
Analysis of the Special Method of Tafsir As-Sa'di in Surah Al-Qamar

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Abstract

This study aims to analyze the methods and approaches of interpretation used by Abdurrahman bin Nashir As-Sa'di in the book *Taysir al-Karim ar-Rahman fi Tafsir Kalami al-Mannan*, especially in the interpretation of the letter Al-Qamar. This study is a qualitative study with a descriptive method, using primary data from the interpretation book and secondary data from related books and scientific articles. The results of the study indicate that As-Sa'di uses the *bi al-ra'yi* interpretation method with an *ijmali* approach. In most of his interpretations, he emphasizes the theological aspect (*aqaidi*), focusing on strengthening the creed and simple explanations that are easy for general readers to understand. Although he rarely cites narrations explicitly, As-Sa'di remains consistent with authentic sources in his interpretations. This study also identifies the advantages of As-Sa'di's interpretation method, namely explanations that are free from complexity and efforts to avoid disputes in the discourse of *fiqh* and *kalam* science, although As-Sa'di does not include many authoritative sources directly in his interpretations. This study recommends that a more in-depth study be conducted on the As-Sa'di interpretation method in a broader, deeper and more comprehensive manner to gain a complete understanding of the As-Sa'di interpretation.

Keywords: Al-Qamar; Source, Special methods, Tafsir as-Sa'di.

Introduction

The Qur'an as the holy book of Muslims contains complex and profound divine messages. To understand these messages, an interpretation is needed as a means of interpretation that can explain the meanings of the verses of the Qur'an according to their context. One of the most popular interpretation books is *Taysir al-Karim ar-Rahman fi Tafsir Kalami al-Mannan* by Abdurrahman bin Nashir As-Sa'di. This book is known for using simple language and an interpretation approach that is easier to understand for readers from various circles, making it relevant in various contexts of learning the Qur'an.

However, each interpretation work has a certain style and method that is influenced by the background of the interpreter. This is inseparable from the development of interpretation itself which causes a shift in the orientation of interpretation, from interpretation based on *riwayah* to interpretation based on *ijtihad* that supports the interests and views of certain groups (Isfahani, 2018). Of course, this is inseparable from several factors, including: 1) the nature of the Qur'an, 2) the guidance of the Qur'an which explains interpretation and interpretation, and this has been done by the Prophet SAW, 3) the emergence of certain tendencies in interpretation, the emergence of which is due to the existence of schools of thought that have developed in the treasury of Islamic knowledge, 4) dependence on personal opinions and beliefs, 5) the influence of non-Muslim thought, 5) differences in sources used in interpretation, 6) the need for solutions to problems in each era, 7) the tendency of interpretation to the specialization of its interpreters (Isfahani, 2018). For example, Tafsir As-Sa'di entitled *Taysir al-Karim ar-Rahman fi Tafsir Kalami al-Mannan* tends to prioritize the theological approach (*aqaidi*) with the *bi al-ra'yi* method which emphasizes rational interpretation. This is inseparable from the author's academic background, social environment, and the needs of the times according to the analysis of the interpreter himself.

Research on the As-Sa'di interpretation method has been carried out by several academics previously. Among the previous research that is relevant to this research is research in the form of a master's thesis written by Mahyuddin with the title "*Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan Karya Al-Sa'di (Sebuah Kajian Metodologi)*" which highlighted the superiority of As-Sa'di who used the *ijmali* method in conveying the messages of the Qur'an practically as well as the simplicity of the language used by As-Sa'di (Mahyuddin, 2015).

Researcher also found a study of As-Sa'di's method in writing his book of tafsir in general written by Hamnah, Abu Bakar and Firdaus in 2023 with the title "*Unveiling the Method of Interpretation by Abdurrahman bin Nasir as-Sa'di in the Book 'Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan'.*" In this research, the researcher explaining about how As-Sa'di is using various

ijmali method in his interpretation with direct explanation and combining *al-matsur* and *al-ra'yi* source in his interpretation.

Another research is by Fadlan Mohd. Othman, et. al. in 2011 under the title "*Interpretation Methodology of Al Shaykh 'Abd Al-Rahman Al Sa'di In His Taysir Al Karim Al Rahman Fi Tafsir Kalam Al-Mannan.*" The conclusion from this research is that as-Sa'di's interpretation is free from *israiliyyat*. As-Sa'di prefers to give priority to the authentic narration, also in his interpretation, he is mostly explaining about the faith of *ahlul atsar* with their 3 main idea of faith (*rububiyah*, *uluhiyah* and *asma wa sifat*), and also delivering his interpretations on modernity and worldly science.

And also another research in Arabic language which is conducted by Nashir Al-'Abd Salim Al-Marang in 2002 with the title "*Manhaj as-Syaikh al-Sa'di fii tafsirihi 'Taysir al-Karim al-Rahman fii Tafsir Kalami al-Mannan.*" This research explaining about the method in his interpretation book who adheres to the application of the *ulumul quran* and the use of authentic historical sources. Apart from that, this research also analyzes as-Sa'di's method regarding the interpretation of *bi al-Ra'yi* which is related to *muthlaq* and *muqayyad*, *'aam* and *khos*, *al-mujmal* and *al-mufashol*, and the *'ilm al-munasabat*. Apart from that, this research also analyzes how the interpretation of as-Sa'di in the realm of faith shows his side of resistance and rejection of the *Asya'irah*, *Maturidiyah*, *Mu'tazilah* and *Khawarij* faith schools. He also wrote about the political and social conditions during As-Sa'di's time were closely related to the political conditions of Saudi Arabia and greatly influenced As-Sa'di in writing his tafsir.

