

An Analytical Review of Selected Abridged Tafsir Works and their Educational Value

Wafa Abdul Jabbar Bin Shohibuddin, Muhammad Lukman Bin Mat Sin

Fakulti of Al-Quran & Sunnah, Universiti Islam Antarabangsa Tuanku Syed Sirajuddin (UniSIRAJ), Perlis, Malaysia

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v15-i7/25626> DOI:10.6007/IJARBSS/v15-i7/25626

Published Date: 15 July 2025

Abstract

This study aims to review previous works related to the summary of Tafsir al-Quran, with particular emphasis on the methodology and approach used by scholars in producing an easy-to-understand and concise tafsir. This highlight focuses on various works of tafsir that are compiled to facilitate the reading and understanding of the Quran, especially among readers who do not have the opportunity to delve deeper into the deeper and technical interpretation. This article also discusses the important role of the summary of tafsir in disseminating the knowledge of the Quran to the public and how the approaches of this summary of tafsir differ in terms of writing style, thematic approach, and method of interpretation. This study presents highlights of works related to the summary of the interpretation of the Quran. The study method is carried out qualitatively while data collection is carried out through literature review. The results of the study found that the works in this summary of the Qur'an interpretation took a different methodological approach in the works. The results of this study provide a comprehensive picture of the evolution of the summary of Qur'anic interpretation as well as the potential for further research in the context of contemporary interpretation.

Keywords: Tafsir al-Quran, Summary of Tafsir, Methodology Of Tafsir, Tafsir Scholars

Introduction

The Qur'an was revealed as a guide and guide for mankind from the darkness of error to the light of truth. This purpose can only be realized through the appreciation of the meaning of the Quran, because the lessons from the verses of the Quran will not be understood without such appreciation. Therefore, Allah SWT commanded the Prophet PBUH to convey the meaning of the Quran to the companions so that they could take lessons and do good deeds with its contents. Allah SWT said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾ [النحل: 44]

Meaning: "We have sent down to you the Qur'an, that you may explain to mankind what has been revealed to them and that they may think." [Sūrah al-Naḥl: 44]. This study presents

highlights of works related to the available summaries of the Qur'anic interpretation. The author brings different methodologies and uniqueness to these works in introducing us to books related to the interpretation of the Quran written in a simple and easy way for the Muslim community in Malaysia in particular and the people in the archipelago in general.

Summary Definition of Tafsir Al-Quran

According to Al-Jazairi, A. (1996), the summary of Tafsir Al-Quran refers to an explanation or brief commentary on the meaning of the verses of the Quran based on definitive sources of interpretation. Tafsir is the study of the meaning, implicit meaning, and context of the verses of the Quran by taking into account the historical, cultural, linguistic, and sharia legal background. The abbreviated Tafsir of the Quran aims to facilitate the understanding of the general reader without compromising the originality and meaning of the text of the Quran.

Division in Explaining the Types of Summaries of the Qur'an Interpretation

In explaining this section, the researcher divides into several types:

Summarize the book of tafsir al-Quran from the main book of tafsir

The method of summarizing this book of tafsir is by the way of a scholar or author of the book, choosing a long and voluminous master book in a field of knowledge, and then summarizing it by deleting any repetition or part that is considered unuseful. It is also done with the intention of improving the parts that are thought to need to be repaired or changed as well as making small additions in some parts that are felt appropriate. This is a form of summation that mostly occurs in the books of interpretation of the Quran. (Al-'Umariy, 2014).

Books of Tafsir of the Quran written in a concise manner

This method is used in a way that does not rely on any specific book of tafsir, it is written after reading and studying from various books of tafsir of the Quran and then summarized in one book of tafsir, the purpose is to make it easier for the general public and also students who are new to know the knowledge of tafsir. (Al-Umariy, 2014).

The Importance of Brief Tafsir

Facilitates Understanding

One of the main benefits of brief tafsir is to help Muslims understand the meaning of the verses of the Quran in a simpler and clearer way. Brief commentaries such as *Tafsir Al-Muyassar* are designed to provide a less complicated explanation, making them easy to follow by those who are less proficient in classical Arabic or who are inexperienced in the study of in-depth tafsir. This is important in the context of daily life, where Muslims need quick and accurate guidance to understand and appreciate the true meaning of divine revelation without needing a long time to study in depth. (Al-Jazairi, 1996).

In addition, brief commentary also provides faster access to the meaning of verses that may be difficult for the general public to understand. For example, verses of the Quran that use figurative, symbolic, or refer to certain historical events can be explained more succinctly and concisely. Therefore, this kind of interpretation plays an important role in enabling all levels of society to understand the Quran without the need for higher education, in line with the purpose of the Quran as a guide for all Muslims.

