

Disambiguation of Tafsir Khazin in Muqodimah Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil

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Abstract

The purpose of this study is to make the disambiguation structure of tafsir khazin in Muqoddimah and its application in Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil, tafsir al-Khazin is not free from criticism because of the israiliyat history that has no source. In contrast, tafsir khazin is tafsir khazin, including classical tafsir, which summarizes the book of tafsir Ma'alim al-Tanzil by Abu Muhammad Husayn ibn Mas'ud al-Baghawi (d.510 AH), which includes *bil-Ma'tsur* but tafsir khazin after Being studied he uses *bi al-ra'y* in his interpretation. The change is then examined in the disambiguation structure with library analysis. H) which includes *bil-ma'tsur* but tafsir khazin. After being studied, he uses *bi al-ra'y* in his interpretation. The change is then examined in the disambiguation structure with library research and descriptive-analytical analysis to explore and analyze the structure of disambiguation in *muqoddimah* and its application in his tafsir. This article concludes that there is disambiguation between muqoddimah tafsir khazin and his tafsir.

Keywords: *Disambiguation, Tafsir Khazin, Muqoddimah Tafsir Khazin.*

Abstrak

Tujuan dari penelitian ini adalah membuat struktur disambiguasi tafsir khazin dalam muqodimah dan aplikasinya dalam Tafsir Lubab al-Ta'wil fi Ma'ani al-tanzil, tafsir al-Khazin tidak lepas dari kritikan karena adanya riwayat israiliyat yang tidak mempunyai sumber, sedangkan tafsir khazin adalah tafsir khazin termasuk tafsir klasik yang meringkas dari kitab tafsir Ma'alim al-Tanzil karya Abu Muhammad Husain ibn Mas'ud al-Baghawi (w.510 H) yang termasuk *bil-ma'tsur* akan tetapi tafsir khazin setelah dikaji beliau menggunakan *bi al-ra'y* dalam penafsirannya. perubahan itulah yang kemudian ditelaah struktur disambiguasi dengan telaah library research dengan analisis deskriptif-analitik untuk mengeksplor dan menganalisis struktur disambiguasi dalam muqodimah dan aplikasinya dalam tafsirnya. kesimpulan dari artikel ini adalah terdapat disambiguasi dalam muqoddimah tafsir khazin terhadap tafsirnya.

Kata Kunci: *Disambiguasi, Tafsir Khazin, Muqoddimah Tafsir Khazin*

A. Introduction

Etymologically, tafsir means revealing, which in its application reveals something in the text of the Qur'an correctly and precisely, which was the beginning of Islam. The Prophet himself conveyed Tafsir in the form of an explanation of verses that were not known by the companions, which technically occurred in a meeting with the Prophet and asked directly how the verse was not understood. This was different when the Prophet died, and the primary source of tafsir was no longer found. Hence, the Companions and scholars only studied the narration and text of the Qur'anic verses and tried to give interpretation.

At the beginning of the descent of the Qur'an, the Arabs could understand the verse that came down and the purpose of the verse. At that time, the companions did not need to ask about the meaning and significance of the Qur'an and its tafsir; with their language skills, they could accept the Qur'an as a guide in life.¹ Along with the spread of Islam throughout the world and the problems of the ummah that runs dynamically, it is necessary to have an interpretation that runs dynamically. By the science of a mufassir, tafsir becomes essential in understanding the Qur'an correctly. The Messenger of Allah became the knowledge owner in the Qur'an by Sura *an-Nahl* verse 44: "*We sent them with information (miracles) and books. And We sent down az-Zikr (the Qur'an) to you so that you might explain to men what had been revealed to them and that they might think.*"

The understanding of the Qur'an must be under the rules because interpretation is authoritative, so a mufassir must understand the laws of the science of the Qur'an², and its interpretation is used as a postulate for Muslims even though every interpretation cannot be separated from the role of the mufassir in explaining a verse of the Qur'an. These rules start from *nasikh mansukh, muhkam mutasyabihat, asbabun nuzul*, as well as *the science of lughoh* and *nakiroh ma'rifah, verse goth'i dhonni* and the science of *mantiq*. The rules of the science of the Qur'an become the capital of a *mufassir* to interpret the Qur'an so that it becomes an interpretation that has an explanation and becomes a guide for Muslims. Tafsir is the result of communication between mufassir and the text of the Qur'an, socio-cultural, scientific spiritual mufassir,² The interpreter also does not escape from teachers who teach tafsir to mufassir, which is then in line with the understanding between teacher and student.

