

Istidraj in the Qur'an, Surah Al-An'am, Verse 44: Perspective of Ibnu Katsir's Tafsir

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Abstract

This research discusses the interpretation of the istidraj verse in the Qur'an, especially in the letter Al-An'am Verse: 44 in Tafsir Ibn Kathir, which discusses those people who do not believe and forget the warning that has been given to them, and because deny the verse and become complacent about it, Allah opens the door to pleasure for them, without them realizing it, they are given a sudden punishment, and at that time they can only remain silent and despair, and in this research also discusses several verses in The Qur'an discusses that Istidraj brings destruction. (QS. Al A'raf; 95-96), The method used in this research uses a qualitative descriptive approach, qualitative research is a type of research whose results are not obtained through statistical procedures and aims to reveal overall objectives with data collection and the researcher himself as the main instrument. The results of this research are that first, according to Ibnu Katsir, Istidraj is those who are deceived by the doors of sustenance that Allah opens in all aspects of life. The second is punishment for the people of Istidraj with sudden torture until they are people who do not believe and who are negligent until they despair.

Introduction

Background

The Qur'an is a holy book that Allah sent down as a guide for every human being and for believers, the Qur'an was revealed through the intermediary of the angel Gabriel, then to the Prophet Muhammad, and then conveyed to his people. One of the verses that shows that the Qur'an is a guide for humans.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

“Some of the designated days are) the month of Ramadan, the month in which the Qur'an was revealed as guidance for humans and explanations regarding that guidance and the distinction (between right and wrong” (QS. Al Baqara: 185)

That humans were created only to worship Allah, the verse that shows this is (QS. Az-Zariat: 56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create jinn and humans except so that they would serve Me”

In addition, humans were created to be able to carry out His commands and avoid His prohibitions. We as Muslims should protect ourselves or maintain the purity of our hearts and ask for protection from Allah to be kept away from being a person who is angered by Allah and ask not to be made a person who is astray.

A phenomenon that often occurs in society is that many people disobey or do not carry out God's commands and stay away from his prohibitions. However, they still get the blessings of life such as health, sustenance, etc. or it can also be called Istidraj, according to the Big Indonesian Dictionary (KBBI) Istidraj is an extraordinary thing or situation that God gives to unbelievers as a test so that they become arrogant and forget themselves about God, as happened to Pharaoh and Karun. Istidraj is a form of test from Allah to humans.

Thus, this research aims to find out the meaning of istidraj and what punishment will be given to people in istidraj from Ibn Katsir's perspective.

The method used in this research method uses a qualitative descriptive approach, qualitative research is a type of research whose results are not obtained through statistical procedures and aims to reveal the overall objectives with data collection and the researcher himself as the main instrument. This study uses a library research method where the object of study emphasizes literature reviews in the form of books or magazines in the library without requiring field research. The primary data source used is Al Qur'an Al Karim by Al-Imam Abul Fida Ismail Ibnu Katsir Ad-Dimasyqi. At the same time,

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the secondary data source is other interpretation books that contain istidraj, namely Tafsir Al Misbah, Tafsir Fii Dzilalil Qur'an, Tafsir Al Kasyaf, and several of the Hadith books. The content analysis technique is used in this study, namely a research technique that makes conclusions and can be imitated as the authenticity of the data while still paying attention to the contexts.

Formulation of the Problem

Based on the explanation above, the formulation of the problem to be studied is:

1. How is the interpretation of istidraj according to Ibn Kathir's interpretation?
2. What punishment is given to people who make istidraj?

Research Purposes

1. To know the meaning of Istidraj.
2. To find out what punishment will be given to people who make istidraj.

Method

In interpreting tafsir, there are many styles or methods of interpreting the Qur'an, each with its characteristics. Some of the main methods for interpreting the verses of the Qur'an are Tahlili, Ijmali, Muqaran, and Maudhu'.

