

TAFSIR BASIS SURAT PERSPECTIVE ABDUL HAMID AL-FARAHI: A STUDY OF THE CONCEPT OF NAZM AND ITS APPLICATION IN THE INTERPRETATION OF SURAH AL-MURSALAT

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ABSTRACT

Abdul Hamid al-Farahi is one of the Indian Muslim scholars who uses the interpretation of the letter based on the concept of *nazm*. Surah-based interpretation is interpretation that works on the letter of the Qur'an as a unified whole and has a unified theme (the sura as a unity). In this article, the author tries to explain the concept of *nazm* initiated by al-Farahi and how this concept is applied in the interpretation of the letter Al-Mursalat. The author uses qualitative research methods with data collection techniques through literature review. This paper shows that al-Farahi's *nazm* concept is a further development of the munasabah approach. Al-Farahi's concept of *nazm* emphasizes that each surah has an '*amud* surah (central theme). '*Amud* functions as a control over the resulting interpretation to build a unified letter. The application of the concept of *nazm* al-Farahi can be seen from his interpretation of the al-Mursalat letter. Al-Farahi stated that the '*amud* of the letter revolves around warnings about the Day of Judgment, obedience to Allah, and doing good among fellow creatures. Thus, every interpretation of the verses in Surah Al-Mursalat must refer to the '*Amud* of the Surah.

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INTRODUCTION

Quoting the definition of al-Zarkasy, tafsir is the science used to understand and explain the meanings of the Book of Allah revealed to His Prophet, as well as to conclude its legal content and wisdom.¹ The importance of Qur'anic tafsir lies in its ability to help provide context, explanation, and interpretation that allows us to apply the teachings of the Qur'an in everyday life more precisely. In addition, the existence of tafsir also ensures that the main purpose of the Qur'ān as a guide to life can be maximally achieved.²

In interpreting the Qur'an, there are various approaches that can be used. Each *mufassir* certainly has a different method and style of interpretation from one another. In general, the methodology of interpreting the Qur'an is divided into four main categories: *first, ijmalī* (global) interpretation which offers a broad view in a nutshell. *Second*, tafsir *tahlīlī* (analytical) which explores verse by verse carefully from various sides. *Third*, *maudhu'i* (thematic) interpretation that explores a particular theme in depth, and finally *muqaran* (comparative) interpretation that connects various perspectives, either comparing verses between verses, verses and traditions, or between the opinions of *mufassirs*.³ The differences in the style of interpretation chosen are often influenced by the tendency, point of view, and scientific background of each *mufassir*.⁴

Of the various methods of interpretation mentioned, *maudu'i* interpretation is the most popular used by most *mufassir*. *Maudu'i* interpretation or also called thematic interpretation where the discussion is based on certain themes in the Qur'an. Among the workings of the *maudu'i* interpretation method is applied based on the letter of the Qur'an as a whole and as a whole and explains its specific and general meaning, explains the correlation contained in it, so that the letter appears as a whole into a single unit.⁵ Muslim scholars who use this style of interpretation include Abdul Hamid al-Farahi, a contemporary Indian scholar.

The method of interpretation used by al-Farahi is letter-based interpretation with the concept of *nazm*. In his view, *nazm* is one of the means to find the message or *himmah* conveyed by *the* Qur'an.⁶ The message contained in the Qur'an is not only obtained explicitly, of course, there is also an implied meaning. The message and meaning can be revealed by looking at the structure (*nazm*). The existence of the Qur'anic *nazm* method aims as *tadabbur*, which *tadabbur* is later used to achieve the breadth of the Qur'anic message to get *al-huda* and *al-taqwa*.⁷

The study of *nazm* is part of the concept of *i'jaz al-Qur'an*. The Qur'an is included in the *i'jaz* area basically centered on two aspects, namely in terms of the content or

¹ U. Abdurrahman, "EKSISTENSI DAN URGENSI TAFSIR KONTEMPORER," *Asy-Syari'ah* 17, no. 2 (May 1, 2015): 70, <https://doi.org/10.15575/as.v17i2.650>.

² M. Alfatih Suryadilaga et al, *Metodologi Ilmu Tafsir* (Selman, Yogyakarta: Teras, 2010), 34.

³ Reza Adeputra Tohis and Mustahidin Malula, "METODOLOGI TAFSIR AL-QUR'AN, *Al-Mustafid: Jurnal Studi Al-Quran dan Hadis* 2, no. 1 (June 9, 2023): 14–20, <https://doi.org/10.30984/mustafid.v2i1.570>.

⁴ Suryadilaga et al, *Metodologi Ilmu Tafsir*, 38. See also: M. Quraish Shihab, *Kaidah-kaidah Penafsiran: Istilah dan Kaidah yang Harus Anda Ketahui dalam Memahami Al-Qur'an*, III (Ciputat, Tangerang: Lentera Hati, 2013), 377.

⁵ Abd al Hary Al-Farmawi, *Metode Tafsir Mawdu'iy: Sebuah Pengantar. terj. Suryan A. Jamrah*, II (Jakarta: PT RajaGrafindo Persada, 1996), 35.

⁶ Abdul Hamid Al-Farahi, *Dala'il al-Nizham*, 1st ed. (al-Matba'ah al-Hamidiyah, n.d.), 34.

