

**INTERPRETATION OF THE TERM CHILD  
PERSPECTIVE OF *TAFSIR KHAWĀTHIR ḤAULA  
AL-QUR'ĀN AL-KARĪM*  
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***Abstract***

*A child is a young human being, a second offspring or someone who is not yet 18 years old and not married. The Qur'an itself speaks of children with at least seven terms, namely walad, ibn, bintun, ghulām, dzurriyyah, shabiy and thiflun. Each of these terms is explained in the book Tafsir Khawāthir Ḥaula Al-Qur'ān Al-Karīm by Muhammad Mutawallī Ash-Sya'rāwī. From the results of the research, it is known that Ash-Shā'rāwī in his tafsir states that the term walad means a child who is born and loved, both male and female. Ibn means a son, either blood or adopted. Ibn can also be used as a kunyah (title). The term bintun is specifically used to refer to daughters. The term ghulām tends to be interpreted as a teenager. The term dzurriyyah has a broader meaning, including children, grandchildren and their descendants. The term shabiy means a child who is still young and has not reached puberty while the term thiflun is used to refer to a child who is approaching puberty.*

**Keywords:** Muhammad Mutawallī Ash-Shā'rāwī,  
Children, Tafsir Ash-Shā'rāwī

## A. Introduction

The Qur'an is the word of Allah SWT, revealed to the Prophet Muhammad, a miracle written in the *Mushaf*, revealed *mutawātir*.<sup>1</sup> It is an act of worship when read, beginning with Surah *al-Fātihah* and ending with Surah *an-Nās*.<sup>2</sup> However, the Qur'an was revealed not just to be read, the main function of the Qur'an is as a guide to a straight path for all humans, especially those who are pious.<sup>3</sup> Allah's guidance in the Qur'an is written in Arabic and this is further emphasized in the words of Allah.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

“Verily, We have sent down the *Quran* in Arabic so that you may understand it.” (Q.S Yusuf/12: 2)

Arabic is the language of the Qur'an. Among its specialties lies in its vast amount of vocabulary. In the book *Al-Mufashal fī Tārīkh Al-'Arab Qabl Al-Islām*, Al-Iraqī Jawwad Alī mentioned that the number of Arabic vocabulary can reach 12.3 million vocabulary words.<sup>4</sup>

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<sup>1</sup> *Mutawātir* is the fa'il form of *tawātara-yatawāturu-tawātur*, which means that some follow in the footsteps of others without interruption. The Qur'an was revealed over a period of approximately 23 years in installments.

<sup>2</sup> Akram Ad-Dalimi, *Jam'ul Qur'an: Dirāsah Tahlīliyyah li Marwiyyātih*, (Beirut: Dār Al-Kutub Al-'Ilmiyyah, 2006), p. 19.

<sup>3</sup> Mannā' Al-Qatthān, *Introduction to the Sciences of the Qur'ān Transl.* Aunur Rafiq El-Mazni, (Jakarta: Al-Kautsar Library, 2015), p. 19

<sup>4</sup> Moh. Aman, *Arabic and the Language of the Qur'an*, *Journal of Tadarus Tarbawi*, Vol. 3 No. 1 (January-June 2021), p. 303.

The linguistic studies related to this include the discussion of *murādif* and *musytarak*. *Murādif* is several words that have the same meaning.<sup>5</sup> On the other hand, *musytarak* is a single word that has multiple meanings. In short, the discussion of *murādif* is about the difference in lafazh while *musytarak* is about the difference in meaning. It is often found in the Qur'an that different words have the same meaning or what is called *murādif* (synonyms), and vice versa called *musytarak*.

However, in this discussion, *murādif* al-Qur'an is actually words that seem to be synonymous but actually are not. M. Quraish Shihab stated that the general rule that applies to the study of *murādif* is that there are no two different words unless there must be a difference in meaning.<sup>6</sup> One of the words in the Qur'an that is often considered *murādif* when translated is the word child.

According to the Big Indonesian Dictionary, child means a young human being.<sup>7</sup> Can also be interpreted as the second offspring.<sup>8</sup> A child is someone who is not yet 18 years old, not yet an adult and not married, including children who are still in the womb.<sup>9</sup> Children have certain

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<sup>5</sup> In Indonesian, this term is called synonym. According to the Big Indonesian Dictionary, synonyms are forms of language that have similar or the same meaning. It can also be defined as the similarity of meaning between two or more words.

<sup>6</sup> M. Quraish Shihab, *Rules of Interpretation*, (Tangerang: Lentera Hati, 2013), p. 111.