However, in-depth studies on how this method is specifically applied in certain letters are still very limited. It is interesting to study the differences in the application of As-Sa'di's method in writing his interpretation. Based on this, this study will focus on discussing: 1) What is As-Sa'di's background and its influence on the style and method in his interpretation, 2) What are the general and specific methods used by As-Sa'di in writing the interpretation of the letter Al-Qamar, 3) What sources are used by As-Sa'di in interpreting the Qur'an.

Research Methodology

This research is qualitative research where the final findings are not obtained through statistical procedures but are described descriptively-analytically (Rita, 2022). Bryman (2008) defining qualitative research as "research strategy that usually emphasize words rather than quantification in the collection and analysis of data." When Sandelowski (2004) is explaining "qualitative research is an umbrella term for an array of attitudes towards and strategies for conducting inquiry that are aimed at discovering how human beings understand, experience, interpret, and produce the social world."

Qualitative methods are also called post-positivist methods, because they are based on the philosophy of post-positivist. Or also called artistic methods, because the research process is more artistic (less patterned), and also called interpretive methods because the research data is more concerned with the interpretation of data found in the field, Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions (natural settings); also called ethnographic methods, because initially this method was used more for research in the field of cultural anthropology; called qualitative methods, because the data collected and analyzed are more qualitative (Sugiono, 2013). Mostly, qualitative method is used by academics in the humanities, social sciences and religion (Darmalaksana, 2020a)

This research also using data collection technique is based on library research with primary sources, namely the book Tafsir Taysir al-Karim ar-Rahman fii Tafsir Kalami al-Mannan by As-Sa'di which was published in 2002 by Dar Al-Salam lii Al-Tauzi' wa Al-Nasyr and secondary sources from various articles, books, scientific works and others related to the research study. The technique also known as literature review. In general, the basic steps of literature review is 1) designing the review, 2) conducting the review, 3) analysis and, 4) writing up the review (Snyder: 2019). If we break it down, the research stages were carried out by collecting literature sources, both primary and secondary. This study classifies data based on the research formula. Once collected, the literature sources are categorized according to the research questions. After being categorized, the researcher then takes data from the literature sources. The data is then displayed as research findings and then abstracted to display the facts. The existing facts are then interpreted using methods or analysis or approaches. (Darmalaksana, 2020b).

Results and Discussion

1. Description about Tafsir As-Sa'di

Tafsir Taysir al-Karim ar-Rahman fii Tafsir Kalami al-Mannan is one of the works of tafsir written by a scholar from Saudi Arabia, Abdurrahman bin Nashir As-Sa'di. This tafsir book was written by As-Sa'di in two years, or precisely when he was 35 years old and finished when he was 37 years old (1342 H - 1344 H) (As-Sa'di, 2002a). One of the special features of this tafsir book is that it is written in a light and simple language so that it is easy to understand by readers from various circles. The writing is also done sequentially according to the order of the letters, namely from the letter Al-Fatihah to the letter An-Nas.

In fact, regarding this book, there are 2 versions of the written manuscript that are circulated. The first version is a version written directly

from As-Sa'di. The second version is an improved version and has several things that As-Sa'di asked his students to do. For example, in volume 3, 12 pages were annotated because it was considered that there were many errors on the 12 pages. Then in volume 5, many interpretations related to *ushul tafsir*, explanations of the meanings of common words that require more detailed explanations and interpretations of the *asmaul husna* were added. The first version of the manuscript consists of 9 volumes, most of which are written directly from As-Sa'di, except for the sixth volume which was written by Muhammad bin Manshur bin Ibrahim bin Zamil. However, many errors were found in Muhammad bin Manshur's writing in volume 6 so that it was separated and given a description of the corrections. As for the second version of the manuscript, there are 8 volumes, most of which are writings from his students such as Ali Al-Hasan Al-Ali Al-Buraikan (volume 2), Sulaiman Al-Hamad Al-Bassam (volumes 4 and 7) and Muhammad Nashif (volume 5). In volume 5, it was also the first time that As-Sa'di requested that his tafsir manuscript be printed and distributed through Muhammad Nashif. As-Sa'di's tafsir manuscript only began to be printed in full in 1376 H after he requested it through Muhibbu Ad-din Al-Khatib. However, the printing process was still carried out in stages and in the end, until the end of his life As-Sa'di had not seen his tafsir book printed in full because it was only completed after his death and continued by Muhammad Nashif (As-Sa'di, 2002a). In its development, this interpretation book continued to experience refinement and improvements made by subsequent generations.

In this study, the author uses a manuscript of the book which is a print of Daar Al-Salam li Al-Tauzi' wa Al-Nasyr, Riyadh which was published in 2002. This tafsir book is written in Arabic. Although it only consists of one volume with a total of 1150 pages, this tafsir book contains a complete interpretation of As-Sa'di 30 Juz and contains both manuscripts of the tafsir as-Sa'di in their entirety.

