

Decoding the Semantic Marvels of the Quran: The Intricate Meanings of 'Home' in Islamic Architecture

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Abstract

This research examines the *i'jaz* (scientific miracles) of the Quran concerning the semantic field of the word *al-baytu* within the study of Islamic architecture, a topic that has not been previously explored. The study draws data from Quranic verses containing the term *al-baytu* and the semantic field of the word *al-baytu*, such as *al-manzilu*, *al-maskanu*, and others. The data collected is then interpreted through the lens of *i'jaz* (scientific miracles) of the Quran in accordance with the terminological framework of the Quranic lexicon. The interpreted results are subsequently analyzed using componential analysis. Based on the results and discussion, it is concluded that the *i'jaz* (scientific miracles) of the Quran in the semantic field of *bayt* in the Quran includes terms such as *al-maskanu*, *al-baytu*, *al-qosru*, *al-manzilu*, *ad-dāru*, *al-qoryatu*, and *al-madīnatu*. *Al-maskanu* refers to a single dwelling that provides comfort, unlike *al-baytu*, which also signifies a single dwelling but does not or cannot provide comfort. *Al-maskanu* is akin to the concept of "home," whereas *al-baytu* resembles the concept of "house." *Al-manzilu* serves as a hypernym for the terms *al-maskanu* and *al-baytu*, meaning a general place of residence, whether it provides comfort or not. Meanwhile, *al-qosru* denotes a luxurious residence. *Ad-dāru* refers to a single house along with its yard. *Al-qoryatu* is a collection of houses belonging to a community with racial and blood ties. Finally, *al-madīnatu* is a collection of houses belonging to a society with diverse tribes and races, not bound by blood ties.

Keywords: *Scientific of the Qur'an, i'jaz al Qur'an, al bayt, Islamic Architecture.*

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Introduction

The application of the integration of the Quran and science has so far been limited to the fields of health, biology, and chemistry, such as the preservation of Pharaoh's mummy and the uniqueness of individual fingerprints. Furthermore, the majority of the integration of the Quran and science has utilized the *tafsir 'ilmi* method, as seen in the alignment of the creation of the earth with the Big Bang theory, corresponding to QS. Al-Anbiya' 30 and Az-Zariyat 47. There has yet to be a specialized study on how Quranic verses discuss architecture. However, as part of science, the integration of the Quran and science can also encompass the study of architecture, including through the concept of *i'jaz* scientific *Qur'ani*.

I'jaz in the scientific sense refers to something extraordinary, accompanied by a challenge to replicate it, yet no one is able to do so. It is given by Allah to a prophet as evidence of the truth that he is Allah's SWT messenger to his people (as-Sobuni, 2002; az-Zuhaili, 2015; al-Asfahani, 2009). The purpose of a miracle is to reveal the truth that the Prophet (SAW) is the bearer of the divine message, by demonstrating the inability of the Arabs and subsequent generations to match the *Quran*. Belief in the miraculous nature of the *Quran* is an embodiment of the third pillar of faith, belief in Allah's books (Mana al-Qotton, 1994). Therefore, exploring the miraculous nature of the *Quran* in relation to architecture is part of the effort to implement this pillar of faith.

According to Quranic scholars, the distinguishing factor of the miraculous nature of the *Quran* compared to other miracles from Allah lies in the form and duration of the miracle. Unlike other miracles that are sensory (*hissiyah*) (as-Suyuti, 1426 H) or material-sensory (*mādiyyah hissiyah*), such as the staff of Prophet Musa, the ark of Prophet Nuh, or the she-camel of Prophet Saleh, the *Quran* is spiritual-rational (*rūhiyyah-aqliyah*) (as-Sobuni, 2002). This means that the miraculous nature of the *Quran* can be scientifically proven and can adapt to the development of times and knowledge.

In terms of time, all miracles besides the *Quran* are temporal (*āniyah*), meaning they could only be witnessed by those who saw the miracle directly, such as the she-camel of Prophet Saleh, the birth of Prophet Isa, and the wind controlled by Prophet Sulaiman. In contrast, the miraculous nature of the *Quran* is eternal (*dā'imah*). This means the *Quran's* miraculous nature continues perpetually across all times and places (az-Zuhaili, 2015). The *Quran's* miraculous nature can be proven until the end of time by anyone, regardless of time and place. Therefore, the *Quran's* miraculous nature can be proven alongside the development of knowledge, the advancement of science and technology, and the social sciences (Badis, 1995). An example of the *Quran's* miraculous nature that can be scientifically proven is the parting of the Red Sea and the meeting of two types of water, fresh and salt. This is referred to as *i'jaz saintifik qur'ani*.

This paper seeks to demonstrate the miraculous nature of the Quran in the field of architecture, a subject that has not been previously explored. The Quranic miracles in this study will be examined through the language used in the Quran related to buildings, such as the term *bayt* (house). In addition to analyzing the meaning of the word *bayt* through scientific miracles, this research also expands the study to the semantic field of the word *bayt*. This means that all words related to *bayt* in the Quran will also be analyzed through scientific miracles, such as *dār* and *manzil*.