The Tafsir method used by Ibnu Katsir in his tafsir is the bil-ma'tsur tafsir method, namely interpretation based on authentic narrations from the Prophet Muhammad and his companions. Ibn Katsir prioritizes explaining the verses of the Qur'an using similar verses (Mu'tashabihat) and hadiths related to these verses. Thus, Ibn Kathir's interpretation provides a deep understanding of the meaning and laws of the Qur'an.

The method used in this research method uses a qualitative descriptive approach, qualitative research is a type of research whose results are not obtained through statistical procedures and aims to reveal the overall objectives with data collection and the researcher himself as the main instrument. This study uses a library research method where the object of study emphasizes literature review in the form of books or magazines in the library without requiring field research.

Result and Discussion

Definition of Istidraj

Istidraj, according to the Quraish Shihab opinion, is that Allah makes all matters easy and abundant wealth. Another meaning of istidraj from the Qur'an:

وَالَّذِينَ كَفَرُوا بِالآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۗ

Words "سنستدرجهم" comes from the word "الإستدراج", the meaning is to take gradually, from one level to another. The basic form of this word is "الدرج" meaning is something that is folded or rolled. Some say this word is taken from the word "الدرجة". Therefore, the meaning of the words above is to lower their status step by step until the intended end.

Verses of Istidraj

Some verses mentioned in the Qur'an regarding Istidraj:

Warning to unbelievers

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّنا نَمْلِي لَهُمْ خَيْرًا لآنْفُسِهِمْ ۗ إِنَّمَا نَمْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُهِينٌ

"And let the disbelievers never think that our tough gifts to them are better for them. Indeed, we gave them respite only so that their sins would increase and they would suffer a humiliating punishment." (QS Al-Imran; 178)

Torment after pleasure

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ ۗ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

"So when they forgot the warning that had been given to them, we opened all the doors of pleasure for them, we tortured them suddenly, then at that time they fell silent in despair." (QS Al An'am; 44)

Wealth and pleasure are not always good

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَبَيْنِي وَسَارِعَ لَهُمْ فِي الْخَيْرَاتِ ۗ بَلْ لَا يَشْعُرُونَ

"Do they think that the wealth and children which We have given them (mean that) We will hasten to bestow good things upon them? Nay, they perceive not." (QS. Al Mu'minun; 55-56)

Istidraj brings destruction

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ۗ وَأَمْلَىٰ لَهُمْ إِنَّا كَاشِفُو الْعَذَابِ

"And those who deny our verses, we will draw them gradually (towards destruction) in a way that they do not know. And I gave them respite. Indeed, My plan is very firm." (QS. Al A'raf; 95-96)

Inflicted on people who do not believe

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّيْنَا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ

"Indeed, those who do not believe in the land of the afterlife, We make them look beautiful in their deeds, so they wallow in wealth." (QS. An-Naml; 4)

Meanwhile, according to Ibnu Kathir, istidraj are deceived by the doors of sustenance that Allah opens in all aspects of life. Ibn Kathir's interpretation in the book Tafsir Qur'anul Adzim is as follows:

فلما نسوا ما ذكروا به

"So when they forgot the warning that had been given to them" (Al-An'am: 44)

This means that they turned away from the warning, forgot about it, and made it waste behind their backs.

فتحنا عليهم أبواب كل شيء

"And We opened for them all the doors of pleasure (Al-An'am: 44)"

That is, we open for them all the doors of sustenance of all kinds that they choose. This is an istidraj from Allah for them, and as a fulfillment of what they want, we seek refuge in Allah from His deception. That's why in the next words, it is stated:

حتى إذا فرحوا بما أوتوا

"So that when they are happy with what has been given to them" (Al-An'am: 44)

Namely in the form of abundant wealth, many children, and abundant sustenance.

أخذلهم بغتة

"We seized them suddenly. (Al-An'am: 44)"

That is when they are negligent.

