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Reconstructing Civilizational Regeneration: A *Maqāṣidī* Framework Based on Q.S. al-Ṭūr [52]:21

Rekonstruksi Regenerasi Peradaban: Kerangka *Maqāṣidī* Berdasarkan Q.S. al-Ṭūr [52]:21

Bisyri Abdul Karim, La Ode Ismail Ahmad, Muh Awal A, Muhsin Mahfudz, & Hamka Ilyas

Abstract: *The sustainability of civilization depends not only on political power or economic resources, but also on transmitting values, identity, leadership, and collective memory across generations. Within the Islamic intellectual tradition, Q.S. al-Ṭūr [52]:21 provides an important Qur'anic foundation for intergenerational continuity. While classical exegetes generally interpreted this verse eschatologically regarding the reunion of believers and their offspring in Paradise, a maqāṣidī approach enables broader civilizational readings. Using qualitative library research and analytical-comparative interpretation, this study reconstructs Q.S. al-Ṭūr [52]:21 to formulate a Qur'anic theory of civilizational regeneration. Through maqāṣidī reading, this study develops four interrelated analytical principles of the verse: the transmission of core values (al-īmān), exemplary leadership (al-Ittibā'), intergenerational succession (al-Dhurriyyah), and personal accountability (al-Rahn). These principles demonstrate that regeneration extends beyond biological inheritance into a moral and educational process that may support value-based continuity and responsible leadership. Based on these findings, this study proposes a Qur'anic conceptual model for sustaining Muslim communities, educational institutions, and organizations through structured leadership succession and cadre formation.*

Keywords: Civilizational Regeneration; Intergenerational Continuity; Islamic leadership.

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Abstrak: *Keberlanjutan peradaban tidak hanya bergantung pada kekuasaan politik atau sumber daya ekonomi, tetapi juga pada kemampuan mentransmisikan nilai, identitas, kepemimpinan, dan memori kolektif lintas generasi. Dalam tradisi intelektual Islam, Q.S. al-Ṭūr [52]:21 menyediakan fondasi Al-Qur'an yang penting untuk kontinuitas antargenerasi. Meskipun para mufasir klasik umumnya menafsirkan ayat ini secara eskatologis terkait reunifikasi orang-orang beriman dan keturunannya di Surga, pendekatan maqāṣidī memungkinkan pembacaan peradaban yang lebih luas. Menggunakan penelitian kepustakaan kualitatif dan interpretasi analitis-komparatif, penelitian ini merekonstruksi Q.S. al-Ṭūr [52]:21 untuk merumuskan teori Al-Qur'an tentang regenerasi peradaban. Melalui pembacaan maqāṣidī, penelitian ini merumuskan empat prinsip analitis yang saling berkaitan dalam ayat tersebut: transmisi nilai-nilai inti (al-īmān), kepemimpinan teladan (al-Ittibā'), suksesi antargenerasi (al-Dhurriyyah), dan akuntabilitas personal (al-Rahn). Prinsip-prinsip ini menunjukkan bahwa regenerasi melampaui pewarisan biologis menjadi proses moral dan edukatif yang dapat mendukug kesinambungan berbasis nilai serta kepemimpinan yang bertanggung jawab. Berdasarkan temuan ini, penelitian tersebut mengusulkan model konseptual Al-Qur'an untuk menjaga keberlanjutan komunitas Muslim, lembaga pendidikan, dan organisasi melalui suksesi kepemimpinan berbasis nilai serta pembentukan kader yang bertanggung jawab.*

Kata Kunci: Regenerasi Peradaban; Kesinambungan antargenerasi; Kepemimpinan Islam

Introduction

The question of how civilizations sustain themselves across generations has drawn increasing attention in contemporary social, political, and religious studies. Discussions on sustainability have gradually expanded beyond environmental preservation to examine how institutions, collective identities, cultural traditions, and systems of knowledge endure over time.[1] Within this framework, several scholars argue that the long-term continuity of a civilization depends not only on economic resources or political power, but also on its capacity to transmit core values, collective memory, and leadership traditions across generations.[2] The failure of such transmission often results in institutional decline, identity fragmentation, and the eventual collapse of social order.[3] Consequently, intergenerational continuity has emerged as a central theme in debates on sustainable development, social resilience, and civilizational studies.

Among the Qur'anic verses that address intergenerational relationships within the framework of faith, Q.S. al-Ṭūr [52]:21 occupies a particularly significant position. The verse states that believers and their descendants who follow them in faith will be reunited by Allah in Paradise without diminishing the reward of either generation. The exegetical tradition generally interprets this reunion not merely in terms of biological kinship but, more importantly, through the continuity of faith. Al-Ṭabarī explains that Allah joins believing descendants with their parents in

Paradise even when the descendants have not attained the same level of righteous deeds, as an act of divine grace and honor toward the believing parents, while affirming that the parents' rewards are not diminished.[4] Al-Baghawī similarly presents the interpretation that believing descendants may be elevated to the rank of their parents in Paradise even when their deeds do not reach the same level, describing this as a divine favor that brings joy to the parents without reducing anything from their deeds.[5] Ibn Kathīr emphasizes Allah's "grace, generosity, favor, gentleness, and beneficence" in bringing believing descendants to the rank of their parents so that the family may be reunited, explicitly stating that this elevation does not diminish the parents' deeds.[6] Al-Qurṭubī likewise interprets the verse as referring to the joining of believing descendants with their parents in Paradise and stresses that such reunion does not entail reducing the reward of either generation; he also records variant exegetical reports concerning whether the verse primarily concerns descendants who themselves possess faith or younger descendants who are joined to their believing parents.[7] Taken together, these interpretations reveal a substantial convergence around four themes: the primacy of faith as the condition of intergenerational reunion, the divine grace manifested in the elevation or joining of descendants to believing parents, the preservation of each generation's individual reward, and the eschatological significance of family togetherness.