⁷ Al-Farahi, 9.

content of the Qur'an, and in terms of the perfection of the language of the Qur'an.⁸ When viewed in terms of language style, the Qur'an has a distinctive language style that cannot be imitated even by writers.⁹ The concept of *nazm* is included in the area of *al-i'jaz al-bayani* or also called *al-i'jaz al-lugawi*, the term used by Abdullah al-Darraj.¹⁰ The urgency of the concept of *nazm* is also mentioned by al-Jurjani, he considers that a person will not be able to understand and be able to explain the *i'jaz of the Qur'an* proportionally without paying attention and considering its construction (*nazm*).¹¹

The discourse of *nazm* is not a new study. The discussion of *nazm* has long been discussed by previous Muslim scholars, such as Abu Ubaydah, al-Jahiz, Abu Bakr 'Abdullah as-Sijistani, Abu Zaid al-Bukhli, and so on.¹² However, in al-Farahi's view, the concept of *nazm* that he offers is different from the previous figures. Al-Farahi views that it is necessary to redefine the concept of *nazm*, he assumes that the previously formulated *nazm* is a form of the concept of *munasabah* for al-Farahi.¹³ In the modern era, the study of *nazm* also continues as a response and criticism of Western scholars who claim that the Qur'an is not systematic, disjointed, and has no coherence between verses or letters.¹⁴

LITERATURE REVIEW

In general, this study departs from the peculiarities of letter-based interpretation with the concept of *nazm* developed by Abdul Hamid al-Farahi. From the literature review conducted by the author, there are several previous studies that have similar objects of study around the concept of *nazm*. Previous research tends to only focus on how the method is used. This can be seen from previous research, *first*, a journal about the methodology used by al-Farahi with the concept of *nizham al-qur'an* written by Miftahul Jannah.¹⁵ *Second*, a journal written by Ahmad Solahuddin and Jamaludin Hadi Kusuma.¹⁶ The journal discusses the interpretation method used by al-Farahi in the form of *munasabah al-ayat, nazm, and 'amud*.

Third, the *manhaj* (method) used by Abdul Hamid al-Farahi in his tafsir book written by Muhammad Yusuf as-Syurubji.¹⁷ In general, there are three methods used by al-Farahi, namely tafsir *al-Qur'an bi al-Qur'an*, tafsir *al-Qur'an bi al-Sunnah*, and if not

⁸ Said Agil Husin Al-Munawwar, *I'jaz Al-Qur'an dan Metodologi Tafsir*, I (Semarang: Dina Utama Semarang, 1994), 7.

⁹ Al-Munawwar, 3.

¹⁰ Mustafa Muslim, *Mabahis fi I'jaz al-Qur'an* (Riyad: Dar al-Muslim, 1996), 110.

¹¹ Sholahuddin Ashani, "Konstruksi Pemahaman I'jaz Al-Quran," *Analytica Islamica* 4, no. 2 (2015): 224, <https://doi.org/http://dx.doi.org/10.30829/jai.v4i2.466>.

¹² Aisyah Abdurrahman Binti Shati', *I'jaz al-bayan* (Cairo-Egypt: Dar al-Ma'arif, 1991), 19.

¹³ Mustansir Mir, *Koherensi dalam al-Qur'an: Konsep Ishlahi tentang Nazhm dalam Tadabbur-i al-Qur'an*, 1st ed. (Banjarmasin, South Kalimantan: ANTASARI PRESS, 2019), 75.

¹⁴ Abdul Jalil, "ABD AL-HAMID AL-FARAHI DAN SUMBER-SUMBER SEKUNDER DALAM TAFSIR BERBASIS SURAT," *Jurnal Studi Al-Qur'an dan Hadis* 15, no. 2 (August 15, 2014): 279–80, <https://doi.org/10.14421/qh.2014.15205>. Or see in Mir, *Koherensi dalam al-Qur'an: Konsep Ishlahi tentang Nazhm dalam Tadabbur-i al-Qur'an*, 32.

¹⁵ Miftahul Jannah, "Nizam al-Quran: Metodologi Penafsiran Al-Farahi," *MAGHZA: Jurnal Ilmu-ilmu Al-Qur'an dan Tafsir* 3, no. 1 (June 28, 2018): 79–92, <https://doi.org/10.24090/maghza.v3i1.1957>.

¹⁶ Ahmad Solahuddin Solahuddin and Jamaluddin Hadi Kusuma, "Kesesambungan surah dalam struktur al-Qur'an: Teori Nazm dalam Tafsir Nizam Al-Qur'an wa Ta'wil al-Furqan bi al-Furqan karya Al-Farahi," *SUHUF* 13, no. 1 (June 22, 2020): 123–56, <https://doi.org/10.22548/shf.v13i1.510>.

¹⁷ Muhammad Yusuf as-Syurubji, "al-Imam Abdul Hamid al-Farahi wa Manhajuhu fi Tafsirihi 'Nizham al-Qur'an wa Ta'wil al-Furqon bil Furqon,'" *Majallah Jami'ah li al-Ulum al-iqtishadiyah wa al-Qanuniyah* 20 (2004).

found, then directed to the opinions of the companions of the Prophet. Finally, the journal with the title "*Correlation Between Verses as I'jaz al-Qur'an in Surah-based Tafsir: Nizam and Munasabah Studies*" written by Fachruli Isra Rukmana and Sri Kurniawati Yuzar.¹⁸ The research discusses the correlation between verses and letters in the Qur'an that can be known through the concept of *munasabah* and *nazm*. The research also provides information on the differentiation between *munasabah* and *nazm*.

