestinian *sumud*,” “religious coping Palestine/Gaza,” and “Gaza resilience trauma.” The literature was then grouped into methodology and tafsir, war verses and Palestinian politics, and 2021–2026 research on *sumud*, religious coping, resilience, and trauma.

Inclusion criteria comprised direct relevance, clear author and publisher identities, stable metadata, and sufficient full text or abstract information to assess research design and the limits of findings. DOI-indexed articles, theses in university repositories, and publications with stable metadata were prioritized. Duplicates, popular writing without references, and sources irrelevant to Palestinian populations were excluded unless needed for methodological comparison. Movement-produced sources were used only as discourse data, not as evidence of psychological conditions.

The research corpus comprises Ibn Kathir's Tafsir as the primary source, methodological works, studies of patience and war verses, scholarship on *sumud* and Palestinian politics, and research on religious coping, mental resilience, and trauma. Literature from 2021–2026 was prioritized, while older sources were retained when they served as key references, methodological foundations, or definitional bases. The search was purposive and integrative rather than a PRISMA-based systematic review.

The analysis proceeded in five stages. First, transmitted reports, the exegete's conclusions, and the researcher's inferences were distinguished. Second, meaning units concerning faith, taqwa, tawakkul, obedience, fear, dispute, steadfastness, capacity, the condition of assistance in Q. Āli 'Imrān [3]:125, and success were extracted. Third, initial codes were organized into six dimensions. Fourth, findings across verses were compared, including the positioning of Q. al-Anfāl [8]:66 as a corrective to readings of patience without regard to human limits. Fifth, the conceptual structure was brought into dialogue with *sumud* and Palestinian studies on the basis of intersections, differences, strength of evidence, and limits of generalization.

Based on the abstract of Braun and Clarke's article, thematic analysis requires clear conceptual and design thinking. In this article, themes are understood as products of the researcher's reading and interpretation of the text rather than categories that emerge by themselves. The process was conducted iteratively by a single researcher and therefore does not claim inter-researcher agreement. (Braun & Clarke, 2022, based on the abstract)

Table 2 shows the relationship among primary data, initial codes, analytical categories, and final dimensions. This matrix is not a frequency count but an audit trail from the exegete's statements to the researcher's construction; complete Arabic quotations are discussed under the respective verses.

Table 2. Audit trail from primary data to conceptual dimensions

Summary of primary data	Initial codes	Analytical category	Final dimension
Victory is not determined by numerical strength and equipment (Q. 2:249)	rejection of the assumption that numbers alone determine outcomes; faith	threat appraisal and courage to act	faith orientation and appraisal; directed action

Summary of primary data	Initial codes	Analytical category	Final dimension
Safety from schemes is pursued through patience, taqwa, and tawakkul (Q. 3:120)	response control; moral boundaries; surrender of outcomes	faith-oriented self-regulation	faith orientation and appraisal; self-control
Assistance is linked to patience and taqwa (Q. 3:125)	steadfastness; moral boundaries; conditions for action	readiness to receive assistance	faith orientation; spiritual obedience; directed action
Dispute causes failure and loss of strength (Q. 8:46)	prevention of dispute; unity; discipline	group capacity and coordination	group cohesion; directed action
The burden and required degree of patience are reduced in recognition of weakness (Q. 8:65–66)	recognition of capacity; calibration of burden	adaptation to actual ability	capacity-sensitive adaptation

Interpretive validity was maintained through traceable primary-source page references, triangulation across source types, and differentiation among levels of claim deriving from the Qur'an, tafsir, the researcher's construction, and empirical data. Evidence of exhaustion, mental distress, and bleak views of the future was used as negative cases against idealizing resilience. The study does not diagnose individuals, generalize civilian data to armed actors, or treat psychological vulnerability as a deficiency of faith.

RESULTS AND DISCUSSION

From Passive Patience to Active Patience

The basic meaning of patience includes restraining, controlling, and enduring. Zabidi, Hamnah, and Maulana summarize it as control of emotions, speech, and action; in their comparison, Ibn Kathir emphasizes patience amid poverty, suffering, and warfare. (Zabidi et al., 2023: 33–45) Here, “restraint” does not mean inaction, but managing one's capacities so that action is not governed by panic, impulsive retaliation, or despair.

Within the war corpus, patience operates in threat appraisal, emotional regulation, discipline, coordination, and capacity evaluation. The term “active” emphasizes a capacity for action that has both individual and collective dimensions, without demanding maximalism. Enduring, reorganizing ranks, reducing burdens, seeking support, and acknowledging weakness can all constitute forms of active patience.

Trial, Faith, and the Endurance of a Minority in Q. al-Baqarah [2]:249

a. Qur'anic verse text:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاقُوا اللَّهَ كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ

b. Translation or meaning of the verse

When Ṭālūt set out with his army, he said that Allah would test them with a river. Whoever drank from it would not belong to his group, except for one who merely scooped a handful with his hand. Most of the troops nevertheless drank from it. After Ṭālūt and the believers crossed, some felt unable to face Jālūt and his army. Those who were certain that they would meet Allah affirmed that many a small group had overcome a large group by Allah's permission. Allah is with the patient.

c. Quotation and explanation of the verse in Ibn Kathir's *Tafsīr al-Qur'ān al-'Aẓīm*:

فشجعهم علماءهم، وهم العالمون بأن وعد الله حق، فإن النصر من عند الله ليس عن كثرة عدد ولا عدد.

“Their scholars encouraged them—those who knew that Allah's promise is true—for victory comes from Allah, not from superiority in numbers or equipment.” (Ibnu Katsir, 1992, vol. 1: 324)

Explanation of Ibn Kathir's interpretation: the test at the river filtered the army's obedience, while confidence in Allah's promise prevented numerical disparity from turning into despair.

d. Analysis or research findings on active patience

Patience appears as the capacity to assess threats clearly, preserve courage, and demonstrate faith through disciplined action.