Promoting the Appreciation of the Quran

Brief interpretation is also very important in promoting the appreciation of the teachings of the Quran in the daily life of Muslims. With an easier to understand explanation, it makes it easier for Muslims to apply the values contained in the Quran into their lives. For example, a brief tafsir can provide a clear explanation of the moral concepts, ethics, and Islamic law that are necessary in making decisions in daily life. This makes brief tafsir one of the important ways in ensuring that the Quran continues to be a relevant guide in the modern context (Zulkifli, 2019).

More importantly, simple tafsir can reduce the barriers to understanding the Quran for individuals who may not have the time or resources to delve deeper into the study of the tafsir turath. In the context of the fast-paced modern world, easy-to-understand explanations allow individuals to approach the Quran more closely and live it in a more practical way. This can strengthen the bond of Muslims with the Quran, thereby enhancing the appreciation of Islam.

Practical Academic References

In the academic world, concise interpretation serves as a very practical reference. For students and researchers who need an immediate understanding of the content of certain verses in the Quran, a concise and clear interpretation makes it easier for them to obtain the necessary information without having to dive into the details of the turath tafsir which may be time-consuming. This is especially useful in studies that involve the comparison of religious texts, the study of Sharia law, or the study of sociology related to Muslims (Ibrahim, 2020). In addition, brief tafsir also helps in research between other disciplines, where researchers may not specialize in the study of tafsir but require a general understanding of the verses of the Quran. For example, in the study of Islamic education or Islamic psychology, a brief tafsir provides an immediate guide on how the verses of the Quran can be applied in the context of the study. This allows the Quran to be used as a primary source in academic study in a more efficient and relevant way.

Supporting Multidisciplinary Research

Concise interpretation is also important in supporting multidisciplinary research involving various fields of knowledge. For example, in the study of Islamic law, a brief tafsir can provide an immediate guide to verses related to Sharia principles, without the need for the detailed study that is usually required in classical interpretation. Similarly, in the study of Islamic sociology or Islamic psychology, brief tafsir helps researchers understand the context of verses relevant to their topic of study quickly and accurately (Khan, 2021).

In the context of multidisciplinary studies, brief interpretation is also helpful for researchers who may not have a deep background in Islamic studies but need a basic understanding of the meaning of the Quran. This makes succinct tafsir an important tool in expanding the use of the Quran as a source of reference in various fields of knowledge, including social sciences, education, and economics. Thus, succinct interpretation does not only work in religious studies but also in modern studies that require a more comprehensive approach.

Preserving the Original Intent with Simple Explanations

Although brief, this interpretation still adheres to the original meaning of the verses of the Quran. This ensures that the message conveyed does not deviate from the true meaning desired by Allah SWT. This importance is especially evident in the context of teaching and learning, where a simple but accurate interpretation can help avoid misunderstandings or distortions in understanding the text of the Quran. Simple interpretations, by providing simpler and concise explanations, ensure that Muslims are not confused by various interpretations that are too complicated or lengthy (Al-Jazairi, 1996).

This is also important in the context of formal Islamic education, where students need to understand the essence of the verses of the Quran in the clearest and most accurate way. Brief interpretations assist educators in conveying a clear message to students without burdening them with too in-depth study, but at the same time not neglecting the original meaning and purpose of the text. Thus, concise interpretation serves as an effective educational tool in ensuring a balanced teaching between clarity and accuracy.

Accessibility to Muslims Worldwide

Another major importance of brief tafsir is its ease of access to Muslims all over the world. Brief tafsir is often translated into a variety of languages, including Malay, English, Urdu, etc., making it easier to understand by various Muslim communities with different linguistic and cultural backgrounds. This ensures that the message of the Quran can reach global Muslims without major language barriers (Zulkifli, 2019).

Moreover, the simple tafsir helps Muslims who live in non-Muslim countries or who are in minority communities, where access to Islamic scholars or educational institutions may be limited. With the presence of tafsir in various languages, Muslims from various backgrounds can understand the teachings of the Quran more easily and appreciate its values in their daily lives. This makes simple tafsir an important tool in spreading the teachings of the Quran globally.

