



## DIMENSION OF HUMAN SOCIALITY IN THE QUR'AN

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### ABSTRACT

*This research aims to examine the dimensions of human sociality in the Qur'an. Using the qualitative research method of literature study and based on various relevant data sources, the author carried out interpretations, reviews, and various comparative matters in order to explore the dimensions of human sociality itself. Based on the research carried out, certain verses were found in the Qur'an that seem to substantiate the human social dimension. These verses are Surah Al-'Alaq/96: 2, Surah Al-Baqarah/2: 213, and Surah Al-Hujurat/49: 13. Each of the verses studied substantiates human nature with its social authenticity.*

**Keywords:** Human Sociality, Dimensions of Sociality, The Qur'an.

### ABSTRAK

*Penelitian ini bertujuan mengkaji dimensi kesosialan manusia dalam Al-Qur'an. Dengan menggunakan metode penelitian kualitatif studi pustaka, dan bertolak kepada berbagai sumber data yang berkenaan, penulis melakukan interpretasi, peninjauan, dan berbagai ihwal komparatif dalam rangka penelusuran terhadap dimensi kesosialan manusia itu sendiri. Berdasarkan penelusuran yang dilakukan ditemukan ayat-ayat tertentu dalam Al-Qur'an yang kiranya mensubstansikan dimensi kesosialan manusia. Adapun ayat-ayat tersebut adalah Surah Al-'Alaq/96 ayat 2, Surah Al-Baqarah/2 ayat 213, dan Surah Al-Hujurat/49 ayat 13. Di mana masing-masing ayat yang dikaji tersebut mensubstansikan natur manusia dengan kesejatian sosialnya.*

**Kata Kunci:** Kesosialan Manusia, Dimensi Kesosialan, Al-Qur'an.

## 1. INTRODUCTION

With all his peculiarities and eccentricities, man, in all phases and segments of his life, is by nature bound to navigate his world in a landscape of togetherness with others. Therefore, a famous attribute attributed to him - man - by Lucius Annaeus Seneca reflects the nature of human beings who are friends and live with

each other. Seneca labeled humans as *homo homini socius*, the title given today we know by the very famous nickname for humans themselves, namely *homo socius* or social beings (Antonius, 2018).

This nickname is usually juxtaposed with the innate human device itself, in the form of an instinct known as the gregariousness instinct. This instinct makes humans have an instinctive desire to get along with each other (Soekanto & Sulistyowati, 2019). So that with this desire or desire, humans naturally live in togetherness, which is an undeniable reality.

A famous aphorism from a student of the Greek sheikh Aflathûn, Platon, or Plato, Aristotle, is no less in affirming this reality. It is stated that humans are naturally political animals (Fakhry, 2004). In Aristotle's sense, politics itself is an activity that every human being naturally desires or wishes to do, it exists naturally in humans, without any suppositions, such as interests, obtaining favors, or certain benefits (Ellwood, 1969; Kraut, 2002). Because this activity is based on the desire towards what he calls *eudaimonia*, which is usually translated in several meanings such as happiness or well-being (Blackburn, 2005).

It's just that this *eudaimonia* certainly has a special meaning to it, more or less it can be explained as happiness which is the eternal goal of humans, to achieve it cannot be done by humans alone or together passively, but must be through rational togetherness that is held consciously. In the sense that humans as rational beings, *animale rationale*, *al-hayawân al-nâthiq*, act as wise and rational subjects who become initiators and are responsible through their rationality, and through their awareness of managing togetherness with others. Thus, it seems that the *krida* he speaks of as politics (Antonius, 2021).

With Aristotle's *nisbat* stating that humans are political animals, it provides an illustration of the essential constellation of human life which cannot but be together and identical with the intertwining of relationships with one another through consciousness and rationality. This fact comes naturally according to the proper configuration.

Presumably even a fragment of what Ibn Miskawaih said has significance to what has just been presented, expressing more or less that in terms of achieving *as-sa'âdât* mutual happiness, it is necessary for a large number of individuals, joined, united - into groups of individuals - to complement each of them - one with another - with mutual help, mutual assistance, between one another. In this way, all kinds of good will be obtained by them and happiness will be arranged among them (Ibn Miskawaih, 2011).

The presentation gives the impression of a message in which the essence of human beings is to be together, to join, to unite with one another in the fabric of togetherness with others. This is fundamental to them, as is more or less outlined from what Ibn Khaldûn conveyed. Ibn Khaldûn gives an accentuation to this, which in addition to the fulfillment of various basic things in life, their needs, such as food, security, which requires so, also concerns the perfection of their existence as

human beings themselves and the manifestation of their function as God's mandate to the universe (Ibn Khaldûn, 2001).

