



Ghurur in the Qur'an: Ahmad Musthafa al-Maraghi's Perspective in Tafsir al-Maraghi

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Abstract

The linguistic meaning of *ghurur* in the Qur'an is the root word of *gharra-yaghurru-gharran-gharuran* which means deceiving, deceiving, tempting, and useless things. In terms of terms, the word *ghurur* is anything that empowers humans, starting from wealth, position, and desires that make bad actions look good and beautiful. The subject of *ghurur* in the Qur'an is Satan and the world. The object of *ghurur* in the Qur'an is from among the human jinn, which consists of groups of disbelievers, hypocrites and unjust people. The forms of *ghurur* in the Qur'an are beautiful words of Satan, empty wishful promises, and temporary pleasure. The result of *ghurur* in the Qur'an is that humans fall into fiery hell. Becoming a friend of Satan as a resident of hell and not getting mercy from Allah SWT. This study aims to analyze the meaning, subject, object, forms and consequences of *ghurur* in the Qur'an from the perspective of Ahmad Musthafa al-Maraghi in Tafsir al-Maraghi. This study uses a library research method as a further discussion. The author uses the thematic interpretation method (*maudhu'iy*), namely by selecting one theme found in the verses of the Qur'an, collecting them, and concluding explanations from related themes. The results of the analysis show that there are different subjects and objects of *ghurur* in the Qur'an as well as several forms of *ghurur* in the Qur'an and the consequences of *ghurur* in the Qur'an. The results of this study can be used as initial data for subsequent researchers in examining this problem in different contexts and issues.

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INTRODUCTION

This study examines the term *ghurūr* in the Qur'an. The word *ghurūr* appears 21 times across 14 surahs in the Qur'an, consisting of 5 verses from the Madaniyyah group and 9 from the Makkiyyah group (Isti'anah, 2020; Jamil, 2018). According to Mahmud Yunus's dictionary, *ghurūr* means something that leads to deception; the two main factors causing *ghurūr* are the worldly life and Satan. The term *ghurūr* in the Qur'an generally denotes "deception," but its subjects and objects differ (Abidin, 2008; Ruba'i, 2019).

However, this research focuses specifically on the roles of the world and Satan as the two primary factors that cause *ghurūr*, as well as the mechanisms they employ to mislead humankind. The researcher did not find a detailed explanation of *ghurūr* directly in the Qur'an, but an insightful interpretation was found in Ahmad Musthafa al-Maraghi's *Tafsir al-Maraghi* (Al Hazmi et al., 2024; Fitri, 2021).

Ghurūr or deception can affect anyone whose faith is weak, unlike disbelievers, polytheists, and hypocrites (Hasan, 2014; Shihab, 2010). They are the first to fall victim to *ghurūr* because, in essence, they lack faith in Allah SWT. Nevertheless, believers may also be deceived or fall into *ghurūr* if they fail to strive to draw closer to Allah SWT and to protect themselves through obligatory and voluntary acts of worship according to the Sharia. The Qur'anic concept of *ghurūr* carries a negative connotation that must be avoided, as it represents a cycle constantly controlled by Satan, and the ultimate goal of *ghurūr* is always associated with negative intentions (Parhan et al., 2022).

In *Tafsir al-Maraghi*, Ahmad Musthafa al-Maraghi not only provides general explanations of verses but also elaborates on the interpretation of difficult terms in the Qur'an, such as *ghurūr*. He discusses the causes and consequences of *ghurūr* in detail (Anshari & Rahman, 2021).

METHODS

The type of research employed in this study is library research, which means that the research is limited to sources available in libraries without conducting fieldwork (Nita, 2022). This study presents explanations regarding all aspects contained within the research subject. The researcher aims to describe in greater detail how *ghurūr* is interpreted in the Qur'an from the perspective of Ahmad Musthafa al-Maraghi in his *Tafsir al-Maraghi*.

The research method applied in this study is the study of a figure (studi tokoh), focusing on the interpretation of Ahmad Musthafa al-Maraghi in *Tafsir al-Maraghi*. Before analyzing the concept of *ghurūr* based on *Tafsir al-Maraghi*, the researcher employed the maudhu'i (thematic) method to facilitate interpretation (Riwayati, 2018). The maudhu'i or thematic method is an approach that examines Qur'anic verses according to a predetermined theme, in which all relevant verses are collected and analyzed comprehensively (Fuad, 2016).

