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# ESTIDRAJ VALUE IN QARUN STORY IN THE AL-QUR'AN (THEMATIC STUDIES)

## SCRIPTION

Submitted to the Faculty of Ushuluddin To Fulfill Part of the Requirements  
for Obtaining a Bachelor of Religion Degree (S.Ag)  
Majoring in Al-Qur'an and Tafsir Sciences



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Saya dengan ini menyerahkan karya tulis ini kepada Fakultas Ushuluddin UIN Suska Riau. Mulai dari sekarang dan seterusnya. Hak Cipta atas karya tulis ini adalah milik Fakultas Ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari Fakultas Ushuluddin.

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## LIST OF CONTENT

<b>SUPERVISOR OFFICIAL MEMO</b>	
<b>VALIDATION</b>	
<b>STATEMENT LETTER</b>	
<b>ACKNOWLEDGEMENT</b> .....	<b>i</b>
<b>LIST OF CONTENT</b> .....	<b>iii</b>
<b>A GUIDE TO ARABIC TRANSLITERATION</b> .....	<b>v</b>
<b>ABSTRAK</b> .....	<b>viii</b>
<b>ABSTRACT</b> .....	<b>ix</b>
<b>ملخص</b> .....	<b>x</b>
<b>CHAPTER I INTRODUCTION</b>	
A. Background .....	1
B. Reason for Title Selection .....	4
C. The Assertion of Terms .....	5
D. Identification Problem .....	5
E. Scope of Problem .....	6
F. Formulation of the Problem .....	6
G. Research Objectives and Benefits .....	6
H. Writing System .....	7
<b>CHAPTER II LITERATURE REVIEW</b>	
A. Theoretical Basis .....	9
1. Istidraj .....	9
2. History .....	16
3. Qarun Biografy .....	19
B. Literature Review .....	19
<b>CHAPTER III RESEARCH METHODS</b>	
A. Research Methods .....	21
B. Type of Research .....	21
C. Data Resource .....	22





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D. Data Collection Thecnique.....	22
E. Data Analysis Technique .....	23

**CHAPTER IV DISCUSSION**

A. Verses say of Qarun .....	24
B. Intrepretation of verses.....	25
1. Tafseer at-Thabari book .....	25
2. Tafseer al-Qurthubi Book .....	28
3. Tafseer al-Munir Book.....	30
4. Tafseer al-Azhar Books.....	33
5. Verses interpretation analysis .....	36
C. History of Istidraj in Qarun.....	37
1. Qashashul Anbiya’ Book .....	39
2. Ma’a Qashashis Sabiqina fi Al-Quran.....	41
D. Istidraj Existence in Present Day .....	42

**CHAPTER V CLOSING**

A. Conclusion.....	46
B. Suggestion.....	47

**BIBLIOGRAPHY**



## A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

### A. Consonant

Consonant		
Arabic	=	Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s / s

Consonant		
Arabic	=	Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

### Vocal

ا	=	a
ي	=	i
و	=	u

### Long Vocal

آ	=	ā
إ	=	ī
أ	=	ū
أَو	=	aw
أَي	=	ay

### Eample

تَكَاتُر	=	takātsur
يَهْيَج	=	yahīj
تَعْلَمُونَ	=	ta'lamūn
سَوَف	=	sawf
عَيْن	=	'ayn

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**B. Long Vocals and Diphthong**

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “I” *dlommah* with ”u” while the long readings are each written in the following way:

Vocals (a) long =	Â	for example	قال	become qâla
Vocals (i) long =	î	for example	قِيم	become qîla
Vocals (u) long =	Û	for example	دُون	become dûna

Especially for the reading of ya’ nisbat, it should not be replaced with “i” but still written with “iy”: in order to describe ya’ nisbat at the end. Likewise, for the sound of the diphthong, wawu, and ya’ after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) =	أَوْ	for example	قَوْل	become qawlun
Diphthong (ay) =	أَيَّ	for example	خَيْر	become khayru

**C. Ta’ marbûthah (ة)**

*Ta’ marbûthah* is transliteration with "t" if it is in the middle of a sentence, and if *ta’ marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *فى رحمة الله* become *fi rahmatillah*.

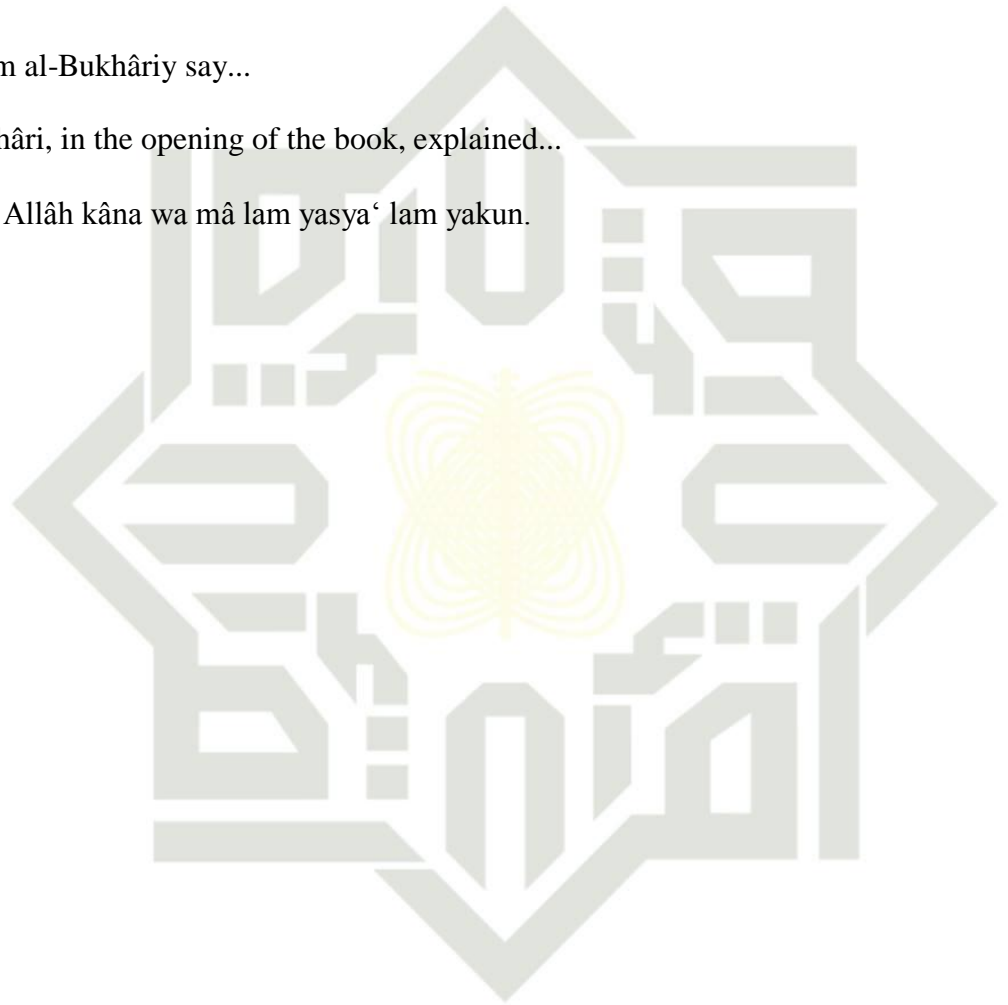


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### D. Articles and Lafadh al-Jalâlah

The word “al” (اَل) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.