Such is the ideal portrait of human life in the fabric of togetherness with others. However, in the midst of the massive expansion of the latest mode of life that has recently been predicted to manifest the daily style of humans living in an individualistic veil, it seems that the image of human life that is inseparable from intertwining, uniting, together, building life with others in order to initiate collective happiness together, is gradually changing its format. In addition to the demanding patterns of global reality that force humans to live in such ways, living their lives in a struggle centered on each self by orienting their respective personal interests.

This paper seeks to bring back the dimension of human sociality that is reported by the holy book, how the Qur'an covers human togetherness with others, which is the nature of human nature itself, which cannot be denied or manipulated. This is part of the effort to reflect back on the social authenticity of man in his life with the background of togetherness with others as its foundation.

## 2. RESEARCH METHOD

This research was conducted using a qualitative research method of library study (library research). Where texts, library materials, or literatures are the field in terms of obtaining the data itself. The data source of this research is the Qur'an itself as the main data source with various interpretations both classical and contemporary, as well as other related literature. By interpreting the various existing data sources, by reviewing them both critically, reflectively, and contemplatively, accompanied by doing various comparative matters, this research data is processed.

## 3. RESULT AND ANALYSIS

### Surah Al-'alaq/96 Ayat 2

Before his birth into the world, man begins the scene of his life with a segment in which he cannot develop on his own. That segment presumably provides an initial image of his future life portrait in which he cannot navigate alone. The segment pinned as the initial segment of life, is the segment in which he - man - as a new organism has begun his development for later which led him to start a struggle in the world when he came out of the womb of the mother who carried him.

During the segment of development in the womb, how visible is how he cannot let go of his dependence on the mother who carries him, be it biological or emotional dependence. The Qur'an describes it in Surah Al-'Alaq/96: 2 below:

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

He created man from a clot of blood.

The above verse informs how man was created from 'alaq. Regarding the word 'alaq as explained by Ar-Râghib Al-Ashfahânî, it is understood as depending on something (Al-Ashfahânî, t.th.). There are at least several understandings of this. First, 'alaq in this sense can refer to a process of evolution of a human embryo from a fertilized cell (Asad, t.th.). Where the cell is presumably a fertilized egg, which at some stage clings to the wall of the uterus (Bucaille, 2003). In Al-Mâwardî's explanation, how 'alaq in this case refers to one of the post-nuthfah stages (Al-Mâwardî, t.th.). In the Qur'an itself it is informed in several verses such as Surah Al-Hajj/22: 5, Surah Al-Mu'minûn/23: 12-14, Surah Ghâfir/40: 67, and Surah Al-Qiyâmah/75: 37-38.

In such an understanding, there are exceptions. How the creation of man from 'alaq, which is understood with reference to a stage of the human reproductive process itself, has its exception to the creation of man for the first time, as Qurthubî emphasizes that the creation of man from 'alaq refers to the descendants of Adam himself (Qurthubî, 2006). While Adam himself as the first human being is excluded in this regard, Ash-Shahrâwî explains how the absolute creation of the first human being was from the ground (Ash-Shahrâwî, 2008).

In this first understanding, how the Qur'ân informs of man's biological dependence, he is dependent on the mother who conceived him, in terms of his development how he needs the mother's womb to carry out a very important stage crucial for the next stages before the time comes when he is born into the world and begins a new phase in his life. This is how some of what is hinted at in the verse regarding one of the dimensions of humanity, where he cannot escape his dependence on his mother, is an aspect of human sociality that can be unraveled.

The second understanding, understanding 'alaq as depending on something, brings an understanding of the essential nature of human beings themselves. M. Quraish Shihab explains several meanings of 'alaq where one of them refers to the uniqueness of human nature which is interdependent and cannot live alone. As social creatures who always depend on others, who cannot live alone. This is as well as Surah Al-Anbiyâ'/21: 37; humans are created to be hasty, *khuliqa al-insânu min 'ajal* (Shihab, 2021). In this way, one of the dimensions of human sociality hinted at by the verse is revealed again. How the interdependent nature of human beings cannot live alone finds its emphasis in this.

In another sense, when looking at the word 'alaq itself which is a plural form of the word 'alaqah as Muhammad Syahrûr understands, that word is understood as 'alâqât. So that the verse is understood that humans are created from a set of many relationships or relationships (Syahrûr, t.th.). Ibn Qayyim Al-Jawziyyah (2003) also explains how the word 'alaq is one of the words used in reference to love. As the expression *nadhrah min dzî 'alaq*. The word can also be read in *kasrah*, as in the phrase *wa 'aliqa hubbuhâ bi qalbih*, i.e. he loves his beloved with all his heart. Both of these meanings project a sense of human aloneness, neither relationship

nor love is a word that has connotations of aloneness, there is always another subject in relationship as well as love.