At the same time, their exegetical discussions preserve differences concerning the precise referent of *dhurriyyah* and the scope of the descendants included in the divine promise. Thus, Q.S. al-Ṭūr [52]:21 may be read as establishing faith—not biological descent alone—as the principal axis of intergenerational spiritual continuity, while simultaneously affirming both divine grace and individual moral responsibility.

The selection of these exegetical sources was purposive rather than exhaustive. The corpus consisted of four classical Sunni tafsīr works: al-Ṭabarī's *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, al-Baghawī's *Ma'ālim al-Tanzīl*, Ibn Kathīr's *Tafsīr al-Qur'ān al-'Aẓīm*, and al-Qurṭubī's *al-Jāmi' li-Aḥkām al-Qur'ān*. These works were selected because they represent complementary strands within the classical Sunni exegetical tradition and provide distinct interpretive emphases relevant to the present study. Al-Ṭabarī represents an early tradition-oriented exegetical approach characterized by extensive engagement with transmitted reports (*al-tafsīr bi'l-ma'thūr*) alongside linguistic analysis[8]; al-Baghawī represents a concise tradition-based approach that synthesizes transmitted exegetical materials[9]; Ibn Kathīr provides a prominent synthesis of transmitted reports, Qur'ānic cross-referencing, and prophetic traditions[10]; while al-Qurṭubī contributes a juridical and ethical dimension, particularly relevant to questions of family, responsibility, social relations, and normative conduct.[11]

To complement the classical exegetical corpus, this study examines selected modern and reform-oriented exegetical works that are methodologically relevant to

the interpretation of intergenerational faith and its implications for family and social continuity. In particular, the study draws Sayyid Quṭb's *Fī Ẓilāl al-Qur'ān*, and Muḥammad Ṭāhir ibn 'Āshūr's *al-Taḥrīr wa al-Tanwīr*. These works were selected because each provides a distinctive approach to relating Qur'ānic meaning to social, ethical, and civilizational concerns. Sayyid Quṭb's *Fī Ẓilāl al-Qur'ān* is consulted particularly for its emphasis on the Qur'ānic construction of faith, family, and the moral formation of the believing community. Ibn 'Āshūr's *al-Taḥrīr wa al-Tanwīr* is used to identify the ethical and *maqāṣid*-oriented dimensions of the Qur'ānic discourse, especially its implications for familial responsibility, moral continuity, and social order. The selection of these exegetes is therefore purposive rather than merely chronological: their works represent complementary trajectories of modern Qur'ānic interpretation, namely Islamic reform, socio-moral transformation, and *maqāṣid*-oriented interpretation. Their readings are not treated as replacements for the classical exegetical tradition; rather, they are placed in dialogue with it to examine both the continuity and transformation of Qur'ānic meanings concerning intergenerational faith, family responsibility, and social continuity across historical contexts.

The interpretation of Q.S. al-Ṭūr [52]:21 in this study is subsequently subjected to a *maqāṣidī* analysis. The *maqāṣidī* approach is not employed as an additional interpretation imposed upon the verse, but as an analytical framework for identifying the higher purposes, values, and implications embedded in the exegetical meanings of the verse. The analysis proceeds through several stages. First, the study identifies the immediate semantic and theological meaning of the verse, particularly the relationship between faith, descendants, divine grace, and intergenerational reunion. Second, the findings of the selected classical and modern exegetes are compared to identify recurring values and interpretive emphases. Third, these values are abstracted into broader Qur'anic purposes, particularly the preservation and transmission of faith, the formation of righteous generations, the continuity of family-based religious responsibility, and the realization of divine mercy. Fourth, these identified purposes are correlated with relevant *maqāṣid al-sharī'ah* and broader Qur'anic objectives concerning the preservation of religion *(ḥifẓ al-dīn)*, the protection and continuity of progeny *(ḥifẓ al-nasl)*, and the cultivation of human well-being and communal flourishing *(maṣlaḥah)*.[12] Finally, the study contextualizes these purposes within contemporary intergenerational relations in order to determine how Q.S. al-Ṭūr [52]:21 may contribute to a constructive Qur'anic framework for intergenerational continuity.

The unresolved issue, therefore, is not the absence of interpretation of Q.S. al-Ṭūr [52]:21, but the absence of a theoretically integrated account of how the verse conceptualizes the mechanisms of intergenerational religious continuity and how

these mechanisms may contribute to civilizational regeneration. Existing exegetical discussions tend to emphasize the eschatological outcome of faith transmission, while social and contemporary readings tend to focus on family, identity, or religious continuity without sufficiently connecting these dimensions to a broader theory of civilizational renewal. Moreover, the relationship between faith (*īmān*), following (*ittibā'*), descendants (*dhurriyyah*), and individual moral responsibility in the verse has not been sufficiently theorized as an interconnected process linking intergenerational transmission to collective transformation. This gap becomes particularly significant in the context of contemporary religious organizations, educational institutions, and Muslim communities that face the challenge of sustaining religious values while responding to rapid social transformation.

