

THE USE OF ISTI'ARAH MAJĀZ IN THE QUR'AN Study of the Tafsir of Mafātiḥ al-Ghaib

Ichwanul Arfan¹ Syahrin Harahap²

^{1/2}State Islamic University of North Sumatera

Ichwanularfan88@gmail.com¹ syahrinharahap@uinsu.ac.id²

ABSTRACT

In the Qur'an, there are many there is verses containing Majāz Isti'arah. However use the Lots ignored by many people and only explained in various tafsir books , especially patterned tafsir lughah . Research This discuss How al-Razi's interpretation of contained verses of the Koran Majāz Isti'arah in it with in -depth details as well as give view to the opinions of other scholars . Research This aim For study more in use Majāz Isti'arah that is contained in the Qur'an based on the interpretation of Mafātiḥ al-Ghaib by Imam Fakhruddin al-Razi. Research This use study Library Research, using the Qur'an and Mafātiḥ al-Ghaib as source main , equipped with books , articles journals and research previously . Study results show that Imam al-Razi did not Lots give interpretation related verses of the Qur'an with figurative language isti'arah inside interpretation . There is three paragraph in the Qur'an which contains figurative language isti'arah based on Tafsir Mafātiḥ al-Ghaib: example figure of speech isti'arah Ashliyyah , isti'arah Tab'iyyah , and isti'arah Makniyyaah. Al-Razi's interpretation of the verses contained figure of speech isti'arah in it show that importance understand the Quran with knowledge tool especially knowledge balaghah . This study conclude that al-Razi's rational and linguistic interpretation is highly relevant For modern context especially on the ulumul Quran and its interpretation .

Keywords : *al-Razi, Majāz Isti'arah, Mafātiḥ al-Ghaib*

INTRODUCTION

The Qur'an is a holy book Muslims who have privileges and position highest in life people . As revelation that was revealed to the Prophet Muhammad, the Koran does not only become source laws and guidelines for life , no only life people Muslim but also life people religious others . The Qur'an as a holy book Muslims are not only contain teachings theological and legal , but also has beauty foreign language ordinary . Beauty the reflected in use style diverse languages (uslub) , including among them majaz . Study of fan science balāghah (rhetoric) Arabic) becomes very important in understand meaning the verses of the Koran contained in it .

The Qur'an was revealed by Allah in condition speaking which Arab is a man No will Can practice the Quran except someone who is 'alim (knows) language Arabic , its rules , rules and related matters with linguistics (al- Fadani , 1956) . Among uslubs from Language Arab is knowledge balāghah . In knowledge balāghah , majāz can seen from various type the division , for example figurative language isti'arah and majāz Mursal . Division the own their respective differences . If majāz isti'arah , then that becomes the stepping stone is tasybīh . And things This different with figure of speech frequent murals found in the Qur'an.

Research previously about figurative language isti'arah tend nature descriptive and limited to various kinds figurative language as well as the verses contained in it in the form of figurative language isti'arah . And not explain the process of occurrence isti'arah in the verses certain and only explain One opinion interpreter just without glance to interpreter others . As For example , the study conducted by Ahmad Rifai only explain figurative language isti'arah contained in the surah al-Fajr, with the conclusion that there is seven paragraph between three tens verses of surah al-Fajr which contain isti'arah . Moreover still in research the No There is criteria that state type isti'arah (Arip , 2017). Besides that There is also another study written by Muhammad Rafli Sulistyo which

does not Far different with previously . Just list explanation isti'ārah and the views of ulama towards matter In addition , it is also explained about implementation figurative language isti'ārah contained in the Koran and not found details to pillars isti'ārah For applied to the verses of the Qur'an (Aldi, 2024). Meanwhile That comparing the two opinions of scholars of interpretation as researched by Rahmawati as form implementation the isti'ārah that is contained in Surah al-Baqarah verse 187 (Rahmawati, 2022). However research the Not yet found study in a way special from classical interpretation books and the opinions of these scholars different from other scholars . It's just that most from study the in the form of implementation isti'ārah to verses of the Quran. With background behind this research This want to try dig Imam al-Razi's opinion regarding the isti'ārah that is contained in the Thaha surah verse 71.