¹ Abdul Hayy Al Farmawi. *The Method of Tafsir Maudhu'i and Its Application*. (Bandung: Pustaka Setia, 2002), 239.

² Husni, Fithriyawan. "*Typology of Qur'anic Tafsir in Post-Reformation Indonesia: Indigenous Studies of the Qur'an by M. Nur Kholis Setiawan*". Mutawatir : Jurnal Kesains Tafsir Hadith 9, no. 2 (December 4, 2019): 323–351. Accessed December 13, 2023. <https://jurnalufuf.uinsby.ac.id/index.php/mutawatir/article/view/1393>.

This is different from the tafsir al-Khazin which in his muqodimah *said that the tafsir khazin is a summary of the tafsir Ma'alim al-Tanzil by al-Baghawi for which for him the tafsir has high credibility in the perception of al-Khazin.*³ So al-Baghawi's tafsir is used as the main reference.

al-Khazin stated that the tafsir was a product of excellent works of exegesis. Tafsir al-Baghawi, with the full name Abu Muhammad al-Husayn ibn Mas'ud al-Bagawi, was considered to have good skills and knowledge and was used as a reference in the book of Tafsir.

Mani" "Abd al-Halim Mahmud to al-Baghawi conveyed in his *Manahij al-Mufassirin* that al-Bagawi, as a person who adhered to the Qur'an and Sunnah, was very high in the integrity of his scholarship and literary works of explanation which he compiled based on his expertise brought great benefits. Al-Khazin's selection of *Ma'alim al-Tanzil* was reasonable. As for the various compliments made above, it is not an absolute claim that is haram to contradict. Is flattery realistic (with objective facts), or is it just because of subjectivity (e.g., because of sects), or is it just an expression of the Arabic version of hyperbolism? These possibilities certainly require further verification⁴

Unlike his *muqodimah*, which refers to al-Baghawi's tafsir, which has focused on the tafsir bil ma'tsur, *his nytatanya in tafsir khazin summarizes without including the source of the narrator of the hadith completely and replaces the tafsir bil ma'tsur with bil ra'y and khazin into a separate tafsir that is different from the tafsir al-Baghawi to which he has referred.* So, the author maps out how disambiguated Khazin's interpretation of the muqodimah is from what Khazin has explained in his tafsir.

Previous research on tafsir khazin discussed its methodology, with the title tafsir lubab al-ta'wil fi ma'ani al-tanzil by *al-khazin (a methodological study)*, discussing⁵ the

³ 'Alau al-Din Ali ibn Muhammad Ibn Ibrahim al-Baghdadi, *Tafsir al-Khazin al-Musamma bi Lubabu al-Ta'wil fi Ma'ni Tanzil*, (Da al-Fikr, tt), vol. 1, p. 3

⁴ Ra'afah Jamilah Saadah. *Manhaj tafsir al-khazin (Lubab al-Ta'wil fi Ma'ani al-Tanzil)* By: Ra'afah Jamilah Saadah. ALDIN J Da'wah and Religious Sos. Published online 2019:1-11.