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**Abstrak**

Penelitian ini membahas tentang *istidraj* yang ada pada diri Qarun yang dan eksistensi *istidraj* pada zaman sekarang ini. Qarun itu hidup pada zaman nabi Musa as, dan ada yang menyebut bahwasanya Qarun itu sepupu nabi Musa. Dilihat dari kisahnya, Qarun itu telah terkena *istidraj* dari Allah ta'ala. Allah sengaja memberikan kenikmatan dan harta yang berlimpah kepada Qarun sebagai ujian baginya. Qarun dengan harta yang berlimpah itu, ingkar kepada Allah, selalu berbuat maksiat dan menzalimi orang lain. Yang mana itu dinamakan dengan *istidraj*. Permasalahan yang ada pada penelitian ini sehingga dilakukannya penelitian yaitu bagaimana penafsiran ayat yang membahas mengenai Qarun pada surat al-qashash ayat 77, 78, 80 dan surat al-ankabut ayat 39, bagaimana *istidraj* yang ada pada diri Qarun, dan bagaimana eksistensi *istidraj* pada zaman sekarang ini. Pada penelitian ini, penyusun menggunakan metode analisis atau tahlili yaitu satu metode tafsir di mana para mufassir mengkaji dan menjelaskan ayat ayat al-Qur'an dari berbagai segi dan maknanya, sesuai dengan pandangan, kecenderungan dan keinginan mufassir nya, menafsirkan secara runtut sesuai dengan ayat demi ayat dan surat demi surat, sesuai dengan urutan dalam mushaf al-Qur'an. Dan menggunakan jenis penelitian library research atau kepustakaan yang dianalisis secara kualitatif. Setelah dilakukannya analisis, peneliti menyimpulkan bahwa pada diri Qarun itu jelas terkena *istidraj*, dan pada zaman sekarang ini banyak orang-orang yang terkena *istidraj* dan mereka tidak menyadari itu.

**Kata kunci: Isatidraj, kisah qarun, surat al-qashas**



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### Abstract

This research discusses istidraj which is in Qarun and the existence of istidraj in the current era. Qarun lived in the time of Prophet Musa, and some say that Qarun was the cousin of Moses. Judging from his story, the Qarun was affected by istidraj from Allah Ta'ala. God deliberately gave abundant pleasure and wealth to Qarun as a test for him. Qarun with that abundant wealth, disobeys God, always commits immorality and oppresses others. Which is called istidraj. The problem with study This is why research is carried out, namely how to interpret the verse discussed about Qarun in surat al-qashash verses 77,78, 80, and surat al-ankabut verse 39 how istidraj is in Qarun, and how istidraj exists in the present age. In this research, the compiler used the method of analysis or tahlili, which is a method of interpretation in which the commentators study and explain the verses of the Qur'an from various aspects and their meanings, in accordance with the views, tendencies and desires of the commentators, interpreting sequentially in accordance with the verses verse by verse and letter by letter, in accordance with the sequence in the Qur'anic manuscripts. And using the type of library research or library research that is analyzed qualitatively. After the analysis, the researcher concluded that Qarun was clearly affected by istidraj, and in this day and age many people are affected by istidraj and they do not realize it.

**Keyword: Istidraj, history Qarun, Surat al-qashash**





## الملخص

يناقش هذا البحث حول الاستدراج وهو في قارون ووجود الاستدراج في العصر الحديث. عاش قارون في زمن النبي موسى ، ويقول البعض أن قارون هو ابن عم موسى. انطلاقاً من قصته ، فإن القرون تأثر بالاستدراج من الله تعالى. تعتمد الله أن يكثر اللذة والثروة على قارون مثل الخمار له. قارون بهذه الثروة الغزيرة ، يعصي الله ، يرتكب الفاحشة دائماً ، ويظلم الآخرين. وهو ما يسمى الاستدراج. المشكلة مع يذاكر هذا هو سبب إجراء البحث ، أي كيفية تفسير الآية يناقش حول قارون في سورة القشاش الآيات ٧٧، ٧٨، ٨٠ و سورة الأنكبوت الآية ٣٩ ، وكيف يكون الاستدراج في قارون ، وكيف يوجد الاستدراج في العصر الحاضر. في هذا البحث ، استخدم المترجم أسلوب التحليل أو التحليلي ، وهو أسلوب في التفسير يدرس فيه المفسرون ويشرحون آيات القرآن من مختلف الجوانب ومعانيها ، وفق الآراء والميول والرغبات. من المفسرين بالتتابع حسب الآية آية وحرّفًا بحرف ، وفقاً لتسلسل المخطوطات القرآنية. باستخدام نوع البحث المكتبي أو البحث المكتبي الذي يتم تحليله نوعياً. وبعد التحليل خلصت الباحثة إلى أن قارون تأثر بشكل واضح بالاستدراج ، وفي هذا اليوم وهذا العصر يتأثر كثير من الناس بالاستدراج ولا يدركون ذلك.

كلمة الرئيسية: الإستدراج، قصة قارون، سورة القصص

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## CHAPTER I INTRODUCTION

### A. Background

The Qur'an comes with instructions, explanations, rules, principles as well-drafted-a good concept that is global in nature, which is explicit in various areas of life. So that people living in this world are not enemies to each other. And it is a guidebook for Muslims. With the existence of the book then the Muslims have an obligation to Allah. Al-Qur'an is also a book that is complete and perfect and includes everything including human social systems, science and modern technology.

Al-Qur'an as a source of inspiration and insight as well as a universal view of life, provides human motivation to think, study, and develop knowledge through reason (mind) as far as possible.<sup>1</sup> servant of Allah, social being, and caliph on earth.

Islam teaches every people to always try to live life, requires every human being to always try and work in order to get a decent and happy life. Therefore al-Qur'an as guidance and guidelines of high value and become the main guide for all human beings who pay attention to security and welfare, especially in maintaining good relations between the *Creator* with humans. Such is the attention of Islam to its people who are expected to be able to become "*khair al ummah*."<sup>2</sup>

Allah SWT has the attributes of al-rahman (the Most Merciful) and al-rahim (the Most Compassionate). The first nature can be felt by all His creatures whether they are Muslims or not. However, the nature of al-rahim is only given to believers, because of their faith and charity. Humans live with various pleasures from Allah SWT but few are thankful for them.

Allah SWT will provide solutions to problems and sustenance from unexpected directions for people who are pious, adding favors to those who

<sup>1</sup>M. Arifin, *Islamic Education Science*(Jakarta: Bumi Aksara, 1991), p. 65.

<sup>2</sup>Faud Kauma, *100 Muslim Survival Guides*, (Yogyakarta: Pustaka Pelajar, 2001), p.3.



