

***ISTIDRAJ* A JIN THE QUR'AN IN THE TAFSIR *MAFATIH AL-GHAIB* BY FAKHR AL-DIN AL-RAZI**

Tri Wahyudi Ramdhan,
Darul Hikmah Islamic College, Indonesia
E-mail: wahyudi@darul-hikmah.com

ABSTRACT

This study aims to find out the interpretation of al-Razi about the verses of *istidraj* and the analysis of the interpretation of al-Razi about the verses of *istidraj* in the tafsir of *Mafatih al-Ghaib*. Knowledge about *istidraj* is very important so that we as Muslims do not fall into *istidraj* behavior and can avoid things that lead to these behaviors. The method of uncovering it all is a library where the author uses data and data sources in the form of documents both from journals and books. The result of this study where Razi grouped into 5 verses about *Istidraj* First, Surah al-A'raf verse 182 indicates that *Istidraj* leads to destruction, second Surah al-Qalam verse 44 indicates the cause of being struck by *istidraj*, third Surah Ali-'Imran verse 178 explains *istidraj* for the disbelievers, fourth Surah al-An'am verse 44 explains about torture after pleasure and fifth Surah al-Mu'minun verses 55-56 explain Wealth and children do not always mean goodness.

Keyword: *Istidraj, Tafsir, Fakhr al-Din al-Razi*

INTRODUCTION

Allah gives many blessings to humans, but humans often abuse them enjoyment These are negative things, even to the point of forgetting God's commands. For example, Allah gives blessings in the form of wealth, but he very rarely prays, gives alms or pays zakat. So it is clear that this wealth is a test, so that he is deceived by worldly life and neglects to carry out God's commands.¹

We often see that people who disobey and ignore God's commands are actually given enjoyment and good fortune. They No realize that the blessings given by Allah are His wrath. This is what is called *istidraj*.

But what happened, after being given wealth he became stingy, arrogant and haughty. But Allah continues to provide wealth, until the appointed time. Qarun's story is one of the stories of a human being who was struck by *istidraj* from Allah because he had forgotten Allah's blessings and had committed immoral acts, was arrogant and arrogant.

The verses of the Qur'an regarding *istidraj* are divided into two, namely *lafzi* and *ma'nawi*, in the Qur'an there are 6 verses. *Istidraj* lafz *i* is found in 2 verses, namely surah al-A'raf verse 182 and Al-Qalam verse 44. ²As for *istidraj* ma'nawi it is found in Surah Ali-'Imran 178, Al -An'am 44 and Al-Mu'minun verses 55-56.

¹ Robbi Afrizan Saputra, *Masya Allah, Hidupmu luar biasa*, (Jakarta: PT elex Media Komputindo, 2018), 58 -59.

²Muhammad Fuad ' Abdu al-Baqi, *Al- mu'jam al- Mufahros lialfazi al-Qur'an al-Karim*, (Bandung: C.V. Diponogoro, t.th), 324

Fakhr al-Din al-Razi is a scholar who masters several disciplines and is very prominent in the sciences of naqli and aqli. He gained great popularity all over the world, and has quite a few works. Among his famous works is the tafsir of *Mafatih al-Ghaib*.

In interpreting the verses of the Koran, al-Razi not only using one method of interpretation. This can be proven from the breadth of discussion and scope of content contained in the interpretation. For example, in interpreting one problem or just one verse, al-Razi explains it broadly and in depth using various methods. Beside That in interpret verses of the Qur'an al-Razi use theories knowledge modern knowledge for support the interpretation .

There are several previous studies that are still related to this study. The first is a journal with the title "Istidraj in the Qur'an: The Perspective of Imam al-Qurthubi"³ In addition, there is also a study with the title Istidraj in the Qur'an According to the Interpretation of M. Quraish Shihab in Tafsir Al-Misbah⁴. The third is the writing of Fitri Hayati Nasution with the theme "Understanding Istidraj in the Contemporary Era (Study of Tafsir fi Zhilalil Qur'an by Sayyid Quthb)"⁵. The difference between these three studies and this paper lies in the point of view of the main problem in the research. All studies discuss istidraj in the Qur'an but differ in interpretive perspective.

From the above hall, this research aims to find out the interpretation of al-Razi about the verses of istidraj and the analysis of the interpretation of al-Razi about the verses of istidraj in the tafsir of Mafatih al-Ghaib. Knowledge about istidraj is very important so that we as Muslims do not fall into istidraj behavior and can avoid things that lead to these behaviors.

