

Dr. Fadhl Hasan Abbas' Contribution to Quranic Exegesis Methodology: A Study of Al-Quran Al-Majid

Husna Husain

Institut Penyelidikan dan Pendidikan Tahfiz & Turath Islami, Faculty of Human Sciences, Universiti Pendidikan Sultan Idris (UPSI)

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.91100310>

Received: 29 November 2025; Accepted: 04 December 2025; Published: 09 December 2025

ABSTRACT

Dr. Fadhl Hasan Abbas is a contemporary Jordanian scholar who is renowned in the field of Ulum al-Quran and Quranic exegesis. He has produced many works related to these fields of knowledge, including the book Tafsir al-Quran al-Majid. Although this book is a compilation of his tafsir lectures that were rewritten from one of the radio channels in Jordan, it still clearly demonstrates his methodology in interpreting the Quran. This qualitative study based on the library method examines this tafsir work in depth, supplemented by comparison with other contemporary tafsir works including Tafsir al-Munir, Fi Zilal al-Quran, and al-Tafsir al-Wasit. The findings show that this concise tafsir provides many insightful comments on the verses clearly and succinctly, whilst always relating the verses of the Quran to current affairs and issues occurring today. In addition, this tafsir book does not discuss questions that are not related to the verses being discussed. This article presents a structured analytical framework categorising Dr. Fadhl's thirteen methodological features, demonstrating his distinctive linguistic-based approach within modern exegetical discourse. In conclusion, the book Tafsir al-Quran al-Majid possesses characteristics that are highly suitable for contemporary reading and is excellent for introduction to the general public in Malaysia.

Keywords: Quranic Exegesis, Fadhl Hasan Abbas, Exegesis Methodology, Manhaj al-Mufasssirin

INTRODUCTION

In the 20th and 21st centuries, the writing of Quranic exegesis books continues to develop, with readers focusing on thematic (tafsir mawdu'i) and concise exegesis (tafsir ijmalī). This represents an effect of the development of digital technology that influences human thinking, which requires accurate information quickly. Therefore, thematic exegesis (tafsir mawdu'i) is more focused amongst Quran readers to obtain the specific information they seek from the content of the Quran. In this regard, Mustafa Muslim (2000) stated that the term thematic exegesis (tafsir mawdu'i) only began in the 14th century AH through the introduction of the subject of Tafsir mawdu'i at the Kulliyyah Usuluddin of Al-Azhar University at that time. Meanwhile, concise exegesis (tafsir ijmalī) provides a succinct understanding, although not detailed, to the readers of the Quran (Hujair, 2008).

Overall, the thematic approach (ittijahat al-tafsir) for the main contemporary interpretation books can be categorised into three approaches. The first is ittijah haraki, comprising interpretation books that focus on the struggle to restore Islam in the lives of individuals, society, and countries, such as Tafsir al-Manar by Syeikh Rashid Ridha, Tafsir fi Zilal al-Quran by Sayyid Qutb, and Tafsir al-Misbah by Quraish Shihab. The second approach is ittijah bayani, such as Tafsir al-Bayani li al-Quran al-Karim by Aisyah Bintu Syati', who presents her interpretation by collecting words that have the same root and makes a comparison of the interpretation of the words as well as a comparison between the mufasssirin about their meaning. The third approach is ittijah 'ilmi or the scientific approach undertaken by Dr. Zaghlul al-Najjar in his work Tafsir al-Ayat al-Kawniyyat fi al-Quran al-Karim and Tafsir al-Jawahir fi Tafsir al-Quran al-Karim by Syeikh Tantawi Jauhari. They interpret the verses of the kawniyyat by providing detailed explanations according to scientific theories. Thus, this Tafsir al-Quran al-Majid by Dr. Fadhl Hasan Abbas was found not to have a distinctly clear approach to any of the three approaches above, but was found to incorporate elements of all three approaches together.