Fakhruddin al-Razi in his book of tafsir called with Mafātiḥ al-Ghaib, known with profound and philosophical style as well as No leave rules knowledge balāghah . Not only explain text literally but also digging the meaning behind it . He argued different with interpreter other in matter implementation isti'ārah especially those found in surah Thaha verse 71.

Tafsir Mafātiḥ al-Ghaib written by Fakhruddin al-Razi who is a interpreter of a school of thought Syafi'i and also has aqidah Ahlus Sunnah wa al- Jama'ah . Al-Razi also surpassed the experts of his time. in field theology and Ma'qulat . Making works that are useful to many kind of fan imu among the interpretations of the Koran. He incorporated it into it every rare and unusual discussion ordinary (al-Razi, 1981). Therefore that , in study This is the interpretation of Mafātiḥ al-Ghaib used as source First For analyze How aspect figurative language isti'ārah understood and analyzed by a the interpreter who masters basics rhetoric Arab classic , as well as as mirror How classical interpretation tradition understand hidden meaning behind verses of the Qur'an.

This study aim For answer question main : how al-Razi's interpretation of verses that contain isti'ārah in the interpretation of Mafātiḥ al-Ghaib? Question This reflect need For understand Fakhruddin al-Razi's opinion on verses of the Koran that contain isti'ārah . With explain rules base in figurative language appropriate isti'ārah with Bayan science in balāghah . Research This No only apply figurative language isti'ārah to Al-Qur'an verse Surah Ibrāhīm verse 1, however also found in surah al- Isrā ' verse 24 and surah Ṭāhā verse 71 which explores Fakhruddin al-Razi's opinion on usage figurative language isti'ārah to the surahs that have been mentioned . In addition study This based on Tafsir Mafātiḥ al-Ghaib volume 19, volume 20 and volume 22. Therefore that , research This expected can give answer on Fakhruddin al-Razi's opinion on figurative language isti'ārah contained in the surahs above and helps reader understand ins and outs beluk figurative language detailed isti'ārah .

METHODS

Methods used in study This is study library research, research literature involving collection information from sources like books , articles , findings study previously , related notes and journals with discussion (Sari, 2020). Primary data sources include the Qur'an, the book Tafsir Mafātiḥ al-Ghaib, and the book al- idhāh fi Ulum al- Balāghah . Data collection techniques were carried out with method collect information data related study from books , tafsir books, journals and article . Data analysis was carried out through method qualitative . Qualitative methods is method research that produces analytical techniques besides statistical analysis and quantification And interpretation text For understand meaning symbolic and implication communicative from forms

gossip the with referring to to Tafsir Mafātih al-Ghaib (Moleong , 2014). Besides that the author also did critical comparative that is with compare Al-Razi's analysis with other scholars if relevant with the verse that will discussed . In addition , in analyzing the data, the author also used Lughah's approach is linguistics . Analysis process done in a way systematic For answer formulation problems and delve into relevance meaning paragraph in draft figurative language isti'ārah . The data source consists of of two types . First , primary data which includes Surah Thaha verse 71 as well as the main interpretation that becomes object research , namely the Tafsir Mafātih al-Ghaib. Second , secondary data which includes books , articles , about interpretation in general . general , literature about Mafātih al-Ghaib, as well as study relevant previous with figurative language isti'ārah .

