

History of Civilization and Economical (Business) Third Period Shah Sayid Ridha

Arpiati

Institut Agama Islam Sultan Muhammad Syafiuddin Sambas, Indonesia
atik121008@gmail.com

Abstract

Sayyid Muhammad Rashid Rida, in his life, has to give discordant to others with three types of thinking, namely religious thought, educational thought, knowledge, and political thought. Temporary that in the field of economic reform is not explained so clearly, but in a study, this researcher uncovered that many of the works produced by Shah Ridha one of the works that have been printed up to more than 1000 are the al-Manar magazine which contains interpretations of the Koran that are easily understood by the general public. Rashid Ridha's other works are no less interesting than his previous works, even with several published works and succeeded in spreading among the public; that is how Rashid Rida broadcasts his religion through trading with the works he created with the teacher Muhammad Abduh.

Keywords

civilization and
economical; third period;
Shah Sayid Ridha



I. Introduction

The power of Islam began to decline at the end of the XVII century AD. The starting point of the decline began with the defeats suffered by the Turkish army in battles with European powers. Egypt cannot be separated from European disturbances as one of Turkey's territories. In 1798 AD, Egypt, the most important center of Islamic culture, fell into France's hands (Kurnial Divine, 2002).

One of the Islamic leaders who were restless about the decline of Islam at that time was Sayyid Muhammad Rasyid Rida. Sayyid Muhammad Rasyid Rida wants to make reforms in all fields. Sayyid Muhammad Rasyid Rida saw that many Muslims followed Western civilization and abandoned many Islamic values, and many Muslims were divided by the struggle for power. Apart from modern thinking, the direction of the renewal of Sayyid Muhammad Rasyid Rida's thoughts is not much different from that of the teacher, Muhammad Abduh. Important reform ideas were echoed by Sayyid Muhammad Rasyid Rida, among others, in the fields of religion, education, and politics. In religion, Rida said that Muslims are weak because they no longer practice pure Islamic teachings as practiced at the time of the Prophet Muhammad and his companions. However, the teachings that deviate are more mixed with heresy and superstition (Harun Nasution, 1996).

Sayyid Muhammad Rasyid Rida believes that Muslims will progress if they master this field of education. Therefore, he appealed to and encouraged Muslims to use their wealth to construct educational institutions. In this field, Sayyid Muhammad Rasyid Rida also seeks to advance the idea of curriculum development with religious and general knowledge. As a form of concern, he founded a school in Cairo in 1912 named Madrasah Ad-Da'wah was Al-Irsyad. (Muhammad ibn 'abdillah al-salman (1998) In politics, Sayyid Muhammad Rasyid Rida was interested in the idea of Ukhuwah Islamiyah (Islamic brotherhood). Because Sayyid Muhammad Rasyid Rida saw many of the causes of the decline of Islam, among others, because of the divisions that occurred among themselves,

for this reason, he called on Muslims to reunite under one belief, one moral system, one education system, and submit to one legal system in one power in the form of a state.

II. Research Methods

Research carried out in study this is literature, so that method used in a study is studies library, feature particular use as the base for developing knowledge study including research this faced directly with data, or the text served instead with field data or through witness eye in the form of incident, the researcher only face to face directly with the source already there is in library or data are ready to use as well as secondary data ready used. Research process literature conducted with review literature and analysis topics relevant combined. Search References could utilize sources in journals, books, dictionaries, documents, magazines, and other sources without researching the field (Rizaldy et al., 2020).

III. Results and Discussion

3.1 Biography of Sayyid Muhammad Rashid Ridha

Sayyid Muhammad Rasyid Rida is one of the reformers in the Islamic world in modern times. Rashid Rida's full name is Muhammad Rashid Ibn Ali Rida Ibn Muhammad Syamsuddin Ibn Muhammad Bahauddin Ibn Manla Ali Khalifah. His family of honorable descent emigrated from Baghdad and settled in Qalamun. His birth was precisely on 27 Jumadil Tsani in 1282 H/October 18, 1865 AD (Muhammad Imarah, 2005). His hometown is an area with a strong tradition of Sunni piety, where tarekat has played an active role (Elizabeth Sirriyeh, 2003). Through this, it can be seen that the social setting of the trek area is powerful on the religious basis of a Rida. Qalamun is a village located on the Mediterranean coast, about three miles from the Lebanese CityCity. At that time, Lebanon was part of the territory of the Ottoman Empire (A. Athahillah, 2006). In the mid-19th century, the Ottoman Empire or the Ottoman Empire was an Islamic State and, at the same time, still one of the world's superpowers.

