



Characteristics of mujāhid Interpretation in Sahīh al-Bukhary

Muhammad Irham¹, Mariani², & Achmad Abubakar³

^{1,2,3}Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondence Email: muhammad.irham@uin-alauddin.ac.id

ABSTRACT

Among the studies of interpretation methodology that is interesting to study is the interpretation of tabi'in because the interpretation in this generation is positioned by different scholars. Some place it in the interpretation of bil al-ma'tsur and some place it in the interpretation of bi al-ra'y. These differences are based on differences in the capacity of the tabi'in to interpret the Qur'an and differences in the views of the scholars regarding tabi'in. Among the mufasir tabi'in who are reliable in interpreting the Qur'an is Mujāhid, as a student figure from the turjuman al-Qur'an, Ibn 'Abbas r.a. This study aims to look at the sources of interpretation and the characteristics of Mujāhid's interpretation in understanding the Qur'an contained in the Sahih al-Bukhary. This research uses the book study method with an interpretation approach. The results of his research are the characteristics of Mujāhid's interpretation in Sahih al-Bukhary, namely: first, the source of his interpretation is from the Al-Qur'an, hadith, friends, and personal ijtihad; secondly, one of the characteristics of Mujāhid's interpretation is that the majority of his interpretations use bi al-ra'y interpretation; using munasabah, tarāduf, in matters of mubham using the ijmal method.

Keywords: Qur'anic interpretation method; Mujahid

1. INTRODUCTION

Among the normative bases for the tabi'in's interpretation is the Prophet Muhammad saw.

عَمْرَانِ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»¹

Meaning:

'Imrān Ibn Husayn r.a. said that the Prophet Muḥammad said: The best (among) you are my century, then the next (the period of the Companions), then the next (the period of the Tabi'in).

On the other hand, Abū Ḥanīfah said

..وما جاء عن التابعين فهم رجال ونحن رجال²

Meaning:

"...What comes from the tabi'in, then they are men, we are men."

These words were said by the tabi'in about the interpretation of the tabi'in. Basically, fellow Tabi'in have the same credibility and quality in the interpretation of the Qur'an.

2. METHODS

This research uses a book study method with a qualitative and library-based interpretation approach. By paying attention to aspects of mazahib al- tafsir and manahij al-mufassirin or manhaj al-tafsir in the book.

Mujāhid Biography

1. Short Biography of Mujāhid

His full name is Abū al-Ḥajjāj Mujāhid Ibn Jabar al-Makkī. He was born in Mecca in 21 AH during the time of Caliph 'Umar Ibn al-Khattāb. He died in prostration in the year 104 AH.³

1. Example of Mujāhid Interpretation

a. QS al-Infīṭār/82: 9

Translation:

¹Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid III (Cet. I; Bairut: Dār Ṭūq al-Najāh, 1422 H), h. 171.

²Muḥammad Ḥusain al-Ḍahabī, *Al-Tafsīr wa al-Mufasssīrōn*, jilid I (Kairo: Maktabah Muṣ'ab Ibn 'Umair al-Islāmiyyah, 1424 H), h. 96.

³See Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid I, h. 79.

"Not only are you disobedient, you deny the day of reckoning."⁴

Mujāhid interpreted *al-dīn* with *al-ḥisāb*.⁵

b. QS al-Wāqiyah/56: 86

Translation:

"So why if you are not controlled (by Allah)?"⁶

Mujāhid interprets *madīnīn* with *muḥāsibīn*.⁷

c. QS Hūd/11: 44

Translation:

"And it was said: "O earth swallow up your water, and O heavens (rain) cease," and the water was stilled, the commandment was accomplished ⁸ And the ark came to rest on the hill of Judi, and it was said: "Perish the wrongdoers."⁹

Mujāhid interpreted *al-jūdī* with *jabalun bi al-jazīrah*.¹⁰

d. QS Ibrāhīm/14: 16

Translation:

"In front of him is *Jahannam* and he will be given a drink of pus."¹¹

Mujāhid interpreted *ṣadīd* with *qaiḥun wa damun*.¹²

e. QS al-A'rāf/7: 45

Translation:

"(Those) who obstruct (people) from the way of Allah and desire that it should be crooked, and they disbelieve in the life of the Hereafter."¹³

⁴Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation* (Mekkah: Mujamma' al-Malik Fahd li Tiba'at al-Muṣṣhaf al-Syarīf, 2019), h. 1032.

⁵See Abū 'Abdillāh Muḥammad Ibn Ismā'il al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid VI, h. 17.

⁶Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation*, h. 897.

⁷See Abū 'Abdillāh Muḥammad Ibn Ismā'il al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid VI, h. 17.