RESEARCH DISCUSSION

Biography of Dr Fadhl Hasan Abbas

Dr. Fadhl Hasan Abbas is one of the 21st century tafsir scholars who has made great contributions to the development of the sciences of the Quran and exegesis of the Quran. His concise exegesis (tafsir ijmalī) works, the result of rewriting his tafsir lectures through radio broadcasts, have added to the treasure trove of valuable tafsir of the Quran and have had an impact on the readers of the Quran. His full name is Fadhl Hasan Ahmad Abbas, born in the month of Ramadan 1350 AH in al-Saffuriyyah, Palestine. Both of his parents were very concerned about his religious education, so that he was able to memorise the Quran before he was 10 years old. After that, he began to memorise various scientific texts such as *Matan al-Ghayah wa al-Taqrīb* in the science of Fiqh Shafi'i, *Matan al-Rahbiyyah* in the science of Fara'id, *Matan al-Jawharah* in the science of Tawhid, *matan-matan* of Mantiq science, and *matan-matan* of Hadith science such as *Matan Alfiyyah ibn Malik* and others. This informal learning took place whilst he was in al-Saffuriyyah, Palestine. He also attended formal studies at Madrasah al-Ahmadiyyah which is attributed to Ahmad Pasha al-Jazzar. After completing his studies at the madrasah, he migrated to Egypt in 1948 before the Nakbah event occurred. In the same year, the first certificate he successfully received was the Shahadah of Tajwid al-Quran from Kulliyah al-Lughah al-'Arabiyyah of Al-Azhar University. He then continued his studies at Kulliyah Usuluddin at the same university at the Bachelor's level and completed his studies in 1952. He continued his studies at the Master's level in 1967 and subsequently successfully completed his studies at the Doctor of Philosophy level in 1972 at Al-Azhar University (Habibah, 2022).

His teachers, mostly consisting of al-Azhar scholars, included Sheikh Muhammad Abdullah Diraz, Sheikh Muhammad al-Baysar, and Sheikh Abdul Halim Mahmud. These are the main figures that Dr. Fadhl often mentions in his classes and writings. He produced many scholars through his studies at universities and Islamic organisations in Palestine, Lebanon, Jordan, and the United Arab Emirates (UAE) such as Ahmad Naufal, Sulaiman al-Duqur, Khazir al-Majali, Jihad Nusairat, and many more (al-Duqur, 2003; al-Asqalani, 2013).

His writings are in various fields, including Tafsir, Qira'at, Ulum al-Quran, I'jaz al-Quran, Arabic Language, and Fiqh. Amongst his works are *I'jaz al-Quran al-Karim*, *al-Qasas al-Qurani*, *al-Tafsir Ittijahatuhu wa Usahu*, *Itqan al-Burhan fi Ulum al-Quran*, *Qadaya Quraniyyah fi Mawsu'ah Britaniyyah*, *Tafsir al-Quran al-Majid*, and many more. Although he suffered from vision problems, his heart was always illuminated in imparting knowledge to others. He passed away on 9 February 2011 whilst on his way to the airport to perform Umrah (Khawla, 2022).

Kitab Tafsir al-Quran al-Majid

This Quranic exegesis book is a collection and compilation of Tafsir lectures delivered by Dr. Fadhl via Radio Hayat FM in Jordan. He has completed this Tafsir study for 150 hours of broadcasts covering 452 series. Since his sharing is a very valuable collection of knowledge, Hayat FM, in collaboration with scholars from Jam'iyyah Muhafazah 'ala al-Quran al-Karim in Jordan, took the initiative to convert his voice recordings into written form. This project was led by Dr. Sulaiman al-Duqur along with other scholars such as Dr. Muhammad Ahmad al-Jamal, Dr. Sanna' Fadhl Abbas, Dr. Muhammad al-Jaurani, Dr. Jihad al-Nusairat, Dr. Ali 'Allan, and Dr. Mansur Abu Zinah. The first printing of this book was in 2017 under the publication of Jam'iyyah Muhafazah 'ala al-Quran al-Karim itself and contains five volumes covering the interpretation of the verses of the Quran from the beginning of surah al-Fatihah to surah al-Nas (Fadhl Hasan, 2017).

In general, the presentation method of this book is based on the concise exegesis (tafsir ijmalī) method, which is a book of interpretation that interprets the verses of the Quran briefly and is generally based on the apparent interpretation of the verse (Hujair, 2008). This approach is seen to be in line with the development of Quranic exegesis publication in the 21st century, which is more focused on thematic exegesis and concise exegesis. For example, the book of Tafsir Taysir al-Karim al-Rahman by Syeikh Abd al-Rahman al-Sa'di, Tafsir al-Muyassar by Majma' al-Malik Fahd, and the book *al-Mukhtasar fi al-Tafsir* by Markaz Tafsir li al-Dirasat al-Islamiyyah. Although the concise exegesis (tafsir ijmalī) method has advantages in terms of succinct explanations and is

suitable for readers who are new to the book of interpretation, it has limitations in explaining a verse in more detail.