Accordingly, this study proposes a reinterpretation of Q.S. al-Ṭūr [52]:21 by bringing classical exegesis into dialogue with contemporary social readings and *maqāṣidī* approaches. Its novelty lies not merely in offering another interpretation of the verse, but in developing an analytical framework that reconstructs the verse as a model of intergenerational faith transmission, ethical agency, and civilizational regeneration. The study tests whether the semantic and relational structure of *īmān*, *ittibā'*, *dhurriyyah*, and individual accountability in Q.S. al-Ṭūr [52]:21 can be systematically connected to mechanisms of educational formation, family continuity, institutional reproduction, and social transformation. In this way, the verse is examined not only as a statement concerning the eschatological relationship between believers and their descendants, but also as a potential Qur'anic framework for understanding how religious values are transmitted, reproduced, and transformed across generations.

To address this gap, the present study employs Jasser Auda's systems approach to *maqāṣid al-sharīʿah* as its primary theoretical framework. Auda identifies six interrelated features of a systems approach: cognitive nature, wholeness, openness, interrelated hierarchy, multidimensionality, and purposefulness.[13] These features provide a methodological basis for examining Qur'anic meanings beyond isolated lexical expressions while maintaining their textual and exegetical foundations. In this study, the cognitive nature of interpretation requires distinguishing the primary eschatological meaning of Q.S. al-Ṭūr [52]:21 from its subsequent conceptual development. Wholeness and multidimensionality guide the analysis of faith, following, descendants, divine grace, and individual accountability as interconnected elements. Openness allows their ethical implications to be considered in contemporary contexts, while interrelated hierarchy clarifies the relationship between individual responsibility, family continuity, and broader social institutions. Purposefulness directs the analysis toward the preservation of faith, intergenerational moral formation, and communal well-being. The resulting framework is therefore presented

as a *maqāṣidī* conceptual reconstruction rather than a direct or exclusive meaning of the verse.

Based on this framework, the study addresses two main research questions. First, how has Q.S. al-Ṭūr [52]:21 been interpreted across classical and contemporary exegetical traditions, and what *maqāṣidī* dimensions of regeneration and continuity emerge from these interpretations? Second, how can these *maqāṣidī* dimensions be synthesized into a Qur'anic model of civilizational regeneration relevant to contemporary Muslim societies and organizations?

Accordingly, the objectives of this study are: (1) to analyze the historical development of interpretations of Q.S. al-Ṭūr [52]:21 across different exegetical traditions; (2) to reconstruct the broader *maqāṣidī* meanings of the verse beyond its conventional eschatological understanding; and (3) to formulate a conceptual model of civilizational regeneration based on the Qur'anic principles of value transmission, exemplary leadership, intergenerational succession, and individual accountability. By doing so, this article contributes not only to contemporary Qur'anic studies but also to broader discussions concerning sustainability, leadership development, and the continuity of Islamic civilization in the modern world.

From Eschatological Promise to Civilizational Continuity: Reinterpreting Q.S. al-Ṭūr [52]:21

Q.S. al-Ṭūr [52]:21 occupies a significant position in the Qur'anic discourse on faith, family, and the continuity of righteous generations. Allah states:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

As for those who believe and their offspring follow them in faith, We will cause their offspring to join them and will not detract anything from (the reward of) their deeds. Everyone will be accountable for what he earned.[14]

The verse is commonly interpreted within an eschatological framework, particularly as a description of God's grace in bringing believing descendants together with their righteous ancestors in Paradise.[15] Such an interpretation constitutes the primary textual and exegetical meaning of the verse and should remain the starting point of interpretation. A closer reading, however, suggests that the verse also contains several interconnected conceptual elements that may be developed through a clearly articulated interpretive sequence: textual analysis, exegetical interpretation, value abstraction, *maqāṣidī* generalization, and contemporary application.

At the textual level, the central expression وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ establishes a relationship between faith, descendants, and intergenerational continuity. The

verse does not merely mention biological descendants (*dhurriyyah*) but specifically qualifies their following of the believing ancestors with *īmān*. This qualification is significant because the continuity represented in the verse is not an automatic consequence of genealogy. Rather, it is mediated by the transmission and preservation of faith. At the same time, the continuation of the verse— أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ—describes divine grace in bringing the descendants into association with their righteous predecessors, while وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ preserves the principle of individual moral responsibility by affirming that the deeds of the descendants are not diminished because of their association with their ancestors.[16]

At the exegetical level, therefore, the verse presents two dimensions that must be held together. The first is divine grace, expressed through the reunion of believing family members in the hereafter. The second is individual accountability, since each person retains the value and responsibility of his or her own deeds. Classical eschatological interpretation thus provides the immediate semantic horizon of the verse, while simultaneously revealing an important theological principle: kinship acquires eschatological significance when it is accompanied by faith and righteous action. Consequently, the verse should not be read as legitimizing the privilege of lineage independently of personal faith and moral responsibility.