RESULTS AND DISCUSSION

Biography of Imam Fakhruddin al-Razi

full name of Fakhruddin al-Razi is Muhammad bin Umar bin al-Husain bin al-Hasan bin Ali al-Timi al-Bakri at- Thibri or known with al-Razi. Fakhruddin al-Razi was born in the city ar -Rayy, a village small in the Khurasan region in 544 H. Fakhruddin al-Razi's nicknames include is *al-Imam* and *Shaykh al-Islam* because its sharpness in thinking and dialogue scientific . Al-Razi is one of the scholars of Islamic jurisprudence sect Syafi'i who does not only known as an imam and interpreter . His perseverance in learn a number of discipline knowledge , obtained from his father named Dhiyauddin Umar (al-Razi, 1981) .

Dhiyauddin Umar is one of the great scholars in the city ar -Rayy, and from his father al-Razi started learn a number of knowledge among them Kalam science , Wisdom science , science Usul al-Fiqh, the science of logic (mantiq) to mathematics and medicine . Al-Razi lived in the middle of the second in the century sixth Hijriah . Al-Razi's works include *Tafsir al-Kabir* or known with Mafatih al-Ghaib (field of interpretation) . is the most important work , the book *Mathalib al- 'Aliyah* (field kalam science), the book *al- Mahsul* (field Ushul Fiqh), the book *al- Mulakhas* (field science of wisdom), and al-Razi also recommended the book of Ibn Sina named after with *Syarhu al- Icu'at* , and still Lots other .

Al-Razi died in 606 Hijri in the city ar -Rayy. As for the cause the death of Imam al-Razi was poisoned by some al- Karomiyyah group . There was disagreement and debate big between al-Razi and the group said , so that they insulting al-Razi and accusing him heresy which resulted in al-Razi being poisoned by the group the until died (adz-Dzahabi, 2012).

Tafsir Mafātiḥ al-Ghaib by Fakhruddin al-Razi is basically No done in a way perfect only just Al-Razi 's interpretation of the Qur'an up to the surah al- Anbiya ' . Some related scholar's opinion with continuation Al-Razi's interpretation includes Imam Ibn Hajar al - 'Aqalani in his book *Ad-Durar al- Kaminah* have an opinion that which continues Al-Razi's interpretation is Najm ad-Din al-Qamuli . Then author of the book *Kasyf adz- Dzunun* have an opinion that which continues Al-Razi's interpretation is Shihab ad-Din bin Khalil ad- Dimasyqi (adz-Dzahabi, 2012).

Husain adz- Dzahabi said inside his book at-Tafsir wa al-Mufasssirun ia conclude that Imam al-Razi only interpreting the Koran up to surah al- Anbiya , then continued by Syihab ad-Din al-Khuwayyi will but He No perfect interpreter then continued by Najm ad-Din al- Qamuli For perfect interpretation previously until finished (adz-Dzahabi, 2012). As for the opinions that say that al-Razi interpreted the Quran has until Surah al-Bayyinah, then opinion This No true , because al-Razi interpreted surah al-Bayyinah only make something interpretation alone .

Definition and Types of Majāz Isti'ārah .

One of tools used in understand Language Arab is knowledge Balaghah . Science gossip is one of the branch knowledge in studies Language Arab classic aim For know method delivery

meaning with the most appropriate and effective way from aspect context situation communication . Balaghah That consists of from three foundation , *First* , al- Ma'ani Science that is A science that discusses about uslub sentences that are lafziyyah . *Second* , the science of Bayan, namely science that discusses about uslub sentences that are ma'nawiyyah . *Third* , al-Badi' Science , namely science that discusses about form beauty than the word and meaning (al-Hadi, 1980).

Majāz Isti'ārah is one of the aspect discussion from bayan science which is also a part from knowledge Balaghah . Majāz Isti'ārah consists of from two words , namely Majaz and Isti'arah. Majāz is sentences used in addition to something that has been made word that's the meaning due to existence existence ' *alaqah* (relationship) along with *qarinah* (indicators) that prevent from want the meaning made in the pronunciation said . And if ' *alaqahnya* (relationship) is *deliberation* (similarity) , then called called as Isti'arah (al- Qazwaini , 2003). Isti'arah is the second form in distribution figure of speech that is pronunciation used in addition its meaning and ' *alaqah* his in the form of *deliberation* (similarity) . However focus main topic of discussion This in the form of Majāz The Isti'ārah that is contained in Surah Ibrahim verse 1, surah al- Isrā ' verse 24 and surah Tāhā 71.