RESULT AND DISCUSSION

The first theme discusses the meaning of *ghurūr* (deception) in the Qur'an from the perspective of Ahmad Musthafa al-Maraghi in *Tafsir al-Maraghi*. Linguistically, the word *ghurūr* derives from the Arabic root *gharra-yaghurru-gharran-na gharūran* (غَرَّرَ - يَغُرُّ - غَرٌّ - وَغُرُورٌ), which means "to deceive," "to delude," "to tempt," or "something futile" (Alawiyah, n.d.; bin Nashir Assa'di Dalam et al., n.d.). According to al-Maraghi in his *Tafsir al-Maraghi*, the term *ghurūr* when explained lexically (*sharḥ al-mufradāt*) refers to a form of deceit that misleads a person (Fathiya Rahma Setyawidi, 2024).

Based on the definitions gathered from various explanations above, it can be understood that the meaning of *ghurūr* in the Qur'an is deception, which is

consistently connoted negatively because it brings harm and entraps humankind. In Surah *Luqman* [31]:33, the word *ghurūr* appears three times.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

“O mankind! Fear your Lord, and beware of a Day when no father will be able to help his child, nor will a child be able to help his father in the least. Indeed, the promise of Allah is true. So let not the worldly life deceive you, nor let the Deceiver (Satan) deceive you concerning Allah.” (Qur’an, Surah *Luqman* [31]: 33).

In his *Tafsir al-Maraghi*, al-Maraghi interprets verse 33 of Surah *Luqman* by first explaining difficult vocabulary (*sharḥ al-mufradāt*), including the following:

- لَا يَجْزِي: “Cannot provide any benefit”
- الْغُرُورُ: “Something that deceives humans, in the form of desires”

In his commentary, al-Maraghi explains each Qur’anic verse sequentially, from the beginning to the end of the surah (Syaripah & Permana, 2022). In Surah *Luqman*, al-Maraghi provides a concise understanding (*ijmāl*) of the verse: after Allah SWT describes various proofs of His Oneness, He commands humans to be conscious of Him (*taqwa*), emphasizing the warning of a great day when familial relationships and kinship ties will be of no benefit whatsoever—neither for a father toward his child nor a child toward his father.

Similarly, as interpreted by other mufassir regarding *ghurūr*, it denotes deception, differing only in the subject or agent. Sometimes *ghurūr* arises from the deceptive promises of Satan, and at other times from worldly possessions, which may cause humans to neglect using wealth as a means of salvation on the Day of Judgment.

The researcher aligns with al-Maraghi’s view regarding the meaning of *ghurūr*. Linguistically, it refers to deception (Akbar, 2024). In essence, the term *ghurūr* does not have many meanings; it is consistently associated with negative connotations.

The second theme of this study concerns the subjects of *ghurūr* (deception) in the Qur’an from Ahmad Musthafa al-Maraghi’s perspective in *Tafsir al-Maraghi*. There are two main agents of *ghurūr*: the worldly life and Satan, as indicated in Surah *Luqman*, verse 33:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

“Allah, the Exalted, is the Absolute Truth. So, let not the worldly life deceive you, nor let the deceiver delude you concerning Allah’s grace.” (Qur’an, Surah *Luqman* [31]: 33)

اتَّقُوا رَبَّكُم: “Fear your Lord” – meaning, be mindful of His punishment.
لَا يَجْزِي: “Will not avail” – meaning, cannot give any benefit.

In this verse, Allah the Exalted directs His command to the polytheists among the Quraysh and others, urging them to be mindful of Him and to fear His wrath on the Day when no father will be able to help his child, nor will a child be able to help his father.

إِنَّ وَعْدَ اللَّهِ حَقٌّ

Know that the promise of Allah, the Exalted, is true, and the coming of the Last Day is certain. Allah never breaks His promise.

Then, there are two warnings from Allah, the Exalted:

1. فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا

“So let not the worldly life deceive you.”

Do not be lured by the adornments and pleasures of this world, which may incline the heart toward worldly matters to the point of neglecting preparation for the Hereafter.

2. وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ

“And let not the deceiver delude you concerning Allah.”

Do not be deceived by the temptation and seduction of Satan, for such deception leads to vile actions, and Satan will lull humans into delaying repentance.