The interpretations of Sayyid Quṭb and Ibn 'Āshūr provide additional perspectives on the relationship between the verse's eschatological meaning and its broader ethical implications. In *Fī Ẓilāl al-Qur'ān,* Quṭb discusses the reunion of believing descendants with their forebears within the Qur'anic portrayal of divine grace and the blessings of Paradise.[17] Ibn 'Āshūr, in *al-Taḥrīr wa al-Tanwīr,* likewise examines the relationship between the descendants' faith, their reunion with their believing ancestors, and the preservation of individual recompense.[18] These readings remain grounded in the eschatological context of the verse. Their relevance to the present study lies in providing a theological foundation from which the ethical significance of intergenerational faith continuity may be explored. The subsequent connection to moral education, exemplary leadership, and institutional succession is therefore developed through *maqāṣidī* reasoning rather than attributed directly to either exegete.

Semantic Structure of the Key Lexical Expressions

A more rigorous interpretation begins with the semantic examination of the principal lexical expressions: *al-īmān*, *ittaba'at-hum*, *dhurriyyah*, *alḥaqnā*, and *rahīn*. These expressions constitute a semantic network rather than isolated lexical units.

The first expression, الَّذِينَ آمَنُوا, establishes the ontological foundation of the verse. The verb *āmana* derives from the root ا-م-ن, whose semantic field encompasses notions of security, trust, and faith.[19] In the Qur'anic context, however, *īmān* is not

merely an abstract intellectual affirmation. It represents an existential orientation toward God that generates consequences in human conduct. The use of the perfect verbal form *āmanū* also presents faith as an established condition of the believers addressed in the verse.[20] Thus, the verse begins with the formation of a community whose identity is grounded in faith.

The second expression, وَاتَّبَعَتْهُمْ (*wattaba'athum*), is particularly significant for understanding the Qur'anic construction of intergenerational continuity. The verb *ittaba'a* derives from the triliteral root ع-ب-ت, whose basic semantic range includes following, pursuing, or proceeding after someone or something. In the context of Qur'anic discourse, however, *ittibā'* may extend beyond physical or genealogical succession when the object of following concerns a belief, path, or normative orientation.[21] Thus, the expression وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ (Qur'an [52]:21) does not merely describe the biological continuation of a family line; it explicitly qualifies the descendants' following by بِإِيمَانٍ (*bi-īmān*), indicating continuity in faith.

This qualification is important because the verse itself establishes faith, rather than genealogy alone, as the substantive basis of continuity between generations. The descendants are described as *following* their predecessors in faith, suggesting that intergenerational transmission involves the preservation and continuation of a shared religious commitment.[22] This interpretation is consistent with the broader Qur'anic use of *ittibā'*, in which following may refer to adherence to a particular path, guidance, or normative example, rather than simply succeeding someone chronologically or genealogically. The semantic distinction is therefore between biological descent and faith-based following: genealogy establishes the relationship between generations, whereas *īmān* gives that relationship its religious significance.

Classical exegetical discussions likewise emphasize the connection between the descendants and the faith of their predecessors. Al-Ṭabarī, in interpreting Q. [52]:21, relates the expression to the descendants' following their forebears in faith[23], while Ibn Kathīr likewise understands the verse in terms of the descendants being joined with their righteous predecessors on account of their faith.[24] The exegetical tradition thus provides an interpretive bridge between the lexical meaning of *ittibā'* and the broader notion of intergenerational religious continuity. On this basis, *ittibā'* may be understood as a process through which a religious orientation is transmitted and maintained across generations.

Such continuity can subsequently have implications for the formation of exemplary religious conduct within the family and community. Nevertheless, the notion of exemplary leadership should not be treated as an automatic lexical meaning of *ittibā'*. Rather, it constitutes a further conceptual implication that emerges when faith-based following is considered together with the Qur'anic portrayal of righteous predecessors as models whose religious orientation is

continued by subsequent generations. In this sense, the verse provides a basis for discussing intergenerational religious formation and exemplary conduct, while avoiding the reduction of *ittibā'* itself to the concept of leadership.

The subject of *ittaba'at* is ذُرِّيَّتُهُمْ. The term *dhurriyyah* refers to offspring or descendants and may encompass successive generations within a lineage. Its use is therefore broader than the concept of a single child. Within the architecture of the verse, *dhurriyyah* becomes a key category for understanding intergenerational transmission. The Qur'anic concern is not simply the existence of descendants but the preservation of a value orientation among them.

The phrase بِإِيمَانٍ further qualifies this relationship. Grammatically and semantically, the prepositional phrase functions as a qualification of the descendants' following.[25] Their *ittibā'* is characterized by faith. The expression therefore establishes a crucial distinction between genealogical continuity and value continuity. The verse does not promise the elevation of descendants simply because of biological affiliation with righteous ancestors; rather, the connection is explicitly associated with faith.

The next significant expression is أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ. The verb *alḥaqa* derives from the root ل-ح-ق, whose basic semantic range includes joining, attaching, reaching, or causing something to follow and become connected to another.[26] The first-person plural form *alḥaqnā* indicates divine agency: it is God who performs the act of joining the descendants to their ancestors. The prepositional phrase *bihim* and the direct object *dhurriyyatahum* construct a relational image in which descendants are brought into association with their believing ancestors.