فإذا هم مبلسون

"Then they were silent and despairing" (Al-An'am: 44)

It means giving up hope of all goodness. Al Walibi has narrated from Ibn Abbas that al-mublis means a person who despairs. Al-Hasan Al Basri said, "Whoever is given breadth by Allah, then he does not see that it is a test for him, then he is a person who has no view. And whoever is narrowed by Allah, then he does not see that Allah is watching him, then he is a person who has no views." Then Hasan Al Basri read his words:

فلما نسوا ما ذكروا به فتحنا عليهم أبواب كل شيء حتى إذا فرحوا بما أوتوا أخذلهم بغتة فإذا هم مبلسون

So when they forgot the warning that had been given to them, We also opened all the doors of pleasure for them: so that when they were happy with what had been given to them, We tortured them suddenly, then they fell silent in despair (Al-An'am: 44).

Al-Hasan Al-Basri said, "The people were deceived. For the sake of the Lord of the Kaaba, they were given, then tortured." This is according to the history of Ibn Abu Hatim.

Qatadah said that the torment that befalls a people suddenly is Allah's affair. And Allah never torments a people except when they are unaware of it and in a state of neglect and are drowning in His pleasure. Therefore, do not be deceived by Allah's tests because, in fact, no one is deceived by Allah's tests except the wicked (ungrateful) people. This is according to the narration of Ibn Abu Hatim. Malik has narrated from Az-Zuhri regarding the meaning of His words:

فتحنا عليهم أبواب كل شيء

"We also opened all the doors of pleasure for them" (Al-An'am: 44)

That the intended meaning is prosperity and worldly pleasure. Imam Ahmad said, has told us Yahya Ibn Gailan has told us Rashidin (namely Ibn Sa'd alias Abu hajjaj Al Muhri), from Harmalah Ibn Imran At-Tajibi, Uqbah ibn Muslim, Uqbah ibn Amin, from the Prophet Mohammed. who has said:

إذا رأيت الله يعطى العبد من الدنيا على معاصيه ما يحب فإنما هو إستدراج

"If you see Allah giving worldly pleasures to a servant who likes to commit disobedience to Him as he pleases, then indeed, this is istidraj (destroying slowly)"

Then, the Messenger of Allah. Read His words:

فلما نسوا ما ذكروا به فتحنا عليهم أبواب كل شيء حتى إذا فرحوا بما أوتوا أخذلهم بغتة فإذا هم مبلسون

So when they forgot the warning that had been given to them, we opened all the doors of pleasure for them so that when they were happy with what had been given to them, We tortured them suddenly, then at that time, they fell silent in despair (Al-An'am: 44)

Ibn Jarir and Ibnu Hatim narrated it through the hadith of Harmalah and Ibn Luhai'ah, from Uqbah ibn Muslim, from Uqbah ibn Amir with the same pronunciation.

Ibn Abu Hatim told us, my father, had told us Iraqi ibn Khalid ibn Yazid, and my father, from Ibrahim ibn Abu Ablah, from Ubadah ibn Samit, that the Messenger of Allah. Once said:

إذا أراد الله بقاء قوم أو نماء رزقهم القصد والعفاف وإذا أراد الله بقاء قوم اقتطاعا فتح لهم أو فتح عليهم باب خيانة
“If Allah desires the preservation or prosperity of a people, then He gives them sustenance in the form of economy and maintaining honor. When He wants people to divide, He opens the door of betrayal.”

حتى إذا فرحوا بما أوتوا أخذنهم بغتة فإذا هم مبلسون
“So that when they were happy with what had been given to them, we tortured them suddenly, then at that time, they fell silent in despair.” (Al An'am: 44)

Sub Discussion

Words "سنستدرجهم" comes from the word "الإستدراج", the meaning is to take gradually from one level to another. The basic form of this word is "الدرج" it means something that is folded or rolled up. According to Ibn Kathir, istidraj are those deceived by the doors of sustenance that Allah opens in all aspects of life. Another meaning of istidraj from the Qur'an:

1. Wealth and pleasure are not always good

Do they think that the wealth and descendants given to them will soon bring them happiness and goodness? No, indeed, they are heedless.