The story of Ṭālūt presents patience as a quality tested before confrontation. According to Ibn Kathir, the river filtered the troops' obedience; the report of al-Barā' links the number who passed the test to the participants in the Battle of Badr. This typological connection underscores that a small group is not synonymous with defeat when it possesses faith and steadfastness.

The quotation places knowledge of Allah's promise as a factor that reshapes how disparity is assessed. The phrase “not from superiority in numbers or equipment” grounds the rejection of the assumption that numbers alone determine outcomes, while the scholars' encouragement shows a transition from belief to the capacity to act. The believers did not deny the magnitude of the opponent, but interpreted it within a horizon of historical experience, promised assistance, and responsibility before Allah.

This verse does not disregard material calculation. Disparity is acknowledged, but it is not treated as determining every possibility. Active patience rejects the

assumption that numbers alone determine outcomes, not the need for preparation; discipline in the river test shows that belief must be tested in action.

The chain of argument is non-mechanical: faith structures appraisal, appraisal preserves courage, and courage allows discipline and action to continue. Allah's assistance remains a theological category rather than an empirical variable. Patience is therefore moral-psychological readiness, not a guarantee of victory for every small group.

e. Conceptual relevance to Palestinian *sumud*

The steadfastness in Q. al-Baqarah [2]:249 intersects with *sumud* in efforts to preserve agency and continuity of action in the face of substantial asymmetry. This correspondence is conceptual: faith and steadfastness may support the appraisal of threats, but they do not replace material needs, strategy, protection, or political conditions.

Patience, Taqwa, and Tawakkul in Facing Threats in Q. Āli 'Imrān [3]:120

a. Qur'anic verse text:

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

b. Translation or meaning of the verse

If the believers receive something good, it grieves those who are hostile to them; if the believers suffer harm, they rejoice. Yet if the believers remain patient and maintain taqwa, their schemes will not harm them. Allah encompasses all that they do.

c. Quotation and explanation of the verse in Ibn Kathir's *Tafsīr al-Qur'ān al-Aẓīm*:

يرشدكم تعالى إلى السلامة من شر الأشرار وكيد الفجار، باستعمال الصبر والتقوى، والتوكل على الله الذي هو محيط بأعدائهم ... ومن توكل عليه كفاه.

“Allah guides them to safety from the evil of wicked people and the schemes of the immoral through patience and taqwa, and through reliance on Allah, who encompasses their enemies ... Whoever relies upon Him, He will suffice him.” (Ibnu Katsir, 1992, vol. 1: 428–429)

Explanation of Ibn Kathir's interpretation: safety from evil and scheming is pursued through patience, taqwa, and tawakkul upon Allah.

d. Analysis or research findings on active patience

Patience creates distance between provocation and action, taqwa preserves moral boundaries, and tawakkul maintains orientation toward outcomes.

Q. Āli 'Imrān [3]:120 depicts those who are distressed by the believers' good fortune and rejoice at their misfortune. The response offered is not impulsive reaction, but patience and taqwa. Ibn Kathir adds tawakkul as an orientation for facing schemes.

The three perform different functions: patience stabilizes response, taqwa establishes moral boundaries, and tawakkul releases the demand to control every outcome. Together they form the dimensions of self-control and faith orientation and appraisal: patience sustains duration, taqwa sustains boundaries, and tawakkul sustains orientation toward outcomes.

In conflict, this structure creates reflective distance between provocation and action so that decisions are not governed by anger or anxiety. However, the promise of protection from schemes does not imply physical immunity. Patience and taqwa preserve faith orientation and moral integrity even when material losses remain possible.

The application of the verse must also not turn into universal suspicion of different groups. The principle derived is response control, taqwa, and contextual vigilance, not legitimization of limitless hostility.

e. Conceptual relevance to Palestinian *sumud*

Its relevance lies in response control, faith orientation, and vigilance under pressure. This intersection does not prove direct application of Ibn Kathir's tafsir by Palestinian society, but shows a functional correspondence among patience, taqwa, tawakkul, and efforts to preserve meaning and action.

Patience and Taqwa as Conditions for Divine Assistance in Q. Āli 'Imrān [3]:125

a. Qur'anic verse text:

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ

b. Translation or meaning of the verse

Indeed. If the believers remain patient and maintain taqwa, and the enemy comes upon them immediately, Allah will reinforce them with five thousand marked angels.

c. Quotation and explanation of the verse in Ibn Kathir's *Tafsīr al-Qur'ān al-Azīm*:

اختلف المفسرون في هذا الوعد، هل كان يوم بدر أو يوم أحد؟ على قولين. فالظاهر أن ذلك كان يوم بدر، كما هو المعروف من أن قتال الملائكة إنما كان يوم بدر، والله أعلم. [القول الثاني] إن هذا الوعد كان يوم أحد. لكن قالوا: لم يحصل الإمداد بالخمسة الآلاف؛ لأن المسلمين فروا يومئذ. زاد عكرمة: ولا بالثلاثة الآلاف؛ لقوله تعالى: ﴿بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا﴾،

فلم يصبروا، بل فروا، فلم يمدوا بملك واحد. وقوله تعالى: ﴿وَيَأْتِيَكُمْ مِنْ فَوْرِهِمْ هَذَا﴾ أي من وجههم هذا، وقيل: من غضبهم هذا. وقوله تعالى: ﴿مُسَوِّمِينَ﴾ أي معلمين بالسيماء.

