

## **TARADUF DALAM AL-QUR'AN LAFADZ *KAYD* DAN *KHIDA'***

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### **ARTICLE HISTORY**

**Received** : 20-11-2025

**Revised** : 07-12-2025

**Accepted** : 20-02-2026

### **KEYWORDS**

*Taraduf,*

*Kayd*

*Khida'*

### **ABSTRACT**

This thesis is entitled "*Taraduf In The Qur'an: The Words Kayd And Khida'*". In discussing the meaning of deception, the Qur'an uses several words, including the words *kayd* and *khida'*. The writing of this thesis aims to reveal the similarities and differences of the words *kayd* and *khida'* by analyzing interpretations in classical and contemporary books. The method applied in this research is library research which is qualitative in nature, using descriptive analytic method. The results of the research: (1) interpretations of the words *kayd* and *khida'* in the Qur'an according to the commentators: Sayyid Qutb explains in his interpretation that the term *kayd* refers to covert efforts to achieve a goal, which usually has negative or evil connotations. Wahbah al-Zuhaili mentions that "*Khida'*" comes from a root word meaning harm. This term refers to the act of deceit commonly done by hypocrites. (2) similarities and differences between the words *kayd* and *khida'*: Literally, both of these words are interpreted as deception and considered as *taraduf*. Although considered as *taraduf*, these two words certainly have slight differences. The word *kayd* is understood as a form of someone's hidden deception with the intention of achieving a specific goal. This deceptive act involves planning, where the plan is already made before its execution. This *kayd* act can harm others. Although in the Qur'an there are perpetrators of *kayd* actions that are positive, this action is more often depicted in a negative form. Meanwhile, *khida'* reflects the action of hiding the truth or presenting oneself differently from what is actually true. Therefore, perpetrators of *khida'* are difficult to predict, whether as friends or foes. This action can occur without planning

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### **INTRODUCTION**

The Qur'an as a source of Islamic knowledge, flows various knowledge and encourages individuals to make observations and tests. As a guide for Muslims, the Qur'an needs to be understood, and the reality shows that all groups of Muslims, regardless of sect, always refer to the Qur'an to strengthen their views. The Qur'an not only provides

guidance to achieve happiness in this world and the hereafter, but also contributes to the field of science, helping humans to solve various existing questions. By using Arabic as a medium, the Qur'an is also a miracle with its unparalleled beauty of language, without anyone doubting it.

As far as historical records go, no human has been able to create a written work equivalent to the Qur'an. Each issue discussed in the Qur'an is presented with a uniqueness and is not structured like the systematics of a book made by man. However, this actually increases the value of the Qur'an, making it unique and special. As a result, the Qur'an became the most relevant object of study for scholars, both Muslims and non-Muslims. (Dawn, 2020)

The Qur'an has a special ability in its short words and sentences, capable of carrying various meanings. It is like a diamond that emits light from all sides (Shihab, 2017). The language contained in the Qur'an has a high level of excellence, where the meanings contained are interrelated and complementary when applied in various verses. The content of the Qur'an provides a new and evocative interpretation in the context of Arabic (Sugiyono, 2009). In Arabic, there are variations of vocabulary that may have the same meaning. In linguistic terms, this phenomenon is referred to as synonym (*taraduf*), which indicates that there are various words, but they have similar meanings.

Carefully, the Qur'an uses a similar sentence structure to convey a message, and can even adopt a variety of different sentence structures, showing the richness of the variety of languages (Baidan, 2002). In terms of *balaghah* (language style), the Qur'an contains a very deep meaning. Each word in the Qur'an has a unique meaning, even though it has substantially the same meaning. It can be explained that every word of the Qur'an has its synonym equivalent. To illustrate, the words "*nazhara*" and "*ra'a*" both mean "to see". However, through language analysis, the two words show a profound difference in meaning and meaning (Montgomery, 1995).