Up until now, research related to the scientific miracles of the Quran has primarily described the definition of *i'jāz* according to various scholars of interpretation or Quranic sciences (Bakar, 2014), the use of Quranic miracles in specific words like *samā'* (heaven) and *baṣar* (sight) (Iliyya, 2019), and the concept of integrating Quranic miracles with science (Sahidin & Muslih, 2022). Meanwhile, studies on Islamic architecture have been limited to the jurisprudential study of architecture (Yulianto, 2019), the application of Islamic architecture in buildings (Salim, Thahir, & Iskandar, 2019), and the application of Quran and Hadith in Andalusian architecture (Pramono, 2012). There has not been any study on Islamic architecture that employs a Quranic miraculous approach.

Besides the study of scientific miracles of the Quran, the integration of science and the Quran and Hadith has also been approached through scientific interpretation (*tafsir ilmi*), such as the scientific interpretation of intelligence (Dalip, 2022), health (Fitriani, Heryana, Raihan, Lutfiah, & Darmalaksana, 2021), and astronomy (Purwati, 2018).

However, unlike scientific interpretation, which reveals various meanings of the Quran based on scientific theories, *i'jāz sa'ntifiq qur'ānī* (scientific miracles of the Quran) refers to the information in the Quran about the essence of things whose truth is verified by modern science, a truth that could not have been understood by the science of the time when the Quran was revealed (Waziri, 2008). Another difference can be viewed from the perspective of the position of knowledge. From the standpoint of the position of knowledge and its relationship with the Quran in the context of *tafsir ilmi* or *i'jāzul ilmi*, the differences between them can be seen from several perspectives, as illustrated in the following table (Waziri, 2008).

No	Scientific Features	Position	
		Al-Quran	Modern science
1	<i>Tafsir</i>	object of study	Tools: Concepts, Theories, and Methods
2	<i>I'jaz</i>	subject of the study	Affirmation

Based on the description of previous research, it is known that there has been no research on Quranic I'jaz at the implementation stage in the context of Islamic architecture. Furthermore, this study examines the field of meaning of the word *al baytu* from the perspective of Quranic scientific miracles (I'jaz) and the implementation of the principles of Quranic scientific miracles in the context of architecture.

The research procedure is as follows: (1) conducting an inventory of word data within the field of meaning of *bayt*, (2) after all the fields of meaning of the word *bayt* in the Quran are collected, a componential analysis of the meaning of *bayt* is performed, (3) classification of the fields of meaning of the word *bayt* in the Quran into several dimensions, such as comfort, racial and tribal similarity of inhabitants, and completeness of residential homes, and (4) analysis of the miraculous nature of the Quran based on language usage. The analysis of the miraculous nature of the Quran is conducted by testing the field of meaning of the word *bayt* against three conditions of I'jaz, namely the existence of a challenge to rival (وَجُودُ التَّحَدِّيِّ), the presence of *faktor pemicu* serves as a catalyst for embracing challenges (وَجُودُ الْبَاعِثِ إِلَى التَّحَدِّيِّ) and there is no impediment to resistance (إِنْتِفَاءُ الْمَانِعِ مِنَ التَّحَدِّيِّ).

Medan Makna Kata *al Baytu* dalam Persepektif I'jaz Saintifik Qur'ani

The miraculous nature of the Quran uncovered in this study lies in its linguistic prowess. Quranic miracles in language manifest in the context of linguistic style (الإِعْجَازُ اللُّغَوِيُّ) (واللِّبْيَانِي فِي الْأَسْلُوبِ) and the context of eloquence and rhetoric (الإِعْجَازُ اللُّغَوِيُّ فِي الْفَصَاحَةِ وَالْبِلَاغَةِ) (az-Zuhaili, 2015). The Quranic miracle in the context of linguistic style involves harmony in wording, expressions, meanings, laws, and concepts. For instance, in formulating Sharia laws, lengthy verses devoid of expressions of punishment, torment, and hell are utilized. Conversely, for solidifying faith in the Last Day, paradise, and hell, shorter verses with concise expressions and admonishing linguistic styles are employed. Meanwhile, the miracle within the context of eloquence and rhetoric is found in the fluency of words, rhetorical expressions, and the astonishing influence they have on the hearts and souls of the listeners.

According to Waziri, from the perspective of *i'jazul Quran*, there are five terms for structures mentioned in the Quran, including buildings for worship, residential and sheltering structures, fortifications for defense and warfare, defensive walls, and public buildings (*fasilitas umum*) (Waziri, *I'jāzu al-Qur'āni al-Karīmi Fī al-Imārōti Wa al-Umrōni*, First Edition, 2008). In this study, only residential buildings and dwellings within the domain of the meaning of *al baytu* are discussed. In the Quran, there are terms referring to buildings and

specific areas within the domain of the word *bayt* 'house', such as *bayt*, *maskan*, *dar*, and *qoryah*. These four terms are explicitly mentioned in the Quran and various verses, as follows.