This study aims to complement the previous research that has been mentioned. This study focuses on Abdul Hamid al-Farahi's interpretation of Surah Al-Mursalat with the concept of *nazm*. The study of letter-based interpretation of Surah Al-Mursalat with the concept of *nazm* still escapes the attention of scholars. The uniqueness of Surah al-Mursalat which has a *tikrar* or repetition of verses, if juxtaposed with the concept of *nazm* provides a new direction in interpretation. By using the concept of *nazm*, it can be seen that *tikrar* or repetition of verses is not useless. This concept also answers the views of some people who consider the repetition of verses in the Qur'an as something unsystematic. In line with that, this paper specifically tries to answer the following problem formulations: how is the interpretation of the basis of the letter initiated by al-Farahi with the concept of *nazm*? and how is the implementation of al-Farahi's concept of *nazm* in the interpretation of Surah al-Mursalat. The formulation of this problem is important to explain the concept of *nazm* initiated by Al-Farahi and how it is applied in interpreting the Qur'an.

METHODS

The research method used by the author is qualitative research with a *library research* method. The data collection technique in this paper is by collecting primary sources and secondary sources. Primary sources in this paper refer to two al-Farahi books, namely *Dala'il al-Nizam* as the main reference on the concept of *nazm*, and the book "*Nizam al-Qur'an wa Ta'wil al-Furqan bi al-Furqan*". While secondary sources are obtained from books, writings, articles, and other literature relevant to this paper. Then all the data that has been obtained is elaborated which will be analyzed so as to produce a conclusion.

RESULTS AND DISCUSSION

Getting to know Abdul Hamid al-Farahi

Al-Farahi has the full name Abdul Hamid bin Abdul Karim bin Qurban Qanbar bin Taj Ali Hamid Al-Din Abu Ahmed Al-Ansari Al-Farahi. He is known by two names, Abdul Hamid and Hamiduddin. Basically, al-Farahi's real name is Hamiduddin, but because the name is a title (*laqab*) in Arabic, he prefers to write in his books using the name "Abdul Hamid".¹⁹ His name is taken from the name of his village which is his birthplace, namely

¹⁸ Fachruli Isra Rukmana and Sri Kurniati Yuzar, "Korelasi Antar Ayat sebagai I'jaz al-Qur'an dalam Tafsir Berbasis Surah: Sebuah Kajian tentang Nizām dan Munasabah," *QOF* 7, no. 2 (December 29, 2023): 183–204, <https://doi.org/10.30762/qof.v7i2.931>.

¹⁹ Abdul Hamid Al-Farahi, *Mufrodat al-Qur'an: Nazarat Jadidah Fi Tafsiri Alfazhi Qur'aniyyah*, I (Beirut, Lebanon: Darr al-Garb al-Islami, n.d.), 13.

"Phreha", one side of Uttar Pradesh. He was born to a noble and respected family in the village on Wednesday morning, 6 Jumada al-Akhirah 1280 AH.²⁰

Al-Farahi's educational history began in his own home, where he learned the Qur'an and began to understand Persian with the help of private tutors.²¹ At the age of fourteen, al-Farahi began to learn Arabic and various other disciplines from his cousin, Shibli Al-Numani (d. 1332 AH), a renowned literary-historian in India.²² After completing secondary school at Karnal Ganj, Allahabad, he continued his studies at Aligarh College, which later evolved into Aligarh University.²³ At this Aligarh university, he continued his education by studying English and other disciplines. He studied Arabic language and literature with Faiḍ al-Hasan al-Saharanpuri (d. 1887). He also learned Hebrew from a German orientalist named Josef Horovitz.²⁴

After completing his studies, al-Farahi held several educational and administrative positions. In 1314 AH, he was appointed as a teacher of Arabic and Persian at the Islamic School in Karachi. He taught there for approximately nine years. In 1324 AH, al-Farahi was appointed assistant professor of Arabic at Aligarh College, and the professor of Arabic there at that time was a German Jewish orientalist (Joseph Horovitz). After two years, in 1326 AH, he was appointed professor of Arabic at Allahabad University and was elected as a member of the Arab Committee for Oriental Sciences.²⁵

Al-Farahi died on 19 Jumada al-Akhirah, 1349 AH or on November 11, 1930 AD.²⁶ He died after surgery by his personal physician in Misuro, Lucknow, Uttar Pradesh and was buried there. Al-Farahi's passing caused emotion among his colleagues and friends. A number of his friends praised him as a form of honor by writing poems in Arabic, Persian and Urdu. One of those who praised him can be seen in the writings of the writer and linguist, Abdul Rahman al-Kashgari (d. 1971 AD).²⁷

The Concept of Nazm in al-Farahi's View

a. Background to al-Farahi's concept of *nazm*

There are several factors behind al-Farahi developing the *nazm* method, *first*, as an explanation for those who doubt the regularity of the structure of the Qur'an and reject assumptions that say the arrangement of the Qur'an has no coherence in it. With *his nazm* method, Al-Farahi presents a new concept that the Qur'an has a structured, neat

²⁰ Yusuf as-Syurubji, "al-Imam Abdul Hamid al-Farahi wa Manhajuhu fi Tafsirihi 'Nizham al-Qur'an wa Ta'wil al-Furqon bil Furqon,'" 461. Or see in: Al-Farahi, *Mufrodāt al-Qur'an: Nazarat Jadidah Fi Tafsi Alfazhi Qur'aniyyah*, 15-16.