<sup>7</sup> Suharso, *Kamus Besar Bahasa Indonesia* Cet. 9, (Semarang: Widya Karya, 2011), h. 37.

<sup>8</sup> M. Nasir Djamil, *Children are Not to be Punished*, (Jakarta: Sinar Grafika, 2013), p. 8.

<sup>9</sup> See Article 1 number 1 of Law Number 35 of 2014 concerning Child Protection. Amendment to Law Number 23 of 2002 concerning Child Protection

characteristics that are different from adults. Children are curious, unique, rich in fantasy and are the most potential period for learning.<sup>10</sup>

The Qur'an speaks of children with different lafazh. There are no less than 7 vocabulary words in the Qur'an that contain the meaning of children in general, including lafazhwalad which is mentioned 102 times in the Qur'an.<sup>11</sup> lafazh *ibn* 183 times,<sup>12</sup> lafazh *bintun* 19 times,<sup>13</sup> lafazh *ghulām* 11 times,<sup>14</sup> *dzurriyyah* 32 times,<sup>15</sup> *shabiy* 2 times<sup>16</sup> and *tiflun* 4 times.<sup>17</sup>

The above-mentioned phrases appear to be murādif at first glance, because they generally have the same meaning, which refers to the word child. But in fact, each lafazh has a different connotation. Therefore, the author intends to analyze the term child in the Qur'an and look for peculiarities in each use of the word.

As the opinion says that every word has a certain meaning that is different from other words, of course, to reveal the meaning of the Qur'anic verse must be through interpretation. The author chose the book of interpretation *Khawāthir Ḥaula Al-Qur'ān Al-Karīm* by Muhammad Mutawallī Ash-Sya'rāwī in this study.

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<sup>10</sup> Yuliani Nurani Sujiona, *Basic Concepts of Early Childhood Education*, (Jakarta: Permata Puri Media, 2012), pp. 6.

<sup>11</sup> Muhammad Fuad Abdul Baqi', *Mu'jam Mufahras li Al-Fāzh Al-Qur'an*, (Egypt: Dār Al-Hadith, 2007), p. 763-764.

<sup>12</sup> *Ibid.*, p. 136-139.

<sup>13</sup> *Ibid.*, p. 138-139.

<sup>14</sup> *Ibid.*, h. 504.

<sup>15</sup> *Ibid.*, h. 270.

<sup>16</sup> *Ibid.*, h. 401.

<sup>17</sup> *Ibid.*, h. 427.

## **B. Biography of Muhammad Mutawallī Ash-Shā'rāwī and His Tafsir**

The full name of Shaykh Ash-Shā'rāwī is Muhammad Ibn Mutawallī Ash-Shā'rāwī Al-Husaini, who comes from a pious and simple family and is a descendant of *Ahl al-Bayt*.<sup>18</sup> through the path of Hussein bin Ali *Karamahullahu Wajhah*.<sup>19</sup> Born on 17 Rabi'ul Akhir 1329 AH coinciding with April 16, 1911 AD in Daqādus village, Mith Ghamir district, Ad-Dakhaliyyah county, Egypt.<sup>20</sup> At that time Egypt was still under British colonization.<sup>21</sup>

His father was a farmer and merchant who loved knowledge. He played an important role in shaping Ash-Shā'rāwī's character. Muhammad Mutawallī Ash-Shā'rāwī was given the title "*al-Amin*" by his father and the title was well known by the people in his area. Since childhood, Ash-Shā'rāwī loved to study. He memorized the Qur'an and completed his memorization when he was 11 years old under the guidance of his teacher, Sheikh Abd Majid Pasha.

His formal education began at Al-Azhar Primary School in Zaqaziq village. After that, he continued his studies at the secondary school in the same area and finished in 1936 AD. Ash-Shā'rāwī

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<sup>18</sup> The word *Ahl al-Bait* refers to the family tree of the Prophet Muhammad, in the Qur'an, this word is also specialized by Allah only to the family of the Prophet Muhammad.

<sup>19</sup> Said Abu Al-'Ainayn, *Al-Sya'rāwī Ana min Sulalat Ahl Al-Bayt*, (Egypt: Akhbar Al-Yawm, 1955,) p. 6.

<sup>20</sup> In the book *Encyclopedia of Muslim Figures* by Ahmad Rofi' Usmani, it is mentioned that Muhammad Mutawallī Ash-Shā'rāwī was born on 19 Rabi'ul Akhir 1329 AH/19 April 1911 AD.