However, there are differences of opinion among scholars on this issue (Shihab, 2013). These differences in views can be grouped into two categories, namely scholars who approve of the existence of *taraduf* and those who reject it. The majority of linguists tend to agree with the existence of *taraduf*, while some others reject the concept (Samsul, 2002). The main reason scholars agree with *taraduf* is that they consider *taraduf* not as a word with a different form but with the same meaning. Instead, they understand it through other forms, such as *al-ahruf sab'ah*, *taukid*, and *mutasyabih*.

On the other hand, those who deny the existence of *taraduf* admit through their analysis that there is a difference in the meaning of each word when considered in the context of the word that follows it. However, these differences do not change the basic meaning of the sentence. One of the scholars who opposes *taraduf* is Bint Al-Syati'. He rejected this concept on the grounds that it refers to the view of Al-Anbari, who states that each word reflects a certain meaning and contains certain causes (Iqval, 2021).

In the Qur'an, there is a vocabulary that is considered to have a similar meaning, namely the words *kayd* and *khida'*. These two words can be translated as "deception" in Indonesian. It should be noted that in the Qur'an, the mention of deceit is not only addressed to polytheists or disbelievers, but is sometimes also associated with the nature of the devil.

Research on the meaning of the words "*kayd*" and "*khida'*" in the Qur'an is a very relevant and useful step. This study tries to understand more deeply the use of these two words in the context of the Qur'an, considering that the miracles of the Qur'an cannot use words that have the same meaning in purpose and meaning. Although translations generally equate the two with "deception," the differences in meaning that may exist need to be analyzed further. This research aims to explore and analyze in more depth the meaning of the words "*kayd*" and "*khida'*" in the Qur'an, especially related to the concept of deception. Through this research, the author will investigate the context of the verses that use these two words, focusing on understanding the meaning and message that the Qur'an wants to convey.

## METHODS

This research applies a descriptive-qualitative approach that explains the problem in the form of words with the aim of getting a deeper picture of the phenomenon in a comprehensive and holistic manner (Arni, 2013). This type of research is included in the category of library research, where complete information about the problem being researched is obtained through literature review. The use of Primary Data refers to the Qur'an and the Book of Tafsir

al-Munir fi al-Aqidati wa al-Syariati wa a al-Manhaj by Wahbah Al-Zuhaili, Tafsir Fi Zhilalil Qur'an by *Sayyid Quthb*, *Tafsir* Fathul Qadir by Imam Al-Syaukani, and a study discussion on Lafadz kayd and khida' in the Qur'an. In this study, the data collection technique used is a documentation technique. Documentation techniques can be interpreted as a method of collecting data through written materials published by institutions that are the object of research. The method used in collecting data for this research is the maudhu'i (thematic) method, which is a thematic study model that specifically examines certain terms in the Qur'an.

## RESULTS AND DISCUSSION

### Results

#### Identification of Qur'anic Verses Containing the Words *Kayd* and *Khida'*

##### a. *Kayd*

The word *kaydu* which consists of the letters (kaf) (ya) and (dal) in the Qur'an is a form of verb or fi'il which means deception or deception. In the book *Lisan al-'Arab*, Ibn Manzur mentions that كيد the word has the meaning of التذيرُ بناطلِ أَوْحَى which means; Wanting to deceive in the way of evil or truth (Manzur, 1990). In the book *Mu'jam al-Mufahras li al-faz al-Qur'an al-Karim*, the word *kayd* and its derivatives are mentioned in the Qur'an 35 times, spread over 17 surahs, in 28 verses. The following is the distribution of verses about deception, using the term *kayd*, along with all derivatives of the word in the Qur'an, including: Yusūf (12): 76, 5, 52, 28, 33, 50; al-Ṭāriq (86): 16, 15; al-anbiyā (21): 57,70; al-A'raf (7): 195, 183; al-mursalāt (77): 39; Hud (11): 55; al-Nisha (4): 76; al-Anfāl (8): 18; Thaha (20): 69,64,60; Ghafir (40): 25, 37; al-Shafat (37): 98; al-Tūr (52): 42,46; al-Haj (22): 15; ali Imran (3): 120; al-fil (105): 2; al-Qalam (68): 45 (Fuad, albaqi).