²¹ Generally a child of the nobility, al-Farahi studied privately in his home. He recited the Qur'an with Sheikh Ahmed Ali. In addition, al-Farahi also studied Persian with Sheikh Muhammad Mahdi, one of the famous scholars in the region. See in: Al-Farahi, *Mufrodāt al-Qur'an: Nazarat Jadidah Fi Tafsi Alfazhi Qur'aniyyah*, 16.

²² Yusuf as-Syurubji, "al-Imam Abdul Hamid al-Farahi wa Manhajuhu fi Tafsirihi 'Nizham al-Qur'an wa Ta'wil al-Furqon bil Furqon.'" 461.

²³ Abdul Hamid Al-Farahi, *Mufrodāt Al-Qur'an: Nazarat Jadidah Fi Tafsi Alfazhi Qur'aniyyah*, I (Beirut, Lebanon: Darr al-Garb al-Islami, n.d.), 16-18.

²⁴ Abdul Hamid Al-Farahi, *Exordium untuk Koherensi dalam Al-Qur'an Terjemahan Muqaddamah Nizam al-Qur'an*, ed. Tariq Mahmood Hashmi (Lahore: AL-MAWRID, 2008), 3.

²⁵ Al-Farahi, *Mufrodāt al-Qur'an: Nazarat Jadidah Fi Tafsi Alfazhi Qur'aniyyah*, 19.

²⁶ Yusuf as-Syurubji, "al-Imam Abdul Hamid al-Farahi wa Manhajuhu fi Tafsirihi 'Nizham al-Qur'an wa Ta'wil al-Furqon bil Furqon,'" 464. Or see in: Al-Farahi, *Mufrodāt al-Qur'an: Nazarat Jadidah Fi Tafsi Alfazhi Qur'aniyyah*, 39.

²⁷ Al-Farahi, *Mufrodāt al-Qur'an: Nazarat Jadidah Fi Tafsi Alfazhi Qur'aniyyah*, 39.

arrangement, and holds many meanings.²⁸ *Second*, al-Farahi also wants to show that the Qur'an has *nazm*. When viewed from the arrangement of the Qur'an, the arrangement of the Qur'an is not based on *tartib al-nuzul*, nor is the arrangement of letters based on the longest letter to the short letter or vice versa. This indicates that there is a hidden wisdom from the arrangement. Moreover, a good kalam is a coherent kalam, the Qur'an as a holy book is very unlikely to be said to be incoherent.²⁹

Looking at the literature of *ulum al-Qur'an* (the science of the Qur'an), the concept of *nazm* is not a new concept in the study of the Qur'an, previous figures have also discussed about *nazm*.³⁰ But in al-Farahi's view, the concept of *nazm* that he offers has differences with previous figures. Al-Farahi views that it is necessary to redefine the concept of *nazm*, he assumes that the previously formulated *nazm* is a form of the concept of *munasabah* for al-Farahi. ³¹On one occasion al-Farahi stated the difference between *munasabah* and *nazm*:

"Some scholars have written about the relationship between the verses and chapters of the Qur'an. However, with regard to the *nizham* of the Qur'an, to my knowledge no one has written about it. The difference between the two is that *tanasub* is a part of *nizham*, and the connection between the verses will not be able to show the kalam (Qur'an) as a unified entity in its proper place. The one who seeks *tanasub* often requires himself to also seek the type of *munasabah* (which he can find)".³²

Al-Fahrawi explains in more detail what is meant by *nizham*:

"*Nizham* is that a *surah* must be a single unit and must also be connected to the *surahs* before and after it, or connected to the one before or after it. Thus the Qur'an is seen as a single word that has *munasabah* and order from the beginning to the end of the letter".³³

Thus, al-Farahi concludes that the concept of *nazm* is broader than just *munasabah*. The concept of *nazm* is a further development of the *munasabah* approach. He added that the *munasabah* approach only assumes a coherent relationship between one verse and another in the Qur'an.³⁴ This is in line with what Ibn al-'Arabi said, that *munasabah* is the connection of the verses of the Qur'an so that it seems as if it is one expression that has unity of meaning and editorial regularity.³⁵ While the concept of *nazm*

²⁸ Solahuddin dan Kusuma, "Kesesinambungan Surah dalam Struktur Al-Qur'an: Teori Nazm dalam Tafsir Nizam Al-Qur'an wa Ta'wil al-Furqan bi al-Furqan karya Al-Farahi," 134.

²⁹ Mir, *Koherensi dalam al-Qur'an: Konsep Ishlahi tentang Nazhm dalam Tadabbur-i al-Qur'an*, 73-74.

³⁰ Classical Muslim scholars have discussed the concept of Nazm and this study is included in the area of I'jaz al-Qur'an (Miracle of the Qur'an), namely al-Jahiz (w. 225 AH) and al-Rawandi (w. 298 AH). See in Jalil, "'ABD AL-HAMID AL-FARAHI AND SECONDARY SOURCES IN LETTER-BASED TAFSIR," 279.

³¹ Mir, *Koherensi dalam al-Qur'an: Konsep Ishlahi tentang Nazhm dalam Tadabbur-i al-Qur'an*, 75.

