



## ***Sittatu Ayyām* According to *Fakhr al-Dīn al-Rāzī* in *Tafsīr al-Kabīr Aw Mafātih al-Ghaib***

**M Yusril Amri Harahap<sup>1</sup>, Ilham Sahruji<sup>2</sup>, Bilal Firdaus<sup>3</sup>, Zulfi Akmal<sup>1</sup>, Linda Suanti<sup>1</sup>**

<sup>1</sup>STAI Pengembangan Ilmu al-Qur'an Sumatera Barat, Indonesia

<sup>2</sup>Universitas Islam Negeri Imam Bonjol, Indonesia

<sup>3</sup>Al-Azhar University, Egypt

✉ [yusrilamri579@gmail.com](mailto:yusrilamri579@gmail.com) \*

### **Abstract**

The creation of the universe is a real sign of the power and greatness of Allah SWT. Understanding the universe, whether from a scientific or spiritual perspective, shows how vast the knowledge of Allah SWT is, far beyond the knowledge we have. There are differences of opinion in interpreting the word *sittatu ayyām*, some say that what is meant is six days as understood by humans today, there are also those who say that one day in the sight of Allah SWT is equal to a thousand years of human reckoning. This article will review in depth the meaning of *sittatu ayyām* in the Qur'an according to the views of *Fakhr al-Dīn al-Rāzī*. Apart from that, we also discuss the concept of natural creation according to *Fakhr al-Dīn al-Rāzī*, and an analysis of *Fakhr al-Dīn al-Rāzī*'s interpretation in interpreting the meaning of *sittatu ayyām* in his *tafsīr al-Kabīr Aw Mafātih al-Ghaib*. In this study, the author uses a qualitative approach with a focus on library research. That is, a type of research that limits its activities only to library collection materials without requiring field research. Content analysis research is a special study that traces and analyzes the interpretation texts contained in the book *Tafsīr al-Kabīr Aw Mafātih al-Ghaib* as the main focus of its exploration and analysis, especially the interpretation of the verse *sittatu ayyām* in the Qur'an. The results of this analysis reveal that the meaning of *sittatu ayyām* according to *Fakhr al-Dīn al-Rāzī* is as a stage of the time of creation of nature, not worldly days. In the concept of creation of nature involves six structured phases that show the order and wisdom of Allah SWT, including the sky, the earth, and everything in between. Analysis of his interpretation that the phase of creation is not a worldly day. The interpreter sees it as a different period from worldly time.

### **Article Information:**

Received Mei 15, 2024

Revised Juni 8, 2024

Accepted July 5, 2024

**Keywords:** *Sittatu Ayyām*,  
*Fakhr al-Dīn al-Rāzī*,  
*Tafsīr al-Kabīr Aw*  
*Mafātih al-Ghaib*

### **How to cite:**

Harahap, M.Y.A., Sahruji, I., Firdaus, B., Akmal, Z., & Suanti, L. (2024). Menelusuri kata *Sittatu Ayyām* Menurut *Fakhr al-Dīn al-Rāzī* dalam *Tafsīr al-Kabīr Aw Mafātih al-Ghaib*. *Al-Misbah: Journal of Qur'an, Hadith and Tafseer Studies*. 1 (2), 19-25

### **E-ISSN:**

XXXX-XXXX

### **Published by:**

The Institute for Research and Community Service

## INTRODUCTION

The Qur'an is a universal guide that remains relevant throughout time, regulating all aspects of human life. This includes an understanding of the creation of the universe and all its phenomena, the process of creating humans, jinns, angels, and other things. More than ten percent of the verses of the Qur'an specifically refer to natural phenomena. (Ghulsyani, 1993).

Discusses The research that the author uses in solving this problem is a type of library research *that* utilizes library sources to obtain research data that limits its activities only to library collection materials without requiring field research. This study collects various literature that is in accordance with the main problem to be discussed, namely about *al-kanzū* in the Qur'an (Zed, 2012). The research method in writing this thesis is a qualitative research method, and the method of approaching the interpretation of the Qur'an is *mandhu'i* or thematic interpretation. Discussing the problems of the Qur'an that have a unity of meaning or purpose by collecting its verses and then conducting reasoning (analysis) on its contents (Izzan, 2007).