His father was a scholar and adherent of the Syadziliyah order (<http://www.Wikipedia.org>). Therefore Rashid Rida as a child always wore a robe and a turban, bowed in his recitation, and wirid as was the custom of followers of the Syadziliyah order. Sayyid Muhammad Rashid Rida's father and mother came from the descendants of al-Husayn, the son of Ali bin Abi Talib with Fatima, the daughter of the Messenger of Allah; that is why Sayyid Muhammad Rashid Rida bears the title al-sayyid in front of his name and often mentions *Ahl al-Bayt* figures such as Ali ibn Abi Talib, al-Husayn and Ja'far al-Sadiq with *Jadduna* (our ancestors) (Fahd Al-Rumi, 1981). This may be because his father, al-Sayyid Ali-Rida, was a Sunni with the Shafi'i school of thought (Muhammad Ibn Abdillah al-Salaman, 1993).

Rashid Rida divided his time between knowledge and worship in one part of the mosque belonging to his family during his education. The mosque where his grandfather (Shaykh Sayyid Ahmad) was secluded and read by Rashid Rida was used as a place to study and worship.

3.2 Educational Background of Sayyid Muhammad Rasyid Ridha

Apart from learning from his parents, Rasyid Rida also studied with many teachers. During his childhood, Rashid Rida entered his parents into a traditional madrasa in his village, Qualman. Rashid Rida also studied with so many teachers. As a child, he studied in educational gardens in his village, which was then called al-kuttab; there, he was taught reading the Qur'an, writing, and the basics of arithmetic. Unlike other children his age, Little Rashid spent more time studying and reading books than playing games, and since childhood, he has had high intelligence and a love of science (Ibrahim Ahmad Al-Adawi, t.th). Rasyid Rida taught nahwu, Sharaf, aqidah, fiqh, arithmetic, and earth science lessons. In addition, the madrasa is also taught subjects in Arabic, Turkish and French and includes religious knowledge and modern knowledge (A. Athahillah, 2006).

Sayyid Muhammad Rasyid Rida's teacher named, Shaykh Husain al-Jisr, is known as a modern-minded scholar who is the leader of the Khalwatiyah order (Ahmad al-Syarbashi, 1970), it is also known that his teacher al - Qawaqiji was a follower of Syadziliyah In addition to Shaykh Husain al-Jisr, Sayyid Muhammad Rasyid Rida also learned from Shaykh Mahmud Nasyabah (Nurjannah Ismail, 2013), who is an expert in the field of hadith and taught it to completion. Because of this, Sayyid Muhammad Rasyid Rida was able to assess weakly. Madhu hadiths so that he was dubbed the *Voltaire* (Michael H. Hart, 1978) of the Muslims for his skill in swaying all that is not true in the field of religion.

Sayyid Muhammad Rida also learned from Shaykh Abdul Gani ar-Rafi, who taught him part of the book of Hadith Nailul Author (a book of hadith written by Asy-Syaukani who is a Zaidiyah Shia madhhab) (MUI Writing Team, 2013) al-Ustad Muhammad al-Husaini and Shaykh Muhammad Kamil ar-Rafi and Rida were always present in their discussions on the science of valuable and logic.

After acquiring extensive knowledge, he used it to give direction and guidance to his friends. In his activities, he always observes problems in neighboring countries, especially social-religious issues, through newspapers and magazines. He was very interested and impressed by the magazine al-Urwah al-Wusqa led by Jamaluddin al-Afghani and his student Shaykh Muhammad Abduh. The meeting with the two figures was very much coveted and missed, but he was so sorry that he could not meet Jamaluddin al-Afghani because this character died before he could meet him. Finally, Sayyid Muhammad Rasyid Rida tried to meet his student Shaykh Muhammad Abduh and immediately went to Egypt in 1879 AD (Harun Nasution, 1996).

Al-Manar magazine was first published on 22 Shawwal 1315 H / 17 March 1898 M. This magazine is published weekly for eight pages (M. Quraish Shihab, 1994). This magazine broadcasts a lot of Muhammad Abduh's ideas. Muhammad Abduh gave his ideas and ideas to Rashid Rida, and then Rashid Rida, who described and broadcast them to the general public through the pages of *Al-Manar magazine*. However, Al-Manar's ideas also contain articles written by Muhammad Abduh himself and other authors.