³² Al-Farahi, *Dala'il al-Nizham*, 74.

³³ Al-Farahi, 75.

³⁴ Manna' al-Qatthan as quoted by Muhammad Chirzin, defines *munasabah* as "the relationship between one syllable and another word in one verse, between one verse and another verse, or between one letter and another letter." see in: Muhammad Chirzin, *Qur'an and Ulumul Qur'an* (Jakarta: Dana Bhakti Prima Yasa, 1998), 41. Or in: Manna' Al-Qatthan, *Mabahis fi Ulum al-Qur'an* (Beirut: Mansyurat al-Atsar al-Hadis, 1973), 97.

³⁵ Sholihin Rahmat, "Munasabah al-Quran: Sebuah Studi untuk Menemukan Tema-tema yang Berkorelasi dalam Konteks Pendidikan Islam," *Journal of Islamic and Law Studies*. 2, no. 1 (2018): 6, <https://doi.org/https://doi.org/10.18592/jils.v2i1.3226>. Or see in: Al-Qatthan, *Mabahis fi Ulum al-Qur'an*.

is more than that, the relationships between the verses will form a letter structure, this letter structure becomes a unity (*za wahdaniyah*).³⁶ The concept of *nazm* emphasizes that each letter has a unity of meaning, although the themes vary.³⁷

b. Letter-Based Interpretation: Surahs as a Unit

The surat-based tafsir method is a tafsir that works on the Qur'anic letter as a whole and has a unified theme (the sura as a unity). There are several ways of working used by the *mufassir* in explaining the verses of the surah-based Qur'an as a unit. Some *mufassirs* explain by interpreting from the beginning to the end of the surah, then summarizing the general picture or theme of the surah. Imam 'Ali as-Shabuni is one of the *mufassirs* who used this method in his book *Tafsir I'jaz al-Bayan fi Suwar al-Qur'an*. On the other hand, some *mufassirs* interpret verses by linking verses in a surah with a central theme. This method is used by Muhammad al-Ghazali in his book *Nahwa Tafsir Maudu'i li Suwar al-Qur'an* and Mahmud al-Bustani in his book *al-Manhaj al-Bina'i fi al-Tafsir*, and also includes those who use this method Abdul Hamid al-Farahi.³⁸

The idea of al-Farahi's letter-based interpretation is the concept of unity of verses in one surah. He assumes that each surah should have a main theme. The division of the Qur'an into several surahs shows that each surah has a different theme. The change from one surah to another indicates that the message to be conveyed has been completed. If there was no specific purpose in the division of surahs, there would certainly be no interest and need to divide the Qur'an into several surahs.³⁹

According to al-Farahi, the most basic unit of *nazm* is the surah, and the surah has a main theme which al-Farahi termed '*amud* (main theme). '*Amud* is what will unite all the verses in a surat. That is, in interpreting the verses in a surah must be interpreted by referring to its central theme ('*amud*). '*Amud* also serves as a control over the interpretation produced to build a unified surah. A surah is considered a unit so that each surah has an '*amud*.

c. Al-Farahi *Nazm* Method

Linguistic approach is a method of analysis used by Al-Farahi in his tafsir. This approach refers to the linguistic aspects, such as *mufradat* analysis, *nahwu* analysis (sitaksis), *uslub* analysis (stylistics).⁴⁰ Departing from that the Qur'an is a unity, al-Farahi divides the source of interpretation into two, primary and secondary sources. The primary source is the Qur'an itself. While secondary sources other than the Qur'an, which includes the traditions that have been accepted, the agreed news of previous scholars, and the holy books revealed to the Prophets.⁴¹

In doing his tafsir, al-Farahi divides the verses in one surah into several parts. For example, in surah al-mursalat, it is grouped into four parts, verses 1-15, 16-28, 29-40, and

³⁶ Solahuddin dan Kusuma, "Kesesnambungan Surah dalam Struktur Al-Qur'an: Teori Nazm dalam Tafsir Nizam Al-Qur'an wa Ta'wil al-Furqan bi al-Furqan karya Al-Farahi."

³⁷ Rukmana and Yuzar, "Korelasi Antar Ayat sebagai I'jaz al-Qur'an dalam Tafsir Berbasis Surah: Sebuah Kajian tentang Nizām dan Munasabah," 201.

³⁸ Jalil, "ABD AL-HAMID AL-FARAHI DAN SUMBER-SUMBER SEKUNDER DALAM TAFSIR BERBASIS SURAT," 280.

³⁹ Jannah, "Nizam al-Quran: Metodologi Penafsiran Al-Farahi," 87.

⁴⁰ Anna Shofiana and Nailatuz Zulfa, "Kesesnambungan Munasabah dalam Al-Quran," *Mumtaz: Jurnal Al-Quran dan Studi Islam* 5, no. 02 (January 10, 2022): 238, <https://doi.org/10.36671/mumtaz.v5i02.194>.

⁴¹ Abdul Jalil, "ABD AL-HAMID AL-FARAHI DAN SUMBER-SUMBER SEKUNDER DALAM TAFSIR BERBASIS SURAT," 276.