The Qur'an encourages humans to use their minds in various aspects, except in thinking about the essence or substance of Allah SWT. Because using the mind to contemplate His essence will be in vain and will never be achieved, considering that knowledge of the essence of Allah SWT cannot be reached by human reason. Therefore, humans should focus on contemplating the creations of Allah SWT in the sky, on earth, and all other creatures. (Qardawi, 1998).

Allah SWT created the heavens and the earth in six periods. In a verse in the Qur'an Surah Hud verse 7 there is the word "sittatu ayyām" which means "six days", but the meaning of days here cannot be equated with days as we experience every day, but is adjusted to days according to calculations. Allah SWT. (RI, 2011).

Astronomy scholars have determined that the days related to the circulation of the stars are not the same as the number of days that apply on this earth. Then Allah SWT explained that His throne before the creation of heaven and earth was above water. The throne or throne of Allah SWT belongs to the unseen realm, whose form and appearance cannot be imagined or imagined, let alone how God sits on that throne. The verses that explain this include mutasyabihat verses, the truth of which we must believe in by submitting our understanding to Allah SWT. (RI, 2011). In the mutasyabihat verses, Fakhr al-Dīn al-Rāzīy is of the opinion that finding the meaning in the mutasyabihat verses requires very deep insight and sensitivity. This means that finding the meaning of mutasyabihat is not easy because it is still ambiguous and vague, so it requires great effort and effort and a fairly clear heart. Therefore, these difficulties actually provide additional great rewards from Allah SWT as a form of effort. (Rāzīy, 1981).

The word *sittatu ayyām* in the Qur'an is recorded as appearing 7 times, spread across 7 different surahs. Namely in QS. al-A'raf [7]:54, QS. Yunus [10]:3, QS. Hud [11]:7, QS. al-Furqan [25]:59, QS. al-Sajadah [32]:4, QS. Qaf [50]:38, QS. al-Hadid [57]:4. (al-Baqiy, 1996). After conducting a search, only one is known to have asbab al-Nuzul (causes for the revelation of the verse). Namely in QS. Qaf [50]:38. A deep understanding of the background of the revelation of these verses can help us to better understand the meaning of the creation of nature in the word *sittatu ayyām*. For example, QS. Qaf [50]:38. "Indeed, We created the heavens and the earth and whatever is between them in six hours and We did not feel any fatigue. Al-Hakim narrated in his book "Sahih" from Ibn Abbas: that the Jews came to the Messenger of Allah SAW and asked him about the creation of the heavens and the earth. They said, "Allah SWT created the earth on Sunday and Monday, created the mountains and everything useful in it on Tuesday; on Wednesday created trees, water, cities, buildings, and their ruins; on Thursday created the sky; on Friday created the stars, the sun, the moon, and the angels the remaining three hours. In the first hour created death until the dead died.

In the second hour brought disaster upon everything that was useful to humans. In the third hour Allah SWT created Adam and placed him in Paradise and ordered Satan to prostrate to him. Allah SWT expelled Adam from Paradise in the last hour. The Jews said, "Then what, O Muhammad?" He answered, "Then Allah SWT placed it on the Throne. "They say, You are right if you confirm it. "They said, "Then He rested." So the Prophet Muhammad SAW became very angry. So the verse came down, "And indeed We created the heavens and the earth and what is between them in six ages, and we did not get tired in the slightest. (al-Suyuthiy, 1979).

The author chose the book *Tafsīr al-Kabīr Aw Mafātīh al-Ghaib* for several very fundamental reasons. First, Fakhr al-Dīn al-Rāzī is a highly respected exegete in the Islamic scientific tradition, widely known for the depth and accuracy of his analysis in *Tafsīr al-Kabīr Aw Mafātīh al-Ghaib*. This work uses a scientific tafsīr style that integrates various disciplines in its explanations. *Tafsīr al-Kabīr Aw Mafātīh al-Ghaib* also provides a comprehensive explanation of the verses of the Qur'an. As stated by al-Dzahabi, this tafsīr includes various perspectives from many fields of science, including fiqh, ushul, nahwu, health, and philosophy. This multidisciplinary approach adds an additional dimension to the understanding of the Qur'an, making it relevant not only in theological contexts, but also in scientific and philosophical contexts. (al-Dzahabi, 1900).