⁸That is: Allah has fulfilled his promise by destroying those who disbelieved in the prophet Nuh a.s. Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation*, h. 333.

⁹Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation*, h. 333.

¹⁰See Abū 'Abdillāh Muḥammad Ibn Ismā'il al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid IV, h. 134.

¹¹Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation*, h. 382.

¹²See Abū 'Abdillāh Muḥammad Ibn Ismā'il al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid IV, h. 120.

¹³Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation*, h. 228.

Mujāhid interpreted *yabgūnahā 'iwajan* with *yaltamisūna lahā 'iwajan*.¹⁴

f. QS al-Anfāl/8: 22

Translation:

"Verily, the worst of animals in the sight of Allah are the deaf and dumb who understand nothing."¹⁵

Mujāhid interpreted the verse by quoting the view of Ibn 'Abbās r.a., that this verse is *khīṭāb* for a group from the tribe of 'Abd al-Dār.¹⁶

g. Hadith

عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا اسْتَأْذَنْكُمْ نِسَاؤُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ، فَأَذِّنُوا لَهُنَّ».¹⁷

Meaning:

"Mujāhid reported that Ibn 'Umar r.a. said that the Prophet Muhammad (peace be upon him) said that if your wives ask permission to go to the mosque at night, then allow them."

Characteristics of Mujāhid Interpretation

1. Source of Interpretation

a. Al-Qur'an

1) Āli 'Imrān/3: 140

وقال مُجَاهِدٌ: وفيها أنزلت: (إِنْ يَمَسَّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ) وفيهم أنزلت: "إِنْ تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونُ كَمَا تَأْمُونُ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا".¹⁸

¹⁴See Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid VI, h. 79.

¹⁵Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation*, h. 263.

¹⁶Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid VI, h. 61.

¹⁷Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid 1, h. 172.

¹⁸Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl Āyy al-Qur'ān*, jilid IX, h. 173.

b. Hadith

عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا اسْتَأْذَنْكُمْ نِسَاؤُكُمْ بِاللَّيْلِ إِلَى الْمَسْجِدِ، فَأَذِّنُوا لَهُنَّ».¹⁹

Meaning:

"Mujāhid reported that Ibn 'Umar r.a. said that the Prophet Muhammad (peace be upon him) said that if your wives ask permission to go to the mosque at night, then allow them."

c. Friends

QS al-Anfāl/8: 22

Translation:

"Verily, the worst of animals in the sight of Allah are the deaf and dumb who understand nothing."²⁰

Mujāhid interpreted the verse by quoting the view of Ibn 'Abbās r.a., that this verse is *kḥiṭāb* for a group from the tribe of 'Abd al-Dār.²¹

d. Personal *Ijtihad* of the Tabi'in

Mujāhid only gives a general description of the memorization of *al-jūdi* with *jabalun bi al-jazīrah*.

2. Distinctive Features

a. Characteristics of Tabi'in Mufasirs

1) Mujāhid

Some of its distinctive features are:

- a) The majority of his interpretations are *bi al-ra'y* rather than *bi al-ma'sūr* even though he was not a student of 'Abdullāh Ibn Mas'ūd r.a., rather he was a student of the companion who liked to use narrations, Ibn 'Abbās r.a. This is the characteristic that distinguishes Mujāhid from other tabi'in mufasirs.
- b) In interpreting the Qur'an, using rational relations, *munasabah*. This can be seen in the first example. Mujāhid does not interpret the memorization of *al-dīn* textually, namely

¹⁹Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid I, h. 172.

²⁰Ministry of Religious Affairs of The Republic of Indonesia, *Al-Qur'an and its Translation*, h. 263.

²¹Abū 'Abdillāh Muḥammad Ibn Ismā'īl al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, jilid VI, h. 61.

with religion and teachings. However, Mujāhid interprets it contextually by looking at the munasabah. Thus, the memorization of *al-dīn* is interpreted with *al-ḥisāb*.

- c) In interpreting the Qur'an, *tarāduf* is used. This can be seen in the second and fourth examples. Mujāhid looks for the *mutarādif* of *madīnīn* so that ordinary Muslims know the meaning. So, Mujāhid interpreted it with the memorization of *muḥasibīn*.
- d) In interpreting the *mubham* place names in the Qur'an, using global explanations, not details. This can be seen in the third example. Mujāhid only gives a general description of the memorization of *al-jūdī* with *jabalun bi al-jazīrah* because the development of archaeology during the time of the tabiīn was not yet developed. Thus, the location in question is not yet known. Now, *al-jūdī* is interpreted by the Translator Team of the Ministry of Religious Affairs of the Republic of Indonesia with sbukit located in southern Armenia bordering Mesopotamia.

