

## Humiliation as a Consequence of Human Offenses (A Study of the Interpretation of the Verses of *Azabulkhizyi* from the Perspective of *Tafsir al-Maraghi*)

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### Abstract

Every human being has consequences for what they have done. Especially because of their lack of faith and trust in themselves. Allah has warned his servants about the consequences of doing things that Allah has forbidden. One of them is punishment. Although there have been several essays on doom, the author tries to convey how to avoid doom. The word doom means God's punishment that is rewarded to humans who violate religious prohibitions. doom also means all kinds of suffering (misery). There are many assumptions about the cruelty of God about the punishment given but not realizing the mistakes that have been made. This study examines the interpretation of the word doom in *Tafsir al-Maraghi* by Sheikh Ahmad Mustafa al-Maraghi. This study focuses on two main things: first, the interpretation of Shaykh Ahmad Mustafa al-Maraghi on the verses related to punishment. Second, how efforts to avoid doom in *Tafsir al-Maraghi*. The research method used is *library research* with a thematic approach using the Qur'an and *Tafsir al-Maraghi* as the main source. The results and conclusions show that al-Maraghi's interpretation of the verses of *azabulkhizyi* is interpreted as an act that causes Allah's punishment to befall humans. These actions include disobeying and fighting Allah and His Messenger, showing hypocrisy, spreading false teachings, and doing vain deeds. This finding indicates that *azabulkhizyi* tells how the consequences of human beings about what they have violated from Allah's provisions.

**Keywords:** Verses of *Azabulkhizyi*, transgression, humiliation, *Tafsir al-Maraghi*

### Abstrak

Setiap manusia memiliki konsekuensi atas apa yang telah dilakukannya. Terlebih karena kurangnya iman dan kepercayaan pada diri mereka. Allah telah memperingatkan hambanya tentang konsekuensi melakukan hal yang sudah Allah larang. Salah satunya yaitu azab. Walaupun sudah ditemukan beberapa karangan mengenai azab, penulis berusaha menyampaikan bagaimana upaya menghindari azab. Kata azab bermakna siksa Tuhan yang dianjarkan kepada manusia yang melanggar larangan agama. azab juga diartikan segala macam penderitaan (kesengsaraan). Banyak anggapan tentang kejamnya Allah tentang hukuman yang diberikan tapi tidak menyadari kesalahan yang telah diperbuat. Penelitian ini mengkaji penafsiran lafadz azab dalam *Tafsir al-Maraghi* karya Syaikh Ahmad Mustafa Al-Maraghi. Penelitian ini memusatkan pada dua hal utama: pertama, penafsiran Syaikh Ahmad Mustafa Al-Maraghi pada terhadap ayat-ayat yang berkaitan dengan azab. Kedua, bagaimana upaya menghindari azab dalam *Tafsir al-Maraghi*. Metode penelitian yang digunakan adalah kajian kepustakaan (*library research*) dengan pendekatan tematik menggunakan Al-Qur'an dan *Tafsir Al-Maraghi* sebagai sumber utama. Hasil dan kesimpulan menunjukkan bahwa penafsiran al-Maraghi terhadap ayat-ayat *azabulkhizyi* dimaknai sebagai perbuatan yang menyebabkan azab Allah menimpa manusia. Perbuatan tersebut seperti memushui dan memerangi Allah dan Rasul-Nya, memperlihatkan kemunafikan, menyebarkan ajaran palsu, dan melakukan perbuatan yang sia-sia. Temuan ini mengindikasikan bahwa *azabulkhizyi* menceritakan bagaimana konsekuensi manusia tentang apa yang telah mereka langgar dari ketentuan Allah.

**Kata kunci:** Ayat-Ayat *Azabulakhir*, pelanggaran, kehinaan, *Tafsir al-Maraghi*

## Introduction

The Qur'an uses various methods to convey its message, one of which is through a system of promises and warnings. Allah offers His promises to every creature who obeys His commands, including those who initially resist but later repent and return to His ways. On the other hand, the Qur'an also contains warnings or threats aimed at those who violate God's rules. This approach aims to motivate people to do good and avoid bad deeds, while emphasizing the concept of divine justice.<sup>1</sup> Both of these are certainly related to the laws that Allah says in the Qur'an. From the consequences of these laws, Allah promises an appropriate reward, whether it is a reward for good or bad deeds. good or bad deeds. As explained by Allah in Surah al-Zalzalah: 7-8:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

*"Whoever does even a dharrah of good will see it, and whoever does even a dharrah of evil will see it."*

The external meaning of the Qur'an is the linguistic meaning discussed by the mufasir in general, while the internal meaning is the hidden message behind the words.<sup>2</sup> The articulation of several verses, then on several successive verses and others. In the Qur'an, various descriptions of the word Azab are mentioned, both for the previous people and the people of the Prophet Muhammad SAW, both in this world and in the hereafter. The Quran uses the word Azab in many verses that talk about Allah's retribution for creatures that oppose Him. The word is also found in the Qur'an with various descriptions.