Al-Dzahabi also mentioned in the book *Kasyf al-Dhunun* that *Tafsīr al-Kabīr Aw Mafātīh al-Ghaib* contains many sentences from experts in wisdom and philosophy which further strengthen the academic and intellectual value of this work. Thus, the choice of *Tafsīr al-Kabīr Aw Mafātīh al-Ghaib* as the object of research is not only based on Fakhr al-Dīn al-Rāzī's reputation as a commentator, but also because this work reflects the extraordinary wealth of thought and integration of knowledge in understanding the teachings of the Qur'an. (al-Dzahabi, 1900).

## METHODS

In this research, the author applies qualitative methods to study the interpretation of Fakhr al-Dīn al-Rāzī *Tafsīr al-Kabīr Aw Mafātīh al-Ghaib*. Apart from that, the author also uses the maudhu'i or thematic method, which allows discussion of verses from the Koran based on predetermined themes. With this method, all related verses are collected and analyzed in depth to gain a more comprehensive understanding of the themes raised.

## RESULT AND DISCUSSION

This study reveals the results of the analysis of the meaning of "sittatu ayyām", the concept of the creation of nature, and the analysis of the interpretation of Fakhr al-Dīn al-Rāzī in his famous work, *Tafsīr al-Kabīr Aw Mafātīh al-Ghaib*. The word "sittatu ayyām" appears 7 times and is always used to explain the number of times or periods of the creation of the heavens and the earth and their contents. The word "ayyām" which is preceded by the word "sittati" is interpreted as 'several days', but is interpreted as 'period' or 'time', namely the time or period of the creation of the heavens and the earth and their contents. (Shihab, 2007). In the book *Jami' al-Durūs al-'Arabiyyah* it is explained that mumayyaz numbers 3 to 9 are majrūr bi al-idāfah dijar because its basis is when it is in the plural form, for example ثلاثة كتب. If mumayyaz consists of ism jama' or ism jins then it is dijar with من. (Shihab, 2007).

In the book *Lisān al-'Arab*, ayyām is defined as follows:

"يوم" اليوم معروفٌ مقدارُهُ من طُلُوعِ الشَّمْسِ إِلَى غُرُوبِهَا، وَالْجَمْعُ أَيَّامٌ ،  
لَا يَكْسَرُ إِلَّا عَلَى ذَلِكَ ، وَأَصْلُهُ أَيَّامٌ فَادْغَمَ وَلَمْ يَسْتَعْمَلُوا فِيهِ جَمْعَ الْكَثْرَةِ

"day" the size of the day is known from the time the sun rises until the sun sets, and its plural is ayyām, it is not made kasroh except for such, and its original is ayyāmun so it is combined and not used in the plural of estimated kasroh. (Manzhur, 1999).

The word ستة means six, the origin of the word ستة is سدسة, the letter da is interpreted as the letter sa. The two letters then meet at the place where the letter ha comes out so that the letter ta becomes more dominant. (Qurthubi, 2007) Meanwhile, ayyāmin is the plural form

of the word yawmun, which in Arabic refers to a specified time. Specifically, yawmun refers to the period of time starting from sunrise in the morning to sunset in the afternoon. In this context, one yawmun includes all activities and events that occur during one full day. (az-Zuhaili, 2016).

Fakhr al-Dīn al-Rāzīy in his various interpretations explains in his interpretation of al-Kabīr Aw Mafātih al-Ghaib that:

انه تعالى خلق السموات والأرض في مدة متراخية، فما الحكمة في تقييدها وضبطها بالأيام الستة؟ فنقول: أما على مذهبنا فالأمر في الكل سهل واضح، لأنه تعالى يفعل ما يشاء ويحكم ما يريد، ولا اعتراض عليه في أمر من الأمور، وكل شيء صنعه ولا علة لصنعه.