After Muhammad Abduh's death, Sayyid Muhammad Rashid Rida returned to Damascus in 1908 AD. However, shortly after that, he left the CityCity of Damascus and returned to Egypt and founded Madrasah al-Da'wah was al-Irsyad. Then he continued to Syria, and there he was elected chairman of the Suriya Conference. In 1920 AD, he returned to Egypt, and at that time, he visited India, the Hejaz, and Europe and finally settled forever in Egypt while continuing his struggle in Cairo. In 1935 M. Sayyid Muhammad Rasyid Rida died and was buried in Cairo (Ali Rahnema (ed), 2009).

3.3 Sayyid Muhammad Rasyid Ridha's Islamic Renewal Thoughts

In contemporary records or literature, Rasyid Rida is described as a Muslim fighter who is not much different from Muhammad Abduh (Abdillah F. Hasan, 2004) Muhammad Abduh considered that there is no most effective way to achieve reform in the Islamic world except through politics which is the shortest path. In contrast, reform through education and teaching even takes a long way, but the results are steady and lasting. Therefore, the two paths are very closely related. According to Rasyid Rida, a fundamental reform must be carried out because, without it, Muslims will always be in a state of stupor and become neglected people. He saw that the decline of Muslims and their weakness was caused because they no longer held and practiced the actual teachings of Islam.

For further discussion, Muhammad Rasyid Rida's thoughts on Islamic renewal can be divided into several areas:

a. Renewal of Religious Affairs

Rasyid Rida's thought of renewal in the religious field can be the same as that of Muhammad Abduh. Muslims experience setbacks because they do not adhere to the actual teachings of Islam. This is because there are many incompatible ideologies in the body of Islam, such as all superstition, superstition, heresy, jumped, and tackled. Therefore, according to Rasyid Rida's analysis, pure Islamic teachings will bring progress to Muslims. Hence, all kinds of heresy jumped and tackled teachings that deviate from Islamic teachings must be scraped and removed (Machfud Syaefudin et al., 2013).

In addition, in Islam, there have been many elements of heresy that are detrimental to the development and progress of Muslims. Rashid Rida strongly opposed the teachings of the sheiks of the tarekat about the unimportance of worldly life, excessive praise, and obedience to sheiks and saints. According to him, Muslims must be brought back to the actual teachings of Islam, namely, teachings that are pure and free from all heresies that undermine the teachings of monotheism (Abd. Syukur Hasyim et al., 1995).

Rasyid Rida said pure Islam is very simple, as simple as worship and simple in muamalah. Worship seems heavy and complicated because worship has added things that are not obligatory but only Sunnat. Regarding matters that are circumcised, there will be differences of understanding and will trigger chaos.

b. Renewal in Education and Science

According to Rasyid Rida, modern Western civilization is based on advances in science and technology. In this field, Rasyid Rida is very enthusiastic about supporting Muhammad Abduh's program to introduce general knowledge into Islamic educational institutions (traditional Islamic schools or madrasas). This is because science and technology do not conflict with Islam. For progress, Muslims must be willing to accept the existing Western civilization (science and technology). Even Rasyid Rida saw that Muslims must study modern science and technology as long as they are used for good (Faisal Islami, 1997).

Muslims in classical times were able to achieve progress because they wanted to go forward, learn and use their minds to study science. The West advances because it wants to take the knowledge developed by Muslims. Thus, taking modern Western knowledge means taking back the knowledge that Muslims once had (Harun Nasution, 1996).

c. Renewal of Social and Political Fields

All people are united under one belief, one moral system, and one educational system and are subject to one legal system. Laws and laws cannot be enforced without government power. Therefore, for the unity of the people, it is necessary to take the form of a state. The country that Rashid Rida recommended was a state in the form of a caliphate. Because Rasyid Rida has an implementation program, namely reviving the caliphate system in modern times because this form of government will bring the unity of Muslims (Aaron Nasution, 1996).

Even though Sayyid Muhammad Rasyid Rida acknowledged the progress of Western civilization, he disagreed with the idea of nationality brought by the West. According to Sayyid Muhammad Rasyid Rida, Muslims do not need to imitate the idea of Western nationality because, in Islam, a sense of nationality is built on religious grounds. In line with this concept, Sayyid Muhammad Rasyid Rida longs to restore the unity and unity of the ummah. He called on Muslims to reunite under one legal and moral system. To implement the law, there must be power in the form of the state. The head of state is assisted by assistant clerics (Munir & Sardono, 1994).