Everyone who hears the word Azab must immediately think of disaster and something bad that will happen to anyone who does what Allah Almighty has forbidden and goes beyond the limits that Allah Almighty has set. Every story of people defying the prophets who preached to them that has been told for generations has become an example and a lesson for anyone who wants to violate the commands of Allah Almighty. Starting from Fir'aun who disobeyed the orders of the prophet Musa *Alaihissalam* and was then drowned by Allah Azzawajalla.<sup>3</sup> Also Abu Jahal who insulted the Messenger of Allah SWT and was killed by Muadz bin Amr bin Jamuh and Muadz bin Afra during the battle of Badr using a sword. On the other hand, Azab is also a reminder of the prohibition of Allah Azzawajalla. Many meanings of Azab are not yet known. Because of the many meanings of each word in the Qur'an. And also many people do not know the efforts in avoiding the punishment of Allah Azzawajalla.

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<sup>1</sup> Mira Fauziah, "Janji Dan Ancaman Sebagai Metode Dakwah Alquran," *Jurnal Ilmiah Al-Mu'ashirah* 15, no. 1 (2018): 12, <https://doi.org/10.22373/jim.v15i1.5454>.

<sup>2</sup> Amiruddin Amiruddin, "Memahami Otentisitas Konsep Tuhan: Kajian Konsep Emanasi, Ontologi Dan Kosmologi Filosof Muslim", *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 9, no. 1 (2019): 67.

<sup>3</sup> Agusman Agusman, Samsuddin Agusman,, Strategi Dakwah Nabi Musa The Da'wah Strategy of Prophet Musa Samsuddin", *DIRASAH: Jurnal Kajian Islam* 1, no. 2 (2024): 115–31, <https://litera-academica.com/ojs/dirasah/index>.

The word doom means God's punishment that is rewarded to humans who violate religious prohibitions. doom also means all kinds of suffering (misery). God gives punishment, punishes, tortures his disobedient servants. In the English-Indonesian dictionary there is the word tormen which means torment, pain, misery, the word tormentor means torturer. In the Arabic-Indonesian dictionary the word Azab from the word عَذَابَة also means اوقع به العذاب torment.<sup>4</sup>

In many surahs, various descriptions of the word Azab are mentioned with their correspondence to the context of the verse. For example, the correspondence in articulation of several verses, then in several verses that follow and others. In the Qur'an, various descriptions of the word Azab are mentioned both for the previous people and the people of the Prophet Muhammad (peace be upon him), both in this world and in the hereafter. The Quran uses the word Azab in many verses that talk about Allah's retribution for creatures that oppose Him. The word is also found in the Qur'an with various descriptions.

One of the wonders of the Qur'an is the variety of words that exist in each of its sentences. And of the many words that adorn the verse in the Qur'an, many words are interesting to study further and deeper. The word doom which is one of the many words in the Qur'an that is interesting to discuss. Although in the Qur'an there are many types of punishment, such as azabuladzim found in Surah Ali Imron verse 33:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

*"Verily, Allah has chosen Adam, Noah, the family of Abraham, and the family of Imran over all the worlds (people in their respective times)."*

In this verse it is explained about the people of the Book who are divided because of differences of opinion but instead blame each other. Whereas it should be amar ma'ruf nahi mungkar there is no division and dispute. They received punishment in the world in the form of fighting each other without stopping so that they got endless enemies. As for them, they will be punished in the Hereafter by having their arms and faces blackened because of the ugly things they see, and by having punishment and calamity befall them.<sup>5</sup> There is also azabulalim found in Surah Ali Imron verse 21:

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْفِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

*"Those who disbelieve in the verses of Allah, kill the prophets without right, and kill those who command justice, give them glad tidings of a painful punishment."*

Allah tells about the taguts (those who were eager to kill the prophet). They will be punished in this world as they are obviously misguided and false and will not be praised in

<sup>4</sup> Miftakul Mu'minin, Mugiyono, and Nurhayat Muhammad Arpah, "Pesan Moral Dalam Kisah Kesabaran Nabi Ayub as", *Al-Misykah: Jurnal Kajian Al-Quran Dan Tafsir* 1, no. 1 (2020): 55–65.

<sup>5</sup> Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, ed. Bahrn Abu Bakar, (Semarang, Thoha Putra, 1993).

this world. Allah revealed what they were hiding, namely their bad deeds, through the mouth of the prophets and messengers. This is what is meant by the melting of their deeds in this world. In the Hereafter, they will not be rewarded for their deeds, but they will be eternally tormented and become residents of the Hellfire.<sup>6</sup>

*Azabusyadid* in Surah Fussilat verse 27:

فَلَنَذِقْنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ

"Indeed, We will surely inflict a severe punishment on those who disbelieve and surely, We will surely recompense them with the worst recompense (for) what they have done."

It tells the story of the disbelievers who, when they heard the Qur'an, told the people not to be silent and to disturb it with whistles, verses and rhymes. Because they wanted to defeat the reader of the Qur'an and kill the memorizer. Hence Allah describes to the disbelievers a punishment that cannot be described. Their good deeds such as hospitality and honoring guests have been nullified by disbelief, and nothing remains for them except the bad. Hence, they are only rewarded for their bad deeds.<sup>7</sup> There are still several other words that characterize the word doom. but in this research the author will focus on one of the characteristics of the word doom, namely, *azabulkhizyi*.