RESEARCH METHODS

Research methods are a scientific way to obtain data with specific purposes and uses.⁶ In order for this research to obtain maximum results and be academically accountable, a method that is suitable to the object being studied is very necessary, because a method is a step that functions as a way to carry out research or knowledge.

This research includes *library* research, which is a research method for obtaining data from books, books, theses, dictionaries and other references that are relevant to the research that will be discussed. In collecting data, the author collected data in the form of tafsir books, dictionaries and also books related to discussions about *istidr aj*. The data analysis technique used is descriptive analysis, namely describing and explaining existing data and then analyzing the data.

DISCUSSION

1. Biography of Fakhr al-Din al-Razi

Fakhr al-Din al-Razi his full name is Muhammad bin 'Umar ibn al-Husain ibn al-Hasan al-Taymi al-Bakr al-Tabarastani Fakhr al-Dīn al-Rāzī. He is better known as

³ Dina Fitri Febriani and Muhammad Zubir, "Istidraj Dalam Al-Quran Perspektif Imam Al-Qurthubi," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 2, no. 1 (2020), <https://doi.org/10.31958/istinarah.v2i1.2101>.

⁴ Ali Muzamil, John Supriyanto, and Apriyanti Apriyanti, "ISTIDRAJ DALAM AL-QUR'AN MENURUT PENAFSIRAN M. QURAIISH SHIHAB DALAM TAFSIR AL-MISBAH," *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 2 (2021), <https://doi.org/10.19109/almisykah.v1i2.9031>.

⁵ Fitri Hayati Nasution, "Memahami Istidraj Di Era Kontemporer (Studi Tafsir Fi Zhilalil Qur'an Karya Sayyid Quthb)," *Cendekiawan : Jurnal Pendidikan Dan Studi Keislaman* 1, no. 3 (2022), <https://doi.org/10.61253/cendekiawan.v1i3.62>.

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2017), 2

Ibn Khatib al-Syafi'i al-Faqih.⁷ Fakhr al-Din al-Razi was a descendant of the Quraish nobility, the Taimi tribe, and Abu Bakr al-Siddiq. The name Fakhr al-Din al-Razi was actually *the laqab* given at that time.⁸

Fakhr al-Din al-Razi was born on the 25th of Ramadan 544 H/1149 AD.⁹ And he died on Monday the 1st of Shawwal/Eid al-Fitr in the Herat (Ray) area in 606 H/1210 AD. Ray is a city located in the southern region of Iran and northeast of Tehran. In other sources it is also stated that al-Razi was born in 543 and died in 606 AH. Al-Razi was buried not far from Herat, namely on Mount Musaqib, in the village of Muzdakhan.

Al-Razi was one of the famous mufassir and scholars in the 61st century AH from among the Sunnah Experts. He was one of the famous scholars in the northern Persian Khwarizm kingdom which was under the rule of the Khawarizm kingdom and partly under the rule of the Guriyah sultanate, which had great influence at that time. Al-Razi is also a place to ask for advice and guidance.¹⁰ Because of his ability to master scientific discipline, he also had discussions with the Mu'tazilites in defending the Aqidah of Ahli al-Sunnah and the Shafi'i school of fiqh.¹¹

Al-Razi comes from an educated family so that during his childhood he was involved in various religious knowledge. Al-Razi's education was initially obtained from his own father, Dhiya'uddin Umar. He is a scholar of the Shafi'i madzhab. His father was a scholar and thinker who was admired by the Ray community, especially in the fields of literature, ushul fiqh, theology, hadith and Sufism.¹²

On the other hand, al-Razi also studied various kinds of science that were developing at that time, such as philosophy, mantiq, falaq science, and natural sciences from famous scholars, including Muhammad al-Baghawi and Majdi al-Jilli (his teacher in philosophy) and also studied kalam science from Kamaluddin as-Samani.¹³ Almost all the time in his life is used for teaching and learning activities.

As time went by, al-Razi also traveled far to areas outside the city of Ray to hold discussions and exchange ideas, such as to the Khawarizmi area, an area where the majority of the population adhered to the Muktazilah sect and the Hanafi madzhab, while al-Razi adhering to Ash'ari theology and Shafi'i jurisprudence. Al-Razi also expressed ideas that were controversial with the understanding of public figures in the city. Al-Razi also traveled to Transoxiana and then visited India. The cities he visited in Transoxiana were Bukhara, Samarkand, Khujand, Banakit, and Ghaznah. There he also held dialogues on controversial issues in theology, fiqh, ushul fiqh, philosophy and logic.