⁵ Fitriah, *Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil by 'al-Khazin (A Study of Methodology)*. Thesis, Alauddin State Islamic University Makassar. (2014). Also Ahmet Celik, *Hazin el-Baghdadi ve Tefsirdeki Metodu*, (Ph.D Dissertation Harran Universitesi Sanli Urfa, Turkiye, 1996). And among the journals are Mujiburrahman, *Method al-Khazin in Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil*, Journal of Ahsana Media, Vol. 5, No. 2 July 2019

verses of *musykil in tafsir khazin*, questioning ⁶Israilliyyat and ⁷ *ad-dakhil*⁸ studies. Some discuss the characteristics of Tafsir al-Khazin Lubab al-Takwil fi Ma'ani al-Tanzil, the method of Tafsir al-Khazin, the school of Tafsir al-Khazin, and, in essence, discuss all aspects of Tafsir al-Khazin Lubab al-Takwil fi Ma'ani al-Tanzil.⁹ From several previous studies, no one has discussed how khazin conveys muqodimah and disambiguation of Tafsir Khazin in ¹⁰*muqodimah and its application in Tafsir Lubab al-Ta'wil fi Ma'ani al-tanzil*.

B. Research Method

This research uses a qualitative model from the source of Khazin's interpretation, carried out by looking at descriptions in the form of words and language¹¹. This type of research is library research¹² with a descriptive-analysis-comparative method that describes how khazin conveys his muqaddimah as outlined in his interpretation comprehensively and compares between muqaddimah and tafsir by looking for similarities and differences. Primary data is taken from Khazin's tafsir. In contrast, secondary data sources are taken from references to Khazin's tafsir, namely al-Baghdadi's tafsir—data collection from this study by collecting autobiographical documents. Data collection from *muqoddimah* in the khazin interpretation is the initial reference for how the khazin interpretation is formed, so the data analysis used is to collect data from *muqoddimah* of the khazin interpretation and analyze it in depth to determine disambiguation in the khazin interpretation.

⁶ Muhammed Selim Caliskan, *Lubab al-Ta'wil fi Ma'ani al-Tanzil Adli Tefsirde Musykil al-Qur'an*, Master Thesis, (Turkiye: Suleyman Demirel Universitesi-Isparta, 2020, see in Zulfikri Zulkarnaini, questioning the interpretation of al-Khazin in *tafsir lubab al-takwil fi ma'ani al tanzil*, *Journal of Ulundnuha*, Vol 10 No 2 December 2021

⁷ Hana Andriana, *Israilliyyat in The Story of Harut and Marut (Comparison of Tafsir Ibn Kathir and Tafsir al-Khazin)*, Thesis, Faculty of Ushuluddin Institute of Qur'anic Sciences (IIQ) Jakarta, 2017, 133-134

⁸ Fauziah, *Ad-Dakhil in Tafsir AlKhazin (Analysis of ad-Dakhil on the Verses of the Story in Surah an-Naml)*, Thesis, Faculty of Ushuluddin Institute of Qur'anic Sciences (IIQ) Jakarta, 2018.

⁹ Mojiburrohman, M. (2019). *The method of al-khazin in tafsir 'lubab al-ta'wil fi ma'ani-al-tanzil*. *Ahsana media: Journal of Islamic Thought, Education and Research*, 5(2), 44-51. <https://doi.org/10.31102/ahsana.5.2.2019.44-51>

¹⁰ Word sense disambiguation (WSD) is an open problem in the field of natural language processing, a process of identifying the meaning of polysemy words used in a sentence. Solving this problem has an impact on: search engine relevance, anaphora solving, coherence or cohesiveness, and inference or inference. In this research focused on coherence or cohesiveness. https://id.wikipedia.org/wiki/Disambiguasi_makna accessed 12 December 2023

¹¹ Lexi J. Moleong, *Qualitative research methodology*, (Bandung : Remaja Rosdakarya, 2014), 6.

¹² Literature research is research sourced from journals, books, articles, previous theses and also other scientific works, Punaji Setyosari, *Educational Research Methods*, (Jakarta : Kencana Prenada Media Group, 2010), 90.