Ahmad Mustafa al-Maraghi, better known as al-Maraghi, was born in 1300 AH/1883 AD in the city of Maragah, Suhaj province, Egypt. His hometown is located on the banks of the Nile, south of Cairo. Al-Maraghi is known as a scholar who mastered various scientific fields, covering eight main disciplines: Arabic literature, Tafsir, Hadith, Balaghah, Ushul Fiqh, Akhlaq, History, and Education. Despite his expertise in various fields, al-Maraghi is best known as an exegete. His work of tafsir, *Tafsir al-Maraghi*, is an important intellectual legacy that confirms his position as a leading mufassir of the modern era. Al-Maraghi died on July 9, 1952 AD/1371 AH at his residence on Zul Fikar Basya Street, Hilwan City. He was buried in the family cemetery in Hilwan, about 25 km from Cairo.<sup>8</sup>

Selection of *Tafsir al-Maraghi* in the study because this tafsir book has a style of tafsir lughawi and *adab al-ijtima'iy*. This style is a style of interpretation of the verses of the Qur'an by revealing the aspect of balaghah (the height of the language of the Qur'an) and its miracles, by explaining the meanings and objectives aimed at by the Qur'an which reveals the laws of nature, and the societal arrangements it contains. Tafsir with *adab al-ijtima'iy* style is considered relevant in studying social issues because its interpretation always relates to social conditions. The selection of *tafsir Aa-Maraghi* in the study because this tafsir book has a style of tafsir lughawi and *adab al-ijtima'iy*. This style is a style of interpretation of the verses of the Qur'an by revealing the aspect of balaghah (the height of the language of the Qur'an) and its miracles, by explaining the meanings and objectives aimed at by the Qur'an which reveals the

<sup>6</sup> Ahmad Mustafa Al-Maraghi.

<sup>7</sup> Ahmad Mustafa Al-Maraghi.

<sup>8</sup> M. Khoirul Hadi, "Karakteristik Tafsir Al-Marāghī Dan Penafsirannya Tentang Akal," *HUNAF: Jurnal Studia Islamika* 11, no. 1 (2014): 153, <https://doi.org/10.24239/jsi.v11i1.345.153-172>.

laws of nature, and the societal arrangements it contains. Tafsir with adab al-ijtima'iy style is considered relevant in studying social issues because its interpretation always relates to social conditions.<sup>9</sup>

This study focuses on two main things: first, the interpretation of Shaykh Ahmad Mustafa Al-Maraghi on the verses related to doom. Second, how efforts to avoid doom in al-Maraghi's interpretation.

After conducting an in-depth literature search, the author managed to identify several scientific works that have a significant relationship with the theme of this research. Among these works include: a article on Disasters According to the Qur'anic Perspective by Hasan Zaini,<sup>10</sup> a article on the Context of Azab in the Qur'an (Semantic Analysis of the Term 'Azim, Alim, Muhin in Q.S. Ali Imran: 176-178) by Muhammad Muhyiddin Ar-Rabi'y,<sup>11</sup> a article on Natural Disasters from the Qur'anic Perspective Analysis of the Story of Prophet Noah, Prophet Hud and Prophet Luth (Thematic Study) by Alizaky,<sup>12</sup> Promises and Threats as a Method of Da'wah by Mira Fauziah,<sup>13</sup> a article on the Study of the Interpretation of Lafazh Quwwah in *Tafsir Al-Maraghi* by Sarifah Choirunnisa',<sup>14</sup> a article about the punishment of the inhabitants of Hell in the Qur'an according to *Tafsir Al-Maraghi* by Litakuna Karima,<sup>15</sup> and a article on disaster theology in the perspective of the Qur'an by Abdul Mustaqim.<sup>16</sup>

In the Qur'an there are several kinds of punishment, such as azabul alim, azabusyadid, azabuladzim, and others. In the book *Mu'jam Al-A'lam Walmaudhuat fil Qur'anil Karim* by Abdus Sabur Marzuq. He classifies the words in the Qur'an in various sub-themes. Including one of them is *azabulkhizyi*. Here the author feels suitable with one of his subthemes, namely *azabulkhizyi* or despicable doom to be the source of the research we will make.

The focus of this research lies on the meaning of the word doom which will be focused on the word *azabulkhizyi* perspective *tafsir al-Maraghi*. Thus, this research is expected to provide a deeper understanding of the meaning of the word doom. Especially from the point of view of al-Maraghi's interpretation.

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<sup>9</sup> Salsa Bila Fitri, "Kemudahan dalam Beragama Islam(Studi Tematik Lafadz Ad-Din dalam Tafsir Al-Maraghi)", *Al Karima: Jurnal Studi Ilmu Al Quran dan Tafsir* 5, no. 1 (2021): 25–37.

<sup>10</sup> Hasan Zaini, "Bencana Menurut Perspektif Al-Qur'an", *el-Hekam: Jurnal Studi Keislaman* 4, no. 1 (2019).