Translation of the quotation: The exegetes differed over whether this promise of assistance concerned the Battle of Badr or the Battle of Uhud. Ibn Kathir considers the Badr context clearer because the angels actually fought in that event. According to the second view, angelic assistance at Uhud did not occur because the conditions of patience and taqwa were not fulfilled. The phrase *min faurihim* means coming immediately from their direction or in a state of anger, while *musawwimīn* means angels bearing distinctive marks. (Ibnu Katsir, 1992, vol. 1: 431–432)

Explanation of Ibn Kathir's interpretation: The focus remains Q. Āli 'Imrān [3]:125. Ibn Kathir records two views concerning the context of the promised angelic assistance, namely the Battles of Badr and Uhud. The point directly related to verse 125 is that patience and taqwa accompany the promise of assistance. The phrase *min faurihim* describes the enemy's immediate arrival, from a particular direction, or in a state of anger. The word *musawwimīn* refers to angels bearing distinctive marks.

d. Analysis or research findings on active patience

Q. Āli 'Imrān [3]:125 adds three elements to the concept of active patience. First, patience and taqwa form moral readiness rather than passive waiting. Second, steadfastness must be manifested in obedience and continuity of action when an attack occurs. Third, Allah's assistance remains within His will and cannot be converted into a formula for victory based on numbers or human courage. The verse therefore strengthens the dimensions of faith orientation, spiritual obedience, and directed action.

Inter-verse relationship: Q. Āli 'Imrān [3]:125 continues verses 123–124, which recall Allah's assistance at the Battle of Badr. Ibn Kathir also records a view linking the promise of angelic assistance to the Battle of Uhud. The differing contexts of the reports do not alter the core interpretation that patience and taqwa are jointly mentioned as moral conditions accompanying readiness to face an attack.

Patience in this verse means remaining steadfast when pressure arrives, while taqwa keeps steadfastness within obedience and the boundaries set by Allah. Assistance is therefore not understood as the product of courage alone. Steadfastness, obedience, and readiness for action must operate together. Here Q. Āli 'Imrān [3]:125 adds an element not stated as fully in Q. Āli 'Imrān [3]:120: patience and taqwa not only protect the response from schemes, but also form moral readiness to receive Allah's assistance.

Limit of application: the promise of assistance in the verse must not be transformed into a formula that every group claiming patience will necessarily achieve military victory. Outcomes remain within Allah's decree and are influenced by actual conditions.

e. Conceptual relevance to Palestinian *sumud*

Its relevance lies in the functions of faith, steadfastness, moral discipline, and hope that sustain action under pressure; it does not lie in directly equating angelic

assistance in the context of early Islamic warfare with the contemporary Palestinian experience.

Obedience, Prevention of Dispute, and Cohesion in Q. al-Anfāl [8]:46

a. Qur'anic verse text:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

b. Translation or meaning of the verse

Obey Allah and His Messenger. Do not dispute with one another, for dispute causes failure and the loss of strength. Be patient; indeed, Allah is with the patient.

c. Quotation and explanation of the verse in Ibn Kathir's *Tafsīr al-Qur'ān al-'Aẓīm*:

ولا يتنازعوا فيما بينهم أيضاً فيختلفوا، فيكون سبباً لتخاذلهم وفشلهم، وتذهب ريحكم، أي قوتكم وحدتكم وما كنتم فيه من الإقبال.

“They should not dispute among themselves and fall into disagreement, for this would cause them to abandon one another and fail, and their *riḥ* would depart—that is, their strength, unity, and the forward momentum they previously possessed.” (Ibnu Katsir, 1992, vol. 2: 349–350)

Explanation of Ibn Kathir's interpretation: dispute causes mutual weakening, failure, and the loss of strength, unity, and forward momentum.

d. Analysis or research findings on active patience

Patience is not merely personal but also social, expressed through restraint of the ego, resolution of differences, trust, and coordination.

Q. al-Anfāl [8]:46 presents a causal sequence: obedience to Allah and His Messenger, avoidance of dispute so as not to fail and lose strength, and then patience. Ibn Kathir interprets the loss of *riḥ* as the disappearance of strength, unity, and momentum.

This quotation grounds the codes of conflict prevention, unity, and continuity of collective capacity. *Quwwah* and *waḥdah* connect patience with collective capacity: disputes can reduce trust, fracture coordination, and divert energy from external threats. Restraining group ego and resolving tensions without undermining shared objectives therefore constitute social patience.

Obedience in this verse has a normative object—Allah and His Messenger—and is therefore not equivalent to blind obedience to every leader. Discipline remains bounded by morality; effectiveness detached from the orientation of revelation does not represent active patience.

Religious psychology studies tend to position patience as individual coping. (Alfain et al., 2023: 195–206) Q. al-Anfāl [8]:46 broadens this perspective: action under pressure also depends on trust, social support, conflict resolution, and coordination.

e. Conceptual relevance to Palestinian *sumud*

The intersection appears in the importance of solidarity, trust, and community support in sharing burdens and sustaining collective capacity. This correspondence is limited to the principle of social cohesion and does not equate civilian communities with military cohesion.

Motivation, Force Ratios, and Capacity Realism in Q. al-Anfāl [8]:65–66

a. Qur'anic verse text:

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾
الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾

b. Translation or meaning of the verses

Verse 65 commands the Prophet Muhammad to encourage the believers to fight. Twenty patient believers are said to be capable of facing two hundred, and one hundred of facing one thousand disbelievers because the latter do not understand the true nature of the struggle. Verse 66 then grants relief after Allah acknowledges weakness: one hundred patient believers face two hundred, and one thousand face two thousand by Allah's permission. Allah is with the patient.

c. Quotation and explanation of the verses in Ibn Kathir's *Tafsīr al-Qur'ān al-'Azīm*:

كل واحد بعشرة، ثم نسخ هذا الأمر وبقيت البشارة ... خفف الله عنهم من العدة، ونقص من الصبر بقدر ما خفف عنهم.