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are good at being grateful, giving a good life to those who do good deeds saleh, promising a peaceful life for those who believe and do not mix faith with tyranny. However, not all believers live in the conditions as promised by Allah SWT. Likewise with those who sin, not all live in hardship. It is as if they were given favors and extended sustenance by Allah SWT.<sup>3</sup>

Allah SWT gives many blessings in the form of potential for humans to try and get a good life. These gifts are in the form of easy sustenance, being established in life, intelligence in a field, health and so on. But not a few are complacent, even to the point of forgetting and neglecting the substance that has given him even though the warnings have been contained in His Word. The favors that have been given by Allah SWT can be turned into wrath and punishment, when those who receive favors are always immoral and disbelief. This action is known as term *istidraj*.<sup>4</sup>

*Istidraj* can happen in the form of an abundance of favors that are supposed to be good, or feeling spared from punishment when it is a lure to commit a bigger violation so that the sanction of the punishment received is also greater. Allah SWT allows and does not hasten his punishment.<sup>5</sup>

Al-Ghazali explains that Allah SWT has attack for sinners. They forget because of a momentary pleasure or a deceptive victory and the shaking of the country accompanied by arrogance and pride. A situation like this is the dictation of Allah SWT to people who commit falsehood, then pulls them to the abyss of destruction without them realizing it.<sup>6</sup>

Scholars of interpretation agree that *istidraj* is a suspension of punishment or punishment from Allah SWT against those who commit tyranny and disobedience. When the deferred torment and doom took place, the commentators differed. Some interpret that doom or torment will occur in this world and the hereafter. Torment of doomin the afterlife will be worse

<sup>3</sup>Furqan, Diana Nabilah, *Istidraj According to the Understanding of Mufasssir*, Tafse: Journal of Qur'anic Studies, Vol. 6, No. 1, January-June 2021, p. 77.

<sup>4</sup> Ali Muzamil, dkk, *Istidraj in Qur'an According M.Quraish Shihab Intrepretation in Tafsir Al-Misbah*, Al-Misykah: Jurnal Kajian Al-Qur'an dan Tafsir, Vol. 1, No. 2, 2020, p. 102.

<sup>5</sup> M. Quraish Shihab, *Tafsir al-Mishbah* (Jakarta: Lentera Hati, 2000), p. 398.

<sup>6</sup> M. Ghazali, *Tafsir Tematic in Qur'an* (Jakarta: Gaya Media Pratama, 2005), p. 134.





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than the torment of doom in the world because the worst place to return is to hell. There are those who argue that the deferred punishment and torment of Allah SWT will be inflicted in the hereafter. This is Allah SWT's plan for them to bear their sins in total and come to the desert covered with sins.

Talking about this istidraj, in the Al-Qur'an many people who were affected by istidraj in the past have been explained. There is a story of someone who was affected by istidraj. Which story is mentioned a lot in history books, in Al-Qur'an and some books by scholars, namely the story of Qarun. Qarun is still a relative of Prophet Moses and part of the pious Bani Israel. He is the son of Prophet Musa's uncle with the full name of Qarun son of Qahits son of Lawi son of Ya'qub.<sup>7</sup>

Qarun actually chose to be in opposition and support Pharaoh. Qarun deliberately entered the center of power which made him acquire luxurious facilities and become rich quickly. Qarun also became an arrogant and miserly person, God lavished wealth on him as istidraj so that Qarun actually sank further and denied God.<sup>8</sup>

The story of Qarun who went beyond this limit is immortalized in the Al-Quran in surah Al-Qasas verse 76:

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

*“Verily, Qarun was among the people of Moses, so he persecutes them, and We have bestowed upon him a treasury whose keys are very heavy to be carried by a number of strong people. Remember when his people said to him: 'Do not be too proud; Indeed, Allah does not like those who are too proud’”.*

God explained that Qarun had been given worldly wealth and he fooled with him. However, his wealth could not save him from God's

<sup>7</sup> Qurtubi, *Tafsir Al-Qurtubi*, Jilid 13, p. 792.

<sup>8</sup> Ilham Choirul Anwar, <https://tirto.id/kisah-qarun-yang-hidup-pada-zaman-nabi-musa-as-agenda-harta-karun-grkM>, 04 Juli 2022.01.39



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 punishment as was the case with Pharaoh. And you, O polytheists, your wealth is not more than the wealth of Qarun and Pharaoh, so the wealth and his army of Pharaoh are of no use, and the kinship of Qarun and Prophet Musa and his wealth are of no use.<sup>9</sup>

Disobedience Protect it reached its peak when he felt better and more honored than all humans, including the prophet Musa as. He said that he did not need the truth advice from anyone. In fact, he did not feel the need to be whit whatever, including the forgiveness and threats of Allah swt. For him, all his possessions are enough to do everything, with this attitude, Qarun is not aware that he is affected *istidraj*.<sup>10</sup>

Regarding discussion *istidraj* there are still many people who do not know it. *istidraj* is something that still makes a person unaware of the error and punishment given by Allah SWT in the form of smoothness affairs in the world for a moment, abundance of sustenance, and unlimited favors even though the smoothness of this only misleads people who cruel. Favors that are not only in the form of wealth, but also health and so on.

From the description above, the author is interested in discussing more deeply regarding the meaning *istidraj* in the Al-Quran, and raised this research with the title: “**Istidraj Value In Qarun Story In The Al-Qur’an (Thematic Studies)**”

## B. Reason for Title Selection

In this study the author will explain several reasons for choosing this title, the reasons for choosing this title are as follows:

1. This title was chosen because at this time there are so many people who easily commit immorality, the more they sin, they feel normal without realizing that they are currently in the wrath of Allah.

<sup>9</sup> Qurtubi, *Tafsir Al-Qurtubi*, Jilid 13, p. 310.

<sup>10</sup> Muhammad Rafi, <https://tafsiralquran.id/kisah-qarun-dalam-al-quran-orang-paling-kaya-pada-zaman-nabi-musa/>, 04 Juli 2022. 02.36



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2. This title was chosen because after the author has explored no one has discussed the clarity of *istidraj* on the story of Qarun in the quran from the perspective of Surat al-Qasas (Study Analysis).

### C. The Assertion of Terms

#### 1. *Istidraj*

indulgence in order to fall into humiliation, gradually, step by step and brought closer to punishment in a state they are not aware of.<sup>11</sup>

#### 2. Al-Quran

Al-Quran is the word of God that is miraculous, revealed to the cover of the prophets and apostles, through the intercession of Al-Amin Jibril 'alaihi-salam, written in the manuscripts, narrated to us with mutawatir, worth reading worship, starting with the letter Al-Qur'an. Fatihah closes with Surah An-Nas.<sup>12</sup>

#### 3. Story

In the Big Indonesian Dictionary, the word story means events (history), history and so on.<sup>13</sup>

### D. Identification Problem

The main issues related to the research topic are as follows:

1. Interpretation of surah al-Qasas verses 77, 78, 80 and al-ankabut verses 39 in classical and contemporary interpretations..
2. The story of Qarun in the Quran.
3. *Istidraj* which is in Qarun.
4. *Istidraj*'s present existence.

<sup>11</sup>M. Hasbi ash-Shiddieqy, Tafsir al-Quranul Majid an-Nur, Vol. V (Semarang: PT. Pustaka Rizki Putra, 2002), p. 4319.