{وَرَاوَدْتُهُ الْبَيْتَ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ} [يوسف: 23]
 'Women, who he (Yusuf) lived in his house, seduced him.'

{وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا} [النحل: 80]
 'And Allah has made for you homes as a place of residence.'

Although the linguistic meanings of the words *bayt* (plural: *buyūt*) and *sakan* (locative: *maskan*) are the same, their usage, especially in the context of Islamic architecture, has different connotations. The difference in meaning within the realm of Islamic architecture is what is referred to as the scientific miracles of the Quran, the miraculous nature of the Quran manifested in the selection of words.

In general, the following are findings regarding the field of meaning of *al-baytu* based on the scientific miracles of the Quran.

Component Meaning	Dimension	Residence	Single	Plural	Gives a feeling of comfort and security	Covering one's modesty	Racial similarity	blood ties	Having a courtyard	Luxurious
<i>Al-Maskanu</i>		+	+	-	+	+	0	0	-	0
<i>Al-Baytu</i>		+	+	-	-	+	0	0	-	0
<i>Al-Manzilu</i>		+	+	-	+/-	+	0	0	-	0
<i>Al-Qoşru</i>		+	+	-	0	+	0	0	+/-	+
<i>Ad-Dāru</i>		+	+	-	0	+	0	0	+	+/-
<i>Al-Qoryatu</i>		+	-	+	0	0	+	+	+/-	0
<i>Al-Madīnatu</i>		+	-	+	0	0	+/-	+/-	+/-	0

Table 1. Componential Analysis of the Semantic Field of *al-Baytu*

Note:

(+) = available

(-) = not available

0 = not related

+/- = perhaps it may exist or not

Based on the table, it is understood that *al maskanu* differs from *al baytu* and *al manzilu*. *Al maskanu* is a dwelling that provides a sense of security and comfort, whereas *al baytu* may not yet provide a sense of security and comfort, and *al manzilu* is a residential house that may or may not provide a sense of security and comfort. The same applies to the term *al-Qoşru*, which refers to luxurious residences, while *ad-Dāru* refers to houses with yards. Meanwhile, *al-Qoryatu* refers to residential complexes that require homogeneity among their inhabitants, such as racial similarity or being from the same family, such as the Chinatown or Kauman complexes (inhabited only by Arab descendants). On the other hand, *al-Madīnatu* as a collection of houses refers to heterogeneous housing complexes. In contemporary society, Sharia-compliant housing could be categorized under *al qoryatu* due to the religious similarity of the community residing within it.

Implementation of the Principles of I'jaz Saintifik Qur'ani in the Context of Architecture

Naturally, humans require a place as a dwelling, a place of rest, and shelter from various dangers, both physical and psychological. In Surah an-Nahl: 80, this place is referred to as a home.

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتَانَا وَمَتَاعًا إِلَىٰ حِينٍ

And Allah has made for you homes as dwellings and has made for you homes (tents) of animal hides, which you find light for travel and when you stop [during migration]; and from their wool, fur, and hair [He furnishes you] with furnishings and goods for a time [appointed].

In Surah An-Nahl:80, Allah SWT explicitly designates homes as *sakanan*, the term *sakana*, *yaskunu*, which itself holds several meanings as follows (Hamadi, 2003).

Variety of Meanings			
No	Verses of the Quran	Variety of Meanings	
		Arabic	Meaning
1	{ وَاللّٰهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا } [النحل: 80]	<i>Khilāfu al-iḍṭirōbi wa al-harokati</i>	The antonyms of "chaos" and "movement" are "order" and "stillness," respectively.
2		<i>Šubūtu as-sya'i ba`da at-taharruki</i>	Remain steadfast after moving.
3	{ وَجَعَلَ اللَّيْلَ سَكَنًا } [الأنعام: 96]	<i>al-Qorōru</i>	Residence (rest)
4	{ وَتَسْكُنُوا الْأَرْضَ مِنْ بَعْدِهِمْ } [إبراهيم: 14]	<i>an-Nuzūlu</i>	In a certain place
5	{ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا } [الأعراف: 189]	<i>al-Isti'nāsu</i>	Feeling joyful.
6	{ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ } [التوبة: 103]	<i>al-iṭmi'nāniyyatu</i>	Serenity

Based on the significance of these *sakanan* (dwellings), there are two blessings of 'home' for humans. First, the guidance of Allah SWT to humans in the process of construction and placement of homes. Second, Allah SWT made the home as a place of residence, rest, attainment of peace, and refuge (Zahroh, 1987).

According to Muhammad Amin as-Syafii, QS. An-Nahl: 80 explains two types of human homes, namely the homes of settled people (those who reside or domicile in a particular area) and the homes of nomads and travelers. The typology of settled people's homes is a house that has permanent structures from foundation to roof. It is a house that cannot be moved, and even humans have to move into it if they want to inhabit it. Meanwhile, the typology of nomadic and traveler's homes is a flexible house that can be set up, dismantled, and moved to another place.