<sup>21</sup> Herry Mohammad, et al, *Influential Islamic Figures of the 20th Century*, (Jakarta: Gema Insani Press, 2006), p. 247. 247.

continued his education at Al-Azhar University majoring in Arabic and obtained his *Alimiyyat* (Lc) degree in Arabic Language and Literature.<sup>22</sup>

In 1973, he shone his light. His recitations of Qur'anic exegesis were broadcast live on television in Egypt in the program *Nur ala Nur*. Egypt recognized the name Ash-Shā'rāwī. Thanks to Allah's guidance, Ash-Shā'rāwī has become a light above light for many people through his commentary every Friday night.<sup>23</sup> All the people saw and listened to his religious lectures and interpretations of the Qur'an for about 25 years.<sup>24</sup>

Ash-Shā'rāwī's lectures were recorded, collected, compiled and then printed in book form by those who loved him, in the hope that Ash-Shā'rāwī's thoughts would live on and could continue to be disseminated. Among Ash-Shā'rāwī's students who collaborated and helped the book process were Muhammad al-Sinrawi and Abd al-Waris al-Dasuqi.

This tafsir is a tafsir *bi Al-Lisan* or tafsir *Sauti* (the result of a lecture which is then recorded) by combining tahlili and thematic methods in its writing. This interpretation is organized using tartib mushafī. In it, there are explanations surah by surah, verse by verse, revealing the aspects of munasabah and asbabun nuzul containing the hadiths of the prophet and combined with the results of Asy-Sya'rāwī's thoughts.

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<sup>22</sup> Ibtisyaroh, Women's Rights Gender Relations according to Tafsir Al-Sya'rāwī, (Jakarta: Mizan Publika, 2004), pp. 28-29.

<sup>23</sup> Mutawallī Ash-Shā'rāwī, Shifatu Shalati An-nabiyyi Terj. A. Hanafi, (Jakarta: Mizan Media Utama, 2007), p.7-8.

<sup>24</sup> Ibtisyaroh, Women's Rights in Gender Relations according to Tafsir Al-Sya'rāwī,...p.21.

It was finally published in 1991 by *Akhbār Al-Yawm*, seven years before Ash-Shā'rāwī passed away. The scholar, who also attended the 1995 Asia-Africa conference in Bandung, died on Wednesday, 22 Shafar 1419 AH/17 June 1998 AD, at the age of 87. The Saudi government once offered Ash-Shā'rāwī a burial ground in Baqi'.<sup>25</sup> However, his love for his hometown led him to express, "*The land of my birth is more worthy of receiving my body until it embraces me when I die, just as I embraced and nurtured it during my lifetime.*" Shaykh Muhammad Mutawallī Ash-Shā'rāwī was buried in the village of Daqādus, his hometown.<sup>26</sup>

### **C. Muhammad Mutawallī Ash-Shā'rāwī's Interpretation of the Term Child in the Qur'an**

#### **1. *Walad***

Muhammad Mutawallī Ash-Shā'rāwī in his tafsir states that the meaning of the term *walad* is more specific to biological children who are loved and expected to help and defend their parents.<sup>27</sup> It can also be seen that every time the Qur'an refutes the slander of the disbelievers who say that Allah has a son, the term

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<sup>25</sup> Baqi' or Jannatul Baqi' is the first Muslim burial place in Medina, the Hijaz region, now Saudi Arabia. It is located to the East-Southeast of the Prophet's Mosque. Baqi' is where the family, the companions of the Prophet, the Tabi'in, and the Tabi' Tabi'in are buried. The offer made to Shaykh Muhammad Mutawallī Ash-Shā'rāwī to be buried there was an honorable offer from the Saudi government to him.

<sup>26</sup> Ibtisyaroh, *Women's Rights in Gender Relations according to Tafsir Al-Sya'rāwī*,...p. 174.

<sup>27</sup> *Op. cit.*, p. 532

used by the Qur'an is walad, not other terms. This implies that it is impossible for Allah to have a walad (born child).

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

*"It is not befitting for Allah to have children, Glory be to Him. When He has decreed something, He only says to it: "Be", and so it is." (Q.S Maryam/19: 35)*

Indeed, Allah in this verse denies that He has taken a human child as His son. This is related to the story of the prophet Jesus, who is considered by the Christians to be the son of God. If Allah had a son (which is highly unlikely), then the son would most likely resemble him and be worthy of worship. Because normally a father would be very fond of his biological son.<sup>28</sup>

The word *subhāna*, which means the Most Holy, indicates that Allah is far from all unions and allies. There is not a single substance similar to Him. This is further emphasized in surah Al-Ikhlās verses 1-4.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ (۱) وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝ (۲)

*"Say: "He is Allah, the One and Only. Allah is the Lord on whom all things depend. He has neither begotten nor was begotten, and there is none equal to Him." (Q.S Al-Ikhlās/112: 1-4)*

<sup>28</sup> Muhammad Mutawallī Ash-Sya'rāwī, *Khawāthir Ḥaula Al-Qur'ān Al-Karīm* Transl. Safir Al-Azhar Team, Volume. 8, (Medan: Duta Azhar Publishers, 2008), p. 532-534.