<sup>11</sup> Muhammad Muhyiddin Ar-Rabi'y, et al., "Konteks Azab Dalam Al-Qur'an (Analisis Semantik Term Kata 'Azhim, Alim, Muhin Dalam Qs. Ali-Imran: 176-178)", *Sabda: Jurnal Sastra Dan Bahasa* 2, no. 2 (2023), 54–90.

<sup>12</sup> Alizaky Alizaky, "Bencana Alam Perspektif Al-Qur'an Analisis Kisah Nabi Nuh, Nabi Hud dan Nabi Luth (Kajian Tematik)", *Al-Misykah: Jurnal Studi Al-qur'an dan Tafsir* 1, no. 1 (2020).

<sup>13</sup> Mira Fauziah, "Janji dan Ancaman Sebagai Metode Dakwah Alquran", *Jurnal Ilmiah Al-Mu'ashirah* 15, no. 1 (2018).

<sup>14</sup> Syarifah Choirunnisa, "Studi Penafsiran Lafadz Quwwah dalam Tafsir Al-Maraghi", *Al Karima : Jurnal Studi Ilmu Al Quran dan Tafsir* 4, no. 1 (2020).

<sup>15</sup> Litakuna Karima, et al., "Azab Penghuni Neraka dalam Al-Qur'an Menurut Tafsir Al-Maraghi", *Hamalatul Qur'an : Jurnal Ilmu Alqur'an* 5, no. 2 (2024).

<sup>16</sup> Abdul Mustaqim, "Teologi Bencana Dalam Perspektif Al-Qur'an", *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1, no. 1 (2015).

Method can be interpreted as a way of doing anything, which is a way taken to do something. This type of research is categorized as library research. This research aims to obtain and process library data to get answers to the main problems raised with a thematic approach, namely an effort to understand the verses by focusing on a predetermined theme by seriously examining the verses related to the theme.<sup>17</sup> In this study the authors collected a number of data stored in the form of letters, notes, archives, journals, and so on. The data collection of this research is obtained from sources related to the object of research, including the book of *tafsir al-Maraghi* and books about the lafazh Azab, including *Mu'jam Al-A'lam Walmaudhuat fil Qur'anil Karim* by Abdus Sabur Marzuq and *al-Mu'jam al-muhfabras Li Alfazh al-Quran al-Karim* by Muhammad Fuad Abdul Baqi.<sup>18</sup>

## Results and Discussion

### Biography of Ahmad Musthafa al-Maraghi and *Tafsir al-Maraghi*

Ahmad Mustafa al-Maraghi, better known as al-Maraghi, was born in 1300 AH/1883 AD in the city of Maragah, Suhaj province, Egypt. His hometown is located on the banks of the Nile, south of Cairo.<sup>19</sup> Al-Maraghi is known as a scholar who mastered various scientific fields, covering eight main disciplines: Arabic literature, Tafsir, Hadith, Balaghah, Ushul Fiqh, Akhlaq, History, and Education. Despite his expertise in various fields, al-Maraghi is best known as an exegete. His work of tafsir, *Tafsir al-Maraghi*, is an important intellectual legacy that confirms his position as a leading mufassir of the modern era. Al-Maraghi died on July 9, 1952 AD/1371 AH at his residence on Zulfikar Basya Street, Hilwan City. He was buried in the family cemetery in Hilwan, about 25 km from Cairo.<sup>20</sup>

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In terms of the source of interpretation, the method used by al- Maraghi to interpret the verses of the Qur'an in his tafsir is to combine the method of Ma'thur and the method of Ra'yi or also called the bil Iqtirani method. According to al-Maraghi in advanced times like

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<sup>17</sup> Abdul Mustaqim, "Metode Penelitian Al-Qur'an Dan Tafsir" (Yogyakarta: Idea Press, 2017).

<sup>18</sup> Syarifah Choirunnisa, "Studi Penafsiran Lafadz Quwwah Dalam Tafsir Al-Maraghi," *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir* 4, no. 1 (2020).

<sup>19</sup> Fauziyah Mujayyanah, Benny Prasetya, and Nur Khosiah, "Konsep Pendidikan Akhlak Luqmanul Hakim," *Jurnal Penelitian IPTEKS* 6, no. 1 (2021): 52–61.

<sup>20</sup> Hadi, "Karakteristik Tafsir Al-Maraghi Dan Penafsirannya Tentang Akal."

<sup>21</sup> Fitri, "Kemudahan dalam Beragama Islam (Studi Tematik Lafadz Ad-Din dalam Tafsir Al-Maraghi)"

today it is no longer possible to interpret the Qur'an by using bil Ma'thur alone. Because, it is really impossible to compile a tafsir by relying solely on history alone.<sup>22</sup> Not only because the number of narrations is very limited, but also because the cases that arise require increasingly comprehensive explanations along with the rapid development of modern science. Conversely, interpreting by relying solely on reason is also impossible, because it is feared that it is prone to deviations, so that the interpretation is actually unacceptable. Because the Qur'an cannot be understood by reason alone, of course there must be sunnah and authentic narrations that can bridge and direct it.<sup>23</sup>