The second subject is Satan. The first instance of deception (*ghurur*) is the one committed by Iblis (Fathiya Rahma Setyawidi, 2024). The first act of disobedience and temptation directed at humankind to defy Allah was committed by Iblis, as narrated in Qur'an, Surah al-A'raf [7]: 22, which is as follows: a. Qur'an, Surah al-A'raf [7]: 22

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

“He (Satan) deceived them both with delusion. Then, when they tasted of the tree, their private parts became apparent to them, and they began to cover themselves with the leaves of Paradise. Their Lord called out to them, saying, ‘Did I not forbid you from that tree and tell you that Satan is indeed an open enemy to both of you?’” (Qur'an, Surah al-A'raf [7]: 22)

From this story, it is essential to understand that human beings are created by Allah, the Exalted, with desires and inclinations that drive them to seek all forms of benefit. As the last community of humankind, we are not exempt from the temptations of Satan—both from the jinn and humankind—just as Iblis was from among the jinn. Satan was created to tempt humans entirely in these two aspects (desire and inclination), leading them to do what should be avoided and abandon what should be fulfilled. As Allah, the Exalted, has prohibited us from following in the footsteps of Satan, as mentioned in Qur'an, Surah al-Baqarah [2]: 168.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

“O humankind! Eat of what is lawful and good from what is on the earth, and do not follow the footsteps of Satan. Indeed, he is an open enemy to you.” (Qur'an, Surah al-Baqarah [2]: 168)

Third Theme: The Object of *Ghurur* in the Qur'an According to Ahmad Musthafa al-Maraghi's Tafsir al-Maraghi

According to al-Maraghi, the object of *ghurur* (deception) in the Qur'an is solely humankind. However, there are certain categories of people who become the targets of this deception, namely disbelievers, as stated in Qur'an, Surah al-Mulk [67]: 20.

أَمِنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

“Or is there anyone who could be your army to help you besides the Most Merciful? The disbelievers are in nothing but delusion.”

جُنْدٌ: Army

يَنْصَرُّكُمْ: Who helps you

This verse describes the state of the disbelievers who live in deception. No one can help them ward off the punishment of Allah, the Exalted. They are deluded into thinking that they are protected from calamities by the idols or deities they worship besides Allah. They have truly gone astray and been deceived by false hopes. In fact, the polytheists know what is right and what is wrong, but their hearts are sealed, and they remain trapped in the influence of Satan (Qardhawi, 2020). They

assume that worshipping other gods besides Allah is correct and that such gods can protect them.

In addition, this deception is also observed among the hypocrites, as mentioned in Surah al-Anfal, verse 49.

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"(Remember) when the hypocrites and those with a disease in their hearts said, 'Their religion has deluded them.' (But Allah declares,) 'Whoever puts his trust in Allah, surely Allah is Almighty and All-Wise.'" (Q.S. al-Anfal [8]: 49)

الْمُنَافِقُونَ: Those who outwardly profess Islam but inwardly conceal disbelief.

In the preceding verses, Allah, the Exalted, commanded His believing servants to hold fast to the truth, uphold noble qualities, and practice good manners—traits that lead to victory in battle. In this verse, Allah forbids them from emulating the actions of the Quraysh, who marched forth to defend their clan in arrogance and pride, obstructing others from the path of Allah.

A hypocrite is one who professes Islam outwardly but conceals disbelief inwardly (Admizal, 2018). This verse relates to the story of the polytheists and believers in battle—the believers were few in number while the polytheists were many times greater. Allah sent angels to stand among the believers, supporting and reassuring their hearts that His help would surely come (Al-Asyqar, 2018).

However, the hypocrites and those of weak faith were deceived by Satan's whispers in their hearts. Seeing the vast number of enemy forces, they doubted and claimed that the believers had been deluded by their religion (Ri, 2010). Such words only emerged from those who had no certainty in Allah's power. These are the true hypocrites—they are the ones deceived by Satan.

Fourth Theme: Forms of *ghurur* (deception) in the Qur'an from the perspective of Ahmad Musthafa al-Maraghi in *Tafsir al-Maraghi*. The first form is the whisper of deceit through appealing speech, as mentioned in Q.S. al-An'am [6]: 112.

يَعِدُّهُمْ وَيُمَيِّنُهُمْ ثُمَّ يَمْسِكُ إِلَيْهِ السَّيْطَانَ إِلَّا غُرُورًا

"(Satan) makes promises to them and fills them with false hopes. But Satan promises them nothing except delusion." (Q.S. an-Nisa [4]: 120)

The term (غُرُورًا) refers to something that appears pleasing on the outside but contains great harm within. This verse explains the consequences of following in the footsteps of Satan. Allah, the Exalted, has granted Satan various means to mislead humankind, one of which is through empty wishes and false hopes.

Dreaming and aspiring are not prohibited in the Qur'an, as they can inspire new achievements. However, the type of aspirations referred to here are empty fantasies—baseless hopes that leave a person idle, lost in daydreams without effort, and content with mere imagination. Becoming absorbed in such illusions while neglecting the present is ultimately fruitless.