This construction is significant because it reveals a theological movement from human response to divine grace. The descendants *follow* their ancestors in faith, while God *joins* them to their ancestors. Thus, intergenerational continuity is simultaneously an ethical process and a divine gift.

Finally, the expression كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ provides an essential theological qualification. The word *rahīn* derives from the root ر - هـ - ن, associated with something being pledged, held, or placed in a state of liability.[27] In this context, it conveys the principle that every individual remains accountable for what he or she has earned. This statement prevents the preceding promise from being interpreted as unrestricted genealogical privilege. Family lineage does not erase individual moral responsibility.

Contextual Dimension (*Munāsabah*)

The interpretation of Q.S. al-Ṭūr [52]:21 becomes more comprehensive when examined in relation to the immediate eschatological context of Sūrat al-Ṭūr. The preceding verses portray the believers in Paradise enjoying divine blessings, including being settled in gardens, reclining in comfort, and receiving what God has granted

them. Against this broader description of eschatological felicity, verse 21 specifically emphasizes the continuation of familial togetherness among believers: those who believe and whose descendants follow them in faith are brought together with their descendants in Paradise.[28] Al-Ṭabarī interprets the verse as referring to believing descendants who are joined with their believing ancestors in Paradise even when their own deeds do not attain the same degree as those of their parents, while stressing that the parents' reward is not diminished by this divine favor. Ibn Kathīr similarly understands the verse as an expression of divine grace through which believing descendants are elevated to the level of their righteous parents so that the family may experience togetherness in Paradise. Al-Qurṭubī also relates the verse to the completion of the believers' happiness through the reunion of believing family members in the hereafter.[29]

This textual and exegetical context, however, requires a careful distinction between the eschatological meaning of the verse and the social structure of worldly life. The family reunion described in Q.S. al-Ṭūr [52]:21 is fundamentally a divine promise concerning the conditions of Paradise; it should therefore not be treated as a direct description or sociological model of family relations in the worldly realm. The verse itself maintains a significant principle of individual moral responsibility through the statement, *kullu imri'in bimā kasaba rahīn*—each person remains accountable for what he or she has earned. Classical exegetes consequently hold together two dimensions in the verse: divine grace in bringing believing families together and divine justice in maintaining individual accountability.

Accordingly, the relevance of Q.S. al-Ṭūr [52]:21 to intergenerational relations in the worldly context should be formulated as a normative and ethical implication, rather than as a literal analogy between earthly and heavenly social structures. The verse may provide theological inspiration for understanding family continuity through faith, moral formation, and intergenerational solidarity; nevertheless, these worldly constructions remain contextual and cannot be equated with the eschatological reality promised by the Qur'an. In this sense, the verse establishes an ethical horizon in which faith may generate continuity across generations, while simultaneously preserving the principle that every individual bears responsibility for his or her own deeds.

The verse therefore functions as a bridge between individual salvation and familial continuity in the hereafter. The divine promise is not presented as an abstract reward detached from social relations. Rather, the Qur'anic portrayal of Paradise retains meaningful relational dimensions, including the reunion of believing family members.

The subsequent context reinforces the theme of divine provision and blessing. Thus, the *ilḥāq* of descendants should initially be understood as part of the divine

generosity granted to the inhabitants of Paradise. Nevertheless, the verse itself contains an important qualification: وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ. God does not diminish the deeds of the believers on account of this familial reunion. This indicates that divine grace does not operate by eliminating the value of individual deeds.

The contextual relationship therefore produces a theological synthesis: familial reunion is a form of divine grace, but divine grace does not negate individual merit and responsibility.

Based on the preceding linguistic analysis, the verse may be extended analytically beyond its immediate eschatological context, provided that such an extension remains grounded in the textual structure of the verse and does not claim that the Qur'an explicitly formulates a theory of civilizational continuity. The verse itself speaks of the relationship between *īmān*, *ittibā'*, *dhurriyyah*, divine *ilḥāq*, and individual accountability represented by *rahīn*. Taken together, these elements provide a conceptual basis from which the question of intergenerational continuity may be explored as a secondary interpretive implication rather than as the verse's explicit subject matter.

The Emergence of a Qur'anic Theory of Civilizational Regeneration

The concept of regeneration developed in this study refers specifically to the intergenerational process through which a community reproduces, reinterprets, and renews the foundational values that sustain its collective identity and moral orientation. It is therefore distinguished from demographic succession, which merely denotes the replacement of one generation by another. Transmission refers to the mechanisms through which values, knowledge, practices, and normative orientations are communicated and made accessible across generations, whether through family, education, religious institutions, cultural practices, or other social structures. Continuity, by contrast, denotes the persistence of a community's foundational identity and normative orientation across generational change; it is an outcome rather than a mechanism of transmission. Civilization is used here at the broader collective level to denote the historically accumulated system of values, knowledge, institutions, practices, and forms of social organization through which a community expresses and reproduces its distinctive moral and cultural order. Within this conceptual model, therefore, civilization constitutes the broader object of continuity; transmission functions as the intergenerational mechanism; regeneration denotes the active process of renewal and reconstruction; and continuity represents the resulting persistence of foundational civilizational values across generations. A civilization does not survive merely because a new generation comes into existence. Its continuity depends on whether succeeding generations receive, internalize, critically reinterpret, and creatively reconstruct the foundational values that

constitute the identity and moral orientation of their community. Regeneration thus captures not the mechanical reproduction of the past, but the dynamic renewal of civilizational values in response to changing historical and social conditions[30] In this sense, the Qur'anic paradigm moves beyond biological reproduction toward normative and ethical reproduction: the transmission of faith, moral responsibility, collective vision, and shared purpose. Previous studies have similarly emphasized the importance of Islamic value transmission in sustaining religious and civilizational identity, although they have generally addressed this issue through the domains of education, cultural heritage, or social reconstruction.