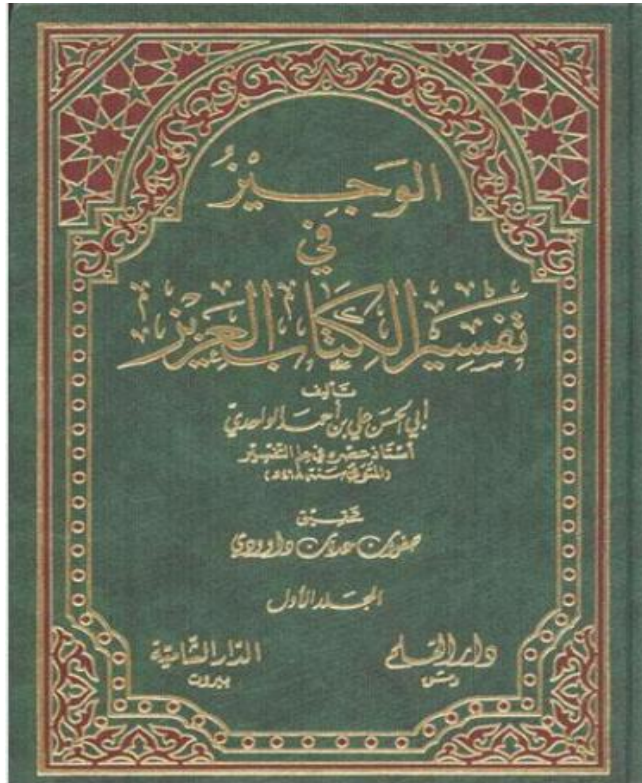
Research's Methodology

This study uses a qualitative approach involving data collection techniques from literature sources and document analysis. The data sources used include al-Quran al-Karim texts, bibliographic writings, articles, journals, theses, and relevant writing materials. The purpose of the study is to highlight the works in the writing of books related to brief interpretation.

Highlights of Works in Brief Tafsir

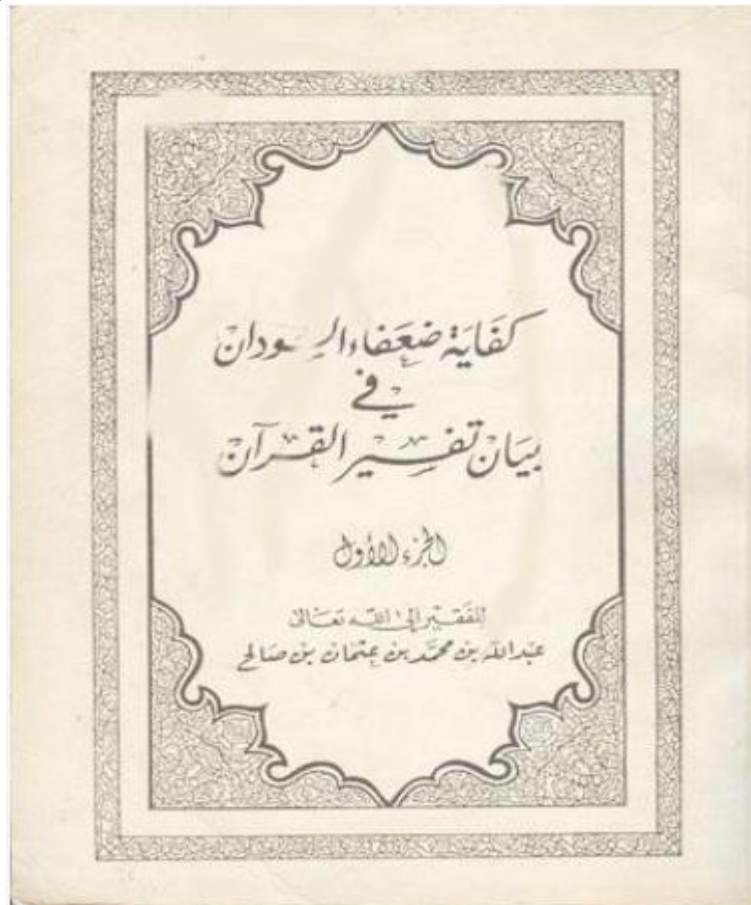
Based on the research, there are several books of tafsir al-Quran that have been written, including:

Al-Wajīz Fī Tafsīr Al-Kitāb Al-'Azīz



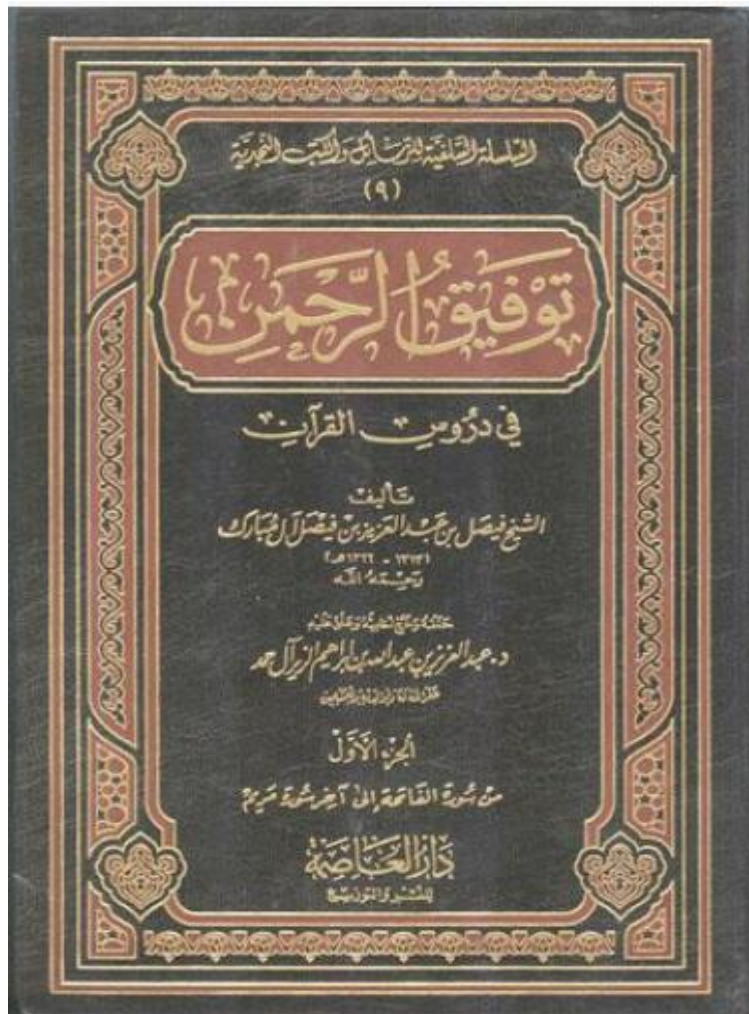
This book of tafsir was written by Abu al-Hasan Ali bin Ahmad al-Wahidi, he died in the year 468H. This book is one of the easiest to understand and earliest written summaries of the Quran, it was written at the request of the disciples of al-Wahidi who wanted a simple and concise book and only mentioned one opinion on the meaning of the verses of the Quran which originally had various interpretations of opinions. He immediately fulfilled their request by authoring this book. The study done by Safwan Da'udi on this book which was eventually published by Dar al-Qalam is the recommended print for this book.

Kifāyah al-Dhu'afā Al-Sūdāni



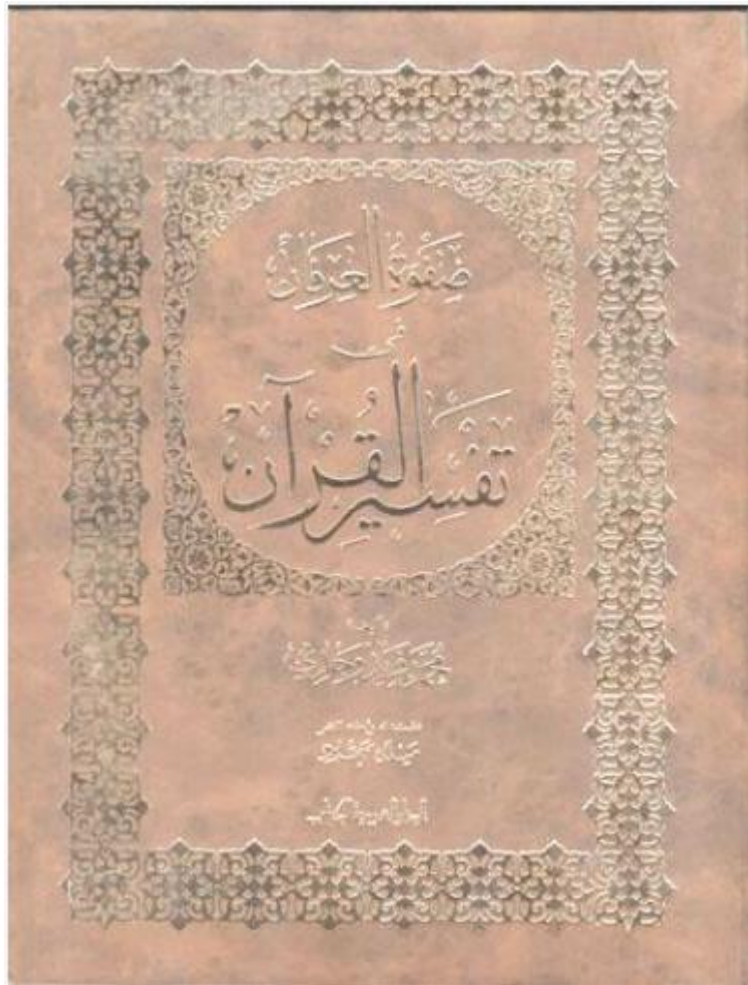
This book was written by Abdullah Fudi from Nigeria who died in 1245H, he only wrote a simple and easy to understand interpretation, this book was written based on the recitation of Imam Warsh's narration from Nafi' on the issue of the variety of recitations of the Quran, as well as Malik's opinion on fiqh issues. The book is free from lengthy debate. The language style is simple and easy to understand, it has been printed on the sides of the mushaf based on the narration of Warsh.