### ***Azabulkhizyi's Verses in the Qur'an***

Verses about doom are contained in many verses in the Qur'an. In the selection of verses containing the subject matter of *azabulkhizyi* or despicable doom. The author refers to the book by Fu'ad Abdul Baqi entitled *al-Mu'jam al-Mufabras lialfadzil Qur'an*. According to Fu'ad Abdul Baqi, there are eight verses in the Qur'an that contain the discussion of *azabulkhizyi*. The eight verses are divided into five letters. The verses contained in *azabulkhizyi* are as follows: QS. al-Maidah verses 33 and 41, QS. Yunus verse 98, QS. Hud verses 39 and 93, QS. az-Zumar verses 39 and 40, QS. Fushshilat verse 16. From the distribution of the verse of doom in the Qur'an above, the study of the verse of *azabulkhizyi* is adjusted to the grouping of verses written by Fu'ad Abdul Baqi in his book.<sup>24</sup>

### ***Interpretation of Azabulkhizyi Verses in Tafsir Al-Maraghi***

The following is an explanation of the interpretation of the verses of doom in *Tafsir al-Maraghi*:

1. QS. al-Maidah verse 33

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

"The recompense for those who fight against Allah and His messenger and cause corruption on earth is only death, crucifixion, cutting off their hands and feet crosswise, or exile from their homes. Such is their disgrace in this world, and in the Hereafter they shall have a very severe punishment."

Allah considers this type of crime as fighting against Allah and His Messenger, because it is a violation of the truth and justice that Allah has revealed upon His Messenger. Also,

<sup>22</sup> Oktavia Dian Riski, Faridah Abduhu dan Fajar Novitasari, "Interpretation of the Verses of Istighfar of the Believers: Study of 'Tafsir al-Maraghi'", *Al-Shamela : Journal of Quranic and Hadith Studies* 2, no. 2 (2024): 157-173.

<sup>23</sup> Fithrotin, "Metodologi Dan Karakteristik Penafsiran Ahmad Mustafa Al Maraghi Dalam Kitab Tafsir Al Maraghi (Kajian Atas Qs. Al Hujurat Ayat: 9)," *Al-Furqon* 1, no. 2 (2018): 107-20.

<sup>24</sup> Muhammad Fuad Abdul Baqi, *Al-Mu'jam Al-Mufabras Li Al-Faz Al-Qur'an Al-Karim*, (Beirut: Dar al-Fikr, 1998).

because committing this crime means not submitting to Allah's religion and His laws in maintaining rights, just as when Allah says about the one who wants to stop eating usury:

فَأَذْنُتُا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

"Then know that Allah and His messenger will fight you" (QS. al-Baqarah [2]: 279).

Therefore, those who do not submit to the laws of Allah, may He be glorified and exalted, and the government as the enforcer of obligations, must fight them. As Abu Bakr did with those who did not pay zakat. And anyone who submits is entitled to accept submission and not to be fought. As for the words, "*Wa yas'auna fil-Ardhi fasadan*" (make mischief on earth), they mean: that they do what is done by the troublemakers who ruin the already smooth human relationships.

The troublemakers who are considered to be hostile to Allah and His messenger, and thus deserve to be punished as in the verse, are those who fulfill the following conditions:

- a. They are armed. If they are not, then they are not considered hostile as intended by the verse.
- b. Their crimes are committed in the wilderness. So, if they do it in buildings, then they are not included in the hostility referred to. This is according to Abu Hanifah, As-Sauri and Ishaq.
- c. They commit crimes openly, then take property. So, if they take property secretly, they are only punished as thieves. And if they seize property and run away, then they are muggers who do not deserve to have their hands and feet cut off reciprocally. Similarly, if one or two people come to the very back of the caravan and snatch something from it, they are also snatchers. This is because they are not actually showing strength and resilience. It is different if they surround a small group, and then carry out a check. They are called robbers.

The punishment for the aforementioned troublemakers (enemies of Allah and His messenger) is one of four types of punishment: death; or crucifixion; or banishment from the country. And it is the government that is entrusted with the *ijtihad* to measure the punishment according to the type of crime committed. Furthermore, Allah Ta'ala explains the ruling mentioned above, both in this world and in the Hereafter. His words:

ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The punishment mentioned above is as a humiliation and disgrace for them in the world. This is to serve as a lesson and example for other Muslims. While in the hereafter, they will receive a great punishment, according to the effect of the damage they did in defiling and deceiving themselves, and the darkness that their souls experienced due to the sins they committed.<sup>25</sup>

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<sup>25</sup> Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*.



2. QS. al-Maidah verse 41

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ .  
وَمِنَ الَّذِينَ هَادُوا . سَمِعُونَ لِلْكَذِبِ سَمْعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ ۖ يَحْرَفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ  
يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۗ  
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

*"O Messenger (Muhammad), do not be grieved by those who hasten in disbelief, those (hypocrites) who say with their mouths, "We have believed," while their hearts have not believed, and the Jews. (They are) those who are very fond of hearing falsehoods, and very fond of hearing the words of others which have not come to them. They change (Allah's) words after they are in their (true) places. They say, "If this is what is given to you, accept it. If you are given something other than this, beware." Whom Allah wills to misguide, you will not be able to resist anything from Allah. Those are the ones whom Allah does not intend to purify their hearts. In this world they will be disgraced, and in the Hereafter they will be severely punished."*