CONCLUSION

His research concludes that the characteristics of Mujāhid's interpretation in *Sahih al-Bukhary* are: First, the source of interpretation is from the Qur'an, hadīth, companions, and personal ijtihad; Second, among the characteristics of Mujāhid's interpretation is that the majority of his interpretations use interpretation with *bi al-ra'y*; using munasabah, *tarāduf*, in *mubham* problems using the ijmal method. Research on the interpretation of the Tabiīn is very interesting and urgent. There should be further and comprehensive research to reveal the style and characteristics that have not been touched thoroughly.

REFERENCES

- Al-Qur'an al-Karīm.
- Abdullah, Syamsuddin. Religion and Society. Jakarta: Logos, t.th.
- Abū Hayyān, Muḥammad Ibn Yūsuf Ibn 'Alī al-Andalūsī. al-Baḥr al-Muḥiṭ fī al-Tafsīr, jilid 1. Cet. I; Beirut: Dār al-Kutub al-'Ilmiyyah, 1413 H/1993 M.
- Abū Sulaimān, Šābir Ḥasan Muḥammad. Mawrid al-Ḍam'ān fī 'Ulūm al-Qur'ān. Cet. I; Bombay: al-Dār al-Salafiyyah, 1404 H/1984 M.
- Abū Zaid, Naṣr Ḥamid. Mafhūm al-Naṣṣ. Cet. II; Beirut: al-Markaz al-Š aqafī al-'Arabī, 1994 M.
- Al-'Ak, Khālīd 'Abd al-Raḥmān. Uṣūl al-Tafsīr wa Qawā'iduh. Cet. II; Beirut: Dār al-Nafā'is, 1406 H/1986 M.
- Ali, Atabik dan Ahmad Zuhdi Muhdlor. Contemporary Arabic-Indonesian Dictinory. t.d.

- 'Alī, Maḥmūd al-Nuqrāsī al-Sayyid. *al-Tafsīr wa Rijāluhu baina al-Ḥaḳīqah wa al-Iftirā'*. Cet. I; Manshūrah: Dār al-Fikr al-Islāmiyyah, 1417 H/1996 M.
- Al-Amīn, Iḥsān. *Manhaj al-Naqd fī al-Tafsīr*. Cet. I; Beirut: Dār al-Hādī, 1428 H/2007 M.
- Anshori, *Tafsir bi al-Ra'yi*. Cet. I; Jakarta: Gaung Persada Press, 1430 H/2010 M.
- Anwar, Rosihon. *Tafsir Science*. Cet. III; Bandung: Pustaka setia, 2005 M.
- Arsyad, Mustamin. "Significance of Tafsir Marāḥ Labīb on the development of tafsir studies in the archipelago," *Journal of Quranic Studies I*, No. 3. 2006 M.
- Al-'Aridl, 'Ali Hasan. *Tarīkh 'ilm at-Tafsīr wa Manāhij al-Mufassirīn diterjemahkan by history and methodology Ahmad Akrom, History and Methodology*. Cet. II; Jakarta: PT. Raja Grafindo Persada, 1994 M.
- Al-Aṣḥfahānī, al-Rāgib. *Mufradāt Alfāz al-Qur'ān*. Cet. I; Beirut: al-Maktabah al-'Aṣriyyah, 1427 H/2006 M.
- Ayyub, Mahmud. *The Qur'an and Its Interpreters*. Terj. Syu'bah Asa, *Qur'an and The Interpreters*. Cet. I; Jakarta: Pustaka Firdaus, 1992 M.
- Al-Bagā, Muṣṭafā Dīb dan Muhy al-Dīn Dīb. *al-Wādiḥ fī 'Ulūm al-Qur'ān*. Cet. II; Damaskus: Dār al-'Ulūm al-Insāniyyah, 1418 H/1998 M.
- Baidan, Nashruddin. *Methodology of Quran Interpretation*. Cet. II, Yogyakarta: Pustaka Pelajar Offset, 2000 M.
- Al-Bannā', Jamāl. *Tafsīr al-Qur'ān al-Karīm baina al-Qudamā wa al-Muḥaddiṣīn*. Cet. I, Kairo: Dār al;-Syurūq, 2008 M.
- Al-Bayūmī, Muḥammad Rajab. *Khutuwāt al-Tafsīr al-Bayānī li al-Qur'ān al_Karīm*. t.t.: *Majma' al-Buhūs al-Islāmiyyah*, 1391 H/1971 M.
- Al-Bukhārī, Abū 'Abdillāh Muḥammad Ibn Ismā'īl. *al-Jāmi' al-Ṣaḥīḥ*. jilid 1-9. Cet. I; Kari: al-Maṭba'ah al-Salafiyyah, 1400 H.
- Dahlan, Abd. Rahman. *Rules of Tafsir*. Cet I; Jakarta: Amzah, 2010 M.
- Darrāz, Muḥammad 'Abdillāh. *al-Naba' al-'Azīm Naẓariyyāt Jadīdah fī al-Qur'ān*. Cet. IX; Kairo: Dār al-Qalam, 1426 H/2005 M.
- National Education Department, *Large Indonesian Dictionary*. Jakarta: Pusat Bahasa, 2023 M.
- Al-Dihsy, 'Abd al-Raḥmān Ibn Ṣāliḥ Ibn Sulaimān. *Al-Aqwāl al-Syāzāh fī al-Tafsīr Nasy'ātuḥā wa Asbābuhā wa Aṣāruḥā*. Cet. I; Madinah: al-Ḥikmah, 1425 H/2004 M.
- Al-Fairūz Ābādī, Mujid al-Dīn Abū Ṭāhir Muḥammad Ibn Ya'qūb. *al-Qāmūs al-Muḥiṭ*. Cet. VIII; Beirut: Mu'assasah al-Risālah, 1426 H/2005 M.
- Al-Farmāwī, 'Abd al-Hayy. *Muqaddimah fī al-Tafsīr al-Mawḍū'ī*. Cet. III; t.t: tp, 1409 H/1988 M.
- Hājī Khalīfah, Muṣṭafā Ibn 'Abdillāh al-Qiṣṭanṭīnī. *Kasyf al-Zanūn 'an Asāmī al-Kutub wa al-Funūn*. jilid 2. Bagdad: Maktabah al-Musannā, 1941 H.
- Al-Hājī, Muḥammad 'Umar. *Mawsū'ah al-Tafsīr Qabl 'ahd al-Tadwīn*. Cet.I; Damaskus: Dār al-Maktabī, 1427 H/2007 M.