Taufiq al-Rahmān Fī Durūs al-Qurān



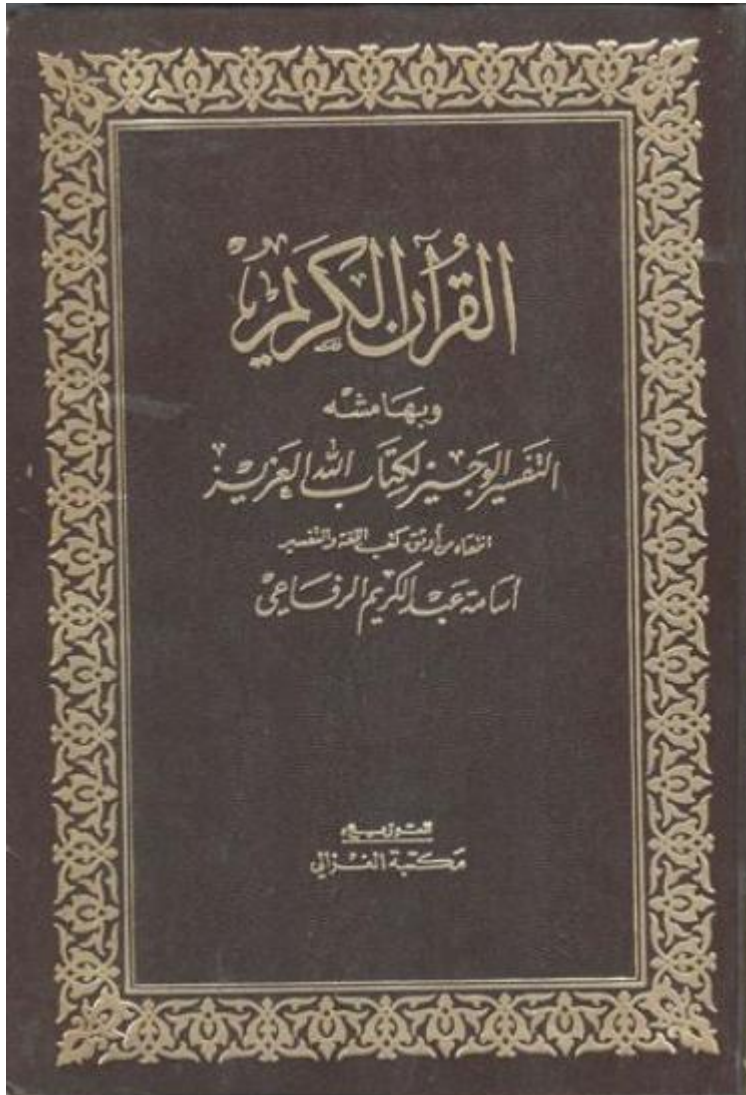
This book was written by Sheikh Faisal bin Abdul Aziz bin Faisal Ali Mubarak. This book starts from lectures delivered by the author in mosques which are then collected and booked. In writing this book, he refers to several writers of tafsir such as al-Tabari, al-Baghawi, Ibn Kathir and others. The language style used is simple, well organized and can be read and understood easily by those who are just starting to learn about the knowledge of tafsir. The book has been printed in the second edition by Dar al-Asimah in Riyadh.