<sup>12</sup>Muhammad 'Ali ash-shabuni, At-Tibyan Fi 'Ulum al-Quran (Makkah: Sayyid Hasan 'Abas Syarbatly, 1980) p. 6.

<sup>13</sup>Ministry of National Education, Big Indonesian Dictionary, p. 703





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### E. Scope of Problem

So that this discussion is not too broad, the author only takes the letter al-Qashash verses 77, 78, 80 and al-ankbut verses 39. And also analyze the clarity of Qarun's istidraj. In this research, the author used 4 books of interpretation, two books of classical interpretation and two books of contemporary interpretation, namely: Tafsir Jami'ul Bayan Fii Tafsir Ayyil Qur'an karya Imam At-Thabari, Tafsir Al-Jami' lil Ahkam Al-Quran wa Al-Mubayyin lima Tadammanahu Min As-Sunnah wa ayi Al-Furqan karya Al-Qurthubi, Tafsir Al-Munir karya Wahbah Zuhaili, Tafsir al-Azhar karya buya Hamka. And writer also discussed about istidraj present existence.

### F. Formulation of the Problem

Based on the background above, the following problems can be formulated:

1. How is the interpretation of Surah al-Qasas verses 77, 78, 80 and al-ankabut verses 39 according to some classical and contemporary commentators?
2. How is the clarity of istidraj in Qarun?
3. How istidraj existence in present day?

### G. Research Objectives and Benefits

As for the objectives and benefits of this research as follows:

#### 1. Objectives of research

- a. To find out the interpretation of Surah al-Qasas verses 77, 78, 80 and al-ankabut verses 39.
- b. To know the clarity of istidraj on Qarun in the Al-Quran surah al-Qasas verses 77, 78, 80 and al-ankabut verses 39.
- c. To know istidraj existence in present day.

#### 2. Benefits of research

- a. The results of this study are expected to contribute ideas in enriching the scientific treasures of Muslims.

- b. The results of this study are expected to add more knowledge about How to Istidraj on Qarun in the Al-Quran surah al-Qasas verses 77, 78, 80 and al-ankabut verses 39.
- c. The results of this study are expected to be used as reading material or reference material or reference for students and society in general.
- d. The results of this study are expected to bring us all closer to the Creator through interaction with His Word, namely Al-Qur'an al-Karim.

## H. Writing System

The systematics of writing is the part that explains the outline or framework of the research. This systematic is explained in the form of chapters, complete with brief information about the topic of discussion and the objectives to achieve the discussion objectives.<sup>14</sup>

This research is described in five chapters and each chapter has the following sub-chapters:

CHAPTER I: Background of the problem, reasons for choosing the title, affirmation of terms, problem boundaries, problem formulation, research objectives, research benefits, and writing systematics.

CHAPTER II: The theoretical basis, first contains a basic theory, namely a general explanation of the meaning of istidraj in the Qur'an, briefly describes the story of Qarun, this chapter also describes a literature review containing research relevant to the author's problem, including journals and theses.

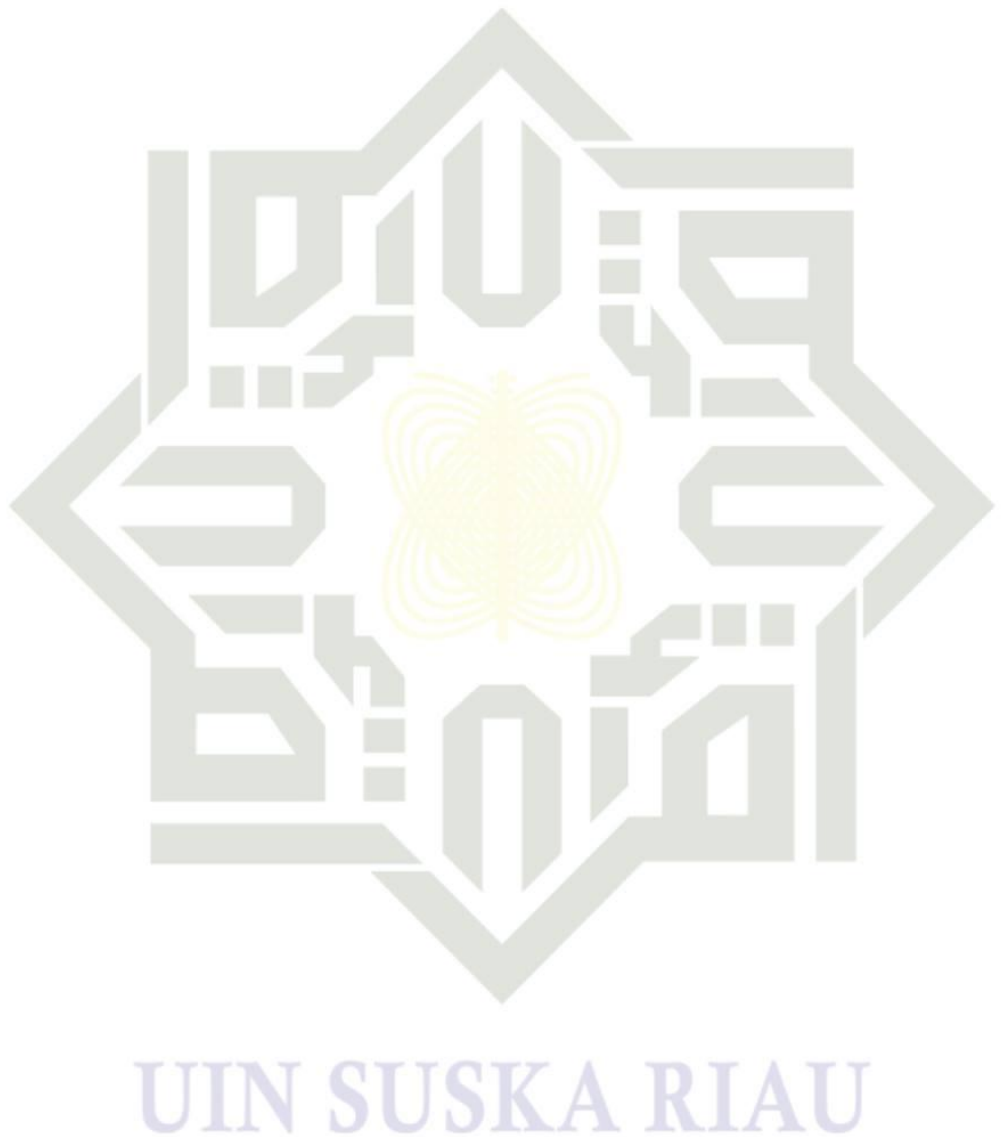
CHAPTER III: This chapter describes research methods, including types of research, data sources (primary and secondary), data collection techniques, and data analysis techniques.

CHAPTER IV: Chapter IV is the chapter that explains the main purpose of the discussion. Explain the verse that discusses istidraj in Qarun. With the following sub chapters:

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<sup>14</sup>The Team of Writing Guidelines for Writing Scientific Papers, Guidelines for Writing Scientific Papers, Synopsis Papers, Proposals, And Thesis (revised edition), (Pekanbaru: Mulia Indah Kemala, 2015), p. 72.