Al-Razi always Work hard and full enthusiasm and have strong sincerity. Al-Razi is of the view that when life This has over, then No There is Again time For do

⁷Manna' al-Qattan, *Mabahith fi 'ulum al-Qur'an*, (Surabaya:Maktabah al-hidayah, t.th), 387.

⁸ Nur Jannah Isma'il, *Perempuan Dalam Pasungan Bias Laki-Laki dalam Penafsiran*, (Yogyakarta: Lkis, 2003), 102

⁹Imām Muhammad al-Rāzi Fakhr al-Din, *Tafsir Mafūtiḥ al-Ghaib*, Jilid 1, (Beirut: Dar Al-fikr, 1981), 3. Lihat juga: Rachmat Syafe'I, *Pengantar Ilmu Tafsir*, (Bandung: Pustaka Setia, 2012), 247 Imām Muhammad al-Rāzi Fakhr al-Din, *Tafsir Mafūtiḥ al-Ghaib*, Jilid 1, (Beirut: Dar Al-fikr, 1981), 3. Lihat juga: Rachmat Syafe'I, *Pengantar Ilmu Tafsir*, (Bandung: Pustaka Setia, 2012), 247

¹⁰ Rachmat Syafe'I, *Pengantar Ilmu Tafsir*, (Bandung: Pustaka Setia, 2012), 247

¹¹Nur Jannah Isma'il, *Perempuan Dalam Pasungan Bias Laki-Laki dalam Penafsiran...*104

¹²Ibid.

¹³ Ibid

something . So that the days always preoccupied with knowledge and experience .¹⁴In the other side of al-Razi is also known with ascetic people . Although he including very rich people , with wealth that he have , no hinder him For condescending self and fear and hope God's pleasure .

2. Definition of *Istidraj*

Istidraj etymologically in the al-Munawwir Dictionary comes from the words *istadraj*-*yastadriju*-*istidrajan* which has meaning to beguile, to draw closer gradually.¹⁵ The word *istadraj* when viewed from shorrof science is fi'il *thulathi mazid sudasi* which follows *the istaf'ala wazan* . So the word *istidraj* comes from the word *daraja* which gets additional *hamzah* letters *wasal, sin and ta'* .¹⁶ *Istidraj* also has the meaning of a gradual approach or persuasion.¹⁷

In the book *Lisan al-'Arab* , Ibn Manzur stated that the meaning of *istidraj* is to bring closer gradually, and lower gradually. ¹⁸In the Big Indonesian Dictionary (KBBI), *istidraj* is a condition given by Allah SWT to unbelievers as a test, so that they become arrogant and forget themselves about Allah, like Pharaoh and Qarun.¹⁹

Meanwhile, in terms of terminology, *istidraj* is stretching out time for pleasure. Allah gives unbelievers abundant wealth in the world For neglect them , to grow love the world in his heart .²⁰ In other words, someone called *istidraj* when God allows a servant wallows in his error , so that person No aware that he brought closer in a way gradually to destruction .

Ibn Athaillah say regarding *istidraj* “ ‘T be acutely aware of Allah's everlasting pleasures flow to you , meanwhile you Still Keep going do immoral to Him, because That actually is *istidraj* for you ”.²¹

From several definitions of *istidraj* presented in above, in the author's opinion, if viewed from a linguistic perspective , *istidraj* has the meaning of deceiving in a gradual manner. Meanwhile, in terms of *istidraj*, it is a blessing given by Allah so that people forget that the blessing given is Allah's way of gradually bringing them closer to destruction, and they do not feel that it is *istidraj*

3. *Istidraj* verses in Al-Qur'an

Istidraj in the Qur'an can be categorized into 2 forms, namely *istidraj* lafz *i*, and *istidraj* ma'nawi . *Istidraj* is *lafzi*, namely *istidraj* which is indicated by *lafaz* directly in the

¹⁴Moch Cholik Chamid Muttakin, “ *Konsep Poligami Perspektif al-Qur'an (Studi Komparasi Pemikiran al-Razi & M. Quraish Shihab)*”, (Skripsi-Institut Agama Islam Negeri, Tulung Agung,2017),44-45

¹⁵Ahmad Warson Munawir, *al-Munawir Kamus Arab Indonesia*, (Yogyakarta: Pustaka Progressif, 1984), 395.