The notion of regeneration is consequently more appropriate than that of mere preservation. Preservation implies maintaining something in its existing form, whereas regeneration allows foundational values to be transmitted while being reinterpreted and embodied in changing historical circumstances.[31] In this sense, a civilization remains continuous not because every institutional form remains unchanged, but because its core normative commitments continue to generate meaningful forms of life for successive generations.[32] Q.S. al-Ṭūr [52]:21 therefore provides the textual point of departure for understanding an important Qur'anic principle: intergenerational continuity is meaningful when what is transmitted is not merely biological existence, but a living moral and spiritual inheritance.

Accordingly, the contribution of this study lies not in attributing an explicit theory of civilization to Q.S. al-Ṭūr [52]:21, but in demonstrating how its intergenerational logic can contribute to a broader Qur'anic conceptualization of regeneration. Through the integration of thematic interpretation and *maqāṣidī* reasoning, the verse becomes a point of departure for theorizing how faith and foundational values are transmitted across generations and how such transmission may constitute one of the normative foundations of sustainable social and civilizational life. The proposed Qur'anic Theory of Civilizational Regeneration should therefore be understood as an interpretive and theoretical construction grounded in the verse's primary meaning, rather than as a direct semantic claim about the verse itself.

Core Value Transmission (*al-īmān*): The Foundation of Sustainable Civilization

The first pillar of the proposed model is analytically identified as Core Value Transmission, derived from the exegetical treatment of the expression *wa alladhīna āmanū* ("those who believe"). Rather than treating *al-īmān* itself as synonymous with "core value transmission," this category refers to the process through which foundational religious commitments are preserved and embodied across the life of a community. This interpretation is grounded in the exegetical data. Al-Ṭabarī, for example, explains *āmanū* in terms of *al-taṣdīq*—affirming God, His Messenger, and

what was revealed—and associates genuine faith with adherence to divine commands and avoidance of what God has prohibited.[33] In his interpretation of Q. [65]:11, he explains that those who believe and perform righteous deeds are brought "from the darkness to the light," identifying faith with affirmation of God and obedience to Him. Similarly, in his interpretation of Q. [2]:13, al-Ṭabarī describes the believers as people characterized by certainty and affirmation of God, the Prophet, revelation, and the Hereafter.

Exemplary Leadership (*al-Ittibā'*): Regeneration through Moral Authority

The second pillar may be formulated as Exemplary Leadership, but this formulation should be understood as a contemporary conceptual extension rather than as the direct lexical meaning of *al-Ittibā'*. In Q. al-Ṭūr [52]:21, the expression *wa-ttaba'athum dhurriyyatuhum bi-īmān* primarily describes the descendants who followed their forebears in faith. The verse thus establishes the continuity of faith within the family, rather than explicitly presenting a theory of leadership or moral authority. Nevertheless, the notion of following provides a basis for exploring how religious values may be transmitted through lived examples.[34] This broader dimension is supported by other Qur'anic passages that explicitly establish exemplary conduct, particularly Q. al-Aḥzāb [33]:21, which presents the Messenger of God as *uswatun ḥasanah* (an excellent example) for those who seek God and the Last Day. Similarly, Q. al-Mumtaḥanah [60]:4 highlights Abraham and those with him as an example in their commitment to faith. On this intertextual basis, exemplary leadership can be understood not as the literal meaning of *al-Ittibā'* in Q. al-Ṭūr [52]:21, but as a contemporary interpretive inference concerning the mechanisms through which faith is embodied, modeled, and transmitted across generations. Accordingly, the verse itself establishes the principle of intergenerational continuity of faith, while the concept of exemplary leadership represents a broader analytical framework developed from the Qur'anic theme of *ittibā'* and the more explicit Qur'anic discourse on *uswah* (exemplarity).

Intergenerational Succession (*al-Dhurriyyah*): Beyond Biological Descent

The third pillar is Intergenerational Succession, represented by the concept of *dhurriyyah* (descendants). Classical interpretations generally understood this term in its biological sense However, the broader trajectory of Qur'anic interpretation supports a more expansive understanding that includes intellectual, spiritual, and organizational successors.

Within this framework, the term *dhurriyyah* should first be understood in its primary sense as biological descendants or successive generations within a family lineage. Extending the term to students, disciples, cadres, followers, or other

successors therefore constitutes an analogical rather than a strictly lexical interpretation. Such an analogy may be justified when these groups function as transmitters of knowledge, values, ethical commitments, or collective missions across generations, thereby resembling descendants in their role of sustaining a legacy. However, this analogy has clear boundaries: students, cadres, and followers are not *dhurriyyah* in the genealogical sense, and their relationship to a predecessor is based on intellectual, institutional, ideological, or spiritual affiliation rather than biological descent. Moreover, the analogy should not erase the Qur'anic and familial dimensions of *dhurriyyah*, nor should it assume that organizational succession necessarily reproduces the continuity, obligations, or affective bonds characteristic of kinship. Thus, the concept may be extended cautiously as a heuristic category for discussing intergenerational transmission of values and missions, while maintaining a clear distinction between genealogical descent and institutional or intellectual succession. In this broader but qualified sense, the sustainability of civilizations can be understood not only through biological reproduction but also through successive generations that consciously inherit, reinterpret, and transmit shared commitments and purposes.