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1. Interpretation of surah al-Qasas verses 77, 78, 80 and al-ankabut verses 39
  2. Analysis of the clarity of istidraj on Qarun in the Qur'an
  3. Istidraj present exist.
- CHAPTER V: This closing chapter contains conclusions and suggestions.



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## CHAPTER II LITERATURE REVIEW

### A. Theoretical Basis

#### 1. Istidraj

##### a. Defenition of istidraj

*Istidraj* itself literally means to rise from one level to the next. Term *istidraj* derived from the word *درج بدرج درجا* means level. Ali Hasan Abi understands *istidraj* through level after level. According to him *istidraj* has two meanings, namely crossing something because of the origin of the *الدرج* means decline from level to level because it comes from the *الدرجة*. On the other hand, he also interprets *istidraj* with two meanings, First: pointing to destruction, and Second, pointing to disbelief.<sup>15</sup>

While according to Al-Raghib Al-Asfahani when explaining the meaning of *istidraj* in his *Mu'jam Mufradat al-Qur'an*, he said, *istidraj* comes from the word *الدرج* which has the same meaning as *المنزل* which means place, degree or level. While *سنستدرجهم* in that verse he said the meaning is that we will fold them like folding a book, torture them level by level, lower them little by little like people going up and down a ladder.<sup>16</sup>

Al-Qasimi in his interpretation of Mahasin Al-Ta'wil mentioned, *istidraj* comes from the word *الدرج* which means to fold, according to him again *istidraj* is to raise something little by little, like a person who climbs one level after another until he stops at a high altitude.<sup>17</sup>

<sup>15</sup> Ali Muzamil, dkk, *Istidraj in Qur'an According M. Quraish Shihab Intrepretation in Tafsir Al-Misbah*, Al-Misykah: Jurnal Kajian Al-Qur'an dan Tafsir, Vol. 1, No. 2, 2020, p. 104.

<sup>16</sup> Al-Raghib Al-Asfahani, *Mu'jam Mufradat Alfaz al-Qur'an*, (Lebanon: Dar AlKutub Al-Ilmiyah, 2013), p. 188.

<sup>17</sup> Al-Qasimi, *Mahasin Al-Takwil*, Jilid 9, (Lebanon: Dar Al-Kutub Al-Ilmiyah, 2003), p.

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Al-Tabari argues that findout is a subtle deception to people who are given a grace period. He felt that the one who gave the grace period had done good to him, so that in the end he fell into something he didn't like.<sup>18</sup>

According to Abu Bakar Jabir, *finding out* means to punish gradually, level by level. When they commit a new sin, Allah SWT will give them new favors so that when they are punished they don't realize it.<sup>19</sup>

Likewise Sayyid Qutb, he argues that *istidraj* is a strength that is not properly calculated and forgotten by those who deny the verses of Allah Azza Wa Jalla. Similarly, the delay was inflicted on them without being known.<sup>20</sup>

Wahbah al-Zuhaili explained *istidraj* is phasing, meaning bringing someone down from one level to the next because you want to plunge it. The intention here is that Allah Azza Wa Jalla will bring punishment to them gradually in the form of neglect, always given health, plus pleasure, where they do not know that it is *istidraj*.<sup>21</sup>

According to Hamka, *istidraj* means going up gradually. It's like going up a ladder, step by step, until you reach the top or climax. Ascend gradually to the top, or descend gradually to the base. All of this is not realized by those concerned, because they have forgotten Allah SWT, so He also makes them forget themselves.<sup>22</sup> As Allah Azza Wa Jalla says in the surah that reads:

فَدَرَبْنِي وَمَنْ يُكَدِّبْ بِهَذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ۗ

UIN SUSKA RIAU

<sup>18</sup> Ibnu Jarir At-Tabari, *Tafsir Al-Tabari*, Terj. Abdul Somad Dan Yusuf Hamdani, Jilid 11 (Jakarta: Pustaka Azzam, 2008), p. 814.

<sup>19</sup> Abu Bakar Jabir al-Jazairi, *Tafsir al-Qur'an Al-Aisar*, III: p. 208.

<sup>20</sup> Sayyid Quthb, *Tafsir fi Zhilal al-Qur'an*, Jilid V, (Jakarta: Robbani Press, 2006), p. 46.

<sup>21</sup> Wahbah al-Zuhaili, *Tafsir al-Munir*, (Jakarta: Gema Insani, 2014), p. 93.

<sup>22</sup> Hamka, *Tafsir al-Azhar* Jilid. 9, (Jakarta: Pustaka Panjimas, 1995), p. 183.



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"So leave (the matter) to Me and those who deny this word (Al-Quran). Later we will punish them gradually from a direction they do not know".<sup>23</sup>

Hamka explained again, that *istidraj* it means being removed from the straight line of truth without realizing it. Treated what they want and opened all the doors of pleasure, until they forget themselves. For example, they forget that after the heat there must be rain, after a calm sea there must be waves. They commit various immoral acts out of their unfettered desires. Finally they go astray and the torment of Allah SWT comes to them.<sup>24</sup>

Abdulrauf said *istidraj* is deceived by a favor given by Allah SWT, so forget about the giver of favors. Someone who sees that the favors they receive are an advantage, but they are fooled by them, so without them realizing they are being tested. As a result of the grace that they get it becomes the reason they fall into the path of falsehood.<sup>25</sup>

Based on the explanations of the scholars, it can be concluded that the word *istidraj* meaning by increasing, level by level or step by step. Thus, in summary, it can be understood that when Allah SWT will give his servant pleasure from every time until the end of his life, it will be replaced by various punishments, misfortunes, and gradually suffering in the world. A servant who will be brought closer to doom gradually and will be kept away from mercy by Allah SWT.

#### b. Concept of *istidraj*

According to Quraish Shihab in the book *Tafsir al-Misbah*, there are several concepts of *istidraj*, namely:<sup>26</sup>

<sup>23</sup> Surat al-qalam ayat 44

<sup>24</sup> Hamka, *Tafsir al-Azhar*, p. 20-25.

<sup>25</sup> Damanhuri, *Ethics, Sufism Perspective Abdurrauf As-Singkil* (Banda Aceh: ar-Rijal Publisher, 2011), p. 228.

<sup>26</sup> Ali Muzamil, dkk, *Istidraj in Qur'an According M. Quraish Shihab Intrepretation in Tafsir Al-Misbah*, Al-Misykah: Jurnal Kajian Al-Qur'an dan Tafsir, p. 108.



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## 1) God's gift of access to affairs and possessions was a wealth

Allah SWT gives favors not only in the form of smooth fortune but also can be in the form of convenience and fluency in all work istidraj in reality is God punishes his servant with all facilities, fun and other delicious things so that the more negligent and stay away from God Many people are slandered by being given pleasure and left drowned in pleasure, until they strayed from the path God Without aware.

## 2) The endless supply of troubles and troubles of the world

Istidraj is a form of God's wrath against his servants who disbelieve in all the pleasures that have been given. Allah will easily destroy them in the afterlife. Allah also tests his servants with all the difficulties of life and problems. They were even inflicted with some diseases that God will see what they will do with those things. Through istidraj, Allah makes them busy with endless work and worldly problems until they are completely negligent and forget Allah and always think it is right.