- Al-Ḥakīm, Muḥammad Bāqir. 'Ulūm al-Qur'ān. Cet. VII; t.t.: Majma' al-Fikr al-Islāmiyyah, 1426 H.
- Al-Ḥamad, Gānim Qaddūrī. Muḥāḍarāt fī 'Ulūm al-Qur'ān. Cet. I; Oman: Dār 'Ammar, 1423 H/2003 M.
- Harahap, Syahrin. Methodology of Study and Research of Ushuluddin Sciences. Cet. I; Jakarta: PT. Raja Grafindo Persada, 2000 M.
- Haqqī, Muḥammad Ṣafā Syaikh Ibrāhīm. 'Ulūm al-Qur'ān min Khilāl Muqaddimāt al-Tafāsīr min Nasy'atihā ilā Nihāyah al-Qarn al-Ṣāmin al-Hijrī, jilid I. Cet. I; Beirut: Mu'assasah al-Risālah, 1425 H/2004 H.
- H. U. Syafruddin. Textual and Contextual Interpretation Pradigms. Cet. I; Yogyakarta: Pustaka Pelajar, 2009 M.
- Ibn Abī Ḥātim, 'Abd al-Rahmān Ibn Muḥammad Ibn Idrīs al-Rāzī. Tafsīr al-Qur'ān al-'Azīm, Jilid I Riyādh: Maktabah Nizār Muṣṭafā al-Bāz, 1417 H/1997 M.
- Ibn Fāris, Abū Ḥusain Aḥmad Ibn Zakariyyā, Mu'jam Maqāyīs al-Lughah, jilid I-IV. Beirut: Dār al-Fikr, 1399 H/1979 M.
- Ibn Kašīr, Abū Fidā' Ismā'īl al-Dimasyqī. Tafsīr al-Qur'ān al-'Azīm. jilid 1. Jīzah: Maktabah Qurṭubah, t.th.
- Ibn Mājah, Abū 'Abdillāh Muḥammad Ibn Yazīd. Sunan Ibn Mājah, jilid 2. t.p.: Dār Iḥyā' al-Kutub al-'Arabiyyah, t.th.
- Ibn Manzūr, Abū Faḍl Jamāl al-Dīn al-Ifrīqi Lisān al-Arab, jilid 1-5. Cet. III; Beirut: Dār Ṣādir, 1414 H.
- Ibn Taimiyyah, Taqiy al-Dīn Aḥmad Ibn 'Abd al-Ḥalīm. Muqaddimah fī Uṣūl al-Dīn. Cet. I; Beirut: Dār Ibn Hazm, 1414 H/1994 M.
- Al-Ibrāhīm, Mūsā Ibrāhīm. Buḥūs Manhajiyyah fī 'Ulūm al-Qur'ān al-Karīm. Cet. II; Oman: Dār 'Ammār, 1416 H/1996 H.
- 'Itr, Nūr al-Dīn. 'Ulūm al-Qur'ān al-Karīm. Cet. I; Damaskus: Maṭba'ah al-Ṣabāḥ, 1414 H/1993 M.
- Al-Iskāfī, al-Khaṭīb. Durrah al-Tanzīl wa Gurrah al-Ta'wīl. Cet. IV; Beirut: Dār al-Afāq al-Jadīdah, 1401 H/1981 M.
- Iyāzī, Muḥammad 'Alī. al-Mufasssīrūn Ḥayātuhum wa Manhajuhum. Cet. I; Teheran: Wizārah al-Ṣaqāfah wa al-Irsyād al-Islāmiyyah, 1373 H.
- Al-Jaramī, Ibrāhīm Muḥammad. Mu'jam 'Ulūm al-Qur'ān. Cet. I; Damaskus: Dār Qalam, 1422 H/2001M.
- Ja'far, Muslim Āli. Manāhij al-Mufasssīrīn. Cet. I; t.t.: Dār al-Ma'rifah, 1980 H.
- Ja'far, 'Abd al-Gafūr Maḥmūd Muṣṭafā. al-Tafsīr wa al-Mufasssīrūn fī Ṣaubihi al-Jadīd. Cet. I; Kairo: Dār al-Salām, 1428 H/2007 M.
- Al-Judai', 'Abdullāh Ibn Yūsuf. al-Muqaddimah al-Asāsiyyah fī 'Ulūm al-Qur'ān. Cet. I; Beirut: Mu'assasah al-Rayyān, 1422 H/2001 M.
- Al-Jurjānī, 'Alī Ibn Muḥammad Ibn 'Alī. al-Ta'rīfāt. Cet. I; Beirut: Dār al-Kutub al-'Ilmiyyah, 1403 H/1983 M.
- Khaeruman, Badri. History of The Development of Quranic Tafsir. Cet. I; Bandung: Pustaka Setia, 2004 M.