3.4 Economic Sector Update

Sayyid Muhammad Rasyid Rida in economics is not prominent. However, he has produced several works in his work, both in tabloids/magazines and in books that he published and published for the rest of his life. Al-Manar magazine began to be published on 22 Shawwal 1315 H / 15 March 1898 AD. At first, the magazine was published in tabloid form, once a month a week, then half a month, then once a month, and sometimes nine numbers a year. Sayyid Muhammad Rashid Rida can publish the magazine was alone until the end of his life. What is has been done by Sayyid Muhammad Rasyid Rida is an excellent achievement that hard for others to match. As long as al-Manar was published, as many as 34 large volumes and every, the volume of 1000 pages has been collected in its entirety.

The Tafsir of the Qur'an by Sayyid Muhammad Rasyid Rida is entitled Tafsir al - Qur'an al Hakim (Tafsir Al -Manar) (Hasbi Ash Shiddieqy, 1994). The first part, namely the letter al-Fatihah until the letter an-Nisa verse 125, is the result of collaboration with the teacher, Sheikh Muhammad Abduh. While the second part, namely from the letter al-Nisa verse 126 to Surah Yusuf verse 110, is the result of his work independently.

Works produced during the life of Sayyid Muhammad Rasyid Rida were quite a lot. Among other things, the date of Al-Ustadz Al-Imama Ash-Shaykh 'Abduh (History of the Life of Imam Shaykh Muhammad Abduh), Nida' Li Al -Jins AlLatif (The Call to Women), Al-Wahyu Muhammad (Revelation of Allah which was revealed to Muhammad SAW.), Yusr Al-Islam wa Usul At -Tasyri' Al- 'Am (Ease of Islamic Religion and the general principles of establishing Islamic law), Al-Khilafah was Al-Imamah Al-Uzma (Caliphate and Imam -high priest), Muhawarah Al-Muslih was Al-Muqallid (dialogue between reformers and conservatives), Zikra Al-Maulid An-Nabawiy (Commemoration of the Birth of the Prophet Muhammad), and Haquq Al- Mar'ah As-Salihah (right Muslim women's rights).

3.5 We are writing the commentary of al-Manar

In detail, there are no references or explanations regarding the reasons for writing Tafsir al-Manar. However, some observers say that the writing of Tafsir *al-Manar* stems from the ideas of three reformers in Islam, namely Jamaluddin al-Afghani, Sheikh Muhammad Abduh, and Sayyid Muhammad Rasyid Rida. However, they agree that the author of Tafsir *al-Mana*'s work is the result of the third character (Mukti Ali, 1995).

However, it should be noted that at first, this interpretation was material Abduh taught at Al-Azhar Mosque and recorded by his student named Sayyid Muhammad Rasyid Rida, who then took the initiative in his writings used as an interpretation book because previously it was written in a magazine widespread and influential in Arab countries. Then all Abduh's teachings were recorded by his students and then corrected again by Abduh (A. Athahillah, 2006).

It started with Sayyid Muhammad Rasyid Ridha's interest in the articles of al-Urwah al-Wusqa published by al-Afghani and Abduh when they both lived in France and grew their obsession with being able to study both of them. Sayyid Muhammad Rasyid Rida was interested in the magazine articles. Regarding the proposed interpretation of the Koran submitted by Sayyid Muhammad Rasyid Rida to Abduh, it failed three times time. Although Muhammad Abduh was aware of the importance of writing commentary, Abduh had a reason: writing in the form of books was not helpful for blind people. Then the lecture method is more effective rather than writing (Muhammad Imarah, 2005).

The systematics of writing in the interpretation of al-Manar is: writing in the order of Mustafa, as seen in the interpretation of al-Manar, starts from the letter al-Fatihah and ends with al-Nas. Then, it is followed by an explanation of the existing verse by verse, then linked with other Qur'anic verses and related hadiths. The explanation is explained by presenting asbabun nuzul, and the virtues of these verses.