*"Indeed Allah SWT created the heavens and the earth in an irregular period of time, so what is the wisdom in limiting and arranging them into six days? As for our understanding, this matter is easy and clear, because Allah SWT does what He wills from arranging what He wills, and nothing can hinder Him in every affair, and everything He creates, and there is no reason for Him to make it."*

Fakhr al-Dīn al-Rāzīy dalam penjelasannya mengenai makna "sittatu ayyām" pada QS. al-A'raf [7]:54 sebagai berikut:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي  
الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ  
تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

*"Indeed, your Lord is Allah Who created the heavens and the earth in six ages, then He resided on the Throne. He closed the night on the day that followed quickly. (He created) the sun, moon and stars subject to His command. Remember! To Him alone belongs all creation and affairs. The grace of Allah, Lord of the worlds, is abundant."*

This verse emphasizes that time limitations such as six days do not affect the power of Allah SWT at all. In his view, Fakhr al-Dīn al-Rāzīy explains that creation within a certain time span, as mentioned in the verses of the Qur'an, does not mean that Allah SWT is bound by time like His creatures. On the contrary, time is His creation, and Allah SWT is beyond all forms of attachment to time. (Rāzīy, 2012).

Fakhr al-Dīn al-Rāzīy also emphasized that the mention of six days in the creation process is more part of the will of Allah SWT to establish a certain rule or pattern in the creation of the universe. This shows that Allah SWT has full power to create everything in an instant, as emphasized in His word, Kun Fayakun, which means "be! And it was". This expression illustrates that Allah SWT only needs to will something to happen, and this will happen without having to go through a process or time span that is common to creatures. In other words, creation within a certain period of time is a manifestation of the will and wisdom of Allah SWT, who wants to show His creatures how everything is created with order and balance. However, it is important to remember that Allah SWT does not need time or any means to create. Time, for Allah SWT, is just one of His creations, and He is not affected by the limitations that bind His creatures. (Rāzīy, 2012).

QS. al-Furqan [25]:59 as follows:

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا

*"(Allah) created the heavens and the earth and what is between them in six ages. Then, He sat on the 'Arash. (He is) the Most Merciful. Ask (O Prophet Muhammad) about Him (Allah) to the All-Knowing (Allah)."*

In this verse, Fakhr al-Dīn al-Rāzīy explains in his interpretation that in this verse there are several important questions. That is:

First: How did Allah SWT create the heavens and the earth in six days, while days are

usually calculated based on the movement of the sun, which did not exist at that time? The answer is: “six days” here does not necessarily mean days like the days we know. It could be that Allah SWT created time first and then created the heavens and the earth in six periods of time equivalent to days. Some also argue that these six days are days in the afterlife, where one day is equivalent to a thousand years, but this view is less acceptable because the explanation must be based on something we already understand. (Rāzī, 2012).

Second: why did creation take six days, not an instant? The answer is: Allah SWT determines the time of creation according to His will. Some people say that there is wisdom or benefit behind it, but we may not fully understand this reason. We should accept that there are things that are the secrets of Allah SWT and cannot be reached by human reason, such as the number of angels guarding hell which is nineteen, or the eight bearers of the throne, and so on. (Rāzī, 2012).

Third: What does it mean when Allah SWT says, “Then He settled on the Throne”? The answer is: “Settled” here cannot be interpreted literally as sitting or settling, because that indicates a change that is impossible for Allah. What is meant is that Allah SWT created and arranged the Throne. (Rāzī, 2012). Fourth: How to understand His words الرَّحْمَنُ فَسْتَلَّ بِهِ خَيْرًا ? The answer is: scholars have several views. Some say that this means that only Allah SWT knows about the creation of the heavens and the earth, and we can only ask Him or the angel Gabriel about this. (Rāzī, 2012).

In the verse above, Fakhr al-Dīn al-Rāzī states about the meaning of “sittatu ayyām” or “six days” that Allah SWT created the heavens and the earth in six days which should not be interpreted literally as days as we know them, but rather as a certain period of time. Although Allah SWT could have created everything in an instant, He chose six days as part of His wisdom. Some things about this creation may not be fully understood by humans and only Allah SWT knows them. (Rāzī, 2012)