##### B. *Khida'*

In the *Arabic oral book*, Ibn Manzur mentions that the word اخذخ has the meaning اظهار خلاف ما تخفيه of which means to oppose clearly in a hidden way (Manzur, 1990). In the book *Mu'jam al-Mufahras li alFaz al Qur'an al-Karim*, the word *khada'a* and its derivatives, are mentioned in the Qur'an 5 (five) times, spread into 3 (three) letters, in 3 (three) verses. (Fuad, 1995). i.e. found in Surah al-Anfāl (8): 62, al-Baqarah (2): 9, and al-Nisa (4): 142. The following is the distribution of verses about deception, using the term *khida'*, along with all derivatives of the word in the Qur'an.

#### The connotation of the meaning of *kayd* and *khida'* in the Qur'an

##### a. *Kayd*

The word *kayd* is derived from the root word "كاد يكيد" and appears in the Qur'an 35 times with variations of its derivations, all of which are translated as deception. Mu 'jam *Mukhtar al-Sihhah* 's dictionary states that *al-Kayd* has the meaning of overcoming something hard (A-razi, 2008). In terms, *kayd* can be interpreted as hiding evil intentions by revealing the opposite. However, if this word is associated with Allah, its meaning is to buy time with the intention of retaliating if there is wisdom that He wants.

According to the *Al-Munawwir dictionary*, the meaning of *al-Kayd* is similar to *al-Khida'*, which means deception or deception. Al-Ragib al-Aṣfahaniy interprets *al-kayd* as a form of deception or trickery, it can mean not good or reprehensible and can also mean good or praiseworthy, but its use in bad things is more dominant (Al-Asfahany, 2002). Faḥruddin al-Razi in his commentary states that *kayd* is an expression that indicates a servant who is far away from Allah SWT or a servant who is close to disbelief. Jurjani defines *kayd* as the desire to harm someone in secret, which is a trick that is not good if it comes from humans, but if it comes from Allah, it is a plan to avenge the treacherous act.

Ibn 'Assyria explains that *al-kayd* conceals evil intentions by revealing the opposite. However, when this word is attributed to Allah, it means to stretch out with the intention of retaliating when there is wisdom that he wants (Assyria, 2009). Lafadz *Kayd* about the deception of the infidels, namely:

#### • Q.S.Ali Imran (3):120

إِنَّ تَمَسَّسْتُمْ حَسَنَةً نَّسُوهُمْ وَإِنْ تُصِيبْتُمْ سَيِّئَةً يَفْرِحُوا بِهَا وَإِنْ تُصِيبُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

120. If you get good, they will be sad, but if you are afflicted, they will rejoice over it. If you are patient and pious, their deception will not trouble you in the slightest. Indeed, Allah is All-Encompassing of all that they do.

In Tafsir *Fi Zhilalil Qur'an* it is explained that Without a doubt, this picture shown by the Qur'an in this wonderful way has occurred since the People of the Book lived side by side with the Muslims in Medina. The Qur'an strongly describes the hatred and anger they harbored against Islam and the Muslims, as well as the evil intentions they hid. Unfortunately, some Muslims are deceived by the enemies of Allah, fall in love with them, and entrust the secret affairs of the Muslims to them. Muslims make them loyal friends to share secrets and hearts, without burden and worry. Therefore, there needs to be a spotlight and a warning so that Muslims can realize the root of this problem, reflect, and consider the deceptions of their genuine enemies. The enemy has never been sincere to them, and the love and solidarity of the Muslims cannot wash away the enemy's grudge and hatred of them. These highlights and warnings are not only relevant at a particular time in history, but are an eternal and continuing reality throughout time, as is clearly visible before us. Unfortunately, Muslims often forget this guidance of Allah, even loving each other with those who oppose Allah and His Messenger, opening their hearts to the enemies of Allah (Qutb, 2018).