41-50.⁴² Each part is studied thoroughly so as to find the main idea that can unite between fellow verses. Next, an effort was made to find a big idea or *master idea* that overshadows the main ideas contained in all parts of the surah. This big idea is then developed so as to produce a big theme from the beginning to the end of the verses in one surah. An idea can be said to be '*amud*' if it is able to integrate all the contents of the surah into a single unit with its interrelated parts. If not, the search for '*amud*' in a surah must be repeated.⁴³

Finding an '*amud*' in a surah is not an easy task. There are steps that can be taken to make it easier to find the '*amud*' in a surah, namely:

1. Knowing exactly who the letter is addressed to. This section is considered necessary so that there is no misinterpretation.
2. Understand the method of delivering the Qur'an. Thus the *nazm*'s point of view is also known.
3. *Mufasssirs* who want to find '*amud*' must understand the literary standards of the Qur'an.⁴⁴

The application of al-Farahi's concept of *nazm* can be found in his tafsir book "*nizam -al-Qur'an wa Ta'wil al-Furqan bi al-Furqan*, one of al-Farahi's *magnum opus*. The book has not perfectly covered all the surahs in the Qur'an. In the tafsir book, al-Fahrawi only completed approximately fourteen surahs. Although al-Fahrawi did not finish completing the basic tafsir he initiated, this study was continued and perfected by his student, Amin Ahsan Islahi in the book *Tadabbur al-Qur'an*.⁴⁵

Application of *Nazm* al-Farahi Concept in Interpreting Surah al-Mursalat

a. Overview of Surat al-Mursalat

Surah al-Mursalat is categorized as a Makkiyah surah. The majority of scholars consider that the verses contained in Surah al-Mursalat were revealed before the Prophet migrated. As in the narration of Abdullah bin Mas'ud that: "*When we were in the cave of Mina, suddenly Surah al-Mursalat 'Urfa' was revealed*". This surah is the 33rd surah received by the Prophet Muhammad (*peace and blessings be upon him*) with a total of 50 verses.⁴⁶

The name of this surah comes from the first verse, "*wal-Mursalat*", which means "for the sake of the one who was sent". Scholars differ on who is being sent in this verse. There are two interpretations, *first*, the opinion that what is meant by being sent here refers to angels. Thus, they interpret that those sent by Allah Swt in this verse are angels. *Secondly*, there is the opinion that the one sent here is the wind.⁴⁷

b. '*Amud* Surat

According to al-Farahi, the '*amud*' in this surah covers three aspects, warning of the coming of the Day of Judgment, obeying Allah, and doing good to the creatures.⁴⁸ When viewed from the structure of the letter (*nazm*), there is a relationship (*munasabah*)

⁴² Abdul Hamid Al-Farahi, *Nizham al-Qur'an wa Ta'wil al-Furqan bi al-Furqan*, 1st ed. (Tunisia: Daar al-Garb al-Islami, 2012), 361-85.

⁴³ Mir, *Koherensi dalam al-Qur'an: Konsep Islahi tentang Nazhm dalam Tadabbur-i al-Qur'an*, 87.

⁴⁴ Mir, 89-90.

⁴⁵ Jannah, "Nizam al-Quran: Metodologi Penafsiran Al-Farahi," 81.

⁴⁶ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, IV (Ciputat: Lentera Hati, 2011), 591 Vol: 14.

⁴⁷ Hamka, *Tafsir al-Azhar*, Volume 9 (Jakarta: Gema Insani, n.d.), 439.

⁴⁸ Al-Farahi, *Nizham al-Qur'an wa Ta'wil al-Furqan bi al-Furqan*, 563.

between Surah Al-Mursalat and the previous letter, Surah Al-Insan. At the end of Surah Al-Insan, Allah gives good news to the believers and threatens the wrongdoers (Al-Insan: 76:31). In Surah Al-Mursalat, the promise is reaffirmed, initially in a global manner and in this Surah in detail. Al-Farahi also mentions that the previous surah describes the Day of Resurrection in terms of *targhib* (promise of pleasure and enjoyment), while in this surah in terms of *tarhib* (threat). This is to connect *inzar* (warning) and *tabshir* (giving good news) as Allah says in QS. al-An'am: 48

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

"We did not send messengers except to give glad tidings and to warn. Whoever believes and reforms, there is no fear for them and they do not grieve."

c. Arrangement of Surahs and Position of verses

In Surah al-Mursalat there is a repetition of the verse (وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ) ten times.

Al-Farahi mentioned that this repetition certainly shows that there are meanings that are intended, while these meanings can be understood by interpreting them according to the position of the verse. In interpreting Surah al-Mursalat, in addition to giving a word-by-word explanation, al-Farahi divides this surah into four parts, namely parts of verses 1-15, 16-28, 29-40, and 41-50. Thus, below will be presented the interpretation of al-Fahrawi in accordance with the group of parts.

Section verses 1-15:

وَالْمُرْسَلَاتِ عُرْفًا (١) فَالْعَصْفِ عَصْفًا (٢) وَالنَّشِيرَاتِ شَرْبًا (٣) فَالْفُرْقَاتِ فَرْقًا (٤) فَالْمُلْقَاتِ ذِكْرًا (٥) عُدْرًا أَوْ نُدْرًا (٦) إِنَّمَا تُوعَدُونَ لَوَاقِعٌ (٧) فَإِذَا النُّجُومُ طُمِسَتْ (٨) وَإِذَا السَّمَاءُ فُرْجَتْ (٩) وَإِذَا الْجِبَالُ نُسِفَتْ (١٠) وَإِذَا الرُّسُلُ أُقْبِتَتْ (١١) لِأَيِّ يَوْمٍ أُجِّلَتْ (١٢) لِيَوْمِ الْفَصْلِ (١٣) وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ (١٤) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٥)

This Surah begins with an oath⁴⁹ to reaffirm what Allah promised at the end of the previous Surah, that Allah gives good news to the believers and threatens the wrongdoers. This section shows the certainty of the coming of the Day of Resurrection, and the occurrence of the Hour. Such signs can be seen from the power of Allah that is enacted on this earth.⁵⁰ Allah says: "When the stars are blotted out, when the heavens are split open, when the mountains are destroyed" Al-Mursalāt [77] 8-10.