"Each person was to face ten; then this ruling was abrogated while the glad tidings remained ... Allah reduced the number they were required to face and reduced the degree of patience required of them in proportion to the relief He granted." (Ibnu Katsir, 1992, vol. 2: 358–359)

Explanation of Ibn Kathir's interpretation: the initial requirement was eased while the glad tidings remained; the burden of patience was reduced in proportion to the relief that was granted.

d. Analysis or research findings on active patience

Encouragement must be accompanied by an assessment of capacity. Acknowledging fatigue, fear, or diminished strength is not a moral failure, but a basis for adjusting burdens and strategy.

Q. al-Anfāl [8]:65 encourages believers to face disparity at a ratio of 1:10. According to the report of Ibn 'Abbās cited by Ibn Kathir, this requirement proved burdensome; Q. al-Anfāl [8]:66 then grants relief to a ratio of 1:2 after recognizing human weakness.

Verse 65 preserves encouragement, while verse 66 recognizes changes in capacity and burden. From this relationship emerge the codes of motivation, recognition of weakness, and calibration of burden; the dimension of capacity-sensitive adaptation therefore arises from Ibn Kathir's own reading.

This finding complements Majid and Nirwana AN, who emphasize steadfastness in Q. al-Anfāl [8]:65. (Majid & Nirwana AN, 2024: 376–384) Verse 65 must be read together with verse 66: encouragement prevents fear from becoming paralyzing, while relief prevents motivation from turning into a destructive demand.

The ratios in the verses are not a universal military formula. The change in the ruling underscores that endurance is influenced by patience, but burdens must correspond to capacity. Organizationally, this principle supports rotation, recovery, division of tasks, and strategic adjustment; psychologically, reduced capacity does not automatically constitute moral failure.

Q. al-Anfāl [8]:66 serves as a corrective case against excessive heroism. Fatigue, fear, loss of capacity, or the need for assistance is not equivalent to a lack of patience; relief is part of the verse's moral order.

e. Conceptual relevance to Palestinian *sumud*

Its relevance lies in recognizing that steadfastness can coexist with grief, fear, exhaustion, and reduced capacity. Adjusting burdens, resting, seeking assistance, and recovering therefore do not contradict patience; rather, they prevent resilience from being understood as a limitless heroic demand.

Six Dimensions of Active Patience

A synthesis of the six verses across five discussion clusters produces six interrelated analytical dimensions and shows that patience extends beyond emotional endurance. Q. Āli 'Imrān [3]:125 gives particular emphasis to the connection between steadfastness and taqwa and readiness to receive Allah's assistance.

Table 3. Six dimensions of active patience

Dimension	Elements in the interpretation	Conceptual function	Dominant verses
Faith orientation and appraisal	faith, conviction, Allah's companionship, tawakkul	structures the reading of threats and outcomes	Q. 2:249; Q. 3:120; Q. 3:125
Self-control	response regulation, not submitting to fear	maintains emotional stability and decision-making	Q. 2:249; Q. 3:120; Q. 8:65
Spiritual obedience	obedience to Allah and His Messenger	maintains normative-spiritual orientation	Q. 8:46; Q. 3:125
Directed action	discipline, steadfastness, continuity of action	maintains effectiveness under pressure	Q. 2:249; Q. 8:46; Q. 3:125
Group cohesion	prevention of dispute, unity, trust	prevents the loss of group capacity	Q. 8:46
Capacity-sensitive adaptation	recognition of weakness and relief	adjusts burdens to capacity	Q. 8:66

The dimension of faith orientation and appraisal structures the reading of numbers, threats, schemes, assistance, and uncertainty without falling into naive

optimism. Q. Āli 'Imrān [3]:125 places hope in Allah's assistance alongside the conditions of patience and taqwa. The self-control dimension creates distance between fear and decision-making; it intersects with self-control while retaining a moral purpose and a relationship with Allah.

The dimension of spiritual obedience provides orientation through obedience to Allah and His Messenger. In Q. Āli 'Imrān [3]:125, taqwa keeps steadfastness within moral boundaries; in Q. al-Anfāl [8]:46, obedience maintains discipline and prevents dispute. The directed-action dimension translates these orientations into orderly conduct, continuity of action, and readiness under pressure.

The group-cohesion dimension maintains trust, the resolution of differences, and coordination so that disputes do not erode shared capacity. The capacity-sensitive adaptation dimension corrects the preceding five dimensions: Q. al-Anfāl [8]:66 acknowledges changes in human strength and distinguishes steadfastness from coercive demands that increase harm.

The relationship among the six dimensions is not linear. Faith orientation structures appraisal; appraisal supports self-control; self-control enables obedience and discipline; and discipline sustains cohesion. Capacity evaluation then corrects the entire process. This structure increases moral and coordinative readiness, but outcomes remain influenced by material conditions, strategy, leadership, and factors beyond the actors' control.

Figure 1 summarizes the relationships among the dimensions. Capacity-sensitive adaptation functions as correction and feedback across the entire process, while the model's output is limited to moral and coordinative readiness. The figure can be read as follows: faith orientation supports self-control; self-control sustains obedience and directed action; directed action preserves cohesion; and capacity assessment provides feedback to every stage.