C. Finding Research

Tafsir Lubab al-Ta'wil fi Ma'ani al-tanzil is better known as tafsir al-Khazin by 'Ala al-din Abu Hasan 'Ali Abu Muhammad ibn Ibrahim ibn Umar ibn Khalil -al Shaikhi al-Baghdadi al-Shafi'i al-Khazin (678-741) became an interesting classical interpretation to study, this is because in that century, namely the middle of the 8th century AH¹³ controversy over ideology and thought of scholars occurred and had an impact on the mindset of scholars, supported also *khazin tafsir* is tafsir bi al-Ra'yi which takes its source from reason and ijtihad, interestingly again *Khazin*¹⁴'s tafsir is conveyed in *his muqodimah* that this tafsir is an overview of *tafsir al-Baghawi* and *tafsir al-Tsa'labi* which are both tafsir bil ma'tsur¹⁵

al-Khazin (attributed to Shaybah, the milkwpresser) al-Bahgdadi al-Shafi'i al-Khazin. He was born in Baghdad in 678 AH and died in 741 AH in Halb (Aleppo).¹⁶ He was a person who worked in the library and had a great interest in explanation, so he read a lot of tafsir books that were in his charge. He admired several books of explanation and attempted to write his commentaries. In addition, he is known as a Sufi figure (*mutasawwif*) and a preacher. During his lifetime, al-Khazin studied with Ibn al-Dawalibi while still in Baghdad. And studied with al-Qasim ibn Mudoffir and Wazirah bint Umar while he was in Damascus. He was so busy with scientific activities that it is not surprising that at the end of his name was placed the title "al-Khazin"; even among the music, *he was better known by the name al-Khazin* than by his real name. This is because *al-Khazin's* scientific capacity encompassed a wide range of sciences. This fact is corroborated by Ibn Qadi Shahbah, who affirms *al-Khazin* as a qualified scientist in many fields, and his scientific integrity is evident in his works.

¹³ Suryadi, "Lubab al-Ta'wil fi Ma'anil al-Tanzil Karya al-Khazin", in M, Yusuf, etc., Study of the Book of Tafsir; Voicing Mute Text, (Yogyakarta: Teras 2004). 101.

¹⁴ Tasir bi al-Ra'yi is a tafsir whose mufasir adheres to his own interpretation and conclusions based on his reason when discussing the meaning of the Qur'an Imamudin, Ihsan & Ain, Aini Qurotul (2022) *Categorization of tafsir and its problems in contemporary tafsir*. Journal of Faith and Spirituality Vol 2 No 3 2022 381-388

<http://dx.doi.org/10.15575/jis.v2i3.18692>, the implementation of this interpretation has existed in the time of the Prophet and in the time of the companions, Rauf, R. A. (2021). Interpretation of bil ra'yi during the time of Prophet Muhammad (PBUH). *Ushuluddin Journal: Media for Dialogue of Islamic Thought*, 23(2), see also, Surono, Y., & Anita, A. (2022). Ijtihad Ra'yu Sahabat in Tafsir of the Qur'an. *Ar Rusyd: Journal of Islamic Education*, 1(1), 41-58.

¹⁵ *Tafsir bil Ma'tsur* is also known as *tafsir bil naqli*, in Arabic *lafadh al-Ma'tsur* from the word *athara-yathuru-atharan* which means *naqala* or means movement, which in practice the interpretation of *bil ma'tsur* is the interpretation of verse by verse, interpretation of verse by hadith, and interpretation by *qoul sahabat*. Permana, A. A. (2022). Tafsir Bil Ma'tsur in the Study of Qur'anic Manuscripts. *Journal of Faith and Spirituality*, 2, 451-58.

¹⁶ was a Sufi scholar who had a very good personality and conduct. He is also proficient in the field of exegesis and hadith. In addition to his noble temperament, he is also proficient in the field of exegesis and hadith. In addition to his noble temperament, he also has a handsome face. He died in one corner of Halb.