2. Profile of Abdurrahman As-Sa'di

His full name is Abu Abdullah Abdurrahman bin Nashir bin Abdullah bin Nashir Aalu Sa'di, from the Tamim tribe. He was born in an area called Unaizah, Qassim, Kingdom of Saudi Arabia on the 12th of Muharram in the year 1307 H. He was left by his mother when he was four years old, then his father died when he was seven years old. However, he continued to grow into someone who was diligent in studying and also intelligent. He finished memorizing the Quran at the age of 11 (As-Sa'di, 2002a). At his age of 12 years old, he began his learning process in the early days of the formation of Saudi Arabia under the reign of King Abdul Aziz who succeeded in acquiring the Hijaz from the Ottoman Caliphate (Al-Shalabi, 1985). After that, he busied himself by studying with several

prominent scholars in his country. When he reached the age of 23, he began to teach his friends at the same level. This made him a teacher while continuing his studies (As-Sa'di, 2002a).

Among his teachers were (Al-Abbad, 1990 & al-Tayyar, 1992):

- a. Sheikh Ibrahim bin Hamad bin Jasir. Sheikh Ibrahim was the first teacher he visited. From him As-Sa'di completed memorizing the Quran, studying the Quran and studying the hadith and memorizing them.
- b. Sheikh Muhammad bin Abdul Karim Al-Syibli. From him As-Sa'di studied the science of fiqh and Arabic language.
- c. Sheikh Shalih bin Utsman Al-Qadhi (judge in Unaizah). From him As-Sa'di learned the most knowledge, even until his death. He studied the science of fiqh, interpretation, ulumul quran, tauhid, ushul fiqh, and Arabic language.
- d. Sheikh Abdullah bin Ayidh
- e. Sheikh Sha'ab Al-Quwayjri
- f. Sheikh Ali As-Sinani
- g. Sheikh Ali An-Nashir Abu Wada. From him As-Sa'di studied the hadith.
- h. Shaikh Muhammad bin Shaikh Abdul Aziz Muhammad Al-Mani'
- i. Shaikh Muhammad Amin Asy-Syinqithy. From him As-Sa'di studied hadith, tafsir, hadith mustlah and Arabic language.

In his learning process, As-Sa'di followed his teachers by following the *fiqh* of the school of Imam Ahmad bin Hanbal (Hambali) and from the results of his learning, As-Sa'di had a very competent understanding in various fields of science, including in the field of *ushul fiqh* science and its branches, which he then compiled a book of *matan* or *nadzam* in the field of *qawa'id fiqh* consisting of 400 verses. Through the direction of his teachers, As-Sa'di then began to study the books and writings of Ibn Taimiyah and his student, Ibn Qayyim Al-Jauzi. His interest in the writings of the two scholars directed his understanding in the fields of monotheism, fiqh, and other sciences following and adapting from what he got from the writings of Ibn Taimiyah and Ibn Jauzi (Alu Al-Syaikh, 1392 H). From this it can be seen that As-Sa'di is someone who in his Islamic jurisprudence views Hambali, while in his monotheism he adheres to Salafi beliefs.

He has written more than thirty works in various fields of sharia science, such as *tafsir*, *hadith*, *fiqh*, *ushul*, and *tauhid*. All these works are useful and free from futility or empty talk. These writings guide the reader to a clear understanding, without artificial elements or excessive complexity. In many of his works, he explains problems by providing

concrete examples, so that the intended meaning can be understood directly by readers without difficulty (As-Sa'di, 2002a).

With the depth of his knowledge, he was trusted as a reference for students throughout Qassim, even at his young age. He was also often asked to be a public speaker, imam of the grand mosque, preacher, mufti, writer of important documents, arbitrator of waqf and inheritance cases, marriage registrar, and advisor to officials in his time (As-Sa'di, 2002a). Many students have studied under him, among them are Shaykh Sulaiman bin Ibrahim al-Bassam, Shaykh Muhammad bin Abdul Aziz al-Muthawwa', Shaykh Muhammad bin Shalih al-Utsaimin who became the imam of the grand mosque in Unaizah and a member of the council of great scholars, Shaykh Ali bin Muhammad bin Zamil Alu Sulaim, Shaykh Abdullah bin Abdul Aziz al-Aqil, former head of al-Hai'ah ad-a'imah in the assembly of al-Qadha' al-A'la, Shaykh Abdullah bin Abdurrahman bin Shalih al-Bassam who was also a member of the council of great scholars, and Shaykh Muhammad bin Sulaiman bin Abdul Aziz al-Bassam. He also taught at the Grand Mosque, Mecca, for some time (As-Sa'di, 2010).

As-Sa'di died on Thursday night, 23 Jumada al-Akhir in the year 1376 H at the age of 69 in Unaizah, Qassim. He left behind three sons, namely; Abdullah, Muhammad, and Ahmad, also two daughters (As-Sa'di, 2010).