The typology of settled people's homes is explained by the excerpt from QS. An-Nahl: 80, 'homes for you as dwellings.' Meanwhile, the typology of nomadic and traveler's homes is explained in the following excerpt:

'He made for you from the hides of the grazing livestock tents which you find light (and portable) on the day of travel' (as-Syafii, 2001).

The Qur'anic Miracle in Architectural Terminology Variety

Among the miracles of the Quran in the context of *urban* development or residential construction is the variety of terms used by the Quran, ranging from terms like *al-baytu*, *al-*

maskanu, al-manzilu, al-dāru, al-qoryatu, al-madīnātu (Waziri, *I'jāzu al-Qur'āni al-Karīmi Fī al-'Imārati Wa al-'Umrōni*, 1st ed., 2008), to *al-qoşru* (Waziri, *al-'Umrōno Wa al-Bunyānu Fī Manzūri al-Islāmi*, 1st ed., 2008).

a. *al-Baytu* (house)

According to Ibn Faris (d. 390 H), from a linguistic perspective, the term بيت (*bayt*) has three meanings: a dwelling place (*al-ma'wā*), a place of return (*al-ma'ābu*), and a gathering place (*majma'u as-syamli*). The verb derived from the term بيت is *bayyata*, which means 'arranging something at night' (*bayyata al-amro, izā dabbarohu lailan*), as mentioned in Surah An-Nisa (4:108), "He is with them when they make decisions by night that He approves" (Faris, 1979). Based on this verse, az-Zujaj stated: a dwelling place is called *al-baytu* because it is inhabited during the night (*al-Azhari, 2001*).

According to Sa'dun Jumah, from the perspective of scholars of interpretation, the meaning of the word *al-baytu* is not far from its linguistic meaning, which is a dwelling place and the house of a human (*ma'wā al-insāni wa maskanuhu*) (Jumah, 2003). This statement is supported by the views of the interpreters Imam Al-Qurtubi (d. 671 H), Ismail Haqqi (d. 1137 H), and Ibn Ashur (d. 1393 H). Al-Qurtubi mentions that *bayt* is everything above you and covering you, thus it is the roof and the sky. Everything you walk on is the earth. Anything that surrounds you from the four cardinal directions is a wall. If these three components are arranged orderly and connected, it is called a dwelling place (*al-baytu*) (al-Qurtubi, 1964). Meanwhile, Haqqi stated that *al-baytu* is the name for any building with a roof, having one entrance, and built for resting at night, whether it has three or four walls (Haqqi, 1928).

In line with that statement, Ibn Ashur stated that *bayt* is a place made for one or more persons to dwell for a specific purpose, surrounded by a boundary to separate it from other places to become a dwelling. This place serves as a residence, shelter from cold and heat, privacy from others, and storage for furniture and domestic affairs (Ashur, 1984).

According to ad-Damaghoni (d. 478 H), the Quran presents the word *al-baytu* in both singular and plural forms. *Al-baytu* (الْبَيْتُ) as the singular form and *al-buyūtu* (الْبُيُوتُ) as the plural form. In the Quran - according to ad-Damaghoni - the word *al-baytu* has six meanings, while the word *al-buyūtu* has seven meanings (Ad-Damaghoni, 1983). The meaning of *al-baytu* includes a ship (*as-safīnatu: السفينة*) as found in Surah Nuh (71:28); the Kaaba (*al-ka'batu: الكعبة*) as mentioned in Surah Al-Haj (22:26) and Surah Al-Baqarah (2:125); a house in paradise (*al-manzilu fī al-jannati: المَنْزَلُ فِي الْجَنَّةِ*) as found in Surah At-Tahrim (66:11); a nest (*al-'us-syu: العُشُّ*) as found in Surah An-Nahl (16:68) and Surah Al-Ankabut (29:41); a house (*al-baytu bi'ainihi: البَيْتُ بَعِيْنِهِ*) as mentioned in Surah At-Tur (52:4) and Surah An-Nisa (4:100); and a house that is owned (*al-baytu al-milku: البَيْتُ الْمَلِكُ*) as found in Surah Yusuf (12:23).

Meanwhile, the meaning of *al-buyūtu* includes houses (*al-manāzil: الْمَنَازِلُ*) as mentioned in Surah An-Nur (24:27, 61) and Surah Al-Ahzab (33:53); mosques (*al-masājidu: الْمَسَاجِدُ*) as found in Surah Yunus (10:87) and Surah An-Nur (24:36); chambers (*al-hujar: الْحُجُرُ*) as mentioned in Surah Al-Ahzab (33:34); prisons (*as-sujūnu: السُّجُونُ*) as found in Surah An-Nisa (4:15); tents (*al-khiyāmu wa al-fasāṭiṭu: الْخِيَامُ وَالْفَسَاطِطُ*) as mentioned in Surah An-Nahl (16:80); caves or tunnels (*al-kuhūf wa al-ghirōnu: الْكُهُوفُ وَالْغِيْرَانُ*) as found in Surah Al-Hijr (15:82); and public facilities (*al-khōnātu: الْخَانَاتُ*) as mentioned in Surah An-Nur (24:29).