### Surah Al-Baqarah/2 Ayat 213

Apart from being individuals, humans are also groups of people. Indeed, every human being is an individual, he is an individual, he is a person. But in addition to accepting that he, his person, is an individual, on the other hand he must also accept the fact that he is part of a group, a kind, namely the human group itself as a kind of descendant of Adam. This is reflected in Surah Al-Baqarah/2: 213:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً ۗ فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ ۖ وَأَنْزَلَ  
...مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ

The people were (formerly) one people (in monotheism). (After a dispute arose,) then Allah sent the prophets (to) deliver glad tidings and warnings. Allah sent down with them a Book containing the truth to decide among the people about what they disputed...

The presented verse fragment uses the term an-nâs to refer to human beings. In the Qur'an, the use of the term or terminology an-nâs is mentioned and repeated 241 times, one of which is in Surah Al-Baqarah/2 verse 213 (Al-Bâqi, 2018). In the explanation of Bint Asy-Syâthi' (1969) that the word an-nâs in this case shows the name of Adam's descendants. The appointment of the name of Adam's descendants, namely an-nâs for humans, brings an understanding that human existence is not only as individuals, but also as human groups. Each human being as an individual is part of a group, of a type of Adam's descendants.

Then something that is also shown in this case how it is stated that the human kind as a whole is one people. Sayyid Quthb (2003) explains that this may refer to the condition of the first small group of humans, namely the family of Adam and Eve with their offspring, where before there were differences in conception and belief. While the explanation of Ash-Shukânî (2010) is different, it is explained that not only Adam, Eve, and their offspring are meant in this case, there are different opinions regarding this matter. Some say that this refers to Adam's descendants, even Adam himself. It is also said that it refers to Adam and Eve, there are also those who refer to the first generation that lived between the time of Adam and Noah, and there are also opinions that refer to Noah and all those who participated in his ark.

The discussion that has just been presented indicates that the one people refers to a past situation. Things are different when examining the use of kâna at the beginning of the verse. The use of kâna itself can indicate several meanings. First, it indicates the meaning of al-inqithâ' because it is a verb that gives a conditional meaning. Secondly, it is the opposite that kâna shows the meaning of ad-dawâm as it is continuous and eternal. Where it indicates something that is past and continues uninterrupted. And third, it shows that there is a past, but there is no

indication regarding the absence of something that precedes it or its disconnection later (Al-Qathhân, t.th.).

Based on what Abû Bakr Ar-Râzî said about the use of *kâna* in the Qur'an itself, it is known that there are five kinds of meanings of *kâna* in the Qur'an. First, the meaning of *azali* is eternal, the second meaning is interrupted, the third meaning of *al-hâl* now, the fourth meaning of *al-istiqbâl* will come, and the fifth meaning of *shâra* becomes (Az-Zarkasyî, 1990). Meanwhile, regarding the use of *kâna* at the beginning of the verse presented above, as Al-Qurthubî (2006) explains that the use of *kâna* at the beginning of the verse which does not only indicate the past state, can also mean as Surah An-Nisa'/4: 96. In the verse, the use of *Kâna* does not indicate something in the past, so it is interpreted in the sense that Allah's Forgiveness and Mercy was first, but the nature of Allah's Forgiveness and Mercy is very stable and continuous (Shihab, 2006).

*Kâna* in the verse is understood in the sense of *ats-tsubût*, M. Quraish Shihab (2010) explains *ats-tsubût* in this case, namely the stability and continuity of the situation from before until now. The stability and continuity referred to in this verse is a unity of humanity that cannot be separated from before until now. Where since then until now humans will only find a peaceful life if they help each other as one people. With the diversity or differences they have, be it inclinations, skills, or others on the one hand, and with a variety of needs on the other, making them prepare various types of needs for each other. How one will prepare a type of need for himself as well as for the other, so does the other, as one, he will prepare a certain type of need for himself as well as for the other (Shihab, 2022).

The description of human nature proclaimed by the Qur'an as one people, shows the essential constellation of human life that cannot be without being together by establishing relationships with one another. They unite in a community or society where one another form an order to fulfill their individual needs and various needs together with the diversity and differences they have. With that difference, a building of life together is created that supports one another. Each person or individual is part of a whole that cannot be denied for the sake of the achievement and continuity of conditions that are always expected.