According to Tafsir *Fathul Qadir* it is explained that the meaning of the phrase "their deception is their attempt to lead the Muslims astray from the right path." (وَإِنْ تُصَبِّرُوا) "If you are patient" to their hostility or heavy burdens, and (وَتَّقُوا) "and be pious," i.e. avoid making them friends of the faith or transgressing what Allah has forbidden: لَا يَصْرُوكُمْ كَيْدُهُمْ شَيْئًا "Their deceit will not harm you at all." (As-syaukani, 2007).

In Tafsir *al-munir*, this verse states that the hatred of hypocrites towards the believers is very great. Therefore, it is forbidden to make them the guardians of the leader, helpers, or close people, and it is advised to stay away from them. This verse also reminds the believers not to establish close relations with the infidels and hypocrites, to prevent the leakage of secrets and to protect the interests of the people. This guidance is considered appropriate, wise, and effective in safeguarding the essential public interest (Al-Zuhaily, 2003).

#### **b. Khida'**

According to the language, *Al-Khida'* can be interpreted as deceit, deception, or reckless behavior. In terms, *khida'* refers to the act of putting another person in a position or situation that is spoken or stated, but actually has a different purpose or purpose that is hidden from that person. The term *Khida'* includes any form of deception or trickery aimed at achieving an advantage or harming others.

In *al-Mu'jam al-Wasit*, it is stated that *khida'* means to reveal something different from what is hidden. Therefore, in the Qur'an, this word is often associated with hypocrites. Hypocrites are solemnly believed that their deeds are not known to anyone but themselves, even including Allah SWT. In terms according to Ar Razy, *khida'* is to reveal something good and true, but to hide something that causes harm to others (Al-Razy.1981).

According to the tafsir of Syaikh Abdurrahman bin Nashir As-Sa'di, *khida'* in the context of the Qur'an often refers to the act of deception or trickery committed by infidels or enemies of Islam. In some verses of the Qur'an, the term *khida'* is used to describe the way in which the enemies of Allah try to deceive and harm the Muslims. Therefore, understanding the concept *of khida'* in the context of the Qur'an is important to identify and deal with the deceptions that may be faced by Muslims (Abdurrahman, 2002).

والمخادعة : أن يظهر المخادعة لمن يخادعه شيئا، ويبطن خلافه ، لكي يتمكن من مقصده ممن يخادع

*Khida'* can be interpreted as an attempt to show deception to the person who is the target of deception, in relation to something, while in fact the hidden or unrevealed intentions are different to achieve a certain goal.

The signs of *khida'* mentioned by al-Qadzdzafi, such as not being afraid to do menial deeds, easily hostile to people, and using circular means that are included in treason and deceit, show the hidden qualities of deceit. The deception that Allah describes with *khida'* is more indicative of the nature of deception that is hidden and can be done without detailed planning. Thus, *khida'* includes all forms of deception that are concealed and can be carried out in a way that involves fraud or engineering.

In the context of the Qur'an, the perpetrator *of khida'* is often deceived as a hypocrite, which means committing deception for personal gain, whether it is to save blood, property, or other purposes. The hypocrites in the

time of the Prophet (peace and blessings of Allaah be upon him) often committed acts of deception and treachery (Al-Sha'rawi, 2013).

Thus, *khida'* reflects the act of hiding or revealing something with a specific intention, often related to the hypocrisy of trying to hide reality or presenting oneself differently from the truth, making it more difficult for the perpetrator of *khida'* to guess, whether friend or foe. As for the verses of the Qur'an lafadz *khida'* which are related to the deception committed by the disbelievers and the attitude of the hypocrites in the Qur'an as follows:

• **Q.S. Al-Baqarah: 9**

يُخَدِّعُونَ اللَّهَ وَالدِّينَ أَمْثُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

They want to deceive Allah and the believers, when they are only deceiving themselves while they are unaware.