2. Warning to unbelievers

And let not the disbelievers think that granting them respite is better, for surely it will only increase their sin, and they will have a humiliating punishment.

3. Torment after pleasure

When they neglect the warnings that have been given to them, the doors of pleasure are opened for them, and they are punished suddenly, that is when they can only remain silent and surrender.

4. Istidraj brings destruction

Whoever denies the verses of the Qur'an will be punished when they are negligent and will be punished gradually.

5. Given to non-believers

Those who do not believe in Him are made beautiful for them by what they do and by their abundance of wealth.

Interpretation of Tafsir Ibn Kathir Al-An'am: 44

When they turn away and ignore the warning, and the doors of happiness are opened with their choice of sustenance such as abundant wealth and prosperity, but it is just a deception for the desires they want, they do not realize that it is a form of test and can also called istidraj. So that makes them happy with what has been given to them. However, at that time, they were deceived by happiness until they were given sudden punishment and could only remain silent and give up or despair.

Al Walibi has narrated from Ibn Abbas that al-mublis means a person who despairs. Al-Hasan Al Basri said, "Whoever is given breadth by Allah, then he does not see that it is a test for him, then he is a person who has no view. And whoever is narrowed by Allah, then he does not see that Allah is watching him, then he is a person who has no views. Al-Hasan Al-Basri said, "Those people have been deceived. By the Lord of the Kaaba, they were given, then tortured. "That is according to the history of Ibn Abu Hatim.

Qatadah said that the torment that befalls a people suddenly is Allah's affair. And Allah never torments a people except when they are unaware of it and in a state of neglect and are drowning in His pleasure. Therefore, do not be deceived by Allah's tests because, in fact, no one is deceived by Allah's tests except the wicked (ungrateful) people. This is according to the narration of Ibn Abu Hatim. Malik has narrated from Az-Zuhri that it means prosperity and happiness in the world.

Imam Ahmad told Yahya Ibn Gailan, Ibn Sa'd alias Abu hajaj Al Muhri, from Harmalah Ibn Imran At-Tajibi, from Uqbah ibn Muslim, from Uqbah ibn Amin, from the Prophet Muhammad that if you see that Allah gives happiness worldly to a person who likes to sin and as he pleases, then it is istidraj that destroys him suddenly and slowly.

Ibn Jarir and Ibnu Hatim narrated it through the hadith of Harmalah and Ibn Luhai'ah, from Uqbah ibn Muslim, from Uqbah ibn Amir with the same pronunciation. Ibn Abu Hatim told us, my father, had told us Iraqi ibn Khalid ibn Yazid, and my father, from Ibrahim ibn Abu Ablah, from Ubadah ibn Samit, that the Messenger of Allah. He once said: If Allah desires the glory and prosperity of a people, they will provide sustenance with an economic nature and maintain honor. And if he wants to divide the people, he will be given the door to betray.

Conclusion

Based on the author's analysis of Ibn Kathir's interpretation of istidraj in the Al-Qur'an contained in QS. Al-An'am verse 44, and the conclusion that can be drawn is:

1. Istidraj, according to Ibnu Kathir, is deceived by the doors of sustenance that Allah opens in all aspects of life. It is open to those who do not believe and like to indulge in worldly pleasures in the form of wealth or children until they are careless, but this is an istidraj from Allah for them and a fulfillment of what they desire.

2. Punishment for the people of Istidraj with sudden torture until those who do not believe and who neglect it despair.

In this research, the author only focuses on the interpretation of QS. Al-An'am: 44 on Tafsir Ibn Kathir, hopefully it can provide benefits for readers and writers can only provide general and concise research, therefore the writer hopes that in the future there will be writers who can perfect the verse in detail and detail in the Qur'an about istidraj.

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