Methodology of Interpretation of the Book of Tafsir al-Quran al-Majid

What is meant by methodology in this writing is the method and approach undertaken by the interpreter in interpreting a verse of the Quran. These methods and approaches include the source of interpretation used, the tendency of a school of thought or school in providing an interpretation of a verse, as well as the approach from the point of view of presenting the interpretation of the verse itself. For the book of Tafsir al-Quran al-Majid, although it is an interpretation based on a voice recording, it still highlights certain methods and approaches that are consistently presented by Dr. Fadhl Hasan Abbas.

In his radio broadcast, he divides the verses of the Quran in a surah into several parts based on related topics, then he first reads the verses clearly, followed by the interpretation of the verse in language that is easy to understand (Fadhl Hasan, 2017). In this chapter, the methodology will be described along with representative examples found in the book.

Analytical Framework: Dr. Fadhl's Methodological Features

To provide a structured overview of Dr. Fadhl's exegetical approach, Table 1 categorises the thirteen methodological features identified in Tafsir al-Quran al-Majid, comparing them with selected contemporary tafsir works where applicable.

Table 1: Methodological Features in Dr. Fadhl's Tafsir al-Quran al-Majid

Category	Methodological Feature	Distinctive Characteristics
Source-Based Methodology	1. Prioritising Tafsir bi al-Ma'thur	Strong emphasis on Quranic cross-referencing and authentic hadiths; similar to al-Munir but more selective in hadith citation
Contextual Framework	2. Explaining Merits of Surahs, Makki and Madani Classifications	Provides critical analysis of Makki-Madani characteristics; more analytical than al-Tafsir al-Wasit
	3. Determining Unity of Theme	Strong thematic coherence analysis; comparable to Fi Zilal al-Quran but less ideological
	4. Emphasising Relationships (Ilm al-Munasabat)	Detailed inter-surah and inter-verse connections; more systematic than most contemporary tafsirs
Linguistic-Rhetorical Analysis	5. Language, Grammar and Eloquence	Sophisticated balāghah analysis; surpasses Fi Zilal al-Quran in grammatical precision
	7. Comparing Meanings (Al-Taraduf)	Rejects complete synonymy in Quran; provides nuanced semantic distinctions
	10. Expressing Justification for Qira'at (Taujih)	Links variant readings to semantic implications; similar to al-Munir's approach
	12. Justification of Mutashabih Lafzi	Explains lexical variations across surahs; reveals I'jaz al-Quran
Critical Evaluation	6. Rejecting Weak Asbab al-Nuzul	Rigorous hadith authentication; more stringent than al-Tafsir al-Wasit

	8. Comparing Interpretative Opinions	Evaluates multiple views with linguistic evidence; balanced scholarly approach
	9. Avoiding Israiliyyat	Strict exclusion of unverified narratives; aligns with modern critical scholarship
Contemporary Application	11. Practical Guidance and Da'wah	Strong contemporary relevance; less politically charged than Fi Zilal al-Quran
Selective Interpretation	13. Leaving Clear Verses Unelaborated	Focuses on verses requiring elucidation; pragmatic conciseness for radio format

Source: Author's analysis of Tafsir al-Quran al-Majid (2017)

Comparative Analysis with Contemporary Tafsirs

To demonstrate Dr. Fadhl's distinctive position within modern exegetical discourse, a brief comparison with selected contemporary tafsirs illuminates his unique contribution. Wahbah al-Zuhaili's Tafsir al-Munir, whilst comprehensive in its treatment of fiqh and legal rulings, devotes less attention to the intricate linguistic analysis that characterises Dr. Fadhl's work. Al-Zuhaili provides extensive jurisprudential discussions but offers comparatively limited exploration of balaghi nuances and semantic precision.

Sayyid Qutb's Fi Zilal al-Quran, renowned for its literary eloquence and ideological vigour, emphasises the organic unity of surahs and the Quran's relevance to contemporary Islamic movements. However, Dr. Fadhl's approach differs in its restraint from overt political interpretation and its stronger grounding in classical linguistic sciences. Whilst Qutb excels in thematic coherence and spiritual reflection, Dr. Fadhl provides more systematic grammatical analysis and more rigorous authentication of asbab al-nuzul.