This call is meant to honor and glorify the Prophet Muhammad SAW. It also serves as an education and teaching for the mu'minin to call him by his nature, as some of his Companions did, preferring to call him "Ya Rasulallah". There are some badwis because their nature is still rough and simple, so they do not understand this politeness. Then call him with Ya Muhammad!. So that Allah then revealed His revelation.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

*"Do not make the calling of the Messenger (Prophet Muhammad) among you like the calling of some of you to some (others)."*

Since then they have not called the Prophet Muhammad SAW by his name. The masksut of verse 41 of Surah al-Ma'idah is: Do not be grieved, O Messenger, at the state of the hypocrites, who are quick to show their disbelief and manifest their enmity towards the believers when they see a good opportunity. Here, Allah forbids grief, even though grief is natural. Humans do not have this choice. This means prohibiting doing things that automatically cause sadness, Then Allah explains that those who are quick to show disbelief consist of hypocrites and Jews. His words:

الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ . وَمِنَ الَّذِينَ هَادُوا . سَمِعُونَ لِلْكَذِبِ سَمْعُونَ لِقَوْمٍ  
آخَرِينَ لَمْ يَأْتُواكَ

Besides, do not be saddened by those who are quick to point out the disbelief of the Jews. As-Samma' means listening with an attitude of acceptance and certainty about the truth of the news heard. Al-Kazib means what their leaders say about the Prophet Muhammad SAW and about the laws of their religion, which they play with as they wish. The point of the verse is that the Jews often listened to the sayings of the Messenger of Allah SAW, and

then told their neighbors about them so that they would deny them, by distorting them and drawing false conclusions. That the news they conveyed was actually based on certain facts. But then they added or subtracted in narrating it, and they changed it at will.

While their not coming to the Prophet Muhammad SAW was sometimes out of pride and defiance, and sometimes out of fear for themselves. And this is the meaning of Allah's words, *Samma'una lil qaumin akharina lam ya'tuka*, which means, they are very fond of listening to false news and are very fond of hearing the words of others who come to you.

يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ

They change the words of the Torah after they have been placed in their proper places, either by changing the pronunciation by substituting a word for another word, or by concealing and suppressing it, or by adding to it and subtracting from it, or by changing the meaning by interpreting a word in a way that is not correct.

يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا

They said to the delegates whom they sent to the Messenger of Allah SWT, that they would ask about the ruling of the man and woman who committed adultery from among them mentioned above, while they wanted to show mercy to both of them by not stoning them. They said, "If Mohammed grants you leniency in the form of flogging instead of Stoning, then accept it gladly. But if he decrees Stoning, then be careful to accept his decree, and do not willingly accept it."

We mentioned above that they came to the Prophet Muhammad SAW and he asked them about the punishment for adulterers in the Torah. They said, "We shame the adulterers and put them to the sword." Then they brought the Torah to the Prophet. One of them read it by putting his hand over the verse about Stoning, and read only the part before and after the verse. So Abdullah bin Salam rebuked him, "Raise your hand." The reader raised his hand which turned out to be under the hand listed verse about Stoning. And they recognized the truth of the Prophet Muhammad SAW, and their lies and carelessness about the Shari'a and their book were exposed.

وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا

Whoever Allah wills to go astray, then none of you, the day of the Messenger, will be able to give him guidance, except Allah Himself. That those munafics and you disbelieving Jews, after having been tried and tested by Allah, then it appears to you how corrupt they are. You see them accepting false news and rejecting the truth, and they change and conceal the rulings in their books, out of indulgence in their lusts and to please their leaders and the most prominent among them. Therefore, do not grieve after seeing all that for their haste to disbelieve, and do not hope too much to draw them to faith. For it is not in your power to benefit anyone. Your duty is none other than to convey and explain the revelation. And do not fear the consequences of their hypocrisy. For, a good end will surely be given to the pious mu'min, while they will receive humiliation and misery.

Indeed, those who have been subjected to such trials are those whom Allah did not intend to make clean from disbelief and hypocrisy. This is because Allah's will is only concerned with what is a consequence of the just Sunnatullah concerning the human soul.

لَهُمْ فِي الدُّنْيَا خِزْيٌ يَوْمَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

The humiliation of the hypocrites was that their cover was uncovered, i.e. when the apostle learned of their deceit, then feared being killed.<sup>26</sup>

3. QS. Yunus verse 98

فَلَوْلَا كَانَتْ قَرْيَةٌ أَمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُوَسَّسُ لِمَا أَمْنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ

*"Why is it that none of the inhabitants of any land believed so soon that their faith benefited them, except the people of Yunus? When they believed, We removed from them the humiliating punishment of the life of this world and We gave them the pleasures of life (temporarily) until the appointed time".*

Indeed, the people of the prophet Jonah believed before the punishment came upon them in truth, and they knew about the imminence of the punishment after the departure of their prophet, so we took away from them the punishment that brings humiliation and lowliness in the world, after the punishment covers them and is about to hit, we gave them pleasure in the world until the appointed time, namely until the end of the age that each of them has reached, in accordance with the Sunnatullah in preparing for their events and livelihood.