In addition, his abandoned works can undoubtedly be used as evidence that al-Khazin was a great scholar. Among his works are *Lubab al-Ta'wil fi Ma'ani al-Tanzil*. Also, Sharh "Umdah al-Ahkam and Maqbul al-Manqul is a book on hadith with ten volumes. In this last work, al-Khazin collected the hadiths contained in Musnad al-Shafi'i, Musnad Ahmad ibn Hanbal, *Kutub al-Sittah, al-Muwatta'* and *Sunan al-Dar al-Quthni* by systematizing their order chapter by chapter. In addition to the above works, al-Khazin also compiled a collection of the Prophet's Sira, which he reviewed at length. Thus, al-Khazin's name stands out not only because of his tafsir but also because of his work in Hadith Science. In other words, al-Khazin was a great scholar who was not only proficient in exegesis. The person of al-Khazin, as explained by Abu Shahbah and al-Zahabi.

Al-Khazin begins his tafsir with five parts: namely, On the virtues of the Qur'an, reading and studying it, Threats to those who say something about the Qur'an with its *Ra'yi* without Ilm, and threats to those who are endowed with memorizing the Qur'an and then forget and do not intend to repeat it, about the collection of the Qur'an and the order of its descent, and the Qur'an being revealed with seven letters, about the Qur'an revealed in seven letters and opinions on the subject, and about the meaning of tafsir and *ta'wil*. Then began interpreting the Qur'an from *Ta'awwuz* to the end of *Sura al-Nas*.

Concerning the systematics of the preparation of the book of tafsir, it is necessary to note that there are three systematics of the preparation of tafsir known among exegetes, namely: *tartib mushafi* (order of verses and suras), *tartib nuzuli* (the chronological order of descent of surahs), and *tartib maudhu'i* (order according to the theme). Al-Khazin, in his Tafseer, has taken the systematics of starting mushafi by sequencing verses and surah according to the periodization of the Ottoman mushaf.

Table 1. Here is the disambiguation table of khazin interpretation

No	Muqodimah	Interpretation	Disambiguation
1	Writing background	Al-Khâzin's reasoning, as he states in his muqaddimah tafsir, wrote: and summarized the book <i>Madârik al-Tanzîl</i> (which is a compendium of <i>Ma'âlim al-Tanzîl</i>) based on his "love" for al-Baghawî. According to him, al-Baghawî was a noble man, who revived the sunnah	There is a disambiguation between the muqoddimah and its tafseer

No	Muqodimah	Interpretation	Disambiguation
		of the Prophet and the breadth of knowledge of science ¹⁷	
2	The virtues of studying the Qur'an	Khazin is widely praised for his tafsir work that conveys tafir bil ra'y from tafsir bil ma'tsur by leaving no urgency from a verse although Khazin quotes many israiliyyat in his tafsir, the purpose of the muqoddimah tafsir khazin is that israiliyyat can still be used in tafsir and still has great priority ¹⁸	There is a disambiguation between the muqadimah and its tafsri although there are differences of opinion from other scholars
3	Threats to those who interpret with ra'y	u, in quoting the qaul-qaul contained in the book of al-Baghawi, al-Khazin deliberately discarded his sanads to be concise and rely the sanad on the book. As for the excerpts based on hadith and news from the Prophet (peace be upon him), only the first rawi from the Companions is mentioned, then the mukharrij is mentioned with symbolism letters; al-Bukhari is denoted by the letter Kho" (خ), Muslim is denoted by the letter Mim (م), when the hadith is agreed upon by al-Bukhari and Muslim 4 denoted by the letters Qaf (ق). When quoted from the book of Sunan, such as Sunan Abu Daud, Sunan Tirmizi and others, the name of the author is mentioned without symbolism	There is disambiguation, but the khazin interpretation limits that what ra'y means is based on free reason. Ra'y can still be used when verse comprehension must be explained with reason, not just <i>taken for granted</i>
4	Orderly collection of the Qur'an	Al-Khazin in his tafseer follows the manhaj tahlili, i.e. the manhaj that seeks to explain all aspects contained by the verses of the Qur'an and express all the	There is a disambiguation between the muqoddimah and its tafsri, that in interpreting