There are two things that influenced As-Sa'di's intellectual thinking, including the writing of his tafsir :

First, cultural-intellectual dimension. According to Abd al-Azîz ibn Abd Allah ibn Muhammad al-Rasyûdi (2000), there are at least four cultural-intellectual dimensions that influence the intellectual thinking and interpretation of As-Sa'di:

- a. The influence of his religious family environment.
- b. The influence of his teachers. Al-Sa'di's teachers were scholars who were competent in various religious disciplines. These scholars obtained their knowledge not only from local scholars but they also traveled to seek knowledge in various Islamic regions, such as Syria, India, Egypt, Iraq, and Kuwait.
- c. The influence of the social environment of society. The life of society when al-Sa'di grew up was colored by the preaching of monotheism pioneered by Imam Muhammad ibn Abd al-Wahhâb who moved and supported each other with the power of Amir Muhammad ibn Su'ud in the period 1115-1206 H / 1695-1786 M.
- d. The influence of the works of ibn Taimiyah and his student ibn al-Qayyim. Many of al-Sa'di's students stated that he was an admirer of ibn Taimiyyah and ibn al-Qayyim

Second, Socio-Political Dimension. The massive spread of the teachings of Muhammad bin Abd al-Wahab al-Tamimi in collaboration with the government of King Abd al-Aziz Alu Sa'ud, as well as the conditions of the world at that time, especially the Arab countries colonized by the West, had a great influence on al-Sa'di's character. His knowledge of the Arab and Islamic world increased along with the conflicts in several regions, starting from the purification of Islamic teachings from falsehood, the conflict of society against dictatorial rulers and the colonization that occurred in the Islamic world (al-Rasyûdi: 2000). It was as if As-Sa'di knew who the conceptors of destroying the world were, especially the Islamic world, starting from the deconstruction of sharia, the deviation of faith, the secularization of government and religion, and being hostile to Islamic preaching. Al-Sa'di also took part in supporting groups or individuals who were active in calling for the truth of Islam and were patient in facing falsehood, even giving them good praise (Al-Usairi, 2004). This is clearly stated in several of As-Sadi's works.

3. His Background in Writing of Tafsir

In the introduction to his Tafsir, it is stated that many scholars have interpreted the Qur'an. Some wrote detailed interpretations and sometimes far from the core of its meaning, while others interpreted briefly, only peeling off the literal meaning without touching on the deeper meaning (As-Sa'di, 2002a). Meanwhile, according to him, the ideal in decrypting the Qur'an is to reveal the intended meaning by using words as connectors. An interpreter needs to consider the context of the verse and how it is used, and compare it with similar contexts in other parts (Al-Marang, 2002). The goal is that everyone, both highly educated and simple, can understand the message conveyed in the Qur'an. To understand the verse, it is also important to pay attention to the situation of the Prophet Muhammad SAW, his life with his companions, and his enemies when the verse was revealed. Understanding the meaning of the verse is very dependent on knowledge of history and Arabic language which are very important (As-Sa'di, 2002a).

For this reason, many students of Islamic knowledge and friends of As-Sa'di finally asked him to write an easy-to-understand tafsir. This aims to make this tafsir a guide for those who want to understand the Qur'an, a tool for intellectuals, and support for those who are conducting research on the meanings of the Qur'an. The writing of this tafsir also aims to preserve the science of tafsir so that it is not lost. In compiling his tafsir, As-Sa'di did not focus on the wording and grammar because the explanations were sufficient by previous scholars. He wanted Allah SWT to bless the previous scholars who had made great contributions to the Muslim community. However, he tried to provide explanations and understandings that could

be a guide and guidance for his readers to better understand the Qur'an as a whole (As-Sa'di, 2002a).

As-Sa'di also wrote that in his tafsir book, he used a method of discussing each verse in depth, capturing the various meanings contained therein. He did not only discuss verses that had been discussed previously and ignored related ones, because Allah has explained that the Qur'an contains repetitions of stories, news, and laws. This repetition contains great wisdom, and Allah commands us to reflect on it thoroughly, because this will enrich knowledge, bring goodness both physically and mentally, and improve all aspects of life (As-Sa'di, 2002a).

Al-Marang (2002) said that, there are 3 basic idea of writing tafsir carried out by As-Sa'di:

- a. The first purpose that the interpreter should have is guidance for all people, regardless of their levels and positions.
- b. Paying attention to the biography of the Messenger of God, which is a beacon for all creation, especially dealing with his co-religionists and his enemies. Perhaps in this there is an indication from Sheikh Al-Saadi - may God have mercy on him - to the political conflicts that took place in his era throughout its duration, and the calamities that these conflicts brought about. He wants to say: Follow the example of your Prophet in his dealings with his co-religionists and his countrymen, and in his dealings with his enemies and his struggle against them.
- c. Stick to Arabic sciences and their multiple meanings

4. Source of As-Sa'di Tafsir

In general, there are three sources of interpretation that are used as references by the interpreters in every activity of their interpretation, namely *tafsir bi al-Ma'tsur*, *tafsir bi al-ra'yi* and *tafsir bi al-isyari* (Syawilah, 1898). In the study of sources of interpretation, the term *mashadir al-ashliyyah* is also known, namely "the main source" or "main reference" which consists of the Qur'an al-Karim, al-Sunnah al-Nabawiyyah, and Tafsir al-Shahabah (Zulaiha, 2023). Abd Al-Wahab Al-Fayd (n.d.) added that there are five main sources in interpretation, the Qur'an, hadith, *qaul al-shahabah* and *tabi'in*, linguistic rules and *ijtihad* which are based on evidence. Meanwhile, Az-Zarkasyi (2004) stated that there are four primary sources in interpretation, 1) al-Quran, 2) citations from the Messenger of Allah (hadith), 3) the interpretation of the companions, 4) the absoluteness of the Arabic language, and 5) according to the demands of the meaning of kalam and sharia law