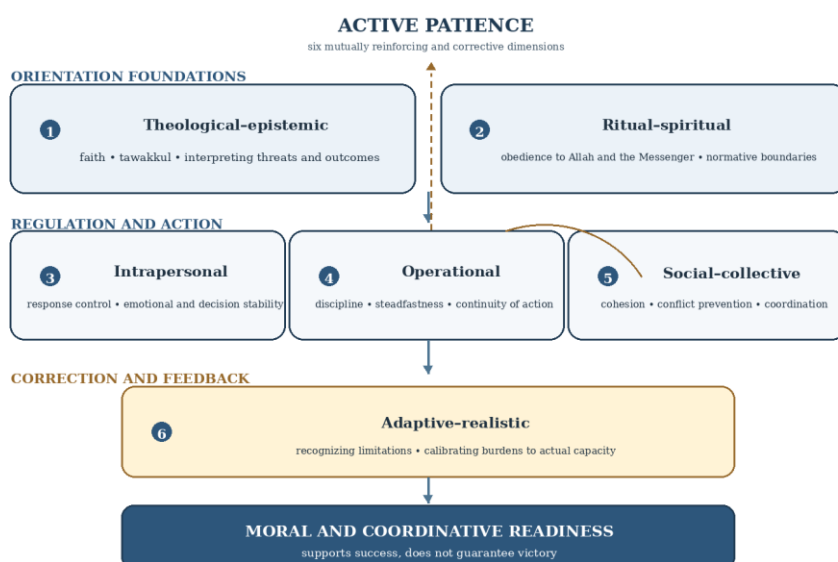


Figure 1. Conceptual model of the six dimensions of active patience

Patience and Sumud: Intersection without Equivalence

Lexically, *sumud* means steadfastness or the capacity to remain standing. Based on the abstract of Busse's article, *sumud* is understood as an everyday and spatial practice that enables Palestinians to continue life plans under occupation. This claim is limited to information stated in the article's abstract. (Busse, 2022, based on the abstract)

Based on the abstract of Taher's article, *sumud* is understood through practices of *wujud*, or presence, that are bodily, material, and symbolic. The findings reported in the abstract indicate that the presence of people, objects, memories, and relationships with the land can function within collective steadfastness. This discussion does not claim details available only in the full text of the article. (Taher, 2024, based on the abstract)

An everyday-life perspective prevents *sumud* from becoming a heroic slogan. Maintaining a home, caring for family, working, attending school, and sustaining social networks can become practices of presence that resist the emptying of space and the erasure of Palestinian presence.

Patience and *sumud* intersect in long-term steadfastness, response management, solidarity, and the possibility of religious meaning. They are not, however, identical. Patience is a Qur'anic normative-theological category formulated through faith, *taqwa*, *tawakkul*, and obedience. *Sumud* is a Palestinian socio-political concept that can be expressed in Muslim, Christian, nationalist, agrarian, urban, and everyday forms without necessarily being articulated in the language of *tafsir*.

The patience corpus concerns readiness in situations of war, whereas *sumud* also encompasses the continuity of everyday life. Their intersection lies in partial functional correspondence—preserving presence, an orientation of meaning, and the capacity to act under pressure—rather than definitional identity. This relationship is termed conceptual relevance: sufficiently strong for dialogue, but not evidence of direct transmission or causality.

Conceptual Relevance to Palestine in the Phenomenon of Ṭūfān al-Aqṣā

The post-7 October 2023 Gaza war involves material asymmetry, displacement, loss, destruction of living spaces, and psychological pressure. Geopolitical studies explain political changes, while psychological research documents coping and trauma in limited samples. Relevance is therefore assessed dimension by dimension, with explicit limits on the conclusions drawn.

Faith Orientation, Tawakkul, And Religious Coping

The dimension of faith orientation and appraisal intersects most directly with religious coping. Mahamid and Bdier found associations among positive religious coping, stress, and depressive symptoms among Palestinian adults during the pandemic. (Mahamid & Bdier, 2021: 34–49) Agbaria and Abu-Mokh likewise identified faith, optimism, social support, self-control, self-efficacy, and subjective well-being as coping resources. (Agbaria & Abu-Mokh, 2023: 12866–12878)

Post-2023 Gaza studies provide greater contextual proximity. Research among internally displaced people in Rafah shows faith as a source of hope and family, friends, and community as sources of emotional and practical support. Based on the abstract of Hamamra and Mahamid's article, positive religious coping, religious leaders, and social support networks play roles in psychological and community resilience. This claim does not go beyond the information available in the abstract. (Abudayya, 2025; Hamamra & Mahamid, 2026, based on the abstract)

Its intersection with Q. al-Baqarah [2]:249 and Q. Āli 'Imrān [3]:120 and 125 lies in the function of orientation. Faith and tawakkul preserve the possibility of a future when threats appear to determine the outcome, while patience and taqwa in verse 125 connect hope for assistance with steadfastness and moral boundaries. These findings do not prove that Palestinian society uses Ibn Kathir's framework. Religious coping also works alongside, rather than replacing, social and material resources; the verse's promise of assistance is not treated as an empirical measure for judging victims or conflict outcomes.

Self-Control And Response Management

The self-control dimension of patience intersects with, but is not identical to, psychological self-control. Research among Arab Israeli–Palestinian students found contributions from self-control and religiosity to stress coping during the pandemic. (Agbaria & Abu Mokh, 2023: 720–738) This finding serves only as a theoretical bridge because the sample and context differ from Gaza; it does not explain the decisions of armed actors.

Cohesion, Community Support, And Collective Capacity

The prohibition against dispute in Q. al-Anfāl [8]:46 intersects with social support. In narratives of Gazans, family, friends, and displacement communities provide information, basic needs, emotional protection, and partial substitutes for networks that have been lost. (Hamamra et al., 2025) Individual resilience therefore depends on relationships that distribute burdens.