It was narrated from Ubay bin Ka'ab that the polytheists said to the Messenger of Allah.<sup>29</sup> “*Explain to us the attributes of your Lord!*” So Allah revealed verses 1-4 of Surah Al-Ikhlās.<sup>30</sup>

## **2. Ibn**

The word *ibn* means son. If the word *walad* is used to refer to a child who is born, the word *ibn* refers to a son who is related by blood (*nashab*), for example, the colloquial term *ibn Umar*, which means the son of Umar. However, the word *ibn* can also refer to a non-blood related son or an adopted son.<sup>31</sup>

The *mu'jam* explains that in addition to meaning son or son, the Arab community also uses the word *ibn* as a *kunyah*, for example *ibn akrah*, addressed to a brave man (*syujjā'*) and *ibn sabil*, addressed to someone who travels far or safar.<sup>32</sup>

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا

*"And give their due to their near relatives, as well as to the poor and those on a journey; and do not spend extravagantly."*  
(Q.S Al-Isrā'/17: 26).

The word *ibn* in this verse refers to someone who is traveling. If he is in need of help, even if he is a rich man, he still has a right in the wealth of the Muslims to the extent that he can return to his area.

<sup>29</sup> Yang dimaksud “Kaum musyrikin” dalam hadits yang bersumber dari Ubay bin Ka’ab yaitu kaum Ahzab.

<sup>30</sup> Jalaluddin Ash-Syuyuti, Lubabun Nuqul fi Asbabi An-Nuzul Terj. Zenal Mutaqin et al, (Bandung: Jabal Publisher, 2018), p. 277.

<sup>31</sup> *Op. cit.*, h. 110.

<sup>32</sup> Ibrahim Anis, Mu’jam Al-Wasith, Juz 1 (Egypt: Maktabah Shurouq Ad-Dauliyah, 2004), p. 72.

The word *ibn* can be attributed to a region, such as *ibn masr*, which means the son of Egypt.<sup>33</sup> It is attributed to something that is attached to a person, such as *ibn 'ilm* which means someone who is active in studying.<sup>34</sup>

### 3. *Bintun*

The word *bintun* is a word that has a special meaning to mention girls. In order to maintain the honor and chastity of women, the Qur'an instructs the Prophet to tell adult women to wear their hijab.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them cover their veils over their whole bodies." That is so that they may be more easily recognized, so that they may not be harassed. And Allah is Forgiving, Merciful." (Q.S Al-Ahzab/33:59)

### 4. *Ghulām*

In the Qur'an, although it is translated as 'son', the word *ghulām* is also often used to refer to the Prophets of Allah. The word *ghulām* is also paired with the traits of piety and piusness. As found in surah Ash-Shafat verse 101.

فَبَشِّرْنَاهُ بِعَلْمٍ حَلِيمٍ

"So We gave him glad tidings of a very patient son (Ismail)."

<sup>33</sup> *Ibid.*, p. 110.

<sup>34</sup> Abi Hilal Al-Ashkari, Mu'jam Al-Furuq Al-Lughawiyah, (Egypt: Dārul Ilmi wa Tsaqafah, 1997), p. 313. 313.

It can be concluded that in addition to being used to refer to a young boy, the word *ghulām* is often used to refer to a boy who has reached adulthood and puberty and has intelligence. The word *ghulām* generally means a young boy (teenager).

### 5. *Dzurriyyah*

The word *dzurriyyah* has a broader meaning than the other terms for children. The word *dzurriyyah* not only has the meaning of children, but also includes the meaning of grandchildren and continues to the descendants below. The Qur'anic verses that mention this term also tend to refer to the meaning of the next generation and some are related to the hope or prayer of parents to obtain good offspring.<sup>35</sup>

### 6. *Shabiy*

The word *shabiy* tends to mean people who are still in childhood and have not yet reached puberty.<sup>36</sup> Even in surah Maryam verse 29, the word *shabiy* is used to refer to a child who is still in the swing, so it can be understood that the word *shabiy* refers to a child who is still so young.

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

*"So she (Maryam) pointed to her (son). They said, "How shall we speak to a child who is still in the cradle?" (Q.S Maryam/19: 29)*

<sup>35</sup> Muhammad Mutawallī Asy-Sya'rāwī, *Khawāthir Ḥaula Al-Qur'ān Al-Karīm...p.* 209-212.