- Maḥmūd Ibn Aḥmad Ibn Ṣālih, 'Aḏamah al-Qur'ān. Cet. I; Riyad: Dār Ibn Jawzī, 1426 H.
- Al-Maḥallī, Jalāl al-Dīn, and Jalāl al-Dīn al-Suyūṭī, Tafsīr Jalālain. Surabaya: Nurul Huda, t.th.
- Maman, et al., eds., Religious Research Methodology: Theory and Practice. Jakarta: RajaGrafindo Persada, 2006 M.
- Mardan, The Quran: an Introduction to Understanding The Qur'an as a Whole. Cet. I; Jakarta: Pustaka Mapan, 2009 M.
- Moleong, Lexy J. Qualitative Research Methodology. Cet. XVII; Jakarta: Remaja Rosdakarya, 2002 M.
- Muhadjir, Noeng. Qualitative Research Methodology. Cet. VII; Yogyakarta: Rake Sarasin, 1996 M.
- Al-Muḥtasib, 'Abd al-Majīd 'Abd al-Salām. Ittijāhāt al-Tafsīr fī al-'Aṣr al-Ḥadīṣ. Cet. I; Beirut: Dār al-Fikr, 1393 H/1973 M.
- Munawwar, Said Agil. I'jaz al-Qur'an dan Metodologi Tafsir. Cet. I; Semarang: Dina Utama, 1994 M.
- Mūsā, Jalāl Muḥammad. Manhaj al-Baḥṣ al-'Ilmī inda al-'Arab fī Majāl al-'Ulūm al-Ṭabī'iyah wa al-Kawniyyah. Cet. I; Beirut: Dār al-Kitāb al-Lubnānī, 1972 M.
- Muslim, Muṣṭafā. Mabāḥiṣ fī al-Tafsīr al-Mauḏūfī. Cet. I; Damaskus: Dār al-Qalam, 1410 H/1989 M.
- Ministry of Religious Affairs of The Republic of Indonesia, Al-Quran and its Translation. Mekkah: Muḥamma' al-Malik Fahd li Tiba'āt al-Muṣḥaf al-Syarīf, 2019
- Al-Ṭabarī, Muḥammad Ibn Jarīr. Jāmi' al-Bayān fī Ta'wīl Āyy al-Qur'ān, jilid IX. Beirut: Mu'assasah al-Risālah, 1420 H.