## 3) The replacement of troubles became ease and pleasure

God changed their situation and turned them around until they became prosperous, this is also a test for them. This is as stated by God in His word:

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ  
فَأَخَذْنَاهُمْ بَعْتَةً وَهُمْ لَا يَشْعُرُونَ ٩٥

*Then, We replaced the suffering with pleasure (so that their offspring and wealth increased). Then, they said, "Indeed, our ancestors have felt pain and pleasure." So, We inflicted torment on them suddenly, while they not aware.*<sup>27</sup>

<sup>27</sup> Surat al-A'raf ayat 95.



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## 4) The world's reprieve of favor to the liars of god's verses

Allah says that the liars are the verses of Allah, the Qur'an, the miracles of the prophets, evidence oneness nor the power of God that is spread out, God will delay them step by step and gradually until they end up in an unknown way and direction to the place of destruction. God will postpone his torment in the form of a gift of pleasure that will make him forget the land.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ۗ ۱۸۲ وَأُمْلِي لَهُمْ ۖ إِنَّ كَيْدِي مَتِينٌ ۗ ۱۸۳

*People who deny the verses We will let them gradually (towards destruction) from a direction they do not know. I gave them a grace period. Indeed, My plan is very firm.*<sup>28</sup>

## 5) He opens doors of pleasure to the negligent one

The torment that befalls humans is caused by their reluctance to beg and their negligence. Allah is very angry with someone who is reluctant to pray because of his reluctance to pray and beg showing arrogance so that he does not need, which is contrary to the nature of Allah, who is always needed and the nature of creatures who always need Allah SWT, namely al-Khaliq.

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ۗ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ۚ ۴۴

*So, when they forgot the warning that had been given to them, We opened the doors of all things (pleasure) for them, so that when they were happy with what had been given to them, We punished them suddenly, so then they despairingly silent.*<sup>29</sup>

<sup>28</sup> Surat al-Araf ayat 182-183

<sup>29</sup> Surat al-An'am ayat 44.

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## c. Identity of istidraj

*To avoid this behavior, we as Muslims should know some characteristics of istidraj. Among its features are:*<sup>30</sup>

## 1) The world's fafor is growing, but the faith is dwindling

When Allah always gives worldly pleasures to someone while his faith decreases. It should be noted that this is one of the characteristics of istidraj. Allah, the Most Merciful, gives us worldly pleasures. However, without us realizing it, these pleasures are actually a really heavy test of accountability in the afterlife.

Regarding that matter: Ibn Athaillah said: *"You should be afraid if you always receive God's grace, while you remain in the act of disobedience to Him, lest that grace be merely istidraj by God."*<sup>31</sup>

In addition, the enjoyment felt by someone who believes with those who do not believe will be different. Someone who has faith will always be grateful and find a very reassuring calm in his life. In contrast to what unbelievers feel, they will continue to feel lacking and anxious even though they are enjoying all the ease and happiness that God has given them.

Regarding man's obligation to maintain his faith, Allah says in Surat Ali Imran which reads:

قُلْ أَمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ ۗ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ  
وَنَحْنُ كَهْمُ الْمُسْلِمُونَ

Say (Prophet Muhammad), *"We Believe in Allah and what was revealed to us and what was revealed to Ibrahim, Ishmael, Ishaq, Ya'qub and his descendants, and what was given to Moses, Jesus,*

<sup>30</sup>Labib, *What it's Istidraj?*, tanggal 25 September 2022 jam 02.02 <https://masjidpedesaan.or.id/apa-itu-istidraj/>

<sup>31</sup>Ali Muzamil, dkk, *Istidraj in Qur'an According M.Quraish Shihab Intrepretation in Tafsir Al-Misbah*, Al-Misykah: Jurnal Kajian Al-Qur'an dan Tafsir, p. 106.





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*and the prophets from their Lord. We do not discriminate nobody between them and to Him alone we surrender.*"<sup>32</sup>

2) Is a life of ease, even if it is sinful

Ali Bin Abi Talib r.a. said: "*O son of Adam, remember and be aware if you see your Lord continuously bestowing favors upon you while you continue to commit disobey Him*". Istidraj very clear in this matter because immoral acts are the beginning of destruction and suffering. But when immorality continues to be committed while life in the world is increasingly successful and prosperous, then this is the generosity that God gives in the form of istidraj.

3) Sustenance increses, although always negligent in worship

Not all of us are born in an all-sufficient situation. Some of us have to try hard to earn and draw closer to Allah so that Allah will help launch the door of his fortune. But when someone who always leaves his worship on purpose but his sustenance continues to flow smoothly then it is included in the characteristics of istidraj.

Ibn Athaillah said: "*You should be afraid if you always receive God's grace, while you remain in the act of disobedience to Him, lest that grace be merely istidraj by God.*"<sup>33</sup>

4) Richer but more miserly

The wealth that we get does not only belong to us personally. However, in it there are some rights of the needy and the poor, it can be in the form of alms, zakat, infaq, and others. The greater the wealth we have, the greater the alms or zakat that must be we take it out and give it to people who need it. Allah says:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ ١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝ ٢ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ ٣

*Woe to every slanderer and slanderer, who collects wealth and counts it, He (man) thinks that his wealth can sustain him.*<sup>34</sup>

<sup>32</sup>Surat Ali Imran ayat 84

<sup>33</sup>Ibid

<sup>34</sup>Surat al-Humazah ayat 1-3

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The verse above tells about a person who is miserly and likes to count his wealth. He thought the treasure he had piled up would strengthen his position and power on earth. So God made it happen istidraj deliberately when he is more miserly, his wealth will increase. So that he will be increasingly convinced that his stingy nature is what causes him to be rich.<sup>35</sup>

However, most people actually feel that the wealth they get belongs to only one person, so they feel too sorry if their wealth has to be shared with other people, even if it is in the form of alms or zakat. So if Allah is still generous in guarding wealth for him, that is one of the characteristics of the test in the form istidraj.

5) More arrogant but more abundant wealth

One of the features that is easy to see from people who are istidraj Allah, that is, the more he is arrogant, the richer and more open the world is for him.

The Prophet said: "*Among the signs of misery are frozen eyes, a cruel heart, and too much pursuit of worldly pleasures and people who continue to commit sins*". (HR. Al-Hakim).<sup>36</sup>

**2. History**

**a. Defenition of history**

The word story comes from the root of the Arabic word, namely; **قص** **قص** - **يقص** - **قصا** - which means to tell.<sup>37</sup> In the Big Indonesian Dictionary (KBBI) the word story means a story or history about events in one's life and so on.<sup>38</sup>

The meaning of stories in the Qur'an was also expressed by Shaykh Manna Al-Qaththan that the stories contained in the Qur'an are news from the Quran about matters or affairs of the people that have passed, nubuwwah (prophecy) which antecedents and events the event that has occurred.<sup>39</sup>

<sup>35</sup> *Ibid*

<sup>36</sup> *Ibid*

<sup>37</sup> Mahmud Yunus, *Arabic-Indonesian Dictionary*, (Jakarta : Hida Karya Press, 1990), p.