Apart from *mashadir al-ashliyyah*, there is also *mashadir al-tsanawiyah* (secondary source) in terms of reference for an interpreter when

interpreting the Qur'an. The secondary sources used by interpreters in interpreting the Qur'an are works of interpretation or other disciplines that have been explained by previous scholars (Zulaiha, 2023). In writing his interpretation, As-Sa'di adopting many thought and opinions of Ibnu Katsir, Ibnu Taimiyah, Ibnu Qayyim Al-Jauzi, and Fakhr Ad-Din Al-Razi (Al-Marang, 2002). In the use of sources of interpretation in Q.S al-Qamar, it seems that As-Sa'di's interpretation is more dominated by *bi al-Ra'yi* interpretation. This is because As-Sa'di does not include many references to verses of the Qur'an or hadith of the Prophet or *atsar* of the companions and *tabi'in* which are based on clear narrations. In other words, in his interpretation one finds many explanations given by As-Sa'di based on his own *ijtihad* (Al-Rumi, 1419 H). Although indeed, when researchers try to further examine As-Sa'di's interpretation and find that there is agreement with various narrations, both verses of the Qur'an, as well as authentic hadith and also the words of the companions and *tabi'in*, however, As-Sa'di when interpreting verses of the Qur'an tends to interpret directly according to his personal understanding and opinion. Not based on narrations that are listed directly as the *bi al-Matsur* interpretation should be used as a source of interpretation (Haririe, 2024).

For example, in the interpretation of the first verse:

﴿اَفْتَرَبِ السَّاعَةَ وَاَنْشَقَّ الْقَمَرُۙ﴾

He explained the interpretation of this verse as follows (As-Sa'di: 2002b):

يخبر تعالى أن الساعة وهي القيامة اقتربت وأن أوانها، وحان وقت مجيئها، ومع ذلك، فهؤلاء المكذبون لم يزالوا مكذابين بها، غير مستعدين لنزولها، ويريههم الله من الآيات العظيمة الدالة على وقوعها ما يؤمن على مثله البشر، فمن أعظم الآيات الدالة على صحة ما جاء به محمد بن عبد الله صلى الله عليه وسلم، أنه لما طلب منه المكذبون أن يريهم من خوارق العادات ما يدل على [صحة ما جاء به و] صدقه، أشار صلى الله عليه وسلم إلى القمر بإذن الله تعالى، فانشق فلقين، فلقه على جبل أبي قبيس، وفلقه على جبل قيعقان، والمشركون وغيرهم يشاهدون هذه الآية الكبرى الكائنة في العالم العلوي، التي لا يقدر الخلق على التمويه بها والتخيل.

The meaning of the underlined sentence: "When those who denied (the Day of Judgment and the prophethood of the Prophet Muhammad SAW) asked the Prophet to show something extraordinary (a miracle) as proof that he was a Prophet, the Prophet SAW pointed to the moon, and with Allah's permission the moon split into two parts."

If we trace As-Sa'di's interpretation deeper, we will find many narrations that clearly describe the incident of the miracle of the moon

splitting as intended by this verse. For example, in Sahih Bukhari, we will be able to find at least 5 narrations that explain it. Starting from hadith number 4864 to 4868 (Al-Bukhari, 1400 H). Here is one of the hadiths that explains the interpretation of the first verse:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَأَلَ أَهْلُ مَكَّةَ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ انْشِقَاقَ الْقَمَرِ

Meaning: "From Anas ra., he said: 'the people of Makkah asked (the Prophet Saw) for proof of his prophethood, so the Prophet showed them the splitting of the moon.'" (HR. Bukhari No. 4867)

Or we can also see when As-Sa'di interprets verses 44-45:

﴿أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ٤٤ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ٤٥﴾

He interpreted this verse as the event of the Battle of Badr with the complete interpretation as follows (As-Sa'di, 2002b):

فَأَخْبَرَ تَعَالَى أَنَّهُمْ يَقُولُونَ: {نَحْنُ جَمِيعٌ مُنْتَصِرُونَ} قَالَ تَعَالَى مَبِينًا لضعفهم، وَأَنَّهُمْ مَهْزُومُونَ: {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ} فَوَقَعَ كَمَا أَخْبَرَ، هَزَمَ اللَّهُ جَمْعَهُمُ الْأكْبَرُ يَوْمَ بَدْرٍ، وَقَتَلَ مِنْ صَنَادِيدِهِمْ وَكِبَرَانِهِمْ مَا ذَلُّوا بِهِ وَنَصَرَ اللَّهُ دِينَهُ وَنَبِيَّهَ وَحَزَبَهُ الْمُؤْمِنِينَ.