Civilian community support, however, is not identical to military cohesion. The correspondence is limited to the principle that fragmentation weakens collective capacity, whereas trust and coordination expand the ability to endure. Studies of Shaykh Ahmad Yasin show the role of social institutions and solidarity networks in political legitimacy and identity, not mental health. (Hamid, 2025: 345–356)

Steadfastness Amid Asymmetry And The Practice Of *Sumud*

Q. al-Baqarah [2]:249 rejects the assumption that asymmetry closes off every possibility for action. At the level of everyday life, *sumud* likewise preserves agency through routines, family, space, and identity. This correspondence does not diminish material conditions: faith can sustain meaning, but it cannot replace food, health care, shelter, protection, humanitarian assistance, or political accountability.

Adaptation, Weakness, And The Coexistence Of Trauma And Resilience

Q. al-Anfāl [8]:66 provides an important corrective to demands for limitless steadfastness. Gaza data show that ways of enduring can coexist with grief, fear, anger, exhaustion, and bleak views of the future. Based on the abstract of Abuward and colleagues’ article, discussion of mental health in Gaza must be situated within the conditions of violence, loss, and crisis experienced by the population. Because the full text was unavailable, the article is not used to make page-specific claims or claims about details beyond the abstract. (Abuward et al., 2025, based on the abstract)

Vulnerability is not the antithesis of patience. Relief recognizes changes in capacity and creates space for rest, assistance, therapy, role rotation, and adjustment of demands. Resilience and trauma can coexist; the need for help does not indicate a deficiency of faith.

The following matrix summarizes the level of relevance and the limits of the claims:

Table 4. Conceptual relevance and limits of claims

Findings from Ibn Kathir’s Tafsir	Findings from Palestine/Gaza studies	Relevance	Limit of conclusion
faith and tawakkul preserve orientation	faith in God and religious coping serve as sources of meaning	strong conceptually	does not prove that participants use Ibn Kathir’s Tafsir
patience and taqwa conditions are for assistance	faith and steadfastness sustain hope and action	moderate conceptually	theological promises cannot be converted into empirical cause-and-effect formulas
response regulation under threat	self-control is associated with adaptive coping in certain Palestinian samples	moderate	most data come from pandemic/non-Gaza settings
the prohibition against dispute preserves collective capacity	family, community, and solidarity support ways of enduring	strong social function	in civilian communities are not identical to military organizations
steadfastness of a small group	<i>sumud sustains agency and continuity of life amid asymmetry</i>	moderate–strong	<i>sumud is not identical to patience and is not solely a military practice</i>

Findings from Ibn Tafsir	Findings from Palestine/Gaza studies	Relevance	Limit of conclusion
relief recognizes weakness	trauma, fear, fatigue, and resilience coexist	strong as a corrective	not all wounds can be addressed through spiritual resources alone

Patience and Readiness for Success: Theological and Empirical Limits

Within the corpus, patience contributes to moral and coordinative readiness: courage is not destroyed by asymmetry, responses are not governed by provocation, patience and taqwa form readiness to receive assistance, obedience preserves orientation, disputes do not exhaust collective capacity, and burdens are adjusted to ability. These contributions make success possible but do not determine it mechanically.

Success has different meanings: confronting an opponent in a context of war, preserving faith when material outcomes have not been achieved, or sustaining life and presence in the context of *sumud*. These differences must not be collapsed; survival is not military victory, and spiritual success does not erase material loss.

This model is not a comprehensive theory of the Palestinian conflict. Colonial conditions, geopolitics, international law, military technology, economics, media, and humanitarian assistance lie beyond its scope. Patience provides only a moral-spiritual and relational lens.

Implications for Tafsir Studies, Psychology of Religion, and Palestinian Studies

For tafsir studies, responsible contextualization requires maintaining three distinctions: the verse is not identical to its tafsir; tafsir is not identical to the researcher's six-dimensional construction; and a normative construction is not equivalent to empirical data. Conceptual similarity therefore does not prove direct influence.

For the psychology of religion, the model extends individual coping into directed and collective dimensions of action: religiosity provides meaning, self-control regulates responses, social support distributes burdens, and recognition of capacity prevents exhaustion from being treated as moral failure. Instrument development or field research must still involve survivors and mental-health practitioners.

For Palestinian studies, dialogue with patience reveals a religious dimension that can accompany *sumud* without erasing national, cultural, Christian, secular, and everyday expressions. This distinction preserves the plurality of Palestinian experience and prevents *sumud* from being reduced to a generic synonym for resilience.

Research Limitations

This study has six limitations. First, it is library-based and includes no interviews. Second, the Gaza data closest to the research context come primarily from civilians and internally displaced persons. Third, the analysis uses only one exegete and one principal edition, although the transcription was checked against a comparison edition. Fourth, the literature produced after 7 October 2023 emerged within an ongoing and rapidly changing conflict. Fifth, the purposive-integrative search does not cover all publications. Sixth, the model is a reconstruction by a single researcher and still requires comparative, reception-based, or empirical testing.

CONCLUSION

Ibn Kathir's interpretation of Q. al-Baqarah [2]:249, Q. Āli 'Imrān [3]:120 and 125, and Q. al-Anfāl [8]:46 and 65–66 shows that patience in war verses is an active structure rather than passive acceptance. The five verse clusters connect patience with rejecting the assumption that numbers alone determine outcomes, regulating responses through *taqwa* and *tawakkul*, obedience and the prevention of dispute, and adjusting burdens to capacity.

This structure forms six dimensions: faith orientation and appraisal, self-control, spiritual obedience, directed action, group cohesion, and capacity-sensitive adaptation. Together, they enhance moral and coordinative readiness for success, but they do not guarantee military victory or replace resources, strategy, leadership, and political conditions.