Safwah Al-'Irfān



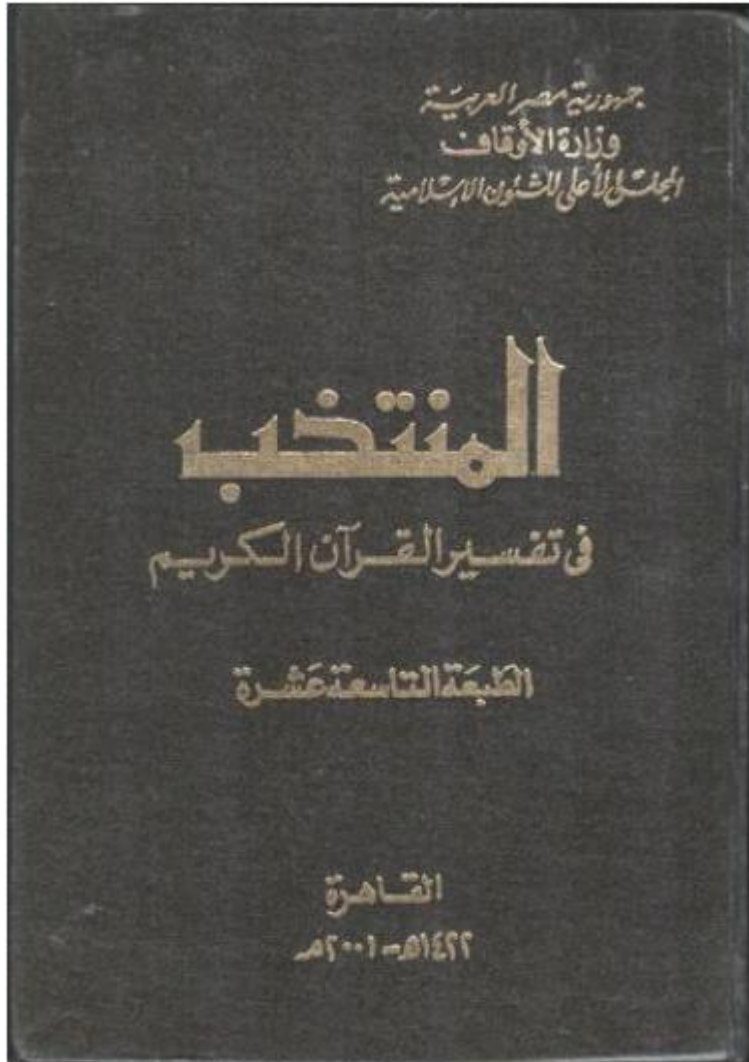
This book was written by Muhammad Farid Wajdi in 1321H, it is the date on which the first printing of this book was completed. The original purpose of writing this book of tafsir was as a reference for himself which was written on the side of the mushaf, he made several master books in his writing. However, when he found that the public needed this interpretation, this book was finally published. This book of tafsir is considered to be one of the first books of tafsir written on the side of the mushaf without exceeding the number of pages of the mushaf. The style of language used is easy to understand. The methodology of writing this book is that the author begins an interpretation of the verse by mentioning the meaning of the words first and then he explains the meaning of the entire verse with simple and easy-to-understand expressions.

Al-Tafsīr al-Wajīz Li Kitābillah al-‘Azīz



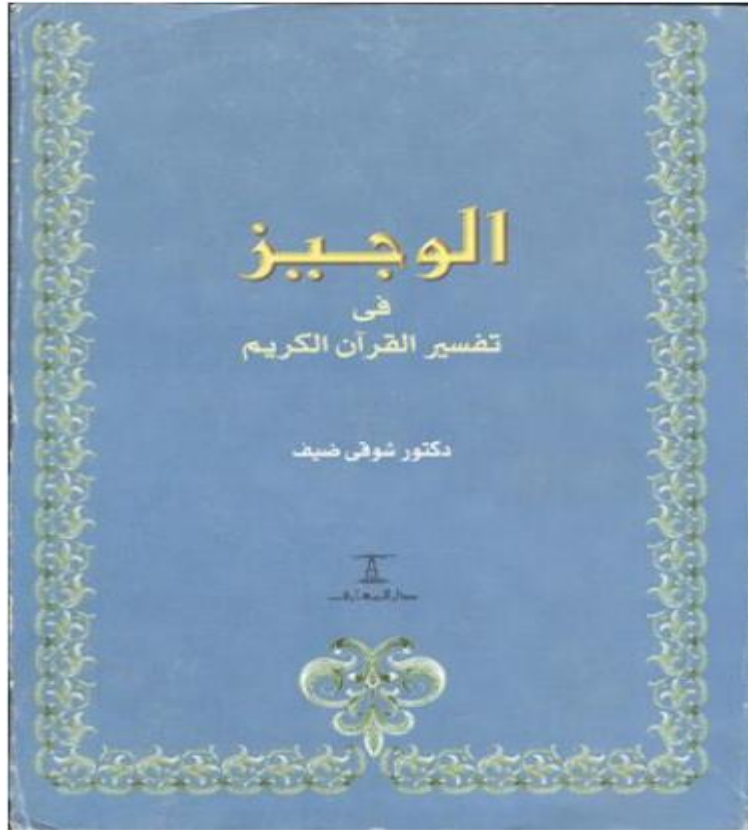
This book was written by Usamah Abdul Karim al-Rifa'i. He is one of the current scholars from Syria, he is the son of the famous Syeikh Abdul Karim al-Rifa'i. In this book, he only explains the meaning of the verses of the Quran with simple and easy to understand expressions on the side of the mushaf, he does not interpret the words of the Quran that are clear. He also used relevant hadiths in explaining the verses in the relevant pages to give the readers an understanding of the prophet's interpretation of the verses.