Muhammad Sayyid Tantawi's al-Tafsir al-Wasit, representing the moderate Al-Azhar tradition, offers balanced interpretations accessible to general readers. However, it lacks the depth of Dr. Fadhl's engagement with mutashabih lafzi and the sophisticated analysis of lexical variations across parallel verses. Dr. Fadhl's treatment of qira'at variants and their semantic implications also surpasses al-Tafsir al-Wasit in both depth and precision.

Thus, Dr. Fadhl's tafsir occupies a distinctive niche: it combines the linguistic rigour traditionally associated with classical mufasssin such as al-Zamakhshari with contemporary accessibility, whilst avoiding both the jurisprudential density of al-Munir and the ideological fervour of Fi Zilal al-Quran. His consistent emphasis on semantic precision, rejection of complete synonymy in the Quran, and critical evaluation of weak narrations mark his methodology as particularly suited to readers seeking linguistically grounded, authentic Quranic interpretation in a concise format.

Detailed Methodological Features

The following section provides illustrative examples of Dr. Fadhl's methodological features, demonstrating how these principles are applied in practice.

1. Prioritising Tafsir bi al-Ma'thur

Tafsir bi al-ma'thur is the main principle of the author in this book of interpretation. The interpretation of a verse is consistently connected to other verses of the Quran that provide interpretation and support for the meaning of the verse. For example, in surah al-Baqarah verse 148, the command to hasten to do good is reinforced through cross-references to surah al-Hadid verse 21 and surah Ali 'Imran verse 133, creating a thematic coherence across the Quran.

He also emphasised the interpretation of verses with authentic hadiths, whether the hadith relates to the reason for the revelation of the verse, the advantages or virtues of the verse, or the hadith that explains the interpretation

of the verse. This is the most important method that every interpreter needs to follow, because the priority in providing interpretations of Quranic verses is with proven evidence of naqli (Ibn 'Uthaimin, 2005).

2. Explaining the Merits of Surahs, Makki and Madani Characteristics

This emphasis is a methodology commonly used by commentators in their work. However, Dr. Fadhl provides critical analysis rather than mere repetition. For instance, regarding Makki and Madani characteristics, he challenged the common assertion that surahs containing the address *ya ayyuha al-nas* are necessarily Makki. He noted that Madani surahs such as al-Nisa' and al-Baqarah also contain this address, as humans are not confined to Makkah alone. Conversely, he affirmed that surahs containing *ya ayyuha alladhina amanu* are categorically Madani, as the believing community was established after the Hijrah (Fadhl Hasan, 2017).

3-4. Thematic Unity and Relationships (Ilm al-Munasabat)

Dr. Fadhl consistently identifies the overarching themes of surahs and explicates the relationships between surahs, verses, and surah names. In the introduction to surah al-Nisa', he observed that the surah functions as a comprehensive system (*tanzim*) from Allah for managing the affairs of the Muslim community, particularly concerning women, inheritance, and dealing with hypocrites. He then demonstrated how the sequential arrangement of surahs—from al-Fatihah's comprehensive summary, to al-Baqarah's guidance on dealing with Jews and Christians, to Ali 'Imran's lessons on the Battle of Uhud—creates a logical progression that culminates in al-Nisa's organisational framework (Fadhl Hasan, 2017).

5. Emphasising Language, Grammar and Eloquence

Dr. Fadhl's linguistic analysis is particularly sophisticated. In Ali 'Imran verse 17, he explains why each quality (patience, truthfulness, obedience, spending, seeking forgiveness) is connected with the coordinating conjunction *waw*: Allah wishes to demonstrate that each quality independently elevates the doer's status, as not everyone can possess all qualities simultaneously due to various limitations. Regarding rhetoric, in al-A'raf verse 154, he identified the metaphorical use of *sakata* (literally 'became silent') for the subsiding of Moses' anger, noting that anger itself cannot be silent but rather dissipates, revealing the Quran's eloquent employment of *isti'arah* (Fadhl Hasan, 2017).