<sup>34</sup>

<sup>38</sup> Departemen Pendidikan Nasional, *Big Indonesian Dictionary*, p. 703

<sup>39</sup> Syaikh Manna Al-Qaththan, *Introduction to the Study of the Science of the Qur'an, Maqahis fi Ulumul Qur'an*, terjemahan An-Nur Rafi el-Mazni, (jakarta : Pustaka Al-Kautsar, 2009), p 387.



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### b. All kind of histori in Quran

#### 1) History of the prophet and messengers

Not all the Prophets and Messengers who were sent by Allah SWT are told in the Al-Qur'an. Only 25 people were told, starting from the Prophet Adam AS to the Prophet Muhammad SAW. Some are told at length, some are moderate and some are just passing. The fragments of the lives of the Prophets and Apostles that are narrated also vary, according to the message being conveyed in the Acts of the Prophet Adam, Noah, Abraham, Yusuf, Moses and Harun, Daud and Solomon and 'Isa 'alaihihsalam including the one at length. Even the story of the Prophet Yusuf includes a fairly complete story, from childhood to becoming a ruler in Egypt and being able to reunite with his father and siblings.<sup>40</sup>

#### 2) History of people, figure or individuals (not the prophet) and past even

The first persons or figures told from among the non-Prophets were the two sons of Prophet Adam himself, namely Habil and Qabil when Qabil was jealous of his own brother and then killed him. This is the first murder that occurred in the history of mankind.

The Qur'an tells about Qarun who lived in the time of Prophet Moses AS. Qârûn came from the people of Prophet Musa, but later became a person close to Pharaoh, then became rich. Unfortunately after becoming rich he became very stingy and arrogant, until finally punished by Allah SWT by sinking him and his wealth into the belly of the earth.<sup>41</sup>

It is also told about the war between Jâlût and Thâlût which was later won by Thâlût. In the story of Jâlût and Thâlût later appears the name Dâud who later became a prophet and king.

<sup>40</sup> Yunahar Ilyas, *Kuliah 'Ulumul Quran*, (Yogyakarta : Itqan Publishing cet .1 2013), p. 229.

<sup>41</sup> *Ibid*, p. 229.





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The Qur'an also tells about the events experienced by some young people who fled from an unjust king in order to save their faith, then they hid in a cave and Allah put them to sleep for 300 or 309 years in the cave. The youths were known by the nickname ashhâbul kahf. The Qur'an also tells about the great figure who ruled the west and the east, namely Zul Qarnain, who until now has not solved the mystery of who Zul Qarnain really was.<sup>42</sup>

#### 3) Histiry that happened at the time of the prophet Muhammad

The Qur'an tells about the events that occurred before the birth of the Prophet Muhammad, namely the invasion of the elephant army to Mecca led by Abraha. The Qur'an also tells in short and poetic language some parts of the life of the Prophet Muhammad SAW as a child as an orphan and poor and has not received the guidance of revelation. Some events that occurred at the time of the Prophet after being appointed as an Apostle are also narrated by the Qur'an such as the events of Isra' and Mi'râj, hijra, the battle of Badr, the battle of Uhud, the war of Ahzab or Khandaq, the war of Hunain. Also stories about Fathu Makkah and other events.<sup>43</sup>

Unlike the literary works made by writers, the stories in the Qur'an are all truth, factual and in accordance with history; none of them are fictitious. The truth of all the stories revealed by the Qur'an is based on the belief that all the words of Allah in the Qur'an are truths that come from the One True God.<sup>44</sup> Allah says:

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ (٦٢)  
 “Indeed, this is the true story, and there is no god (worthy of worship) but Allah; and verily Allah, He is the Mighty, the Wise.”<sup>45</sup>

<sup>42</sup> Yunahar Ilyas, *Kuliah 'Ulumul Quran*, (Yogyakarta : Itqan Publishing cet .1 2013), p.

<sup>43</sup> *Ibid*, p. 230.

<sup>44</sup> *Ibid*, p. 235

<sup>45</sup> Surat Ali Imran ayat 62

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### B. Qarun Biography

According to Ibn Ishak, Qarun was the uncle of the Prophet Moses. Meanwhile, according to A'masy and others, and this opinion is popular opinion, Qarun was a cousin of the Prophet Moses. Musa's father, Imran, was the brother of Qarun's father, Yashhar.

Both Musa and Qarun are descendants of Prophet Ya'kub, because both are grandchildren of Lawy and Lawy is the son of Prophet Ya'kub, Prophet Yusuf's brother, only different mothers. Qarun is the ancestor of the Israelites. Only, during his life a lot of extortion and living from the sweat of the Children of Israel. Therefore, it is not surprising that most of the Children of Israel themselves hated him.<sup>46</sup>

All commentators agreed and agreed that Qarun was one of the Musa who came from the Children of Israel, not of Egyptian nationality as Fir'aun and Haman. Originally, he was a servant of the believers, then he became arrogant and arrogant, until he was cruel to his people, among some of his cruelties was disbelief against the prophet Moses, humiliating him and insulting his people, because he had a lot of wealth and descendants.<sup>47</sup>

There are several narrations that say that Qarun was previously a pious and poor servant. He begged Prophet Musa to pray for him so that he would have some wealth. And, the prayer was answered, until Qarun became rich. But with his wealth, he refused to help the poor, and even became arrogant.<sup>48</sup>

### B. Literature Review

1. Thesis entitled *Istidraj in the Qur'an (Analysis of Verses About Istidraj)* by Nur Hasanatul Azizah, Faculty of Ushuluddin, Department of Al-

<sup>46</sup>Umi Sulaiman, <http://umisulaiman.blogspot.com/2007/04/kisah-qarun-dan-kebiasaannya-yang-harus.html>, 04 Juli 2022. 22.03

<sup>47</sup>Abdul Karim Zaidan, *The Wisdom of Stories in the Qur'an*, terj. M. Syuaib al-Faiz dan Thariq Abd. Aziz at-Tamimi (Jakarta Timur: Darus Sunnah Press, 2012), p. 649.

<sup>48</sup>Syahrudin El-Fikri, *Sites in the Qur'an: From Noah's Flood to Thursina Hill* (Jakarta: Penerbit Republika, 2010), p. 217.



Qur'an and Tafsir Sciences, Syarif Hidayatullah State Islamic University Jakarta in 2017.

2. The thesis entitled *Istidraj in Tafsir Al-Munir* by Wahbah Al-Zuhaili, written by Supriadi, a student science department Al-Qur'an and Tafsir, Faculty of Ushuluddin, IAIN Bengkulu in 2019. In this thesis I discuss Wahbah Zuhaili's opinion about *istidraj*, in his book of interpretation.
3. Journal entitled *Istidraj in the Al-Qur'an Perspective of Imam Al-Qurtubi*, by Dina Fitri Febriani and M.Zubir Islamic Institute of Religion of the State of Bukit Tinggi, West Sumatra Vol.2 No.1 January-June 2020.
4. Thesis entitled *Contextualization of Al-Istidrojji Verses (Comparative Study between Tafsir Fi Zhilal Qur'an and Tafsir Al-Azhar)*, Faculty of Ushuluddin, Department of Al-Qur'an and Tafsir Sciences, Syarif Kasim State Islamic University Riau, by Yulfahmi Reza in 2021.
5. Thesis entitled *Istidraj Between Favors and Disasters (Study of Tasir Fi Zhilalil Qur'an by Sayyid Qutb)*, by Sandy Maulana Yasa, Faculty of Ushuluddin and Studies of Religions, Department of Al-Qur'an and Tafsir Sciences, Raden Intan State Islamic University Lampung in 2022.