Al-Muntakhab Fi Tafsir Al-Qurān Al-Karīm



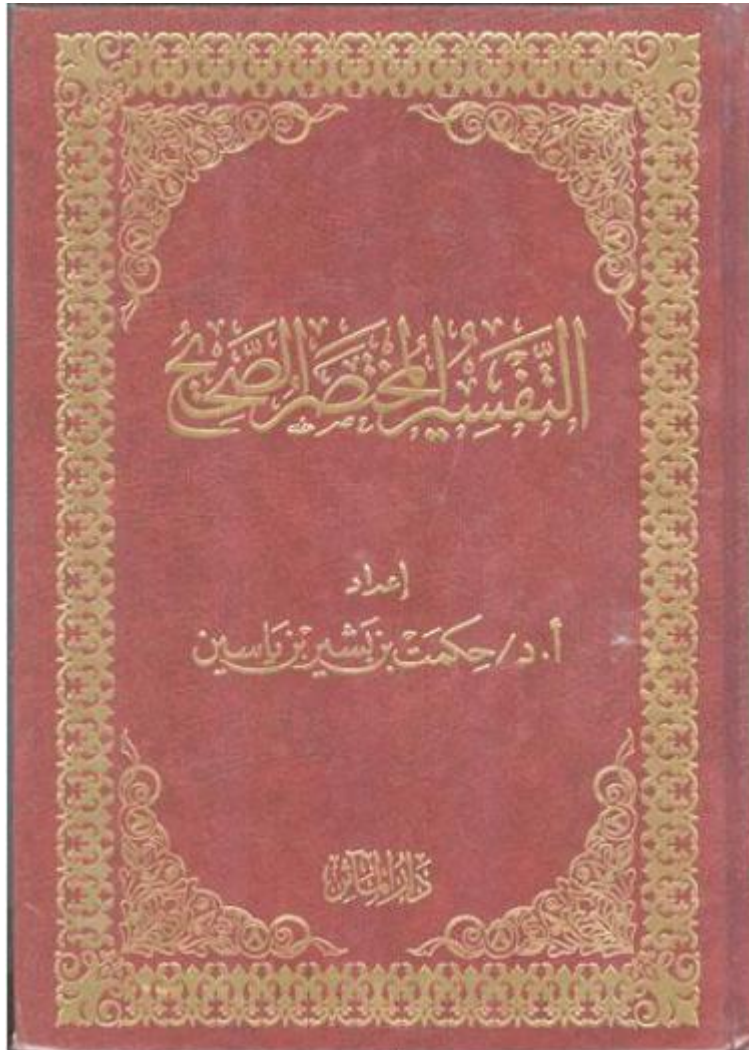
This book has been completed by several scholars from Al-Azhar University, Egypt under the supervision of Lajnah Al-Quran and Sunnah, Ministry of Islamic Affairs, Egypt. The writers have given a brief explanation of each verse interpreted in this book. The methodology of writing is that the writers explain the meanings of the verses of the Quran on the side of the mushaf by taking into account the accuracy of the expressions. Overall it is one of the best short tafsir books.

Al-Wajīz Fi Tafsīr Al-Qurān Al-Karīm



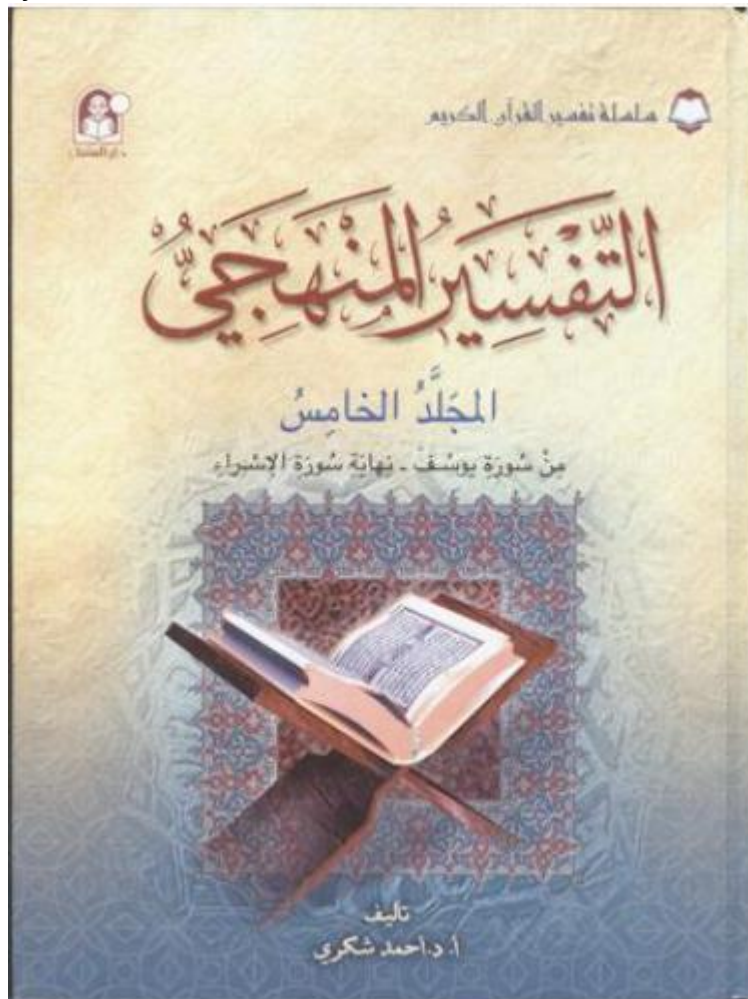
The author of this book of tafsir is a well-known literary scholar, Dr. Shauqi Daif. This book of tafsir uses language that is easy to understand, where he interprets the verses of the Quran in simple expressions. In writing this book, he consulted several major tafsir books and then rewrote them in his beautiful literary style. This commentary also contains subtle and interesting additions and discoveries.