This group of sections closes with the verse "wail yauma idzil li al-mukadzzibin". This indicates their condition that will occur at that time, which is wretched on the Day of Judgment. This accident in the form of punishment and humiliation will be felt by those who deny the existence of the Day of Resurrection. In fact, in this group of verses Allah has explained the signs of the Hour, but they denied it. The calamity that they will face will vary according to the degree of their lies and deeds.⁵¹

Section verses 16-28:

⁴⁹ al-Farahi chose to interpret the subject of the attribute in the verse as wind. In addition, some opinions suggest that the subject of the attribute is an angel. See in: Shihab, *Tafsir Al-Mishbah: Message, Impression, and Concordance of the Qur'an*, 596. Or in: Muhammad Nasib Rifa'i, *Taisiru al-Aliyyil Qadir li Iktishari Tafsir Ibn Kathir ter, Syihabuddin Volume 4, I* (Jakarta: Gema Insani, 2012), 666.

⁵⁰ Al-Farahi, *Nizham al-Qur'an wa Ta'wil al-Furqan bi al-Furqan*, 570.

⁵¹ Al-Farahi, 570.

(١٦) ثُمَّ تُتْبِعُهُمُ الْآخِرِينَ (١٧) كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (١٨) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (١٩) أَلَمْ نُخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ (٢٠) فَجَعَلْنَاهُ فَجًّا قَرَّارٍ مَّكِينٍ (٢١) إِلَىٰ قَدَرٍ مَّعْلُومٍ (٢٢) فَقَدَرْنَا فَنِعْمَ الْقَدَرُونَ (٢٣) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٢٤) أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا (٢٥) أَحْيَاءً وَأَمْواتًا (٢٦) وَجَعَلْنَا فِيهَا رِوَاسِي شِمَاطٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا (٢٧) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٢٨)

In this group of verses there are three repetitions of the verse "*wail yauma idzil li al-mukadzzibin*" (after the *khitaab* with the expression *istifham* (question word). Which these three descriptions indicate the meaning according to the '*amud of the letter*. These three are: *Firstly*, to remind them of the consequences on the Day of Resurrection, just as Allah described the fate of those before them who denied the Last Day as a comparison for those who came later. They know that Allah destroyed some people like the people of 'ad and the people of Lut. This is what will happen in the Hereafter. Thus, this also indicates the occurrence of the day of judgment (*yaumul fasl*). The repetition of the verse "*wail yauma idzil li al-mukadzzibin*" is a warning and shows that denying the day of judgment (*yaumul fasl*) is a major sin.⁵²

The *second* is about the creation of man. This section shows the power, grace, and favors that Allah gives to His servants. These favors are recorded from the process of creating human beings until they are made into perfect creatures. This also shows that if Allah is able to create human beings with His power, surely Allah is also able to resurrect human beings on other occasions. As the Word of Allah QS. Maryam 66-67. "*And the (disbeliever) says, "Is it true that when I die, I will indeed be raised to life again?"(66) And does not the man think that We created him before, while he was not yet in existence at all?"(67)*". After mentioning the power of Allah above, the verse "woe" follows. The repetition of the verse "*wail yauma idzil li al-mukadzzibin*" indicates a warning to those who deny the destiny and power of Allah.⁵³

Thirdly, after mentioning the origin of man's creation and his presence on earth, it goes on to mention the blessings that Allah has given on earth and explains that the earth is also the place of return. The earth is likened to a womb; when a person dies and is buried on earth, it is as if he is put into the womb of his mother who gave birth to him.⁵⁴ As Allah says, Thaha 55 "*It is from it (the earth) that We created you and to it We will return you and from it We will bring you out at another time*".

Section verses 29-40:

إِنظِلُّوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ (٢٩) إِنظِلُّوا إِلَىٰ ظِلِّ ذِي تَلْتِ شَعْبٍ (٣٠) لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ (٣١) إِنَّمَا تَرْمِي بِشَرِّ كَالْقَصْرِ (٣٢) كَأَنَّهُ جِمْلَتٌ صُفْرٌ (٣٣) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٣٤) هَذَا يَوْمٌ لَا يَنْطِقُونَ (٣٥) وَلَا يُؤْدُونَ لَكُمْ فَيَعْتَدِرُونَ (٣٦) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٣٧) هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ (٣٨) فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا (٣٩) وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (٤٠)

After the previous section explained about the evidences of the Day of Judgment (*yaumul fasl*), the next section mentions the certainty of its arrival and describes the misery that will be experienced by those who deny the Day of Judgment. This group of

⁵² Al-Farahi, 574.

⁵³ Al-Farahi, 574.