Its relevance to Palestine is conceptual. Faith and *tawakkul* intersect with religious coping; response regulation with self-control; prevention of dispute with social support; steadfastness amid asymmetry with *sumud*; and relief with recognition of trauma and limitations. Patience and *sumud* nevertheless remain distinct: the former is rooted in the Qur'an's normative-theological horizon, whereas the latter is a socio-political and everyday practice formed within Palestinian history.

The active-patience model provides a limited bridge among tafsir studies, the psychology of religion, and Palestinian studies. It does not prove a direct influence of Ibn Kathir's Tafsir on Palestinian behavior and does not justify generalizing civilian data to armed actors. Future research should test the model through comparisons among exegetes, reception studies, and field research guided by the *do no harm* principle that distinguishes the experiences of civilians, health workers, humanitarian workers, and armed actors.

BIBLIOGRAPHY

- Abbas, Bassam Yacoub, and Hussein Ali Bahr. "Al-Aqsa Flood Operation: Harbingers and Geopolitical Repercussions." *Qadaya Siyasiyyah*, no. 76 (2024): 367–96.
- Abudayya, Abdallah. "Voices from Gaza: Coping Strategies During the War on the Gaza Strip—A Qualitative Study." *Mental Health & Prevention* 39 (2025): 200443. <https://doi.org/10.1016/j.mhp.2025.200443>.

- Abuward, Ola H., C. Fiscione, N. M. Abulibda, A. Mustafa, and G. Veronese. "Do You Think All of Us Are Mentally Sick Because of This Horror? Mental Health under Genocide in Gaza." *International Journal of Human Rights in Healthcare* 18, no. 4 (2025). Based on the abstract. <https://doi.org/10.1108/IJHRH-10-2024-0073>.
- Agbaria, Qutaiba, and Amnah Abu Mokh. "Coping with Stress During the COVID-19 Outbreak: The Contribution of Self-Control Skills and Religiosity in Arab Israeli-Palestinian Students in Israel." *Journal of Religion and Health* 62 (2023): 720–38. <https://doi.org/10.1007/s10943-022-01686-3>.
- Agbaria, Qutaiba, and Amnah Jameel Abu-Mokh. "The Use of Religious and Personal Resources in Coping with Stress during COVID-19 for Palestinians." *Current Psychology* 42 (2023): 12866–78. <https://doi.org/10.1007/s12144-021-02669-5>.
- Aidini, Nur, and Nur Luthfi Hidayatullah. "Sekuritisasi Hamas dalam Kebijakan Israel Pasca Serangan 7 Oktober 2023." *Journal Politique* 5, no. 1 (2025): 21–35. <https://doi.org/10.15642/politique.2025.5.1.21-35>.
- Alfain, Shinta Nuriya Idatul, Achmad Khudori Soleh, and Muhammad Rafi Yamani. "The Role of Patience in Coping Mental Problems: A Quranic Perspective." *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 195–206. <https://doi.org/10.33367/tribakti.v34i2.3633>.
- Aliffizriah, Diana, Oyoh Bariah, and M. Makbul. "Nilai-Nilai Pendidikan Islam pada Perang Badar dalam Al-Qur'an Surah Ali Imran Ayat 123–126 Tafsir Ibnu Katsir." *INNOVATIVE: Journal of Social Science Research* 4, no. 4 (2024): 5780–94.
- Amrulloh, Muhamad, and Sucila Ningsih. "Makna Lafazh Al-Bala' dalam Al-Qur'an: Telaah Kitab Tafsir Al-Mishbah." *Al Karima: Jurnal Studi Ilmu Al Quran dan Tafsir* 6, no. 1 (2022): 38–53. <https://doi.org/10.58438/alkarima.v6i1.116>.
- Aqtam, Ibrahim. "A Narrative Review of Mental Health and Psychosocial Impact of the War in Gaza." *Eastern Mediterranean Health Journal* 31, no. 2 (2025): 89–96. <https://doi.org/10.26719/2025.31.2.89>.
- Awayed-Bishara, Muzna. "Sumud Pedagogy as Linguistic Citizenship: Palestinian Youth in Israel against Imposed Subjectivities." *Language in Society* 54, no. 1 (2025): 5–27. <https://doi.org/10.1017/S0047404523000891>.
- Baidan, Nashruddin, and Erwati Aziz. *Metodologi Khusus Penelitian Tafsir*. Yogyakarta: Pustaka Pelajar, 2016.
- Braun, Virginia, and Victoria Clarke. "Conceptual and Design Thinking for Thematic Analysis." *Qualitative Psychology* 9, no. 1 (2022). Based on the abstract. <https://doi.org/10.1037/qup0000196>.
- Busse, Jan. "Everyday Life in the Face of Conflict: Sumud as a Spatial Quotidian Practice in Palestine." *Journal of International Relations and Development* 25 (2022). Based on the abstract. <https://doi.org/10.1057/s41268-022-00255-1>.
- Faizin, F. A. Amirul, Arif Firdausi N.R., and Edy Wirastho. "Makna Khususu' dalam Al-Qur'an: Studi Kajian Tematik dalam Perspektif Tafsir Al-Azhar." *Al Furqan: Jurnal Ilmu Al Quran dan Tafsir* 7, no. 1 (2024): 37–55. <https://doi.org/10.58518/alfurqon.v7i1.2524>.