Distribution figure of speech in Parrot science has two parts If reviewed from aspect ' *alaqah* his (relationship) , namely If ' *alaqah* his in the form of musyābahah so This called isti'ārah , As for if ' *alaqah* besides musyābahah , then This called with figure of speech mursal . On isti'ārah own four harmony ; *Musta'ār* namely Borrowed pronunciation , *Musta'ār lahū* namely meaning majazy that will used , *Musta'ār minhu* namely meaning the essence that will used , *Musta'ir* namely the person who uses it word majaz . As example , رأيت أسدا في المدرسة . So use word asad (أسدا) is figure of speech isti'ārah , besides that , the phrase Asad is *Musta'ār* . Wording Shadda-Al own meaning that is الحيوان المفترس (creatures life with fangs) , then This as *Musta'ār minhu* . As for the meaning majazy contained in أسدا is a students who are at school , then This as *Musta'ār lahū* . As for the person who does isti'ārah is *Musta'ir* (al- Fadani , 2006) .

Majāz Isti'ārah basically occurs in majāz the ' *alaqah* ' his in the form of musyābahah . As for musyābahah That is A *dilalah* (instructions) to something joined matters on something case others on a meaning (al- Baghdādi , 2013).

In short musyābahah is A ' *alaqah* (relationship between meaning *true* and meaning *metaphor* (ad- Dardīr , 2024). Therefore That distribution figurative language isti'ārah No only reviewed from aspect ' *alaqah* , will but also reviewed from aspect *qarinah* (indication) . If reviewed from aspect *qarinah* , then figurative language divided to three kinds , namely *muthlaqah* , *murasyahah* , and *mujarradah* . Division third this is basically seen from aspect inclination between deliberation and deliberation bih . In addition , majāz isti'ārah is also divided to *Ashliyyah* and *Tab'iyyah* . Division the reviewed from aspect the wording Good in the form of noun sharih and in the form of noun musytaq , fi'il or letter .

The word musyābahah is form noun maf'ul which is Language It means is mutual are similar . As for the wording other things of the same meaning with musyābahah is *Tasybih* , and the word meaning with deliberation . As for *Tasybih* own four harmony , including *First* al- Musyabbah that is A similar pronunciation . *Second* , al- Musyabbah bih that is A similar words with word others . *Third* , Wajh at- Tasybīh that is side similarity between deliberation and deliberation eh . *Fourth* , Adat at- Tasybīh that is letters used For resemble deliberation and deliberation bih . For example letter ك or besides .

Interpretation Al-Quran verses containing figurative language isti'ārah is very much found , especially in lughawi interpretations that is interpretation to the verses of the Koran that use rules linguistics or explaining the Qur'an through semiotic and semantic interpretations which include etymological , morphological , grammatical and rhetorical (Syafrijal , 2013) . Basically figurative language isti'ārah can happen noun mufrad and murakkab , only just verbs and letters If happen figurative language isti'ārah so his isti'ārah No *Ashliyyah* but *Tab'iyyah* . As for the occurrence figure of speech isti'ārah ashliyyah Lots found in the commentaries, however figure of speech isti'ārah

tab'iyah only part small interpreter verses of the Qur'an in detailed .

Interpretation of the *Ghaib* Fakhruddin al-Razi's work is one of the interpretations that puts forward reason , so this interpretation in groups as *Tafsir bi al- Ra'yi* . By Hussein adz-Dzahabi this interpretation is included category *al- Ja'iz* that is interpreting the Quran with permissible logic (adz-Dzahabi, 2012). Because Lots among the tafsir bi al- Ra'yi others who don't allowed due to there is deviant logic from the Aqidah of Ahlu as-Sunnah wa al- Jama'ah . Apart from that, al-Razi in the interpretation of *Mafātiḥ al-Ghaib* , no only use aspect theology but also aspects rhetoric Language Arabic (Balaghah).