3.6 Methodology of the Book of Tafsir

Regarding the method used by Sayyid Muhammad Rasyid Rida in writing *al-Manar*, he used the tahlili method in his interpretation. This can be seen from the interpretation and explanation per paragraph, by explaining the meaning in the word for word or paragraph in question, as contained in the tahlili method in the previous interpretation. He uses his rationality in understanding and explaining a verse by paying attention to several aspects contained in a commentator and also paying attention to several previous commentaries to serve as reference material in interpreting. This type of interpretation is also known as *tajzi'ah interpretation* (Muhammad Baqr Sadr, 1993).

Although globally, this interpretation uses the tahlili method as found in previous interpretations. However, there is a point of emphasis that makes this interpretation different from the existing methods of interpretation. Where the previous interpretations have focused only on the meaning of the linguistic meaning contained in verse, the interpretation in *al-Manar* no longer only focuses on linguistic meaning but also looks at the relationship between the meaning of the verse with aspects or problems that arise today, or commonly called the *adabi ijtimai* style, so that the Qur'an is no longer considered a holy book that has high literature. However, the Qur'an can function as its primary function for society (Muslims), namely as a guide in life. This is what makes the point of difference that makes the book of *al-Manar interpretation* the seed of modern interpretation (Fachruddin Faiz, 2002).

3.7 Examples of Interpretation of al-Manar

Rida thinks that even though Allah SWT has sent down angels who can they see or the dead can speak to them to prove the truth of the religion brought by Muhammad SAW, or whatever which can be proof of the truth, they still do not want to believe because they look at the evidence with the eyes of people who will not seek the truth, but only look at it with one's view of the enemy (Athahillah, 2006).

Goodness can be known by common sense and is liked by a pure heart because goodness follows human nature. Its usefulness and benefit cannot be rejected by people who have a healthy nature even though the streak or revelation has not yet come to explain it. Something that is reproached and is not justified by common sense, and is not liked by conscience is called Munkar. Therefore, interpreting the *ma'ruf* with whatever has been ordered by syarak and interpreting the *Munkar* with what it has forbidden is included in the explanatory category water with water.

IV. Conclusion

Based on the explanation in the research literature, In this case, the following conclusions can be formulated; First, Sayyid Muhammad Rashid Rida was born in Qalmun, the territory of the Tarablus Sham government, in 1282 H/1865 AD. Sayyid Muhammad Rashid Rida's full name is Muhammad Rashid Ibn Ali Rida Ibn Muhammad Syamsuddin Ibn Muhammad Bahauddin Ibn Manla Ali Khalifa. Sayyid Muhammad's father and mother, Rasyid Rida, came from the descendants of the al-Husayn son of Ali bin Abi Talib with Fatimah bint Muhammad Saw. In his education, Sayyid Muhammad Rasyid Rida has criticized various types of religious education, ranging from understanding Shia and tarekat to moderate thinking models aimed at the renewal of Islam. So it was not surprising that in the month of Rajab 1315 H. (1898 AD), after successfully meeting Shaykh Muhammad Abduh, a warrior and scientist who was very much expected for his knowledge and advice. Second, Based on the focus of the discussion aimed at the thoughts of Sayyid Muhammad Rasyid Rida, three types of thoughts will be concluded, namely religious thoughts, educational and knowledge thoughts, as well as political and social thoughts. The religious thoughts of Sayyid Muhammad Rasyid Rida can be said to be the same as those of Muhammad Abduh. He realized that Muslims were experiencing setbacks because they did not adhere to the actual teachings of Islam. This is because there are many incompatible ideas in the body of Islam, such as all superstition, superstition, heresy, jumud, and taklid. Science and technology are not against Islam, and even Muslims are obliged to learn and accept science and technology if they want to progress. The three Sayyid Muhammad Rasyid Ridha in economic renewal are not explained so clearly. However, here the author can conclude that many of the works produced by Shah Ridha, one of the works that have been printed up to more than 1000, is al-Manar magazine which contains interpretations. -interpretation of the Qur'an that is easily understood by the general public. Rashid Ridha's other works are no less interesting than his previous works, even with several published works and succeeded in spreading among the public; that is how Rashid Rida broadcasts his religion through trading with the works he created with the teacher Muhammad Abduh. So that throughout his life, Rasyid Rida made interpretations through published works to make it easier for others to understand what was contained in the Qur'an and Hadith, following the demands of the Islamic religion he adhered to.