### **Surah Al-Hujurat/49 Ayat 13**

Human life in its togetherness by supporting each other to help each other create an order of harmony that brings welfare and happiness together. In that case, it is a necessity that the patterns of togetherness are carried out with a pure sense of togetherness without the existence of prejudices regarding ethnicity, tribe, or others which implicatively have the opportunity to open up matters of denial and negation launched by one against the other. The ongoing togetherness also seems to be carried out with an authentic awareness of equality, so that exploitative and subordinate things by one against the other do not find their initial preventive efforts.

For example, the Qur'an reports on the common life of mankind on the one hand, and how he should live his life by relating, together with others, in a harmonious creation without denying, exploiting, or subordinating related to whether ethnicity and so on are different. It can be witnessed in Surah Al-Hujurât/49: 13 below:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا  
 إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing and the All-Researching.

In the above verse fragment, *li ta'ârafû*, the Qur'ân uses the pattern of *tafâ'ala - yatafâ'alu*, one of the benefits of which is *musyâarakah*, which means mutual action between two or more individuals (Ma'shûm ibn 'Alî, t.th.) (Ad-Dahdâh, 1989). Thus *li ta'ârafû* has the consequent meaning of active action of each subject - not just one or some against the other - to know each other, understand each other simultaneously. In Al-Alûsî's discussion, this *li ta'ârafû* has an emphasis so that we know each other, understand each other, so that we can establish kinship ties as well as clear lineage and inheritance, not so that we pretend to each other's ancestors or tribes (Al- Alûsî, t.th.).

Wahbah Az-Zuhaylî (2009) also emphasizes this *li ta'ârafû*, which is for us to know or understand each other, without boasting of ancestors, lineage, tribe or ethnicity. These two reviews find their accent in the next verse that emphasizes the meaning of piety. The emphasis on piety implies knowing each other, understanding each other reciprocally on the basis of equality not adhered to certain external differences.

This can be found related to how the two contexts of the revelation of this verse as described by As-Suyûthî, how the first is related to the incident of Bilâl who rose and called to prayer above the Ka'bah at the liberation of the city of Makkah, then someone said, is this black slave who called to prayer? While others said, if Allah did not like it, surely Allah would replace it with another, and this verse was revealed. Then the second is about the request of the Prophet ﷺ to Banî Bayadhah to marry one of their daughters to Abû Hind who was a former slave, they then responded by saying, O Messenger of Allah, should we marry our daughter to a slave we have freed? Then this verse was revealed. (As- Suyûthî, 2002) (As-Suyûthî, 2003). The context of the revelation of this verse as described, has a determination to know each other, understand each other, in a tangle of togetherness by leaving biases both against ethnicity, skin color, social status, and others that cause inferiority of one against the other.

From the verse above, it seems that it also implies the human need to be together which is not limited only to the level of similarities or other things that on the basis of certain prejudices lead to negating actions. The togetherness that the Qur'an enjoins emphasizes the realization of harmonious togetherness in the midst

of existing diversity as a human need in life. Togetherness as a necessity without having to refer to uniformity alone is the true need in going through every stage of the process in his life, living and facing all the dynamics in his life, the realization of his potential, as well as the meaning of all dimensions of himself and his life.

#### 4. CONCLUSION

The dimensions of human sociality in the Qur'an found in this study include Surah Al-'Alaq/96 verse 2, Surah Al-Baqarah/2 verse 213, and Surah Al-Hujurât/49 verse 13. Each verse subsumes human nature with its social authenticity. Surah Al-'Alaq/96 verse 2 reflects the nature of man who cannot live alone, how he desperately needs others, especially the mother who conceived him in the whole process of his development towards a later stage of life. The surah also illustrates the eccentricity of the interdependent nature of human beings who cannot live their lives alone. In addition, in reviewing the meaning of the word 'alaq itself where it is stated that man was created from it implies a condition of aloneness.

Then in Surah Al-Baqarah/2 verse 213 is imaged of the grouped human nature, the terminology *an-nâs* used brings an understanding that human existence is not only as an individual, but also as a human group. In addition, the enactment of humans as one people brings implications for sociological understanding of how humans unite as a human group to form a common life order. And Surah Al-Hujurât/49 verse 13 provides a portrait as well as guidance for the common life of mankind and how he should live together with others in a creation of harmony without denying, exploiting, or subordinating related to whether ethnicity and so on are different. Of course, there are so many other signs regarding this dimension of human sociality in the Qur'an that may have escaped the author's attention, but this is the dimension of human sociality in the Qur'an that the author can at least reveal.

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