According to Sayyid Qutb explained that the hypocrites who deceive their Lord and the believers are actually only deceiving themselves, according to the statement of Allah. Even though they try to deceive God and the believers, the deception only harms themselves unknowingly. This is because the term "deception" applies if the object of deception does not know and falls into deception, but if the object of deception knows deception and is avoided, then it is not called an act of deception. Thus, Allah does not deny their deeds, but reveals that they have actually deceived themselves with their hypocrisy (Qutb, 2007).

This verse is a serious threat to those who try to deceive and harass the believers. This verse is also a stern warning that their attack is not only on believers, but also on Allah Almighty. This shows that to oppose those whom God loves is to oppose God himself. Attacks on God's lovers will only invite His wrath. Those who try to deceive Allah and believers by claiming that "we believe in Allah and the Hereafter" are considered intelligent and clever, but in fact they are deceived and do not realize their foolishness. They are negligent because their deception only harms themselves, and the All-Knowing God will repay them. The believers are always under the protection of Allah from this deception. These negligent deceitful people deceive themselves, thinking that their actions and expenditure of funds will bring good luck, while in fact they are harming themselves by hiding disbelief and hypocrisy among the believers. As a result, they reaped a very bad place of return.

In Tafsir *Fathul Qadir* this verse conveys the concept that when hypocrites try to deceive Allah, who has perfect knowledge and cannot be deceived, they are actually only deceiving themselves. This illustrates that deception or *khida'* is only effective if it is aimed at those who do not know the true mind and state. Allah, as the All-Knowing, knows perfectly what is in the heart and mind of each individual. Therefore, anyone who tries to deceive God is actually only deceiving himself, because God knows the true intent and state of every action. Although it is possible for a person to hide the true state of affairs from people, Allah still knows exactly what is in their hearts and minds (As-syauni, 2013).

Thus, this verse affirms that deception against Allah is a vain deed, because Allah is All-Knowing and cannot be deceived. People who try to commit such deceptions are actually just plunging themselves into destruction and error.

This verse highlights the mistaken view of hypocrites who think that they can deceive God and deceive believers by pretending to believe. God makes it clear that such deception will not work, and what is actually happening is that hypocrites are deceiving themselves. Their false beliefs and attempts to hide disbelief behind the confession of faith will only lead them into deeper error. Although they may feel that they can deceive God and believers, God knows the true state of each individual's heart. Therefore, in the Hereafter, they will face the consequences of their actions, which is a very painful torment.

According to the tafsir *al-munir*, the verse "يخادعون الله" in Indonesian means "they deceive Allah". *Al-Khida'* (deception or deception) refers to the act of turning others away from a goal by using trickery or deception. In the context of this verse, Allah explains the deeds of the hypocrites who profess faith with words, but their hearts are full of disbelief and error. The existence of this group of people who deceive Allah is the third group described by Allah in the Qur'an. The characteristics of hypocrisy are not only limited to the contemporaries of the Prophet Muhammad (peace be upon him), but occur at all times when there are such hypocritical traits. The chief trait of hypocrisy is to speak faith with words, but the heart is full of unbelief. They pretend to be believers, but in fact their hearts and beliefs

are not right. Allah affirms that their deception will not succeed, for Allah is All-Knowing, and nothing is hidden from His knowledge. Although they tried to deceive God, their deception turned out to be a disaster for themselves. Allah commanded that the laws of Islam should be imposed upon them, as if Allah were deceiving them, when in fact it was proof of their deceit. This also gives an idea that it is the hypocrites who actually deceive and are deceived (Al-Zuuhaily, 2013).

The explanation of "*Khida*" comes from the root word which means damage. In the context of "Their deception of Allah," this term refers to the deceitful deeds that people usually do, but Allah as the All-Knowing cannot be deceived. This phrase shows that it is Allah and the believers who deceive them (the hypocrites)." Deception from Allah" refers to the imposition of Islamic laws on them, as if Allah is deceiving them as they deceive Him by exposing Islam and hiding disbelief. Meanwhile, the "deception of the believers against them (the hypocrites)" shows that the believers impose the laws of Islam on them, even though they know their inner corruption, just as they are deceived by the hypocrites who expose Islam and hide disbelief. Thus, the use of the term "*Khida*" in this context describes the dynamics of deception that occurs, both on the side of Allah and the believers against the hypocrites, and on the side of the hypocrites who try to deceive Allah and the believers.