<sup>36</sup> Az-Zamakhshari explains that the term *shabiy* means a child who is still in an age that likes to play and joke with ages between 2-6 years.

The word *mahd* means the swing where the child is put to sleep. Allah gave a miracle to the prophet Isa since he was still in the swing. Prophet Isa could speak and become a helper for his mother who was accused of committing an abominable act. Likewise with the story of prophet Yahya who was given wisdom to him while he was still a child.

يِيْحِيَّيْ خُذِ الْكِتَابَ بِقُوَّةٍ وَعَايِنِنَهُ الْحُكْمَ صَبِيًّا

*"O Yahya, take the Book (Torah) seriously. And we gave him wisdom while he was still a child" (Q.S Maryam/19: 12).*

The meaning of wisdom in this verse is knowledge and complete understanding of the Torah. In addition, the word wisdom here also means obedience to worship since Yahya was a child. Since childhood, Prophet Yahya was known to be intelligent and mature beyond the children of his age. Even in a narration explained, it is said that the Prophet Yahya was invited to play by his peers, as usual children (*shabiy*) in general, but Yahya said, *"We were not created to play around."*<sup>37</sup>

## 7. *Thiflun*

The word *thiflun* also means child. However, the emphasis of this term is on children who have not yet reached puberty.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْأَلُوهُ كَمَا أَسْأَلْنَا الَّذِينَ مِنْ قَبْلِهِمْ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

*"And when your children have reached the age of puberty, let them ask permission, as those before them asked permission.*

<sup>37</sup> *Ibid.*, p. 507-509

*Thus Allah explains His verses. And Allah is All-Knowing, All-Wise." (Q.S An-Nur/24: 59)*

The emphasis of the term *athfal* (*jama'*) in this verse is for children who have not reached puberty as explained above. However, it can also be understood that *athfal* is more likely to be used for children who are approaching puberty. At this age, children are introduced to their obligations.<sup>38</sup>

It should be added that the word *thiflun* in the verse implies the phase of child development. It is in this phase of child development that parents need to pay close attention to their child's development. So that if there are symptoms that are not good, treatment can be given as quickly as possible and the child will grow and develop better too.

#### **D. Closing**

Based on the discussion of the Interpretation of the Term Child in the Qur'an according to Muhammad Mutawallī Ash-Sya'rāwī, it is concluded that a child is a second offspring, a young human being or someone who is not yet 18 years old and not married. In Arabic, there are many words that refer to the meaning of children in general. There are at least 7 terms used by the Qur'an to mention the word child, namely, *walad*, *ibn*, *bintun*, *ghulām*, *dzurriyyah*, *shabiy* and *thiflun*. And the differences are as follows.

1. The term *walad*: means a born child, a biological child or a child born through marriage. *Walad* tends to be used to refer to male

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<sup>38</sup> *Ibid.*, p. 708.

children, but the term *walad* is also used to refer to female children. The meaning of the child in question is more specific to biological children who are loved and expected to help their parents.

2. The term *ibn*: means son. It can mean both blood and non-blood sons (adopted sons). This term is also used as a *kunyah* as in mentioning someone who is traveling with the term *ibnu sabil*.
3. The term *Bintun*: This term has a special meaning to refer to daughters.
4. The term *ghulām*: This term does not simply mean a child, but a child who is expected to inherit the good traditions of his parents. Although this term is also used in some verses of the Qur'an to refer to young children, *ghulām* is more synonymous with the meaning of youth and is often juxtaposed with pious and pious traits as this term is often used in the Qur'an to refer to the Prophets.
5. The term *Dzurriyyah*: This term is broader in meaning than the other terms for children. *Dzurriyyah* is not only used to mention children, but also grandchildren and descendants below them.
6. The term *shabiy*: This term is used to refer to children who are young and have not yet reached puberty. It is also said that *shabiy* is a child who is still in a playful age.
7. The term *thiflun*: This term also means a young child. However, the emphasis is on young children who are approaching the age of puberty.

It can be concluded that there is no waste of words in the Qur'an. Every word mentioned with different terms must have different meanings intended by the Qur'an.

During the writing and research process, the author realized that the Qur'an is a miracle that is very broad and there will be no end to study. The Qur'an provides detailed instructions for life and the author once again realizes the limitations of his knowledge. There are many shortcomings in this writing, so it is far from perfect.

The author hopes that this research is useful and can be used as lessons and knowledge for anyone in need. The author also hopes for constructive criticism and suggestions for the perfection of this research and also for research with similar themes in the future.

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