¹⁶Muhammad Ma'sum bin 'Ali, *Al-amsilah al-Tasrifiyah* , (tp: Surabaya, t.th), 26.

¹⁷ Atabik Ali dan Zuhri Muhdlor, *Kamus Kontemporer Arab-Indonesia*, (Yogyakarta: Multi Karya Grafik, t.th), 98.

¹⁸ Al-imam al-'Alimamah ibn al-Fadl Jamal al-Din Muhammad bin Mukrim ibn Manzur, *Lisan al-'Arab* , Volume 2, (Bairut: Dar al -Sodir, t.th), 268.

¹⁹Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, cet ke 4, (Jakarta: PT Gramedia Pustaka Utama, 2015), 551.

²⁰Dewi Istika, *Dear Allah, Hamba membutuhkan-Mu*, (Jakarta: PT Elax Media Komputindo, 2017), 115.

²¹Muhammad Luthfi Ghozali, *Percikan Samudra Hikmah: Syarah Hikam Ibnu Atho'illah As-Sakandari*, (Jakarta: Prenada, 2011), 174

Qur'an. Meanwhile, *istidraj* is *ma'nawi*, namely *istidraj* which is not shown with *pronunciation* directly, but with a situation that shows *istidraj*.

There are 6 verses in the Qur'an regarding *istidraj* lafz *i* and *ma'nawi*. *Istidraj* in *lafzi* is found in 2 verses, namely surah al-A'raf verse 182 and Al-Qalam verse 44.²² As for *istidraj* in *ma'nawi* it is found in the letter Ali-'I mran 178, A l- A n'am 44 and A l- M u'minun verses 55-56, namely:

- a. A l- A 'raf verse 182

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

And people who are deniers Our verses, later We will interesting they with gradually (to direction destruction), with no way they know.

- b. A l- Q nature verse 44

فَذَرْنِي وَمَنْ يُكذِّبْ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

So hand over (O Muhammad) to Me (the affairs of) those who lie words this (Al Quran). Later we will interesting they with gradually (to direction destruction) of no direction they know.

- c. Ali-'I mran verse 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نُملي لَهُمْ خَيْرًا لِأَنفُسِهِمْ إِنَّمَا نُملي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ

And don't Sometimes the disbelievers think that giving tough We are they is more Good for they. Indeed, We give tough to they just so their sins increase; and divide they humiliating doom.

- d. A l- A n'am verse 44

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بِغَتَّةٍ فَإِذَا هُمْ مُبْلِسُونَ

So when they forget warning that has been given to them, us too open all doors pleasure For they; so that if they happy with what has given to them, we tortured them they with suddenly, then when That they fall silent broke up hope.

- e. A l- M u'minun verses 55-56

تُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ. أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ

Do they think that the wealth and children that We have given them (means that), We hasten to give them good things? no, actually they are not aware.

4. Al-Razi's interpretation of *the Istidraj* verses in *Tafsir Mafatih al-Ghaib*

From several verses about *istidraj* both in *lafzi* and *ma'nawi*, Fakhr al-Din al-Razi in the interpretation of *Mafatih al-Ghaib* gives the following interpretation:

- a. Surah Al- A'ra f verse 182

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

and those who deny Our signs, We will draw them gradually (towards destruction), in a way that they do not know.

²²Muhammad Fuad 'Abdu al-Baqi, Al- mu'jam al- Mufahros lialfazi al-Qur'an al-Karim, (Bandung: C.V. Diponegoro, t.th), 324.

Al-Razi explains in his commentary that *istidraj* comes from the word *الدرج* which means climbing one level after another, bringing them closer to destruction by multiplying their torment from a direction they do not know. This happens because every time they commit a sin. Allah opens to them the doors of favors and goodness in the world, so that they become more arrogant and conceited, and always do mischief and exceed limits. Then Allah punished them unexpectedly.²³

- b. Surah Al-Qalam verse 44:

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

So leave (O Muhammad) to Me (the affairs of) those who deny these words (the Qur'an). Later We will draw them gradually (towards destruction) from a direction they do not know.