⁵⁴ Al-Farahi, 575.

sections describes the enormity of hell and the severity of the torment that will be experienced on that day. In this group of passages, there are three adventures of the verse "*wail yauma idzil li al-mukadzzibin*", first, after describing the misery they will experience later. This shows that there is a certain meaning that they will get a very big punishment due to the severity of the punishment that befalls them.⁵⁵

Secondly, after describing what their hearts felt and the misery they would experience. This indicates that on that day nothing will happen to them but misery and loss of hope. Thirdly, after the challenge directed at them by mocking the disbelievers and those who feel they have the power to defend themselves and have the deceit to save themselves. This shows that on that day they have no tricks and deceit, but what they get is misery.

Section verses 41-50:

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ (٤١) وَفَوَاحِشَ مِمَّا يَشْتَهُونَ (٤٢) كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ (٤٣) إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (٤٤) وَإِلَّا يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٤٥) كُلُوا وَامْتَنِعُوا فَلَئَلَا إِنَّكُمْ جُحْرٌ مِّنَ (٤٦) وَإِلَّا يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٤٧) وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ (٤٨) وَإِلَّا يَوْمَئِذٍ لِّلْمُكَذِّبِينَ (٤٩) فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ (٥٠).

One of the characteristics of the Qur'an is the juxtaposition of the verses of *targhib* and *tarhib*. After mentioning forty verses of warning, it continues with verses of good news. The previous section explains the misery on the Day of Judgment, so this section explains the rewards for those who do no wrong. In this group of verses, the encouraging news is also explained, namely the door of hope for those who obey and fear Allah. The position of the verse "*wail yauma idzil li al-mukadzzibin*" shows the opposite meaning, meaning, when Allah gives His favors to those who obey, then the punishment is directed at those who disobey.

In addition, this section also talks about the disbelievers again. As Allah says: "(It is said to the disbelievers:) "Eat and enjoy yourselves (in the world) for a little while. Indeed, you are the disbelievers." Al-Mursalāt [77]:46. The reason why they were labeled as disbelievers, as explained in the following verse, was that they refused to bow (pray) while in the world. The repetition of the verse "*wail*" here implies that their misery on the Day of Judgment will be due to their lack of worship while in this world.⁵⁶

The Surah concludes with Allah saying "*So in what other word but the Qur'an will they believe?*". This is an affirmation that those who disobey the Qur'an do not listen to and disbelieve in all that has been mentioned, including evidence, encouragement and disgust.⁵⁷ Finally, with the verse ending like this, al-Farahi concludes that there is a more appropriate interpretation of "*al-mukadzzibin*". He interprets this verse to mean those who deny the Qur'an. But basically, the origin of their denial of the Qur'an is due to their denial of the existence of the Last Day, their reluctance to fulfill the commandment of prayer, and their disobedience to God.⁵⁸

From the above explanation, according to al-Farahi, the '*amud*' in this surah is about warning about the Day of Judgment, obedience to Allah, and doing good among fellow creatures. If you look carefully, the '*amud*' of this surah flows throughout the entire

⁵⁵ Al-Farahi, 580.

⁵⁶ Al-Farahi, 584.

⁵⁷ Al-Farahi, 585.

⁵⁸ Al-Farahi, *Nizham Al-Qur'an Wa Ta'wil Al-Furqan Bi Al-Furqan*, 561-585.

surah, and also connects the four parts of the surah so that they become one unit. The first part indicates the certainty of the coming of the Day of Resurrection as well as the signs mentioned in this group of verses. Then in the second part, we find an argument about the power of Allah, which is proven by His power to resurrect humans on the Day of Resurrection, starting with the destruction of the previous generation, the creation of humans from a trivial object, and also the earth as a place for humans to return to. Each of these passages also still shows the meaning according to the *'amud of the Surah*.

In the third section, after mentioning the certainty of the coming of the Day of Judgment and the power of Allah, it goes on to describe their misery on the Day of Judgment. The surah closes with good news about the rewards that will be received, paradise for those who obey and hell for those who disobey. Thus, the interpretation of Surah al-Mursalat by al-Farahi still refers to the *'amud of the Surah*. *'Amud surat* serves as a controller for each letter, so that one letter looks a unified whole.

CONCLUSIONS

The concept of *nazm* al-Farahi has contributed thoughts in the treasures of al-Qur'an interpretation. According to al-Farahi, his concept of *nazm* is very different from other figures. He said that the previous concept of *nazm* was a form of the concept of *munasabah* for Farahi. *Nazm* developed by Al-Farahi has a wider scope than *munasabah*. *Munasabah* only sees the relationship between certain verses, while *nazm* sees the relationship between all verses in a letter as a unit. The concept of *nazm* al-Farahi emphasizes that each surah has an *'amud surat* (central theme). This *'amud* will later function to unite all the verses in a surah. That is, in interpreting the verses in a surah must be interpreted by referring to its central theme (*'amud*). *'Amud* also functions as a control over the resulting interpretation to build a unified letter. The application of al-Farahi's concept of *nazm* can be seen in his interpretation of Surah al-Mursalat. Al-Farahi mentions that the *'amud* of this surah is about warnings about the Day of Judgment, obedience to Allah, and doing good among fellow creatures. Al-Farahi's interpretation of Surah al-Mursalat always rests on the *'amud of the Surah*. The *'amud* of the surah flows through the whole of surah al-Mursalat as a controller for verse after verse in surah al-Mursalat, and also connects the four parts of the surah so that the surah appears to be a single unit.

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