Differences of opinion regarding the meaning of “sittatu ayyām”, some commentators such as Tantawi Jauhari have the view that one day on earth is the result of one rotation of the earth. He also quoted the opinion of experts that one day can be interpreted as the distance between one star and another. In addition, he mentioned that according to the Qur'an, one day according to human calculations is equivalent to 1000 years in the sight of Allah SWT. (Jauhari, 1900). Muhammad bin Ali al-Sabuni explained that what is meant by “sittatu ayyām” is six days as we understand them in the world. These six days refer to the rotation of the earth on its axis which produces day and night, with a duration of about 24 hours each. (al-Sabuni, 1981). Rasyid Ridho explained that Sittatu Ayyām in the Qur'an in the creation of the universe refers to a period or time separated by the process of creation. The term yaum linguistically means time or period that distinguishes one event from another, just as humans currently experience day and night separated by light and darkness. Rasyid Ridha also added that the time or duration of one day in the sight of Allah SWT is equivalent to 1,000 years according to human calculations. (Ridho, 1947). In his book al-Maraghi, Ahmad Mustafa al-Maraghi explains that the term "Sittatu Ayyām" does not refer to days on Earth which consist of 24 hours. Although the universe was created in a period, we cannot use the calculation of days on Earth, which is 24 hours, to understand the process of the creation of this universe. (al-Maraghi, 1974)

In Tafīr al-Kabīr Aw Mafātīh al-Ghaib, Fakhr al-Dīn al-Rāzī explains:

وهذه الدلائل أيضا دالة على كونه منزها عن الشريك , لأنها دالة على حصول الترتيب العجيب في العالم, ووجود الإلهين يقتضى وقوع الفساد . فهذه الدلائل تدل من هذه الجهة على التوحيد فتكون كالتوكيد لما تقدم

*“And these evidences also show that God is Most Pure from having partners, because these evidences show that there is a wonderful order in the universe. The existence of two Gods would cause corruption. So, these evidences show from this point of view the oneness of God and thus strengthen what has been mentioned before.”*

QS. Hud [11]:7

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

*"It is He who created the heavens and the earth in six ages and (before that) His Throne above the water. (Creation was carried out) to test you, which of you is better in deeds. Indeed, if you (Prophet Muhammad) said, "Indeed you will be resurrected after death," surely the disbelievers would say, "This (the Qur'an) is nothing but real magic."*

In the verse above, Fakhr al-Dīn al-Rāzī explains that the term "six days" refers to the phases of the creation of the universe. Each phase has special characteristics and a certain purpose in the structure of the creation of the universe. Thus, the six days reflect the various stages necessary to create the heavens, the earth, and everything in between. (Rāzī, 2012).

- a. Phases of creation in six days  
Fakhr al-Dīn al-Rāzī defines "six days" as the phases of the creation of the universe. Each phase has certain characteristics and purposes in the creation process, reflecting the stages required to create the heavens, the earth, and everything in between. (Rāzī, 2012)
- b. The existence of the Throne and water before creation:  
In Fakhr al-Dīn al-Rāzī's interpretation, the Throne (Allah's throne) and water existed before the creation of the heavens and the earth. The Throne is above the water, indicating that both are elements that existed before the creation of the world. This confirms that creation did not occur spontaneously, but through structured stages. (Rāzī, 2012)
- c. The meaning of creation and purpose  
This concept emphasizes that the creation of the universe involved structured stages and that every element, including the Throne and water, has a role in the creation process. All these opinions support the understanding that creation is a carefully designed and meaningful process. (Rāzī, 2012).

Fakhr al-Dīn al-Rāzī, linked the interpretation of the creation of the universe in six periods with the scientific theory of the nature of the universe. In his interpretation, the six periods mentioned in the Word of Allah SWT reflect the conditions or "ahwal" of creation. He explained that the sky, the earth and all its contents are three entities with different properties. First, is the creation of the sky and its properties. Second, the creation of the earth with its characteristics. And third, the creation of everything between the sky and the earth, including the properties. In this way, the six conditions or phases are each related to a specific period in the creation process, illustrating the diversity and orderliness of Allah SWT's creation. (Rāzī, 2012).

As for the analysis of the interpretation of the meaning of "sittatu ayyām". Fakhr al-Dīn al-Rāzī, explains that the term "sittatu ayyām" does not have to be understood literally as the six days that we know from the rotation of the sun, because at the time of creation the sun did not exist. According to him, time is a creation of Allah SWT, and the mention of "six days" serves more to show the regularity and pattern in creation than the time limits that bind Allah SWT. Fakhr al-Dīn al-Rāzī argues that time in this context is Allah SWT's way of teaching creatures about regularity and not a limitation for Him.