- Fekih-Romdhane, Feten, Mai Helmy, Amthal Alhuwailah, Hanaa Ahmed Mohamed Shuwiekh, Emna Maalej, Abdallah Y. Naser, Sahar Obeid, Alexandre Andrade Loch, Majda Cheour, and Souheil Hallit. "Resilience and Religiosity as Moderators between War-Related Media Exposure and Psychotic Experiences in the Aftermath of the October 2023 Israel-Gaza War." *Discover Public Health* 22 (2025): 213. <https://doi.org/10.1186/s12982-025-00599-2>.
- Hadi, Sopyan. "Konsep Sabar dalam Al-Qur'an." *Jurnal Madani: Ilmu Pengetahuan, Teknologi, dan Humaniora* 1, no. 2 (2018): 473–88.
- Hamamra, Bilal, and Fayez Mahamid. "Faith, Community, and Resilience during Genocide in Gaza." *Disasters* 50, no. 1 (2026): e70023. Based on the abstract. <https://doi.org/10.1111/disa.70023>.
- Hamamra, Bilal, Fayez Mahamid, Dana Bdier, and Mai Atiya. "War-Related Trauma in Narratives of Gazans: Challenges, Difficulties and Survival Coping." *Cambridge Prisms: Global Mental Health* 12 (2025): e34. <https://doi.org/10.1017/gmh.2025.23>.
- Hamid, Muhibussabri. "Konstruksi Pemikiran Politik Syekh Ahmad Yasin di Palestina: Perspektif Alexander Wendt." *FATHIR: Jurnal Studi Islam* 2, no. 3 (2025): 345–56. <https://doi.org/10.71153/fathir.v2i3.328>.
- Ibnu Katsir, Ismā'īl ibn 'Umar. *Tafsir al-Qur'ān al-'Azīm*. Edited by Sāmī ibn Muḥammad al-Salāmah. 8 vols. Riyadh: Dār Ṭayyibah, 1999 CE/1420 AH. Digital edition, Internet Archive. <https://archive.org/details/tafsir-ibn-kathir>.
- Ibnu Katsir, Ismā'īl ibn 'Umar. *Tafsir al-Qur'ān al-'Azīm*. Vols. 1–2. Damascus: Maktabah Dār al-Salām, 1992 CE/1413 AH.
- Kumalasari, Silva. "Makna Sabar dalam Tafsir Fi Zhilal Al-Qur'an." *Al Karima: Jurnal Studi Ilmu Al Quran dan Tafsir* 4, no. 2 (2020): 79–88. <https://doi.org/10.58438/alkarima.v4i2.58>.
- Mahamid, Fayez A., and Dana Bdier. "The Association Between Positive Religious Coping, Perceived Stress, and Depressive Symptoms During the Spread of Coronavirus (COVID-19) Among a Sample of Adults in Palestine: A Cross-Sectional Study." *Journal of Religion and Health* 60 (2021): 34–49. <https://doi.org/10.1007/s10943-020-01121-5>.
- Majid, Abdul, and Andri Nirwana AN. "Study of Ibnu Katsir's Tafsir on the Values of Patience in QS Al-Anfal: 65, Ar-Ra'du: 22, and An-Nahl: 42." *Al-Afkar: Journal for Islamic Studies* 7, no. 2 (2024): 376–84. <https://doi.org/10.31943/afkarjournal.v7i2.952>.
- Marzūq, 'Abd al-Ṣabūr. *Mu'jam al-A'lām wa al-Mauḍū'āt fī al-Qur'ān al-Karīm*. 3 vols. Cairo: Dār al-Syurūq, 1995 CE/1415 AH.
- Murtadho, Azam Jabir, Arif Firdausi N.R., and Edy Wirastho. "Penafsiran Ayat tentang Bullying dalam Al-Qur'an: Studi Komparasi Tafsir Al-Azhar dan Tafsir Al-Mishbah." *El-Wasathy* 2, no. 1 (2024): 182–96. <https://doi.org/10.61693/elwasathy.vol2i1.2024.182-196>.
- Mustaqim, Abdul. *Metode Penelitian Al-Qur'an dan Tafsir*. Yogyakarta: Idea Press, 2014.
- Rahmawati, Lilis. "Konsep Sabar dalam Perspektif Ulama Tafsir." *Al-Hikmah: Jurnal Theosofi dan Peradaban Islam* 5, no. 2 (2023): 182–200.

- Sari, Ayu Novita. "Reevaluasi Kajian Metode Tafsir Tematik (Mustafa Muslim dalam Karyanya Mabahits fi Tafsir Maudhu'i)." *At-Tahfidz: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2022): 47–61.
- Shofia, Naila. "Komparasi Sabar dan Optimis dalam Tinjauan Kitab Tafsir Ibnu Katsir dan Psikologi." Master's thesis, UIN Maulana Malik Ibrahim Malang, 2024.
- Taher, Tamara. "Practicing Wujud: A Constellation of *Sumud* in the Fragmented Palestinian Present." *Middle East Critique* 33, no. 2 (2024). Based on the abstract. <https://doi.org/10.1080/19436149.2024.2330815>.
- Ulum, Khoirul, and Ahmad Khoirur Roziqin. "Sabar dalam Al-Qur'an: Kajian Tafsir Maudhu'i." *Jurnal Ilmu Al-Qur'an dan Hadis* 4, no. 1 (2021): 120–42.
- Van Teeffelen, Toine, and Fuad Giacaman. "The Concept of Sumud, Resistance and Citizenship in Occupied Palestine: Critical Pedagogy and Muslim-Christian Living Together." *Journal of Holy Land and Palestine Studies* 24, no. 2 (2025): 159–79. <https://doi.org/10.3366/hlps.2025.0361>.
- Zabidi, Ahmad, Hamnah, and Maulana. "Interpretasi Sabar dalam Al-Qur'an: Studi Komparatif Al-Qurthubi dan Ibnu Katsir." *Borneo: Journal of Islamic Studies* 4, no. 1 (2023): 33–45.