References

- Al-Adawi, Ibrahim Ahmad, t.th, *Rashid Rida' al-Imam al-Mujahid*, Cairo: Al-Muassasah Mishiriyyah al-Ammah.
- al-Bukhāri, Muhammad Ibn 'Ismā'īl Abu Abdillāh, 1987, *al-Jāmi' al-Ṣāhih al-Mukhtaṣar* , Bairit: Dar Ibn Kathīr.
- Ali, Mukti, 1995, *Nature of Modern Islamic Thought in the Middle East*, Jakarta: Djambatan.

- Al-Rumi, Fahd, 1981, *Manhaj al-madrasah al-Aqliyah al-hadithah fi al-Tafsir*, Bairut: Mu'assah al-Risalah.
- al-salman, Muhammad ibn 'Abdillah, 1998, *Rashid Rida wa Da'wah al-Shaykh Muhammad ibn 'Abdulwahhab*, Kuwait: Maktabah al-Ma'la.
- al-Syarbashi, Ahmad, 1970, *Rashid Rida Shahib al-Manar*, Cairo: al-Majlis al-A'la Syu'un al-Islamiyah.
- Athahillah, A., 2006, *Rasyid Rida-The Concept of Rational Theology in Tafsir Al-Manar*, Cet. I, Jakarta: Erlangga Publisher.
- Elizabeth Sirriyeh, 2003, *Sufis and Anti-Sufis translated by Ade Alimah, under the title Sufi and Anti-Sufi*, Yogyakarta: Pustaka Sufi.
- Faiz, Fachruddin, 2002, *Hermeneutics of the Qur'an* Yogyakarta: Qalam.
- Fatha, Rizaldy Pringgar, Bambang Sujatmiko, Research Libraries (Library Research) Module Learning Based on Augmented Reality on Learning Students, *Journal of IT-EDU Volume 5 No. 1, 2020*
- Hart, Michael H., 1978, *One Hundred Most Influential Figures in History*, Cet. I, Jakarta: PT Dunia Pustaka.
- Hasan, Abdillah F., 2004, *Famous Islamic World Figures*, Surabaya: Surabaya Champion.
- Hashim, Abd. Syukur et al, 1995, *Text Book Dirasat Islamiyyah*, Surabaya: Cv. Anika Happy Offset.
- [http://www . Wikipedia.org/wiki/Tarekat_Syadziliiah](http://www.Wikipedia.org/wiki/Tarekat_Syadziliiah). Downloaded May 26 , 20 22
- Divine, Kurnial, 2002, *The Development of Modern Islam*, Riau: Research and Development Institute of the Ushuluddin Faculty of UIN SUSKA and the Riau Heritage Foundation.
- Imarah, Muhammad, 2005, *Al-Masyru'al-hadhari al-Islami translated by Muhammad Yasar, LC and Muhammad Hikmah, LC under the title Searching for the Format of Islamic Civilization*, Jakarta: Raja Grafindo Persada.
- Ismail, Faisal, 1997, *Paradigm of Islamic Culture, Critical Studies and Historical Reflection*, Yogyakarta: Titian Divine Press.
- Ismail, Nurjannah, 2013, *Women in Pasungan*, Cet. I, Yogyakarta: LKIS
- Munir, A. and Sardono, 1994, *Modernism in Islam*, Jakarta: PT. Rineka Cipta,
- Nasution, Harun, 1996, *Renewal in Islam: History of Thought and Movement*, Jakarta: The Moon and the Stars.
- Nasution, Harun, 1996, *Reform in Islam*, Jakarta: The Moon and the Stars,
- Rahnema, Ali (ed), 2009, *Pioneers of the New Age of Islam*, Bandung: Mizan Publishers.
- Sadr, Muhammad Baqr, 1993, *History in the Perspective of the Koran*, Cet. I: Jakarta: Hidayah Library.
- Shihab, M. Quraish, 1994, *Rationality of the Qur'an (Critical Study of Al-Manar's interpretation)*, Jakarta: Lanterns of the Heart.
- Shiddieqy, Hasbi Ash, 1994, *History of Introduction to the Science of the Quran / Tafsir*, Jakarta: The Moon and the Stars
- Syaefudin, Machfud, et al., 2013, *Dynamics of Islamic Civilization from Historical Perspective*, Yogyakarta: Yogyakarta Science Center.
- MUI Writing Team, 2013, *Recognizing and Beware of Shia Deviations in Indonesia*, Cet I, Depok: Gema Insani.