In the indications of the Quran, there are three values that constitute the uniqueness of a Muslim's home: *بَيْتٌ سَتْرٌ وَسَكِيْنَةٌ* 'a house that covers modesty (provides privacy) and is full of tranquility'; *بَيْتٌ تَرْبِيَّةٌ وَأَخْلَاقِيٌّ* 'a house of education and morality'; and *بَيْتٌ تَقْوَى وَإِيْمَانٍ وَعِبَادَةٍ* 'a house founded on piety, faith, and worship.' These three values make every home worthy of being called a house of morality.

A house that covers modesty and is full of tranquility (*بَيْتٌ سَتْرٌ وَسَكِيْنَةٌ*) is mentioned in Surah An-Nahl: 80 and Surah At-Talaq: 6. Allah has made for you homes as dwellings

of tranquility. This is further reinforced by several sayings of the Prophet: The Prophet Muhammad (peace be upon him) said: "It is not permissible for a man among the Muslims to look into the interior of another man's house until he seeks permission. If he looked, then indeed he has entered." (Al-Bukhari, Al-Adab Al-Mufrad, 1989). The Prophet Muhammad (peace be upon him) said: "If someone peeks into your house and you have not given permission, then throw a pebble at him, and if it causes him to lose an eye, there is no blame on you." (Al-Bukhari, Sahih Al-Bukhari, Vol. IX, 1422 H). Furthermore, a house of education and morality (بَيْتُ تَرْبِيَّةٍ وَأَخْلَاقٍ) is mentioned in Surah An-Nur: 27 and Surah Al-Ahzab: 34. This is further emphasized by the following saying of the Prophet: "The Prophet Muhammad (peace be upon him) said: "It is not permissible for a woman to fast when her husband is present in the house unless she has his permission, just as she is not permitted to allow anyone into his house without his permission." (Al-Bukhari, Sahih Al-Bukhari, Vol. IX, 1422 H)

Lastly, a house founded on piety, faith, and worship (بَيْتُ تَقْوَىٰ وَإِيمَانٍ وَعِبَادَةٍ) is mentioned in Surah Nuh: 28, Surah Yunus: 87, and the following hadith. This is reinforced by several sayings of the Prophet, such as: Make your houses a qiblah (place of worship), "The Messenger of Allah (peace be upon him) said: 'Perform your salah at home. Do not make your homes like graves. (Syaibah, 1409 H), "The Messenger of Allah (peace be upon him) said: "The comparison of the house in which *dhikr* (remembrance of Allah) is made to the house in which *dhikr* is not made is like that of the living and the dead". (al-Farisi, 1988,). "Abu Hurairah (may Allah be pleased with him) said: When the *Quran* is recited in a house, that house becomes spacious for its inhabitants, attended by angels, distant from demons, and abundant in goodness. Conversely, a house where the *Quran* is not recited will surely feel cramped to its inhabitants, shunned by angels, swarmed by demons, and lacking in goodness". (ad-Darimi, 2000). Finally, among the guidance of the *Quran* regarding the words *al-baytu* or *al-buyutu* are:

1. Based on linguistic analysis, the word *al-baytu* signifies permanence and continuity (*al-istiqrōru wa ad-daymūmatu*), as well as the concept of a place owned and inhabited by a family at night, as understood from Surah al-Ahzab: 33 and Surah at-Talak: 1.^[1]
2. *Al-baytu* is a physical dwelling constructed either by carving or by other means, as understood from Surah al-Hijer: 82 and Surah at-Tahrim: 11.^[2]
3. Every house has dignity and privacy that must be preserved, as explained in Surah an-Nur: 27.
4. The word *al-baytu* can refer to the dwelling place of humans or animals, as understood from Surah An-Nahl: 68 (Waziri, *Ijāzu al-Qur'āni al-Karīmi Fī al-`Imāroti Wa al-`Umrōni*, 1st ed., 2008).^[3]

b. *Al-maskanu* (المَسْكَنُ: home)

In linguistic terms, the word *al-maskanu* is a noun form (*isim makan*) derived from the past tense verb *sakana* (سَكَنَ). According to Ibn Faris (d. 390 H), from a linguistic perspective, the combination of letters *sin*, *kaf*, and *nun* indicates a meaning contrary to shaking (*al-iṭṭirōbu*) and moving (*al-harokatu*) (Faris, 1979). Meanwhile, Murtado Zabidi interprets the word *sakana* (سَكَنَ) as to settle (*istaqorro*) and to stabilize (*ṣabata*) (Zabidi, 2011).

According to Muqotil bin Sulaiman (d. 150 H), the word *Sakana* and its derivatives have four meanings: rest (*al-qorōru*), location (*an-nuzūlu*), inclination and tranquility (*al-isti'nāsu*), and tranquility (*aṭ-ṭuma'nīnātu*) as follows (Sulaiman, 2011).