Personal Accountability (*al-Rahn*): Preventing Hereditary Privilege

The fourth pillar, Personal Accountability (*al-Rahn*), is grounded in the Qur'anic principle that everyone is accountable for what they have earned. In this sense, *al-Rahn* primarily denotes the condition of personal responsibility before God: an individual cannot transfer the moral consequences of their choices and actions to another person, nor can responsibility be assumed merely based on lineage, social position, or inherited status. The analytical significance of this principle becomes clearer when considered alongside the Qur'anic recognition of intergenerational continuity. The Qur'an acknowledges that religious, moral, social, and institutional legacies may be transmitted across generations, allowing one generation to inherit knowledge, values, practices, and social resources from those who preceded it. Yet such continuity does not erase individual accountability. Inherited legacies may provide resources and moral frameworks for subsequent generations, but they do not exempt individuals from making their own choices or bearing responsibility for their own actions.

This distinction also clarifies the relationship between succession and legitimacy. Succession provides continuity, whereas accountability provides legitimacy. Without succession, civilizational transmission may be interrupted; without accountability, succession may deteriorate into hereditary privilege. The two must therefore operate simultaneously. In this sense, the Qur'anic principle of *al-Rahn* contributes an accountability mechanism to the model of civilizational regeneration:

what is inherited must be responsibly carried forward, critically renewed, and demonstrated through action.

The theoretical contribution of this principle to the Qur'anic Model of Civilizational Regeneration (QMCR) can therefore be formulated as follows: inheritance provides continuity, accountability establishes legitimacy, and responsible contribution enables regeneration. Personal accountability (*al-Rahn*) consequently serves as the principle that prevents intergenerational continuity from becoming hereditary privilege and transforms succession from the mere transmission of position into the responsible renewal of civilizational values.

The Qur'anic Model of Civilizational Regeneration

Based on the comparative analysis of classical, social, *haraki*, and *maqāṣidī* interpretations of Q.S. al-Ṭūr [52]:21, this study develops a Qur'anic Model of Civilizational Regeneration as a synthetic analytical framework rather than a restatement of individual exegetical readings. The model is constructed through a three-stage abstraction: exegetical data → conceptual abstraction → civilizational synthesis. At the exegetical level, the verse establishes the relationship between faith, righteous conduct, familial continuity, and individual responsibility; at the conceptual level, these elements are abstracted into four mutually related dimensions: Core Value Transmission (*al-īmān*), Exemplary Leadership (*al-Ittibā'*), Intergenerational Succession (*al-Dhurriyyah*), and Personal Accountability (*al-Rahn*). At the civilizational level, the four dimensions form a dynamic process in which faith provides the normative foundation, exemplary conduct translates faith into lived practice, intergenerational succession ensures the continuity of values, and personal accountability prevents collective identity from replacing individual moral responsibility.

The distinctive contribution of the model lies in its relational structure. *Al-īmān* functions as the normative core, while *al-Ittibā'* represents the mechanism through which that core becomes embodied in conduct. *Al-Dhurriyyah* extends the transmission of values across generations, whereas *al-Rahn* establishes an ethical boundary by affirming that familial or collective belonging does not eliminate individual responsibility before God. Thus, civilizational regeneration is conceptualized not merely as the reproduction of a believing community, but as a continuous process of value transmission, exemplary embodiment, intergenerational continuity, and accountable agency. The model therefore moves beyond a family-centered reading of Q.S. al-Ṭūr [52]:21 toward a broader framework for understanding how Qur'anic values may generate sustainable moral and social continuity.

Importantly, these four dimensions should not be understood as four independent

meanings explicitly enumerated by the verse. Rather, they constitute analytical abstractions derived from the convergence and differentiation of exegetical interpretations. Their boundaries are therefore deliberately maintained: *al-īmān* concerns the transmission of foundational values; *al-Ittibā'* concerns their embodied exemplification; *al-Dhurriyyah* concerns their intergenerational continuity; and *al-Rahn* concerns the irreducibility of personal responsibility. This distinction prevents conceptual overlap and clarifies the added value of the proposed model as a synthetic framework emerging from, but not simply reproducing, the exegetical tradition.