In Sahih Bukhari, several narrations are found regarding the interpretation of verses 44-45 with the prayer of the Prophet Muhammad at the Battle of Badr. One of them is the following *riwayah* (Al-Bukhari, 1400 H):

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَهُوَ فِي قُبَّةٍ يَوْمَ بَدْرٍ: اللَّهُمَّ إِنِّي أُنْشِدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ تَشَاءُ لَا تَعْبُدْ بَعْدَ الْيَوْمِ فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ فَقَالَ: حَسْبُكَ يَا رَسُولَ اللَّهِ، أَلْحَقْتَ عَلَى رَبِّكَ، وَهُوَ يَتَّبِعُ فِي الدَّرْعِ، فَخَرَجَ وَهُوَ يَقُولُ: {سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ}

Meaning: "The Messenger of Allah, when he was in the tent on the day of the Battle of Badr, said, "O Allah! I ask You (to fulfill) Your promise and agreement! O Allah! If You will, You will no longer be worshiped from now on. ." Hearing that, Abu Bakr held the Prophet's hand and said, "That is enough, O Messenger of Allah. You have asked your Lord very urgently," while the Prophet was wearing his armor. So the Messenger of Allah came out, reading: "That group will definitely be defeated and they will turn back (retreat)." (HR. Bukhari No. 4875)

From the two examples, in general, As-Sa'di, although conveying an interpretation according to his personal understanding and perception, nevertheless As-Sa'di still tries not to deviate from the authentic narrations that have previously interpreted the verses and are still used as primary sources in his interpretations even though the narration is not explicitly conveyed.

In addition to the conformity of As-Sa'di's interpretation with the existing narrations, As-Sa'di also often uses verses of the Qur'an as a primary source in interpreting a verse. He quotes a related and connected verse to interpret the verse he is interpreting. Researchers found 5 verses that were interpreted using sources of interpretation from other verses of the Qur'an. For example, we can see in his interpretation of verse 3. When As-Sa'di interprets verse 3:

﴿وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ۝۳﴾

Meaning: "And they denied and followed their inclinations. But for every matter is a [time of] settlement."

As-Sa'di interprets a verse fragment *وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ* by including a verse from Qs. Al-Qasas verse 50 even without including the name of the letter and the verse number quoted (As-Sa'di, 2002b).

(*وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ*) كقوله تعالى: (*فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ*) فإنه لو كان قصدهم اتباع الهدى، لآمنوا قطعاً، واتبعوا محمداً صلى الله عليه وسلم، لأنه أراهم الله على يديه من البينات والبراهين والحجج القواطع، ما دل على جميع المطالب الإلهية، والمقاصد الشرعية

Likewise in his interpretation of the letter al-Qamar verse 5.

﴿حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ التُّذْرُ ۝۵﴾

Meaning: "Extensive wisdom - but warning does not avail [them]."

As-Sa'di interprets the sentence *فَمَا تُغْنِ التُّذْرُ* by including the letter of Yunus verses 89-90 (As-Sa'di, 2002b).

{ *فَمَا تُغْنِ التُّذْرُ* } كقوله تعالى: { *وَلَوْ جَاءَهُمْ كُلُّ آيَةٍ لَا يَأْمِنُوا حَتَّى يَرْوُا الْعَذَابَ الْأَلِيمَ* }

In the example, As-Sa'di only includes verses that are considered related without including the source of the narration that the two verses are

truly related and explain each other as indeed explained by the Prophet Muhammad SAW.

We can also see in his interpretation of verse 8:

﴿مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ﴾

Meaning: "Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."

As-Sa'di interprets fragments of verses هَذَا يَوْمٌ عَسِرٌ by quoting Surah Al-Mudatsir verse 10 (As-Sa'di, 2002b).

{يَقُولُ الْكَافِرُونَ} الذين قد حضر عذابهم: {هَذَا يَوْمٌ عَسِرٌ} كما قال تعالى {على الكافرين غير يسير} مفهوم ذلك أنه يسير سهل على المؤمنين

It can be seen that As-Sa'di did not base his quotation on a clear narration. This can be indicated that the quotation was based solely on his understanding.

Likewise, when As-Sa'di interpreted verse 9 which explains how the people of Prophet Nuh AS denied the preaching of Prophet Nuh AS, he also quoted one of the stories of Prophet Nuh AS in preaching which is in Qs. Nuh verse 23 (As-Sa'di, 2002b).

لما ذكر تبارك وتعالى حال المكذبين لرسوله، وأن الآيات لا تنفع فيهم، ولا تجدي عليهم شيئاً، أنذرهم وخوفهم بعقوبات الأمم الماضية المكذبة للرسول، وكيف أهلكهم الله وأحل بهم عقابه. فذكر قوم نوح، أول رسول بعثه الله إلى قوم يعبدون الأصنام، فدعاهم إلى توحيد الله وعبادته وحده لا شريك له، فامتنعوا من ترك الشرك وقالوا: {لَا تَذَرُنْ آلِهَتَكُمْ وَلَا تَذَرُنْ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا}

In this case, it is possible that there is a correct *munasabah* of the verse, but again, As-Sa'di did not explicitly write his history regarding the connection between the verses. Rather, it was born from As-Sa'di's personal opinion and understanding.

As for other primary sources, researchers did not find As-Sa'di in this interpretation of the letter al-Qamar citing other primary sources in his interpretation. In general, As-Sa'di prioritizes interpretation based on his personal knowledge and understanding which is poured into his interpretation. This is understandable because as stated by As-Sa'di in the introduction to his interpretation book, the purpose of writing this

interpretation is to present a concise and easy-to-understand interpretation, but still uses valid and credible sources in his interpretation.

In terms of secondary sources, As-Sa'di also does not quote directly in his interpretation, but only explains according to his understanding. However, the results of the researcher's observations, if we look at the scientific background and tendencies of As-Sa'di, in his interpretations, As-Sa'di tends to base his opinions in his interpretation on the opinions and thoughts of Ibn Taimiyah, Ibnu Jauzi, Ibnu Katsir, At-Thabari, etc. who are considered to be in line with his thoughts.