6-9. Critical Evaluation and Source Authentication

Dr. Fadhl rigorously rejects weak narrations and *Israiliyyat*. At the beginning of surah al-Dhuha, he firmly dismissed the widespread but inauthentic narration claiming that revelation ceased due to a dead dog under the Prophet's bed, noting its incompatibility with the Prophet's exemplary cleanliness. He similarly avoids speculation about unspecified Quranic details (*mubhamat*), such as the type of forbidden tree in Paradise, the names of the People of the Cave, or the dimensions of Noah's ark, reasoning that Allah would have clarified these matters if they contained beneficial lessons (Fadhl Hasan, 2017).

When presenting multiple scholarly opinions, Dr. Fadhl evaluates them based on linguistic evidence and Islamic texts. His analysis of al-Rahman and al-Rahim in surah al-Fatihah exemplifies this approach: he rejected several traditional interpretations for lacking sound linguistic or textual support, instead proposing that al-Rahman (on the pattern *fa'lan*) indicates abundant mercy, whilst al-Rahim (on the pattern *fa'il*) denotes continuous mercy, with Allah's mercy being both abundant and perpetual.

10-12. Qira'at and Mutashabih Lafzi Analysis

Dr. Fadhl explicates variant readings and lexical variations across the Quran. In al-Fatihah verse 4, he explained the semantic implications of the two authentic readings *malik* (Owner) and *malik* (Sovereign): Allah is both the absolute Owner and supreme Sovereign of the Day of Judgement. His treatment of *mutashabih lafzi* reveals the Quran's inimitable precision: he noted that *yudhabbiḥuna* (to slaughter) appears in al-Baqarah and Ibrahim, whilst *yuqattiluna* (to kill) appears in al-A'raf verse 141, with each lexical choice carrying specific implications worthy of scholarly investigation.

Similarly, in al-Ma'idah, he distinguished between al-ighra' (verse 14, concerning Christians) and al-alqa' (verse 64, concerning Jews), noting that al-ighra' connotes more severe enmity, which historical evidence confirms regarding Christian schisms compared to Jewish disputes.

11. Practical Guidance and Contemporary Relevance

Dr. Fadhl consistently connects Quranic verses to contemporary issues. In his interpretation of al-Baqarah verse 143, he related the concept of witnessing to the Palestinian cause, arguing that belief in Palestine as sovereign Muslim territory constitutes a core element of Islamic creed. In al-Nisa' verse 148, he emphasised that whilst Allah dislikes harsh speech, those who are wronged are permitted to seek help, and he reminded oppressors that Allah is All-Hearing and All-Knowing, capable of revoking His blessings and holding them accountable in the hereafter.

13. Selective Interpretation Strategy

Given the radio broadcast format and time constraints, Dr. Fadhl focuses on verses requiring elucidation, occasionally leaving self-evident verses without extensive commentary. Whilst this pragmatic approach may constitute a limitation for readers seeking comprehensive analysis of every verse, it serves the purpose of concise, accessible tafsir suitable for general audiences and contemporary reading habits.

CONCLUSION

Dr. Fadhl Hasan Abbas is a tafsir scholar who possesses distinctive advantages in interpreting the verses of the Quran. Through the book Tafsir al-Quran al-Majid, his strengths are evident from various angles, particularly from the perspective of language and al-bayan knowledge. This analytical study has demonstrated that his thirteen methodological features, when categorised systematically, reveal a coherent exegetical framework that distinguishes his work from other contemporary tafsirs such as al-Munir, Fi Zilal al-Quran, and al-Tafsir al-Wasit.

The comparative analysis undertaken in this study illuminates Dr. Fadhl's unique contribution to modern Quranic exegesis: he combines rigorous linguistic analysis with contemporary accessibility, systematic thematic coherence with practical guidance, and critical source evaluation with spiritual reflection. His approach is particularly distinctive in its sophisticated treatment of semantic nuances, rejection of complete synonymy in the Quran, and consistent grounding in authentic textual evidence.

In the context of rising interest in linguistically grounded tafsir, Dr. Fadhl's methodology offers valuable insights for contemporary scholarship. His work demonstrates that concise exegesis need not sacrifice analytical depth, and that radio-format delivery can maintain scholarly rigour whilst achieving broad accessibility. The emphasis on balaghi analysis, grammatical precision, and lexical differentiation addresses a growing scholarly demand for tafsirs that explicate the Quran's linguistic miracle without resorting to ideological interpretation or jurisprudential density.