The classical exegetes provide complementary but distinctive foundations for understanding the verse. Al-Ṭabarī primarily emphasizes the semantic and transmitted interpretive dimensions of the verse, particularly the relationship between believers and their offspring and the way God preserves the connection between them. His interpretation provides the foundational textual basis for understanding *alḥaqnā bihim dhurriyyatahum* as an act of divine grace and continuity.[35] Al-Baghawī, while substantially preserving the transmitted exegetical tradition, highlights the coherence between faith and the status of descendants, reinforcing the principle that intergenerational continuity is fundamentally grounded in shared belief rather than merely biological relationship.[36] Al-Qurṭubī expands the interpretive implications by drawing greater attention to questions concerning the relationship between descendants, faith, and their position in the hereafter, thereby foregrounding the theological and ethical dimensions of familial continuity.[37] Ibn Kathīr, meanwhile, reinforces the principle that the elevation or joining of descendants with their righteous forebears is a manifestation of divine generosity, while maintaining the distinction between inherited lineage and individually earned spiritual merit.[38]

The *maqāṣidī* perspective further clarifies the normative significance of this structure. The continuity of faith and righteous values across generations can be understood as contributing to the preservation of religion, human dignity, family continuity, and social welfare. Accordingly, *al-Dhurriyyah* should not be interpreted merely in biological terms but as a broader category of generational succession and the preservation of civilizational values. At the same time, *al-Rahn* functions as an important corrective to any deterministic understanding of inheritance: descendants may receive a valuable spiritual and moral legacy, but they remain individually responsible for their own deeds.[39] This distinction allows the model to integrate both continuity and agency—the transmission of inherited values on the one hand and the responsibility of each generation to actualize and develop those values on the other.

On this basis, the four dimensions constitute a dynamic rather than merely sequential framework. Core Value Transmission (*al-īmān*) provides the normative

foundation; Exemplary Leadership (*al-Ittibā'*) translates those values into lived practice; Intergenerational Succession (*al-Dhurriyyah*) ensures their transmission and continuity; and Personal Accountability (*al-Rahn*) guarantees that each generation and each individual remains responsible for preserving, interpreting, and developing the inherited values. Together, these dimensions explain how a community may preserve its identity while simultaneously responding creatively to historical transformation.

Accordingly, Q.S. al-Ṭūr [52]:21 provides more than a theological affirmation of family reunion in the hereafter. It offers a conceptual grammar for understanding civilizational regeneration in which faith constitutes the foundation, exemplary conduct the embodiment, succeeding generations the channel of transmission, and individual accountability the principle of renewal and ethical control. The model thus moves from the classical concern with eschatological continuity toward a broader but textually grounded conceptualization of ethical, social, and civilizational continuity, without displacing the original theological meaning of the verse. Its theoretical novelty lies precisely in explaining how continuity becomes regeneration: what is inherited must be embodied, what is embodied must be transmitted, what is transmitted must be renewed, and what is renewed remains subject to individual accountability.

Conclusion

This study concludes that Q.S. al-Ṭūr [52]:21 provides a Qur'anic basis for understanding intergenerational continuity and civilizational regeneration. Classical exegesis reads the verse as an eschatological promise of reunion between believers and their descendants, while the *maqāṣidī* reading developed here draws ethical implications from that foundation. The verse links faith, continuity across generations, divine grace, and individual accountability without reducing regeneration to biological descent or inherited privilege. This framework remains relevant to Muslim communities today.

The study constructs a four-pillar model of civilizational regeneration through a *maqāṣidī* interpretation of the verse: core value transmission (*al-īmān*), exemplary leadership (*al-Ittibā'*), intergenerational succession (*al-Dhurriyyah*), and personal accountability (*al-Rahn*). Rather than treating these pillars as elements directly embedded in the verse, the study develops them through an expanded interpretive framework that connects the verse's semantic and ethical dimensions with the objectives of Islamic teaching. The model contributes a conceptual framework for understanding civilizational regeneration as a dynamic process of value transmission, ethical formation, leadership succession, and responsible adaptation across generations. In this perspective, intergenerational continuity extends beyond

biological descent to encompass the reproduction of moral and intellectual values, the cultivation of capable successors, and the institutionalization of responsibility necessary for sustaining civilizational development. The proposed Qur'anic Theory of Civilizational Regeneration contributes to contemporary discussions on sustainability, leadership succession, organizational resilience, and Islamic civilizational studies by providing a Qur'anic and *maqāṣidī* framework for understanding how communities and institutions reproduce their foundational values across generations. The theory emphasizes that continuity does not necessarily mean maintaining inherited structures unchanged. Rather, genuine regeneration requires the preservation of foundational values alongside the creative renewal of their forms of expression in response to changing historical and social circumstances. In this sense, Q.S. al-Ṭūr [52]:21 provides a conceptual basis for viewing regeneration as both a sacred responsibility and a civilizational necessity.

Ultimately, Q.S. al-Ṭūr [52]:21 contributes a broader framework for understanding intergenerational continuity as a process of transmitting moral values, cultivating responsible leadership, and preparing capable successors. This perspective shifts the interpretation of family and community continuity from biological or eschatological preservation toward a dynamic process of civilizational regeneration. Future research should therefore examine how this intergenerational framework can be operationalized across diverse social, educational, and cultural contexts.

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Bisyri Abdul Karim, *Universitas Muslim Indonesia*; Email: bishri.abdul@umi.id

La Ode Ismail Ahmad, *Universitas Islam Negeri Alauddin Makassar*; Email: laode.ismail@uin-alauddin.ac.id

Muh Awal A, *Universitas Islam Negeri Alauddin Makassar*; Email: muh.awaluddin1203@gmail.com

Muhsin Mahfudz, *Universitas Islam Negeri Alauddin Makassar*; Email: muhsin.mahfudz@uin-alauddin.ac.id

Hamka Ilyas, *Universitas Islam Negeri Alauddin Makassar*; Email: hamka.ilyas@uin-alauddin.ac.id