It was an insinuation and a warning to the people of Makkah, and a suggestion that they should do as the people of the prophet Yunus did. They should have been punished for their denial. However, after being warned by the prophet, that the punishment was imminent, while their prophet was out of their neighborhood, then they realized and believed before the decision arrived, and before the disaster befell.<sup>27</sup>

4. QS. Hud verse 39

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

*"Then, you will know who (among us) will be afflicted with a humiliating punishment and (who) will be afflicted with an everlasting punishment."*

If you do not know now what we have done, and what is the praiseworthy result, then you will surely know afterward. Who will be afflicted by the punishment that reveals his ignorance, and who will be afflicted by the humiliation and lowliness of the world. That is, torment in the form of drowning, and will be afflicted with an eternal torment in the hereafter. But whatever happens in this world is light and easy compared to what will happen

<sup>26</sup> Ahmad Mustafa Al-Maraghi.

<sup>27</sup> Ahmad Mustafa Al-Maraghi.

in the Hereafter. Because everything in this world will end up disappearing, while in the Hereafter everything will be lasting and eternal.<sup>28</sup>

5. QS. Hud verse 93

وَيَقُومِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ وَارْتَقِبُوا  
إِنِّي مَعَكُمْ رَقِيبٌ

*"O my people, do what you can do! Indeed, I am doing the same. Later you will know who will be afflicted with a punishment that humiliates him and who is a liar. Wait (for the consequences of your deeds), surely I too will wait with you!"*

Keep disbelieving, antagonizing and doing things that do no good, as you have been doing. These are the words of the one whose strength is from the help of God, and on the other hand there is the weakness of his people, hence, they are numerous, insulting and threatening him with their power.<sup>29</sup>

6. QS. Az-Zumar verses 39-40

قُلْ يَقُومِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ. مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ  
مُتَقَرٌّ.

*"Say, "O my people, act according to your position! Indeed, so do I. Then you will know, who will receive a humiliating punishment and an everlasting torment."*

Say: O my people, do ye all in reliance upon the strength and might which ye believe to be in you, and be diligent in arranging all manner of plots and deceits. Indeed, I am trying to establish my religion and to spread it among the people. Undoubtedly you will know whether the punishment and humiliation of this world will be upon me or upon you. Then it will be seen at that time, which of us is wrong, or you. And whether eternal punishment will befall me in the Hereafter or you.<sup>30</sup>

7. QS. Fushshilat verse 16

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِّنَذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَعَذَابُ الْآخِرَةِ  
أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ

*"So, We blew a very cold and thunderous wind upon them for some unlucky days because We wanted them to taste the humiliating torment of life in this world. Indeed, the punishment of the Hereafter is more humiliating and they are not helped."*

<sup>28</sup> Ahmad Mustafa Al-Maraghi.

<sup>29</sup> Ahmad Mustafa Al-Maraghi.

<sup>30</sup> Ahmad Mustafa Al-Maraghi.

So we sent upon them a cold wind that destroys because of its extreme coldness. When it blows, it makes a roaring sound, so that it may be a punishment for them, a kind of might that has empowered them.

فِي أَيَّامٍ نَّحْسَاتٍ

In the unfortunate days of successive hardships, as he says in another verse:

سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا

*"for seven nights and eight days continuously."*

After that Allah explained the purpose for which the punishment was revealed. His words:

عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا

We sent down upon them this punishment so that we might make them feel the humiliation and lowliness of the life of this world because of such arrogance on their part. Then, Allah shows that this kind of punishment is light compared to the punishment of the Hereafter. His words:

وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ

And surely the punishment of the Hereafter is more terrible in its humiliation and degradation than the punishment of this world. And they will not find a helper or a helper to prevent them from that punishment.<sup>31</sup>

### **Analysis of *Azabulkhizyi's* interpretation of lafazh**

Based on the data that the author has presented above, through his interpretations, Shaykh Ahmad Mustafa Al-Maraghi not only explains the pain of punishment from Allah Azzawajalla, but also invites us to reflect on the despicable deeds that we have done so that it can bring punishment to us.

One of the problems that exist today is people who have high income but are reluctant to pay zakat. Zakat is an obligation that must be fulfilled in the form of 2.5% of income, but many people waste it by buying luxurious items that they rarely use. Which is also included in the futile act of wasting money only because of desire and not because of necessity. Zakat as one of the pillars of Islam, if ignored then it includes ignoring religion. That is why these people are considered apostates.<sup>32</sup> Fighting people who do not pay is also a form of punishment given to apostates through the intermediary of Abu Bakar.

The life of a Muslim is supposed to be filled with acts of worship and syariaat, but instead, more people are doing things in vain. The problems caused by using computers for

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<sup>31</sup> Ahmad Mustafa Al-Maraghi.

<sup>32</sup> Hasnani Siri, "Abu Bakar: Fungsi Kekhalifahan Dan Kebijaksanaannya Memerangi Kaum Murtad", *Zawiyah: Jurnal Pemikiran Islam* 3, no. 1 (2017): 170-183. <http://dx.doi.org/10.31332/zjpi.v3i1.715>.

personal use have begun to cause various negative impacts.<sup>33</sup> The spread of fake news, the infidelity of artists, the life of social media with fashion that should not need to be excessive in depth, the life of the rich showing off wealth has the impact of always fantasizing and comparing without remembering who shared their sustenance with them. So that they forget the nature of the sustenance they should receive.