Furthermore, Dr. Fadhl's consistent connection of Quranic verses to contemporary issues, whilst avoiding overt politicisation, provides a model for relevant yet balanced exegesis. His critical evaluation of weak narrations and Israiliyyat aligns with modern scholarly standards for authentic interpretation, whilst his focus on practical guidance addresses the needs of general Muslim readers seeking applicable spiritual and ethical direction.

The structured analytical framework presented in this study facilitates future comparative research and enables scholars to systematically evaluate Dr. Fadhl's contributions alongside other contemporary mufasssirin. His work merits broader recognition within academic circles and wider dissemination amongst Muslim communities, particularly in Malaysia, where there is strong appreciation for linguistically sophisticated yet accessible Islamic scholarship.

In conclusion, Tafsir al-Quran al-Majid represents a significant contribution to 21st-century Quranic exegesis. Its characteristics are highly suitable for contemporary reading, and it deserves to be introduced widely to the

general public, both as a model of linguistically grounded interpretation and as an accessible resource for understanding the Quran's timeless guidance in the modern context.

REFERENCES

1. al-Asqalani, M. b. Y. al-Jaurani. (2013). *Li ali' al-mudhi'ah min hayat al-allah Fadhil Hasan Abbas*. Majallah al-Furqan, 8(19). Amman: Jam'iyyah al-Muhafazah 'ala al-Quran al-Karim.
2. al-Bukhari. (1993). *Sahih al-Bukhari*. Damascus: Dar Ibn Kathir.
3. al-Duqur, S. (2003). Dr. Fadhil Hasan Abbas. *Majallah al-Furqan*, 8(19). Amman: Jam'iyyah al-Muhafazah 'ala al-Quran al-Karim.
4. al-Tabrani, S. b. A. (1985). *Al-mu'jam al-saghir*. Beirut: Al-Maktab al-Islamiy.
5. al-Zuhaili, W. (2002). *Tafsir al-Munir fi al-aqidah wa al-shari'ah wa al-manhaj*. Translation: Persatuan Ulama Malaysia. Batu Caves: Intel Multimedia and Publication.
6. Fadhil Hasan Abbas. (2017). *Tafsir al-Quran al-Majid*. Amman: Jam'iyyah Muhafazat 'ala al-Quran al-Karim.
7. Habibah Zamamiliyah. (2022). Manifestation of guiding interpretation by Fadl Abbas through his book 'stories of the noble Quran'. *Algerian Scientific Journal Platform (Al-Manhal)*, 8(1), 97-126. <https://doi.org/10.asjp.cerist.dz/en/downArticle/507/8/1/193095>
8. Habibah Zamamiliyah. (2021). Method of Fadhil Abbas in studying the Quranic narrative. *Al-Mi'yar*, 25(3), 87-105. <https://doi.org/10.asjp.cerist.dz/en/article/148142>
9. Hujair, A. H. Sanaky. (2008). Metode tafsir: perkembangan metode tafsir mengikuti warna atau corak mufassirin. *Al-Mawarid*, Ed. 18, 263-284.
10. Husna, H. (2018). Aplikasi konsep syakhsiyyah al-surah dalam surah al-Baqarah berdasarkan pendapat Sayyid Qutb. *Jurnal Sains Humanika*, 10(3-4), 35-42.
11. Ibn Kathir. (2000). *Tafsir al-Quran al-'Azim*. Beirut: Dar Ihya' al-Turath al-'Arabiyy.
12. Ibn 'Uthaimin, M. (2005). *Sharh muqaddimah fi usul al-tafsir*. Cairo: Dar Ibn al-Jauzi.
13. Khawla Boulkroune. (2022). The manifestations of rhetorical renewal of Fadl Hasan Abbas in his book (Rhetoric arts) and the impact on the education of rhetoric at the secondary level. *Majallah Ishkalat fi al-Lughat wa al-Adab*, 11(1), 992-1008. <https://doi.org/10.asjp.cerist.dz/en/article/181643>
14. Mustafa Muslim. (2000). *Mabahith fi al-Tafsir al-Mawdu'i*. Damascus: Dar al-Qalam.
15. Zulkifli, M. Y. (1993). Munasabat satu bahagian dari pengajian Al-Quran. *Jurnal Usuluddin*, Bil. 1, 215-232.