Similarities and differences in the meaning of *kayd* and *khid'ah* in the Qur'an

When we talk about *kayd* and *khida*', both refer to deeds that are synonymous with evil, namely deceit or deception. An example of this can be a person who uses deceit against his brother to get something he wants, who is inclined towards *dzoliman*. Religious liars from among the infidels and polytheists often use this form of *dzoliman* by pretending to be in Islam to deceive Allah, the Messenger, and the Muslims. Although the words *kayd* and *khida*' have very close meanings, the existence of the two in different verses shows that there is a difference in meaning between the two. The Qur'an will not use anything that is useless, and every word and place of meaning in a verse has a specific purpose and concept. Although the two have a common thread that is interconnected, which is hiding hidden intentions and goals. *Kayd* tends to refer to despicable deception. In a broader context, both *kayd* and *khida*' indicate a hidden effort to achieve a certain goal, so that the person involved in the plan can be deceived by what appears in front of him. If the word *kayd* is associated with Allah, then it can mean buying time with the intention of retaliating, if there is wisdom that He wants.

While *khida*' focuses more on actions that are truly hidden and difficult to predict, where the perpetrator tries to hide his actions by showing something opposite or opposite of what is actually hidden. This creates a situation where the person involved in *khida*' is difficult to identify, whether as a friend or an enemy, as they can display an attitude or action that seems to be good and right, but actually hides malicious intentions that can harm others. In certain contexts, the term can refer to hypocritical or hostile behavior hiding behind a blanket of peace.

In this case, *kayd* shows the deception that involves pre-arranged planning and planning, emphasizing the aspects of planning and strategy that are mature before their implementation. On the other hand, *khida*' highlights tricks that are more hidden and do not always involve careful planning, so they can occur more spontaneously. The use of *khida*' in the Qur'an to refer to the deception perpetrated by hypocrites emphasizes the hidden nature and lies that are often difficult to detect.

With this understanding, there are indeed substantial differences between the two words, and understanding the nuances and contexts in which they are used in the Qur'an can provide a deeper insight into the message being conveyed. So, the words *Kayd* and *Khida*' are a type of *Shibh at-taraduf*, which is a word that has a very close meaning of the verse, so it is difficult to distinguish it.

## CONSLUSION

Based on the thematic analysis of the verses of the Qur'an that contain the words *kayd* and *khida*', it can be concluded that the two words are generally in the same field of meaning, namely deception, so that lexically it can be understood as *taraduf*. However, the use of the two in the Qur'an is not uniform and shows significant differences in nuances of meaning, so the two are more appropriately categorized as *syibh al-taraduf* (pseudo-synonyms). The words of *kayd* in the Qur'an tend to show deception that is planned, systematic, and goal-oriented. This deception is often

associated with a carefully crafted strategy before its execution, and in many verses is attached to the deeds of the infidels or enemies of the faithful. However, when the word *kayd* is relied upon by Allah, its meaning undergoes a semantic shift, no longer meaning deception in the reprehensible sense, but in the form of postponement or retribution as a form of divine justice and wisdom. Meanwhile, the word *khida'* emphasizes more on the act of hiding the truth by revealing something that is contrary to the inner reality. Deception in the context of *khida'* is more hidden, difficult to detect, and not always preceded by careful planning. Therefore, this phrase in the Qur'an is often attached to the behavior of hypocrites who display faith outwardly, but hide disbelief and evil intentions in the heart. Thus, although *kayd* and *khida'* both contain the meaning of deception, the differences in the context of use, character of action, and perpetrator identified by the Qur'an show that each word has a distinctive semantic function and is not completely superseded. This confirms that the Qur'an uses diction very precisely, and the phenomenon of taraduf in it is not absolute, but is loaded with nuances of meaning that enrich the message and purpose of the verse.

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