Fifth Theme: The consequences of *ghurur* (deception) in the Qur'an from the perspective of Ahmad Musthafa al-Maraghi in *Tafsir al-Maraghi*, which include becoming the inhabitants of Hell, as stated in Q.S. al-Jasiah [45]: 35.

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوءًا وَغَرَّكُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ

"That is because you took the signs of Allah in mockery, and the life of this world deceived you." So

today they will not be removed from it (the Fire), nor will they be allowed to repent." (Q.S. al-Jasiyah [45]: 35)

The individuals described in this verse are those who were deceived by the worldly life. Allah, the Exalted, inflicts upon them two forms of punishment:

- **وَلَا هُمْ يُسْتَعْتَبُونَ**: They will not be granted mercy nor given the opportunity to repent; mercy is cut off from them.
- **لَا يُخْرَجُونَ مِنْهَا**: They will not be removed from the torment of the Hellfire.

The conclusion derived from the consequences of *ghurur* (deception) in the Qur'an, according to Ahmad Musthafa al-Maraghi in *Tafsir al-Maraghi*, is that those who commit *ghurur* will be punished in Hell. This is the very objective of Satan—to deceive and mislead the children of Adam so that they become his companions in Hell. However, not everyone who falls into *ghurur* will dwell eternally in Hell; their fate depends on the severity of their sins (Al-Jazairi, 2015; Maksum, 2010). Those who die with faith, even with many sins, will not remain in Hell forever. In contrast, the disbelievers and hypocrites, who associate partners with Allah, will remain eternally in Hell (Muharram, 2019). Q.S. al-Hadid [57]: 14

يُنَادُوهُمْ أَمْ نَكُنْ مَعَكُمْ فَأَلْوَا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّبْتُمُ الْأَمَانِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَظْتُمْ بِاللَّهِ الْغُرُورُ

"The hypocrites will call out to them (the believers), 'Were we not with you?' They (the believers) will reply, 'Yes, but you allowed yourselves to fall into temptation, you awaited (our ruin), you doubted (the teachings of Islam), and false hopes deluded you until the command of Allah came to pass. And the Deceiver (Satan) deceived you concerning Allah.'" (Q.S. al-Hadid [57]: 14)

ارْتَبْتُمْ: You doubted the resurrection (or the Day of Judgment)

The consequence of *ghurur* (deception) in this verse is further clarified by Allah in the following verse, Q.S. al-Hadid [57]: 15.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوِيَّتُكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ

"On this Day, no ransom will be accepted from you or from those who disbelieved. Your refuge is the Fire; it is your proper abode—what an evil destination!" (Q.S. al-Hadid [57]: 15)

This verse describes the dialogue between the hypocrites and the believers on the Day of Judgment.

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَةُ لِلَّذِينَ آمَنُوا انْظُرُونَا نَقْتِسِسْ مِنْ تَوْرِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

"On that Day, the hypocrite men and women will say to the believers, 'Wait for us! Let us absorb some of your light.' It will be said to them, 'Go back behind you and seek light (for yourselves).' Then a wall will be placed between them with a gate. Inside it is mercy, but outside, facing it, is torment." (Q.S. al-Hadid [57]: 13)

When all people are enveloped in darkness on the Day of Judgment, Allah, the Exalted, will suddenly grant a light. The believers, upon seeing this light, will immediately follow it as their guide toward Paradise. When the hypocrites witness the believers moving toward the light, they too will attempt to follow. At that moment, Allah will plunge them into darkness, leaving them without guidance, and they will say:

انْظُرُونَا نَقْتِسِسْ مِنْ تَوْرِكُمْ

"Tunggulah kami! Kami ingin mengambil cahayamu" maka orang-orang mukmin berkata, *"kembalilah kalian ke belakang. Yakni, tempat kegelapan menuju ke neraka.*

CONCLUSION

This study has successfully revealed the meaning, subjects, objects, forms, and consequences of *ghurur* (deception) in the Qur'an from the perspective of Ahmad Musthafa al-Maraghi in *Tafsir al-Maraghi*. The meaning of *ghurur* in the Qur'an, according to al-Maraghi, encompasses all things that deceive humans, including wealth, status, and desires that make evil deeds appear good and attractive. The subjects of *ghurur* are Satan and the worldly life. The objects of *ghurur* are human beings and jinn, especially the disbelievers, hypocrites, and wrongdoers. The forms of *ghurur* identified include Satan's whispering through alluring speech, false promises and empty hopes, and temporary worldly pleasures. The consequence of *ghurur* is that humans are led astray into Hell, becoming companions of Satan among its inhabitants and being deprived of Allah's mercy.

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