Through aspect linguistics , al-Razi interpreted verses of the Qur'an with use figurative language isti'arah . Its interpretation No only claim that paragraph the contain figurative language isti'arah , but also explained the explanation with a number of *Mas'alah* . Not only that , al-Razi also sometimes criticize the opinion of a scholar who said that in a paragraph certain happen figurative language isti'arah .

Fakhruddin al-Razi's Interpretation of Verses Containing Majāz Isti'arah.

Throughout research conducted , at least there is a number of verses of the Quran that contain Majāz Isti'arah. This matter refer to related explanations with Majāz Isti'arah in the Balaghah books . Then found a number of paragraph the among them ; Surah Ibrahim verse 1, which is found in volume 19 of Tafsir *Mafātiḥ al-Ghaib* . Surah al- Isrā ' verse 24, found in volume 20 and surah Ṭāhā verse 71, found in volume 22.

الرَّكَتُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Alif Lām Rā . (This is) the Book (Al-Qur'an) that We have sent down to you (Prophet Muhammad) so that you emit man from various darkness to light (brightness) with by the permission of their Lord , (that is) towards the way of God, the Almighty , the Most Praiseworthy. (QS Ibrahim verse 1).

Fakhruddin al-Razi interpreted the verse above in The interpretation *Mafātiḥ al-Ghaib*, begins with explanation of the surah is a *Makkiyah* surah . Some scholars say *Madaniyyah* with track sanad *Sunday* . Then al-Razi began interpretation of the verse the with a number of *Problem* (problem). One of them the problem is al-Razi said that in the wording الظُّلُمَاتِ (darkness) . equated (*Musyabbah*) with كفر (infidel) with reason that كفر That is end from something confusing someone from road instructions . Then word النُّور equated (*Musyabbah*) with إيمان (faith) with reason that Munawwarah-Al That is end from something that is expressed to man from road instructions (al-Razi, 1981).

Based on interpretation of Fakhruddin al-Razi, then in the verse the happen figurative language isti'arah due to existence musyābahah (likeness) of something with something else. And it happened figurative language isti'arah right on the noun , not to verb and letters . Therefore that , isti'arah This named as isti'arah Tashrīhiyyah . Because occurrence musyābahah on two isim Jāmid (noun formed with itself) (al- Hāsiyimi , 2016).

وَاحْفَظْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا

And humble yourself yourself to both of them with full love love and say , " O my Lord! Have mercy both of them as they together has educate me at the time small ." (QS al- Isrā ' verse 24)

In verse on contained in it isti'arah that is its use word Allah is the Most Gracious with word طائر . Al-Razi interpreted paragraph the with say that which is meant with paragraph the is A *Mubālaghah* (form delivery) to attitude *Tawādhu* ' (low heart). Similarity word God willing with طائر basically is form Kināyah from attitude tawādhu ' . Then al-Razi stated answer For the question " how" Possible word جَنَاح leaning against with word the Most Gracious Allah is temporary word Allah is the Most Gracious no leaning against to word جَنَاح " al-Razi said that support word both of them similar with جود and حاتم (someone named Hatim who is known with his generosity). So that

is also what is found in the pronunciation جَنَاح and lafaz النَّحْل. (al-Razi, 1981)

Next, al-Razi also interpreted the verse the in the form of focus occurrence isti'ārah to things that are fantasy (inside) reason). So in the verse the imagine the meaning contained in the pronunciation Allah is the Most Gracious as جَنَاح. When you find second word said , reason can imagine meaning both of them become One without There is separate between both of them . (al-Razi, 1981) Therefore it is in the verse the there is the so -called isti'ārah with isti'ārah Meaning that is with mention word deliberation just throw it away word deliberation bih his . (al- Fadani , 2006) There are two verses on as example figure of speech isti'ārah is part from isti'ārah *Ashliyyah* . Namely occurrence isti'ārah on isim jamid not on the noun mustyaaq .