¹⁷Alâu al-Dîn Alî ibn Muhammad ibn Ibrahim al-Baghdâdî, *Tafsîr al-Khâzin al-Musammâ bi Lubâbu al-Ta'wîl fî Ma'âni Tanzîl*, (Dâr al-Fikr, tt), vol. 1, p. 3

¹⁸ Sufi Suri, Sayed Akhyar, *knows israiliyyat in tafsir al-khazin* Al-Ijaz: Journal of Islamic revelation, vol VI no II jul-Dec 2020

No	Muqodimah	Interpretation	Disambiguation
		meanings to which it is addressed. In this regard, al-Khazin who committed himself to the systematics of tartib mushafi in explaining the Qur'an verse by verse and surah by surah, revealed the aspect of linkage (munasabah) and made use of the help of asbab al-nuzul, the hadiths of the Prophet and the narrations of the companions and tabi'in in expressing verse instructions. Sometimes all this is combined with the results of his thoughts and skills and sometimes it is followed by language peeling ¹⁹	the Qur'an khazin also based on the uritan mushafi
5	Meaning of tafsir and ta'wil ¹	As a reference, Al-Khazin quoted reference sources for his interpretation from various scientific disciplines sourced from scholars, both scholars of tafsir, hadith, nahwu, etc. From the scholars of tafsir, al-khazin also quoted many from Al-Thabari, Fakhruddin Ar-Radhi, At-tsauri, ibn Ayyinah, Abdullah bin Mubarak, Ibn Athiyyah, Shamsuddin Al-Qurthubi, as well as Al-Wahidy. from hadith scholars Bukhari, Muslim, An-nawawi, Qadhi 'Iyadh. From Nahwu scholars, Abu Ishaq Al-Zujaj, Abu Zakaria Al-Fara', Al-Jurjani, Al-Kasa'i, Sibawaihi and ibn Al-Anbari	The meaning of tafsir in tafsir khazin implies that

Source: Results of Disambiguization oKhazin Interpretation

Muqoddimah in Khazin's tafsir reveals that his tafsir was arranged with (*tartib mushafi*), interpreting the Qur'an according to its order in the mushaf. In this connection, al-Khazin has completed the interpretation of all the verses of the Qur'an, beginning with surah

¹⁹Sufi Suri, Sayed Akhyar, *knows israiliyat in tafsir al-khazin* Al-Ijaz: Journal of Islamic revelation, vol VI no II jul-Dec 2020

al-Fatihah and ending with surah al-Nas, which takes the way of grouping verses that are somewhere still in one context of conversation.

Tafsir khazin took what was contained in the book of al-Baghawi, and al-Khazin discarded his sanads to summarize and rely the sanad on the book. As for the excerpts based on hadith and news from the Prophet (peace be upon him), only the first rawi from the Companions is mentioned, then the mukharrij is mentioned with symbolism letters; al-Bukhari is denoted by the letter Kho" (خ), Muslim is denoted by the letter Mim (م), while the hadith agreed upon by al-Bukhari and Muslim is denoted by the letter Qaf (ق). The author's name is mentioned without symbolism when quoted from the book of Sunan, such as Sunan Abu Daud, Sunan Tirmizi, and others.

D. Conclusion

There is disambiguation of Tafsir Khazin in the Muqodimah *and its application* in Tafsir Lubab al-Ta'wil fi Ma'ani al-Tanzil; *this is evidenced by the detailed explanation in his coherent tafseer from his muqoddimah*, but upon further study, that Khazin has limitations on what is conveyed *in the muqoddimah to his tafsir*, in the muqoddimah It is said that Khazin summarized from al-baghawi but he discarded the sanad contained therein, besides that the excessive delivery of *Israiliyat* made Khazin's interpretation considered not disambiguated.

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