1. *At-Taskān* signifies rest (*al-qorōr*) as mentioned in Surah al-An'am: 96, in the verse "اللَّهُ الَّذِي جَعَلَ اللَّيْلَ سَكَنًا" ('(He) who made the night for rest'); Surah Ghafir: 61 in the verse "اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ" ('Allah is He who made for you the night that you may rest therein'); and Surah Yunus: 68 in the verse "هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ" ('He it is Who made for you the night that you may rest therein').^[4]

2. *At-Taskīn* means to dwell (an-nuzūlu) as found in Surah Ibrahim: 14 "وَأَسْكِنُكُمْ الْأَرْضَ" ('And We will surely cause you to dwell in the land after them'); Surah Ibrahim: 45 "وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ" ('And you dwelt in the dwellings of those who wronged themselves'); and al-Baqarah: 35 "وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ" ('And We said, "O Adam, dwell, you and your wife, in Paradise').
3. *At-Taskīn* denotes inclination and tranquility (*al-isti'nās*) as found in Surah Al-A'raf: 189:
4. *At-Taskīn* signifies peace and serenity (*aṭ-ṭuma'nīnat*) as found in Surah At-Tawbah: 103 and Surah Al-Fath: 18.

According to Yahya Waziri in *I'jāzu al-Qur'āni al-Karīmi Fī al-'Imāroti Wa al-'Umrōni*, based on a profound study regarding the indicative meanings in the content of Surah at-Talak: 1 and 6, Surah An-Nahl: 80, and Surah an-Nur: 29, the word *al-baytu* corresponds with the word "house," while the word *al-maskanu* corresponds with the word "home." The condition for a *al-baytu* to become *al-maskanu* is when [1] the *al-baytu* has been inhabited for a certain period, [2] there is a harmonious relationship between the *al-baytu* and its inhabitants, and [3] the realization of the honor and privacy aspects of the *al-baytu* (*al-hurmatu wa al-khuṣūṣiyyatu*). If these three conditions are not met, then *al-baytu* can never become *al-maskanu* (Waziri, *I'jāzu al-Qur'āni al-Karīmi Fī al-'Imāroti Wa al-'Umrōni*, 1st ed., 2008).

c. *Al-manzilu* (blessed place)

In the Noble Qur'an, the term *al-manzilu* is mentioned in the wording *munzalam*, as found in Surah Al-Mu'minun: 29. According to al-Mawardi (d. 450 H), the majority of scholars of qira'ah recite the word with an underline in Surah al-Mukminun: 29 with "munzalan", but Imam Ashim in the narration of Bakar recites it with "manzilan" (مَنْزِلًا) (Mawardi, 1992). According to as-Sam'ani (d. 489 H), the difference in recitation implies a difference in meaning. It means "to be in a place" when recited as "munzalan". Whereas when recited as "manzilan", it means "a place that is inhabited" (As-Sam'ani, 1997).

As for the meaning of "that which is blessed" in the interpretation of Surah al-Mukminun: 29 - according to al-Maturidi (d. 333 H) - it is a place full of goodness because its soil is fertile, its area is vast, its water is abundant, and it has many plants (Al-Maturidi, 2005). Whereas al-Madzhari interprets "that which is blessed" as a place suitable for increasing offspring, seeking sustenance, and worshiping (Al-Madzhari, 1412 H). In conclusion, in the context of a home, then *al-manzilu* is:

"A house overflowing with blessings, gifts, and the grace of God upon it, as Allah SWT has said: 'Pray, 'O my Lord, place me in a blessed place and You are the best of placers.'"

d. *al-Dāru* (الدَّارُ)

According to Ibn Faris (d. 390 H), from the perspective of the *Dāl*, *Wāwu*, and *Rō'* letter groups, the basic meaning is "something that surrounds something else" (Faris, 1979). It is named *al-Dāru* because of the multitude of people engaging in activities within it. Meanwhile, *az-Zabidi* interprets the word *al-Dāru* as:

الدَّارُ: الْمَحَلُّ يَجْمَعُ الْبِنَاءَ وَالْعَرِصَةَ. وَكُلُّ مَوْضِعٍ حَلَّ بِهِ قَوْمٌ فَهُوَ دَارُهُمْ. وَالدُّنْيَا دَارُ الْفَنَاءِ وَالْآخِرَةُ دَارُ الْبَقَاءِ وَدَارُ الْقَرَارِ

Al-Dāru is the name for a place that gathers many buildings and courtyards. Any place inhabited by a group is called *al-Dāru*. In this sense, the world is referred to as *dār al-fanā'* (temporary residence), while the hereafter is called *dāru al-baqō' wa dāru al-qorōri* (home of eternity and dwelling place) (Zabidi, 2011). In the Quran, the word *al-Dāru* has four meanings as follows (Ad-Damaghoni, 1983).