Ahmad Mustafa Al-Maraghi reminds and emphasizes the great danger of not submitting to Allah SWT which can cause His wrath. Nevertheless, Ahmad Mustafa Al Maraghi also conveyed the good news that anyone who hastens to repent will have his repentance accepted and his sins forgiven. so that Muslims can improve the quality of their worship and get closer to Him.

### **Efforts to Avoid *Azabulkhizyi***

The word doom in the Qur'an has various meanings. In this journal, the author narrows down the discussion of lafazah azab to *azabulkhizyi* or humiliating punishment. In *tafsir al-Maraghi* mentioned some stories of how they could get a humiliating punishment from Allah azzawajalla. So from these points we can take some points on how to avoid the doom:

#### **1. Not fighting against Allah and His Messenger**

This means that people do according to the position that Allah has assigned to them. That is not increasing or decreasing the worship that Allah has assigned to humans. And not doing what has been forbidden to them. Like during the caliphate of Abu Bakr Ash-Shiddiq who fought people who did not want to pay zakat. Because they think that zakat is a voluntary contribution. In fact, zakat is an obligatory thing that is clearly already in the pillars of Islam. So at this point it should be that everything that Allah commands is a solution for all Muslims for those who want to avoid punishment.

#### **2. Doing nothing in vain**

What is meant is doing things that have no benefit or doing things that harm religion. Like when the Jews spread the words of the prophet that they changed and then reported as if Rasullullah had said it. the hateful and spiteful people from the Jews and the Magi spread and inserted their plots and deceptions. They planned very carefully and carefully the conspiracy plan to shake and destroy the solid building of the Muslims.<sup>34</sup>

#### **3. Listening to the Words of Prophets and Messengers**

The prophet is a messenger from God who aims to preach Islam. Which not all of its teachings cannot be explained by common sense. Khaldun explained that using reason to weigh matters relating to the oneness of Allah swt, or life in the hereafter, or other matters

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<sup>33</sup> Nurbaiti Ma'rufah, Rahmat Hayatul Khairul, and Widana Dewa Ketut Kerta, "Degradasi Moral Sebagai Dampak Kejahatan Siber Pada Generasi Millenial Di Indonesia," *Tabun* 7, no. 1 (2020): 191–201, <http://jurnal.um-tapsel.ac.id/index.php/nusantara/index>.

<sup>34</sup> Muhammad Bahar Akkase Teng, "Orientalis Dan Orientalisme Dalam Perspektif Sejarah," *Jurnal Ilmu Budaya* 4 (2016): 48–63, <https://journal.unhas.ac.id/index.php/jib/article/view/2324/1265>.

beyond the ability of reason, is the same as trying to use a goldsmith's scales to weigh a mountain.<sup>35</sup> However, there are many of the previous prophets who did not listen to the words of their prophets. For example, when Noah warned his people about the coming flood, they denied it and mocked him. And indeed the rains came that made the flood higher than the mountain. Many of them drowned because they did not listen to their prophet.

#### 4. Aware of Human Limits

God is the highest of all substances, and humans are created beings who should use their minds to understand their limits and position before God. However, reason is not the be-all and end-all. It still has limited abilities and capacities. Because human reason has limits that will not be able to understand God very thoroughly. Therefore, Allah SWT sent down His revelation to guide humans so that they would not go astray.<sup>36</sup> So if anyone opposes then it certainly has consequences. Like the Adites who boasted of their strength when the Apostle came to them. And they boasted as if no one could match. Allah responded with a cold wind that destroyed their might.

### Conclusion

Based on the data and analysis that has been carried out, the authors draw the following conclusions: *first*, In his tafsir, Shaykh Mustafa al-Maraghi does not mention much about the forms of humiliating punishment in all the verses. He mentions some such as being killed, crucified, having their hands and feet crossed, or being exiled from their homes. Or there is something like a very cold and thunderous wind. He mostly mentions the causes that lead to this despicable punishment befalling people. Such as, fighting Allah and His Messenger, showing hypocrisy, spreading false teachings, and doing vain deeds. *Second*, lafaz *azab* in the Qur'an, especially *azabulkhizyi* tells how human consequences of what they have violated. How the consequences of human actions that have exceeded the limit. But on the other hand, punishment is also a warning to us of the limits in religion and life that we should not cross. And it is also a warning about this punishment that we can also get closer to the creator and as a reminder to raise our piety over time. Because basically we can increase our piety at any time. Like the people of the prophet Jonah who realized the imminent doom and then increased their piety to Allah. Even in the time of the Prophet there were some companions who repented when they were close to death and they repented sincerely and Allah accepted their repentance.

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<sup>35</sup> Muhammad Amin, "Kedudukan Akal Dalam Islam: The Position of Reason in Islam," *Tarbawi: Jurnal Pendidikan Agama Islam* 3, no. 1 (2018): 79–92.

<sup>36</sup> Amin.

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