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## CHAPTER III RESEARCH METHODS

### A. Research Methods

The method used in this discussion is the thematic method. The thematic method is a method that discusses the verses of the Qur'an in accordance with a predetermined theme or title. All related verses are collected, then studied in depth and thoroughly from various aspects related to them, such as asbab al-nuzul, vocabulary, and so on. Everything is explained in detail and thoroughly, and supported by scientifically justifiable arguments or facts, both arguments originating from al-Qur'an, hadith, and rational thought.<sup>49</sup>

The author also took sources through the 2019 thesis guidebook which this guidebook had determined by the state Islamic university Suska Riau: "Guidelines for Writing Scientific Works (Pales, Synopsis, Proposals, and Thesis) Revised Edition, Ushuluddin Faculty, 2019.

### B. Type of Research

The type of research used in this research is library research, namely research conducted through data collection or scientific writing aimed at the object of research or library data collection, or research conducted to solve a problem that is basically based on critical studies and in-depth study of relevant library materials.<sup>50</sup>

Before conducting a review of library materials, researchers must first know for sure about the sources of scientific information to be obtained. Some of the sources used include; textbooks, scientific journals, statistical references, research results in the form of theses, theses, dissertations, and the internet, as well as other relevant sources.<sup>51</sup>

<sup>49</sup> Abd Al-Hayy Al-Farmawy, *Metode Tafsir Mauḍu'ī: Suatu Pengantar*, Terj. Sufyan A. Jamrah (Jakarta: PT. RajaGrafindo Persada, 1996), p. 52

<sup>50</sup> Fithri Dzakiyyah, "Types of Research", (On-Line), available at <https://hidrosita.wordpress.com> (5 August 2017)

<sup>51</sup> Anwar Sanusi, *Business Research Methodology*, (Jakarta: Salemba Empat, 2016), p. 32.

### C. Data Resource

The research data collection method was taken from the data source. Based on the data source, research data are classified into primary data and secondary data. The data used by the author in this study are::

#### 1. Primary Data

Primary data is a source of information that is authorized and responsible for the success of the first data source request. The most important data sources are the Qur'an Karim, and books of interpretation such as: Tafsir At-Thabari by Imam At-Thabari, Tafsir Al-Qurtubi by Imam Qurtubi, Tafsir Al-Munir by Wahbah Zuhaili and Tafsir Al-Azhar by Buya Hamka.

#### 2. Secondary Data

Secondary sources are sources taken from other sources that are not obtained from primary sources. In this study, the secondary sources referred to are other books related to the problem that is the subject of this research.

### D. Data Collection Technique

In this study, the steps taken in collecting the data using the tahlili interpretation pattern are as follows:<sup>52</sup>

1. Determine the theme to be studied in a maudhu'i way
2. Track and collect sentences related to the theme that has been set
3. Arrange the verses in sequence, accompanied by the asbabun nuzul of the verse
4. Reasonably explain the verses in each letter\
5. Develop a theme discussion within a framework that fits, systematic, perfect and intact
6. Complete the explanation of the verse with the prophet's hadiths if deemed necessary

<sup>52</sup>Abd Al-Hayy al-Farmawi, p. 98.



## E. Data Analysis Technique

After all the data has been collected, the next step is for the writer to analyze the data so that a conclusion can be drawn that obtains correct and appropriate results in analyzing the data. The writer uses data analysis techniques, namely research that discusses in depth the contents of an article or printed information in the mass media.

Content analysis can be used to analyze any form of communication, be it newspapers, radio news, television commercials or any other documentary material.<sup>53</sup> While the connection with the discussion is as one of the authors' efforts to facilitate understanding by analyzing the truth through the opinions of the scholars who then take the meaning and essence of the opinions of these scholars, which relates to the meaning of istidraj and also what is the clarity of istidraj in Qarun.

The strategic steps in content analysis research are as follows:

1. Analyzing the interpretation of Surah Al-Qasas verses 77, 78, 80 and al-ankabut verses 39.
2. Analyzing the istidraj that is in Qarun.
3. Analyzing istidraj exist in present day.
4. Draw conclusions from the results of the study.

<sup>53</sup>Afifudin, Et.al, Qualitative Research Methodology, (Pustaka Setia: Bandung, 2012), p.



## CHAPTER V CLOSING

### A. Conclusion

From the discussion above, we can draw the conclusions :

1. Istidraj is a test and delay from Allah to someone who was given a lot of wealth and enjoyment by Allah that they used that enjoyment and wealth to commit immorality and oppress other people.
2. The Qarun is the tribe of Prophet Moses. There are some scholars who say that Qarun is the uncle of Prophet Musa, and there also some say that Qarun was the cousin of the prophet Musa.
3. Before Qarun became rich, he was a devout person. But, when he was given an abundance of wealth by Allah, he instead fell asleep and continued to commit disobedience with his wealth. He often oppressed and persecuted others. He does not realize that the wealth given by Allah is a test and a suspension from Allah, which is also called *istidraj*.
4. In the Qur'an, Allah mentions a lot about Qarun. As in the Qur'an surah al-qashash verses 77, 78, 80 and surat al-ankabut verses 39. In that letter, Allah mentions who Qarun is, Allah also mentions the property owned by Qarun. God tested Qarun with that abundant wealth, but Qarun even boasted of his wealth to the people of Prophet Moses. Finally, God punished Qarun and his followers, and God destroyed all of Qarun's possessions and wealth. That is the form of *istidraj*, which outwardly looks good, the *tatami* is a test that brings punishment from God.
5. Allah does not forbid his servants to have abundant wealth, but Allah orders his servants with these treasures so they can search for happiness in the afterlife. Like in verse 77 of Allah mentions, seek happiness in the afterlife with what Allah has given, namely the pleasures of this world, but with the record of not forgetting worldly life as a means to seek happiness in the afterlife.

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6. Allah also mentioned the views of believers and non-believers when they see someone who has abundant wealth. Believers see someone who has their wealth remembering that the reward from God is greater and many, while those who do not believe want wealth like Qarun, they are fascinated by Qarun's wealth and desire to be like Qarun.

### B. Suggestion

From the discussion that has been explained, the author really hopes for suggestions from readers, in order to evaluate and improve this research so that it can become a near-perfect research.

The authors realize that this research is still not perfect due to the limitations of the compiler's knowledge. There are still many things regarding istidraj that have not been included in this research, due to a lack of knowledge, and the authors hope that there will be further research on this istidraj.

And in this study, there are still many errors in writing and explanation. Composer I ask for suggestions to the readers so that this research is even better and perfect for the general public to read. And the authors also hope that with this research, it should be able to add insight to readers and also be useful in developing knowledge for the academic community and society in general.



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