1. The term *al-Dāru* signifies a *rumah* (house) as found in Surah Al-A'raf: 78 and 71, Surah Al-Ankabut: 37, and Hud: 67 and 94.
2. The term *al-Dār* signifies a city (الْمَدِينَةُ), as mentioned in Surah ar-Ra'd: 31.
3. The term "*al-Dāru*" conveys the meaning of paradise or heaven (الْجَنَّةُ) as it is mentioned in Surah An-Nahl: 30, 31.
4. The house signifies hell (الْجَهَنَّمَ) as it is mentioned in Surah Ibrahim: 28, 29

e. Luxury home (*al-Qoşru*: الْقَصْرُ)

According to Ibn Faris (d. 390 H), from the linguistic perspective, the group of letters Qōf, Şōd, and Rō' indicates two meanings. First, regarding something that has reached the limits of height, length, and perfection. Second, to confine, restrict, prevent, hinder, obstruct, and surround (*al-habsu*) (Faris, 1979). Based on the two meanings mentioned above, then in the context of word meaning, *al-qoşru* means:

الْبَيْتُ الْفَخْمُ الْوَاسِعُ وَهُوَ مَقْصُورٌ عَلَى سَاكِنٍ وَاحِدٍ وَأُسْرَةٍ وَاحِدَةٍ.

The magnificent and spacious home (palace). A house inhabited solely by a family head who leads a household.

In the Quran, the term *al-qoşru* is mentioned in both singular and plural forms. The plural form is found in Surah al-A'raf: 74, while the singular form appears in Surah al-Haj: 45. In Surah al-A'raf: 74, Allah SWT describes the lifestyle of the people of Thamud, who lived in abundance and were wealthy, such that their homes, whether in lowlands or mountains, were grand and sturdy, as stated below:

{وَاذْكُرُوا إِذْ جَعَلْنَاكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأْنَاكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آيَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ} [الأعراف: 74]

Remember when Allah made you successors after 'Ad and settled you in the land, building for you palaces in its plains and carving out homes in the mountains. So, remember the favors of Allah and do not commit mischief on the earth, spreading corruption.

As for the beauty and luxury of the ornaments in every building falling under the category of *al-qoşru*, we can find it in the meaning of the word *masyīd* which serves as an attribute of *al-qoşru* as stated below:

{فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَبُيُوتٌ مُعْتَطَلَةٌ وَقَصْرٌ مَشِيدٌ}

How many towns have We destroyed because their inhabitants were unjust, and now their buildings lie in ruins, and how many wells have been abandoned, and lofty palaces (left empty).

According to Yahya Waziri, one of the meanings embedded in the word "*masyīd*" is luxurious and expensive ornamentation (*al-fakhōmatu wa al-mughōlatu fī az-zukhrufati*) (Waziri, *al-'Umrōno Wa al-Bunyānu Fī Manzūri al-Islāmi*, 1st ed., 2008).

f. Village (*al-Qoryatu*: الْقَرْيَةُ)

Morphologically, the word *al-qoryatu* is derived from the root letters Qōf, Rō', and Yā', which convey the meaning of gathering and assembling (*al-jam'u wa al-ijtima'u*). A village is referred to as *al-qoryatu* because its territorial boundaries encompass a community (Faris, 1979). More specifically, in terminological terms, Yahya Waziri defines *al-qoryatu* as:

مَجْمُوعَةٌ مِنَ الْمَسَاكِينِ لِقَوْمٍ يَنْتَسِبُونَ إِلَىٰ أَسْلِبٍ وَاحِدٍ مِّثْلُ الْقَبِيلَةِ وَجِنْسُهُمْ وَاحِدٌ.

A collection of houses belonging to a community that identifies itself as descended from a single lineage of one race, much like a tribe (Waziri, al-`Umrōno Wa al-Bunyānu Fī Manzūri al-Islāmi, 1st ed., 2008).

The basis of this terminology is derived implicitly from a set of Quranic verses: Surah Yunus: 98, Surah Hud: 102, Surah al-Anbiya': 74, Surah az-Zukhruf: 31, and Surah al-An'am: 92. Whether the term "al-qoryatu" appears in the singular form in Surah Yunus: 98 and Surah al-Anbiya': 74 or in the plural form in Surah az-Zukhruf: 31, Surah Hud: 102, and Surah al-An'am: 92, it consistently refers to the houses of a community derived from a single lineage and tribe. This includes the collective houses of the people of Yunus in Surah Yunus: 98, the assembly of the people of 'Ad and Thamud in Surah Hud: 102, the houses of the people of Lot in Surah al-Anbiya': 74, the Quraysh tribe in Mecca and the Thaqif tribe in Taif in Surah az-Zukhruf: 31, and the Quraysh tribe in Mecca, all of whom share a common lineage as indicated in Surah al-An'am: 92. (Waziri, al-`Umrōno Wa al-Bunyānu Fī Manzūri al-Islāmi, 1st ed., 2008).