In his interpretation, Al-Razi quotes Abu Rauq's words about the meaning of *istidraj*, namely when they sin, We will renew our blessings for them. By giving these blessings, We make them forget to repent of their deeds. Abu Rauq also stated that most *istidraj* happens to rich people and they do not feel that giving these favors is the cause of their misfortune.²⁴

- c. Surah Ali-Imran verse 178

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نُمْلي لَهُمْ تَمًا وَلَهُمْ عَذَابٌ مُهِينٌ

and let the disbelievers never think that Our provision for them is better for them. Indeed, We gave them respite only so that their sins would increase, and for them there would be a humiliating punishment.

In this verse there are two explanations, the first is the suspension of eternal time for those who have killed in the battle of Uhud, but this eternity never contains any good because in fact this suspension of time will only be a path of humiliation for them in this world and eternal torment on the Day of Judgment. The second explanation, this verse explains that those who were killed in the battle of Uhud will have a praiseworthy path for them in this world and they will also receive abundant rewards in the afterlife.²⁵

- d. Surah Al-An'am verse 44

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَفَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

So when they forgot the warning that had been given to them, We also opened all the doors of pleasure for them, so that they rejoiced in what had been given to them, We tortured them suddenly, so at that time they fell silent in despair.

In pronunciation *فتحننا عليهم أبواب كل شيء* Al-Razi explained in his commentary that Allah opened all the closed doors of pleasure for them, so that when they were happy, they thought that the misery and distress that was sent down to them was punishment from Allah. And when Allah opened all the doors of pleasure for them, they thought that it was their right. Therefore, matter That show that their hearts are hard and dead.²⁶ Hasan said that verse This is hoax Power for disobedient people, and The Messenger of Allah said:

²³Imām Muhammad al-Rāzi Fakhr al-Din, *Tafsir Mafātiḥ al-Ghaib*, Volume 15, (Beirut: Dar Al-fikr, 1981), 77

²⁴Imām Muhammad al-Rāzi Fakhr al-Din, *Tafsir Mafātiḥ al-Ghaib*, Volume 30...96

²⁵Imām Muhammad al-Rāzi Fakhr al-Din, *Tafsir Mafātiḥ al-Ghaib*, Volume 9...109

²⁶Ibid, Volume 12...236

إذا رأيت الله يعطي على المعاصي فان ذلك استدراج من الله تعالى

When you see God giving something enjoyment against the perpetrator of immorality, it is *istidraj* from Allah swt .

- e. Surah Al-Mu'minun verses 55-56.

أَيَحْسِبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ (55) تُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ (56)

Do they think that with the wealth and children that We have given them, that We will hasten to give them good things? no, actually they are not aware.

In connection with the verse above, Al-Razi explains in his interpretation, Really giving blessings that have been Allah give it's not enjoyment but *istidraj* For those who commit sins .That matter can drag they For sin so they think that giving these blessings is a form of goodness from Him. In fact, they are likened to animals that do not have reason and feelings so they do not think about whether these blessings include *istidraj* or goodness hastened by Allah, as found in surah al-Taubah verse 85 as follows:²⁷

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ

and let not their possessions and children entice you.

Narrated from Zaid bin Maisaroh: Allah revealed to the Prophets, "Will My servants be happy when I open the world to them but they are far from Me. And will they worry when I keep the world far from them but they are close to Me?"²⁸

CLOSING

1. The verses about *istidraj* in the Qur'an are divided into two, namely, *lafzi* and so *ma'nawi* . *Istidraj* lafz *i* is found in 2 verses, namely surah al-A'raf verse 182 and Al-Qalam verse 44.²⁹ Whereas *istidraj* ma'nawi is found in Surah Ali-'Imran 178 , Al-An'am 44 and Al-Mu'minun verses 55-56 .
2. Analysis of al-Razi 's interpretation of the verses *istidraj* in tafsir *Mafatih al-Ghaib* as follows:
 - a. Surah al - A'raf verse 182 indicates that *Istidraj* leads to destruction
 - b. Surah al-Qalam verse 44 indicates the cause of being hit by *istidraj*
 - c. Surah Ali-'Imran verse 178 explains about *istidraj* for unbelievers
 - d. Surah al-An'am verse 44 explains about torment after pleasure
 - e. Surah Al-Mu'minun verse 55-56 explains that wealth and children do not always mean goodness

BIBLIOGRAPHY

Ali al-Sabuni, Muhammad, *Mukhtasor Tafsir ibn Kathir*, Juz 1 (Bairut: al-Maktabah al-'Asriyyah, 1437)

Abd Halim Makmun, Mani', *Metodologi Tafsir Kajian Komprehensif* MetoFebriani, Dina Fitri, and Muhammad Zubir. "Istidraj Dalam Al-Quran Perspektif Imam Al-Qurthubi." *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 2, no. 1 (2020).