قَالَ أَمَنْتُمْ لَهُ قَبْلَ أَنْ أَدْنَى لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ النَّحْلِ وَلَتَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى

He (Pharaoh) said , " Is You has believe to him (Moses) before I give permission to you ? Indeed he That your leader who teaches magic to you . Then really , it will cut your hands and feet in a way crossed , and truly , will I cross you at the base tree dates , and indeed , you Certain will know who among we are more painful and more eternal his torment ." (QS Tāhā verse 71)

In the verse above contained in the sentence وَأَلْصَقْنَكُمْ فِي جُذُوعِ النَّحْلِ. Isti'ārah happen not on the noun and verb , but occurs in the letter Jar. In Tafsir *Mafātiḥ al-Ghaib*, al-Razi argued its interpretation to paragraph the with say that opinion that says occurrence isti'ārah is weak opinion . It's just that al -Razi did not explain weakness opinion said . Imam al-Razi in The interpretation *Mafātiḥ al-Ghaib* in the verse the He say similar the position of the crucified person inside stem tree with position container inside his vessel (al-Razi, 1981).

Then al-Razi continued interpretation paragraph the with say that popular opinion about what is meant meaning word فِي is meaning Al is weak opinion . The existence of majāz isti'ārah in the verse the No occurs in isim and verb but rather on the letter . Basically isti'ārah only occurs in isim only , not on the verb and letter . As already presented previously , that isti'ārah divided to *Ashliyyah* and *Tab'iyah* . Majaz isti'ārah *Ashliyyah* is the words used as musta'ar in the form of noun Jamid that is No noun musyaaq , in expression other can it is said as noun type . (al- Fadani , 2006) As for isti'ārah *Tab'iyah* is the words used as musta'ar in the form of besides noun jamid namely verbs and letters (al- Fadani , 2006).

Naming isti'ārah *Tab'iyah* on letters caused by letter That by to another isti'ārah or flowing law isti'ārah on isim so the law also flows isti'ārah on the verb and letters depending on their meaning . If reviewed from meaning , then the letters referred to in isti'ārah This is meaning *Kulliy* No meaning *Juz'iy* , because basically letter That nature *Ghairu mustaqil* namely those who do not can stand Alone must There is His *Muta'allaq* (Al-Yusi, 2020.) Therefore that , al-Razi said in the interpretation especially in the verse above with say that opinion that says in verse the occurrence isti'ārah is weak opinion . Because isti'ārah No happen besides to noun Jamid and this that's what they say isti'ārah *Ashliyyah* . As for isti'ārah which occurs in other than noun jamid Good That noun musyaaq and letter , then This that's what was said isti'ārah *Tab'iyah* .

As stated in other Tafsir books namely Tafsir al-Qur'ān bi al-Qur'ān min Auḍai al- Bayān the work of Muhammad ash -Syamqiti, ia said inside the interpretation regarding the verse the there is figurative language isti'ārah , that in the example paragraph This is example isti'ārah *Tab'iyah* on meaning letter according to the Balaghah scholars (asy -Syamqiti, 2005). Although with Thus , al-Razi said opinion the weak No deny that Can happen isti'ārah on letters with condition letter the interpreted with *Kulliy* nya . With thus flowing law isti'ārah on isim also flows isti'ārah on the letter , though letter That No can stand with itself and must there is something accompanying it .