5. Characteristic of his Tafsir

The characteristic or style of interpretation is the dominance, nuance, color or bias of thought that dominates a book of interpretation. The style of interpretation itself arises due to, among other things, the level of knowledge (science) and life experience of the interpreter (Zulaiha, 2017). The term tafsir orientation has several other names among scholars of Indonesian tafsir. Some call it the style of tafsir and also the tafsir approach. Likewise, among scholars of Arabic tafsir, the term is often interpreted by several terms, namely: *ittijah*, *naz'ah*, *al-lawan*, *al-tayyar* or *al-rawafid*. Of these words, the one that comes closest to the real meaning is the word *ittijah al-tafsir* which means tafsir orientation (Basyiruddin, et. al., 2023).

According to Gusmian (2013), the scientific background is the main factor that influences the style used by the interpreter in his work of interpretation. The types of interpretation above were also conveyed by Muhammad Husain adz-Dzahabi (2012).

Quraish Shihab (1992) divides the types of interpretation into six types: *adab*, *fiqhi*, theological philosophy (*aqaidi*), *adab al ijtima'i*, *ilmi* (scientific) and *sufi*. The style used by the interpreter is usually based on his scientific background, as explained above. If the commentator is an expert in language then the style used is *balaghah*, if the commentator is an expert in law then the style used is *fiqh*, if the commentator is an expert on *aqidah* then the style used is theology, if the commentator is a Sufi then the style used is Sufism, and so on (Gusmian, 2015).

From the results of the researcher's observations on As-Sa'di's interpretation of the letter Al-Qamar, the researcher found that the style of interpretation used by As-Sa'di in the interpretation of the letter Al-Qamar is theology (*aqaidi*). Mustaqim (2016) defining theological interpretation as a form of interpretation of the Qur'an, not only written by sympathizers of certain theological groups whose explanations are used to defend certain theological viewpoints. However, the discussion of this interpretation model also talks more about theological themes rather than prioritizing the main message of the Qur'an. In short, theological interpretation is an

interpretation that contains the importance of the interpreter's subjectivity which is very striking (Agustin, 2022).

His theological interpretation can be seen from how the messages of strengthening the faith carried by As-Sa'di in the interpretation of the letter Al-Qamar. In his interpretation, he explains the destruction of the previous people who refused to believe in Allah SWT and His Messenger, even lied. He tries to invite his readers to re-strengthen their faith in the law of Allah brought by the Messengers and not to lie about it so as not to be destroyed like the Quraysh, the people of Noah, 'Aad, Thamud, etc.

As-Sa'di emphasizes that the verses in the letter al-Qamar are relevant to the lives of Muslims in modern times. He interprets these verses as a reminder that negative traits such as arrogance, disobedience, and rejection of the truth will always have bad consequences, both in this world and in the hereafter. His interpretation provides practical advice for Muslims to always maintain their faith, obedience, and sincerity.

However, in his interpretation As-Sa'di does not emphasize his knowledge, does not emphasize the hadith aspect, does not emphasize the *nahwu* and *sharf* aspect, does not emphasize the language aspect, does not emphasize the *fiqh* aspect, and really avoids disputes in *fiqh* discourse or kalam science. As-Sa'di in writing the book of interpretation and when interpreting verses in the holy book of the Qur'an, especially the letter al-Qamar, flows according to his diverse fields of knowledge and explains in general. In addition, this is also in accordance with one of As-Sa'di's goals conveyed in his introduction that he wants his interpretation to be a strengthener of faith and an inspiration for obedience for his readers.

6. Method of Tafsir As-Sa'di

a) General Method

The method of interpretation, according to Nashruddin Baidan (2012), refers to the set of rules used in interpreting the holy verses of the Qur'an. According to him, this method includes several approaches, such as the *tahlili* method, which involves detailed analytical interpretation; the *ijmali* method, which is a general and concise approach; the *muqaran* method, which compares various scholarly opinions; and the *maudu'i* method, which organizes Qur'anic verses based on thematic relevance.

Based on the researcher's analysis, the interpretation presented by As-Sa'di employs the *ijmali* method. This can be observed from the structure of the interpretation, which follows the order of the mushaf from Surah Al-Fatihah to Surah An-Nas, and is delivered in a brief and concise manner without extensive elaboration (Ar-Rumi, 1419 H). This approach is also confirmed by As-Sa'di himself in the introduction to his work, where he states that the interpretation covers all verses of the Qur'an in a concise

manner, not just selected ones, while also linking them to related topics (As-Sa'di, 2002a).

In this regard, the global (*ijmali*) method in Qur'anic interpretation has certain advantages. As noted by Baidan (2012), this method is practical and easy to understand, free from *Isra'iliyyat* influences, and closely aligned with the linguistic style of the Qur'an. However, these strengths do not negate its limitations. Among the drawbacks of this method are the potential for rendering the Qur'anic guidance partial and the lack of space for providing thorough analytical insights (Baidan, 2012).

b) Special Method

What is meant by a special method in this discussion is a method used by each interpreter in presenting his interpretation products (Rozak, 2021). This means that in general, this interpretation book may apply the *ijmali* method in general. However, the *ijmali* method specifically presented by the interpreters can be ascertained to have its own uniqueness. So, that is what is called a special method in interpretation.