For further clarity, refer to the table below:

No	The form of the word	Verse	Meaning
1	Single (Mufrod)	{قُلُوا لَا كَانَتْ قَرْيَةً أَمِنَتْ فَفَعَلَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُؤْنَسُ} [يونس: 98]	Why is it that no community believed immediately so that their faith could have benefited them, except the people of Jonah?
2		{نَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ} [الأنبياء: 74]	We rescued him from the torment that befell the inhabitants of the city of Sodom, who committed heinous acts.
3		{وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ} [الزخرف: 31]	They (also) said, "Why was this Qur'an not revealed to one of the leaders of these two cities (Mecca and Taif)?"
4	Plural (Jamak)	{وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ} [هود: 102]	Such is the punishment of your Lord when He inflicts torment upon the inhabitants of the unjust cities.
5		{وَلْتُنذِرْ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا} [الأنعام: 92]	If you were to warn the inhabitants of Ummul Qura (Makkah)...

g. Kota (al-Madīnatu: المَدِينَةُ)

In linguistic terms, the word "al-madīnah" signifies an area constructed in the middle part of a region, serving as a defensive center (Zabidi, 2011). In Arabic, its plural forms are varied: madā'inu, al-mudunu, and al-mudnu (المَدَائِنُ، المَدُنُ، المَدَنُ). Morphologically, the term "al-madīnah" derives from the root word "madana" (مَدَنَ), which denotes approaching, constructing, and occupying (al-Fairuzabadi, 2008).

As for its terminological significance:

المَدِينَةُ هِيَ مَسَاكِينُ لِقَوَامٍ مُخْتَلَفِي الْأَسْلِبِ وَالْجِنْسِ وَمِنْ تَجَمُّعَاتٍ لَا تُرْبِطُهَا رَوَابِطُ الدَّمِّ.

"Madinah is a collection of homes of a diverse community with varied origins and races, and lacks blood ties."

The terminology of the word al-madīnah above is consistent with the meaning of madā'īnu, which Ad-Damaghoni interpreted as several villages inhabited by various tribes (Ad-Damaghoni, 1983). The foundation of the aforementioned terminology lies in the population coverage found in the word al-madīnah as mentioned in QS. al-Qosos: 15 and at-Taubat: 120."

{وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ

On a day (Moses) entered the city when its inhabitants were inattentive. He found within the city two men fighting - one from his faction (the Children of Israel) and another from his enemy's faction (the Qibti tribe from Egypt).

In the history of prophets, it is documented that the city ruled by Pharaoh was inhabited by a diverse population in terms of lineage, race, tribe, and religion, including the Qibti tribe, Egyptians, and others, as well as Muslims and non-Muslims.

{مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ

"It is not appropriate for the inhabitants of Medina and the Bedouin Arabs around them to refrain from joining the Prophet (in going to war).

In history, it is recorded that the inhabitants of the city of Medina were very diverse, including Jews, Christians, and Muslims, as well as those from the Khozroj, Aus, and Bedouin Arab tribes (Waziri, I'jāzu al-Qur'āni al-Karīmi Fī al-'Imāroti Wa al-'Umrōni, 1st Ed., 2008). For easier differentiation in understanding the seven terminologies of architecture based on the perspective of I'jazul Quran, please refer to the following table.

No	Terminology	Meaning	Scope
1	<i>Al-Maskanu</i>	<i>Home</i>	Residential Unit (وَحْدَةٌ (السَّكَنُ)
2	<i>Al-Baytu</i>	<i>House</i>	
3	<i>Al-Manzilu</i>	<i>Home</i>	
4	<i>Al-Qoşru</i>	<i>Luxury home</i>	
5	<i>Ad-Dāru</i>	<i>A collection of houses along with their surrounding yards.</i>	Urban society (الْمُجْتَمَعُ الْعُمَرَانِي)
6	<i>Al-Qoryatu</i>	<i>A collection of houses belonging to a community sharing the same race and connected by blood ties.</i>	
7	<i>Al-Madīnatu</i>	<i>A collection of houses representing a diverse community comprising various ethnicities, races, and not bound by blood relations.</i>	

Conclusion

Based on the findings and discussion, it is concluded that the i'jaz (inimitability) of the Quranic scientific field in the meaning of bayt (house) in the Quran includes the terms *al maskanu* (the dwelling), *al baytu* (the house), *al-qosru* (the mansion), *al manzilu* (the residence), *ad-dāru* (the abode), *al-qoryatu* (the village), and *al-madīnatu* (the city). *Al maskanu* refers to a single dwelling that provides comfort, unlike *al baytu*, which is also a single dwelling but may not provide comfort or may not yet do so. *Al maskanu* is similar to the term "home," and *al baytu* is akin to "house." *Al manzilu* serves as a hypernym for the terms

al-maskanu and *al-baytu*, meaning a dwelling in general, whether it provides comfort or not. Meanwhile, *al-qosru* refers to a luxurious residence. *Al-qosru* can be equated with an apartment, condominium, penthouse, or other types of luxury homes. *Ad-dāru* refers to a single house with its yard. *Al-qoryatu* is a collection of houses in a community that shares a common race and blood ties, such as Arab villages and Chinatowns. Lastly, *al-madīnatu* is a collection of houses in a community that is diverse in ethnicity and race, and not bound by blood ties, such as typical villages or cities that contain multicultural populations.

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