CONCLUSION

This study reveal applicable verses Majāz Isti'ārah in it , as found in the interpretation of Fakhruddin al-Razi in his Tafsir book Mafātiḥ al-Ghaib. Fakhruddin al-Razi interprets verses the own range broad and deep meaning . Not only interpret verses said , but also explains in a way details to rules bayan science, especially in majāz isti'ārah . Apart from that, Fakhruddin al-Razi also gave view against scholars who hold opinions occurrence isti'ārah on letters is weak opinion . This interpretation give foothold for contextual , reflective and relevant reading of the Qur'an in answer challenge understanding the Qur'an in the modern era, while at the same time confirm urgency knowledge gossip specifically Majāz Isti'ārah in understanding the Qur'an that is not only depend on translation. Findings study This confirm importance integrate Majāz Isti'ārah through the approach of Fakhruddin al-Razi 's Tafsir Mafātiḥ al-Ghaib to in curriculum for Qur'anic science education , especially on the material lectures so that the values knowledge gossip like Majāz Isti'ārah and so on can understood and applied when read the Koran and also understand it . For expand study and understanding , research This do comparison with work interpreter other such as Tafsir al-Qur'ān bi al-Qur'ān min Auḍai al- Bayān works of Muhammad asy-Syanqiti can give perspective complementary . With so the interpretation is not only stop at the realm academic , but transform become guide complete that influences knowledge , understanding and strengthening civilization based on sciences turast .

BIBLIOGRAPHY

- Abd al-Hadi, Talkhīṣ al- Balāghah , (Beirut: Dār al- pole al- Islāmiy , 1980)
- Al-Khatib al- Qazwaini , al- Īḍāḥ fi Ulūm al- Balāghah , (Beirut: Dār al- pole al-' Alamiyah , 2003)
- Ahmad ad- Dardīr , Sharḥ Tuḥfat al- Ikhwān , (Egyptian: Dār al- 'Allāmah al- 'Aṭṭār , 2024)
- Ahmad al- Hāsiyimi , Jawāhir al- Balāghah , (Iranian: Al- Idārah al-' Ulyā lil-Ḥauzāt al-' Ilmiyyah , 2016)
- Ahmad Rifai Arip, Isti'ārah in the Qur'an Study of Ibn' Assyrian Thought about Isti'ārah in Tafsir al- Tahrīr wa at- Tanwīr QS al-Fajr, Thesis (Jakarta: Institut PTIQ Jakarta, 2017).
- Al-Yusi, Syarah Risālah al- Yūsi fī 'Ilmi al- Bayān , (Egyptian: Maktabah (Turast al-Ummah)
- Fakhr ad-Din al-Razi, Mafātiḥ al-Ghaib, (Beirut: Dār al-Fikr, 1981)
- Husain adz-Dzahabi, at- Tafsir wa al- Mufasssirūn , (Egypt: Dār al- Hadīs , 2012)
- Milya Sari, Research Library Research In Science Education Research , (Padang: Uin Imam Bonjol, 2020)
- Muhammad ash -Syanqiti, Tafsir al-Qur'ān bi al-Qur'ān min Auḍai al- Bayān , (Egypt: Dār al-Hady an-Nabawi, 2005)
- Muhammad Rafli Sulistyo Aldi, Review Majāz Isti'ārah in the book Tafsir Safwah at- Tafāsir by Muhammad Ali aṣ-Ṣabūnī , Thesis , (Yogyakarta, UIN Sunan Kalijaga , 2024).
- Muhammad Yasin al- Fadani , Ittiḥāf al- Khallān , (Palembang: Dār al- Minhāj , 2006)
- Musthafa al- Baghdādi , al- Wāḍiḥ fī ' ilm al- Bayān , (Baghdad: Dār al- Minhāj , 2013)
- Rahmawati, Implementation of Isti'arah in Surah al-Baqarah verse 187 (Lughawi Interpretation Style Analysis in Tafsir al-Quran al-' Azhim and Tafsir al-Bahr al- Muhīth), Thesis , (Riau: UIN Sultan Syarif Kasim, 2022).
- Syafrijal, "Tafsir Lughawi", in Al- Ta'lim Journal , number 5 July 2013