²⁷Imām Muhammad al-Rāzi Fakhr al-Din, *Tafsir Mafātiḥ al-Ghaib*, Volume 23...106

²⁸Ibid.,

²⁹Muhammad Fuad ' Abdu al-Baqi, Al-mu'jam al- Mufahros lialfazi al-Qur'an al-Karim, (Bandung: CV Diponegoro, t.th), 324.

<https://doi.org/10.31958/istinarah.v2i1.2101>.

- Fitri Hayati Nasution. "Memahami Istidraj Di Era Kontemporer (Studi Tafsir Fi Zhilalil Qur'an Karya Sayyid Quthb)." *Cendekiawan : Jurnal Pendidikan Dan Studi Keislaman* 1, no. 3 (2022). <https://doi.org/10.61253/cendekiawan.v1i3.62>.
- Muzamil, Ali, John Supriyanto, and Apriyanti Apriyanti. "ISTIDRAJ DALAM AL-QUR'AN MENURUT PENAFSIRAN M. QURAIISH SHIHAB DALAM TAFSIR AL-MISBAH." *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 1, no. 2 (2021). <https://doi.org/10.19109/almisykah.v1i2.9031>.
- de Para Ahli Tafsir* (Jakarta: PT Raja Grafindo Persada, 2006)
- al-Qurtubi, Abi 'Abdillah Muhammad bin Ahmad bin Abi Bakr, *al-jami' li ahkam al-Qur'an*, (Libanon: Muassasah al-Risalah, 1427)
- al-Rāzi Fakhr al-Din, Imām Muhammad, *Tafsir Mafūtiḥ al-Ghaib*, Jilid 15 (Beirut: Dar Al-fikr, 1981)
- al-Suyuti, Jalal al-Din, *al- Dur al-Manthur fi al- Tafsir bi al- Ma'thur*, Jus 6 (Kairo: t.p, 1424)
- Baqi (al), Muhammad Fuad ' Abdu, al- Mu'jam al- Mufahros lialfazi al-Qur'an al-Karim, (Bandung: C.V. Diponogoro, t.th),
- Damashqi (al), Abi al-Fida' Ismail bin Umar bin kasir al-Qurshi, *Tafsir al-Qur'an al- 'azim*.(t. p: Dar-Tayyibah ,1420)
- Departemen Agama RI, *al-Qur'an Tajwid dan Terjemah* (Bandung: CV Penerbit Diponegoro, 2010)
- Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa*, cet ke 4, (Jakarta: PT Gramedia Pustaka Utama, 2015)
- Ghozali Muhammad Luthfi, *Percikan Samudra Hikmah: Syarah Hikam Ibnu Atho'illah As-Sakandari*, (Jakarta: Prenada, 2011),
- Hanbal, Abu Abdullah Ahmad bin Muhammad bin, *Musnad Imam Ahmad bin Hanbal*, Jilid 28, (Muassasah al-Risalah, 1421)
- Jāfi (al), Abi Abd Allah Muhammad bin Ismāil al-Bukhari, *Ṣahih al-Bukhari*, (riyad: Dar al-Salam, 1999)
- Mantur, Al-imam al-'alamah ibn al-fadl Jamal al-Din Muhammad bin Mukrim ibn, *Lisan al-'Arab*, Jilid 2 (Bairut: Dar al-Sodir, t.th)
- Maraghi (al), Ahmad Mustafa , *Tafsir al-Maraghi*, Jilid 29, (*Dar al-Ulum*: 1365)
- Nasir, M. Ridlwan, *Teknik Pengembangan Metode Tafsir Muqarin* (Surabaya: t.p, 1997)
- Shārawi (al), Mutawalli, Muhammad, *Tafsir al- Shārawi*, Jilid 6 (t.t, t.p, 1997)
- Tabari (al), Abu Ja'far Muhammad bin, *Tafsir al-Tabari*, (Bairut: Muassasah al-Risalah, 1415)
- Warson al-Munawwir, Ahmad, *Kamus al-Munawwir Arab-Indonesia terlengkap*, (Surabaya: Pustaka Progressif, 1997)