The following are some special methods used by As-Sa'di in writing his tafsir book based on analysis carried out by researchers:

- a) Mentioning the name of a chapter (*surah*) by another name of the chapter or the synonym.



Picture 1

Picture 1: As-Sa'di (2002b) In compiling his book of tafsir he writes the name of the chapter al-Qamar with *iqtarabat* (inside the box) which is taken from the first verse of the letter al-Qamar

Picture 2

Picture 2: As-Sa'di (2002) mentioning the type of the chapter as *makkiyyah*

c) Publish all the verses to be interpreted as per the arrangement of the *mushaf* with *rasm* Uthmani (As-Sa'di, 2002b)

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Picture 3

Picture 3: As-Sa'di (2002b) In compiling his book of tafsir he included verses from the Koran in accordance with the composition of the mushaf with the *rasm uthmani*.

- d) Grouping the verses to be interpreted into several specific verses. Sometimes this grouping is also based on a specific theme or title of the interpretation.



Picture 4

Picture 4: For example, in the chapter al-Qamar verses 1-5 which he grouped into one, which discusses the signs of the Day of Judgment which is getting closer (As-Sa'di, 2002b).

- e) Writing down the verse to be interpreted before its interpretation

(٨-٦) ﴿قَوْلَ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُكْرٍ ۚ خُسْفًا
 أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ۚ مُّهْطِعِينَ إِلَى الدَّاعِ
 يَقُولُ الْكَاذِبُونَ هَذَا يَوْمٌ عَرٍ ۖ يَقُولُ تَعَالَىٰ لِرَسُولِهِ ۖ قَدْ بَانَ أَنَّ
 الْمَكذِبِينَ لَا حِيلَةَ فِي هَدَاهُمْ، فلم يبق إلا الإعراض عنهم
 والتولي عنهم، [فقال:] ﴿قَوْلَ عَنْهُمْ﴾ وانتظر بهم يوماً عظيماً
 وهو لا جسيماً.
 وذلك حين ﴿يَدْعُ الدَّاعِ﴾ إسرافيل عليه السلام ﴿إِلَىٰ شَيْءٍ
 نُكْرٍ﴾ أي: إلى أمر فظيع تنكره الخليقة، فلم تر منظراً أظفَع
 ولا أوجع منه، فينفخ إسرافيل نفخة، يخرج بها الأموات من
 قبورهم لموقف القيامة.

Picture 5

Picture 5: He writes the verses before interpreting it (As-Sa'di, 2002b).

- f) Interpret some words in the verse excerpt that require further explanation

..... ﴿سِحْرٌ مُسْتَمِرٌّ ۚ﴾ سحرنا محمد، وسحر غيرنا

For example in the word سحر مستمر in verse 2 it is then explained that what is meant by سحر مستمر is "Muhammad has bewitched us (Quraish) and bewitched other than us." (As-Sa'di, 2002b).

﴿وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ۚ﴾ أي: إلى الآن لم يبلغ الأمر غايته ومنتهاه، وسيصير الأمر إلى آخره، فالمصدق يتقلب في جنات النعيم، ومغفرة الله ورضوانه، والمكذب يتقلب في سخط الله وعذابه، خالدًا مخلدًا أبدًا.

Or in another example in the third verse in the words كل أمر مستقر which is further explained that what is meant by the sentence "While every matter has a resolution," means "until now the matter has not reached its threshold and will continue until it reaches its limit." end. People who confirm will be in heaven full of pleasure, forgiveness and Allah's approval, while people who deny will be turned upside down in Allah's wrath and eternal punishment forever." (As-Sa'di, 2002b).

Conclusion

Based on the discussion above, it can be seen that Abdurahman bin Nasir Al-Sa'di is a writer, and he has written more than thirty works in various fields of sharia science, such as *tafsir*, *hadith*, *fiqh*, *ushul*, and *tauhid*. All of these works are useful and free from useless things or empty talk. These writings guide the reader towards a clear understanding, without artificial elements or excessive complexity. In many of his works, he explains the problems by providing concrete examples, so that the desired meaning can be understood directly by the reader without difficulty.

After conducting a study of the book Tafsir Taisir al-Karim al-Rahman fi Tafsiri Kalami al-Mannan, the author concluded that this interpretation uses the *bi al-Ra'yi* method and is classified as easy because its interpretation is based on authoritative knowledge. The interpretation is found to be in accordance with authentic narrations, both from the hadith and the opinions of the companions and other scholars. In the interpretation of As-Sa'di, the researcher also found that the style of interpretation used by As-Sa'di is theology (*aqaidi*), this is because the tendency of the explanation of As-Sa'di's interpretation is more inclined towards strengthening the faith.

Regarding the interpretation of Al-Sa'di, he prioritizes the interpretation per group of verses that are considered to have a theme in accordance with the group of verses or the suitability of the explanation and interpretation starting sequentially from the letter Al-Fatihah to An-Nas.

Of course, this research is far from perfect. The researcher believes that a more in-depth study of the interpretation of As-Sa'di is still needed based on the existing letters, especially with the existence of different manuscripts from this interpretation book and the use of different methods in each letter, making this interpretation book require further in-depth research in order to reach a complete conclusion regarding the special method, source and style of As-Sa'di's interpretation.

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