All of this happens for reasons of determination as a process that is usually understood by reason in general. So that it can be understood that there is someone who created it, and of course such understanding cannot show that there is someone who created that way. As a matter of fact, its origin is new, not ancient. (Rāzī, 2012).

As al-Kindī said, nature is new and has the beginning of time, because nature is limited. For every new thing, of course there is something that causes nature to happen and makes it happen. For example, a smartphone will not appear by itself, or create itself, someone must make it. Therefore, the above concludes that nature was created from nothing. (Havis Aravik, 2019)

## CONCLUSION

Based on the research that has been done, "sittatu ayyām" according to Fakhr al-Dīn al-Rāzī is that the days mentioned in the Qur'an do not refer to the days as we understand them based on the rotation of the earth around the sun. Day in this context is a certain period or stage of time determined by Allah SWT during the process of creating the universe.

In the concept of creation of the world according to Fakhr al-Dīn al-Rāzī in

Tafsīr al-Kabīr Aw Mafātīh al-Ghaib is that the universe was created in six structured phases, which are called "six days". These phases are not ordinary days, but refer to certain stages in the process of creation, where each phase has certain characteristics and purposes. This indicates that in creation begins from pre-existing elements. The creation of the universe involves dividing it into three main types: the sky, the earth, and everything in between. In each stage of creation, Allah SWT shows extraordinary wisdom and order, which confirms His oneness and the absence of partners.

## REFERENCES

- al-Baqiy, M. F. (1996). *al-Mu'jam al-Mufabraz lil al-Fazh al-Qur'an al-Karim*. Kairo: Dar al-Hadits.
- al-Dzahabiy, M. H. (1900). *al-Tafsir wa al-Mufasssirun*. Kairo: Maktabah Wahbah.
- al-Maraghi, A. M. (1974). *Tafsir al-Maraghi*. Kairo: Mustafa al-Babi al-Halabi.
- al-Sabuni, M. A. (1981). *Safwat Al-Tafassir*. Beirut: Dar al-Qur'an al-Karim.
- al-Suyuthiy, J. a.-D. (1979). *al-Itqan fi 'Ulama al-Qur'an*. Beirut: Dar al-Fikr.
- az-Zuhaili, W. (2016). *Tafsir al-Munir, Aqidah, Syari'ah, Manhaj*. Jakarta: Gema Insani.
- Ghulsyani, M. (1993). *Filsafat Sains Menurut al-Qur'an*. Bandung: Mizan.
- Havis Aravik, H. A. (2019). *Menguak hal-hal penting dalam Pemikiran Filsafat al-Kindi, Jurnal Sosial & Budaya*. Jakarta: FSH Uin Syarif Hidayatullah.
- Jauhari, T. (1900). *al-Jawahir fi Tafsir al-Qur'an*. Beirut: Dar el- Fikr.
- Manzhur, I. (1999). *Lisan al-'Arab*. Beirut: Dar al-Ihya' Litturots.
- Qardawi, Y. (1998). *al-'Aqlu wa al- 'Ilmi fi al-Qur'an al-Karim*. Jakarta: Gema Insani Press.
- Qurthubi. (2007). *Tafsir al-Qurthubi, terj. Fathurrahman*. Jakarta : Pustaka Azzam.
- Rāzīy, F. a.-D. (2012). *al-Kabir Aw Mafātīh al-Ghaib*. Kairo: Dar al-Hadits.
- RI, K. A. (2011). *al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan)*. Jakarta: Widya Cahaya.
- Ridho, M. A. (1947). *Tafsir al-Manar*. Mesir: Daar al-Manar.
- Shihab, M. Q. (2007). *Ensiklopedia al-Qur'an; Kajian Kosakata*. Jakarta: Lentera Hati .

**Copyright holder :**

©Harahap, M.YA., Sahruji, I., Firdaus, B., Akmal, Z., & Suanti, L.

**First publication right:**

Al-Misbah: Journal of the Quran, Hadith and Tafseer

**This article is licensed under:**

**CC-BY-SA**