Al- Tafsīr Al-Mukhtasar Al-Sahih



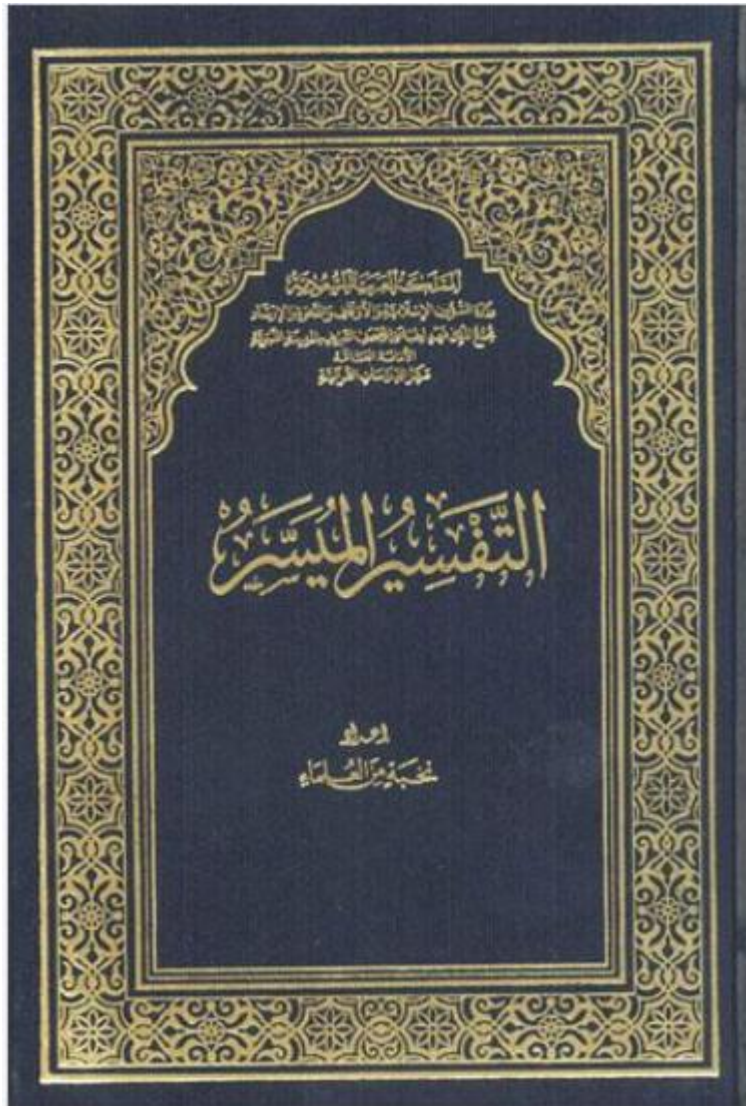
This book of tafsir contains a concise summary of the meaning of the verses of the Quran, where the author focuses on the interpretation of salaf from among the companions, tabi'in, and others. He explained in the preface of his book about the use of symbols to refer to the names of the salaf and their interpretations. The author also pays special attention to the collection of salaf interpretations, which is clearly seen in his commentary. The language style is easy to understand and it is printed on the sides of the mushaf.

Al-Tafsir al-Manhaji



This book of tafsir is suitable for teaching in institutes and schools, where it is divided into lesson forms with explanations of the meaning of difficult words, then the interpretation of the entire verses with simple and simple expressions, followed by questions, activities, and assessments to inspire the reader's comprehension. This book was written by a group of commentators in Jordan.

Tafsir Al-Muyassar



This tafsir was published by Majma' Malik Fahd in Madinah al-Munawwarah when Sheikh Dr. Abdullah bin Abdul Mohsin al-Turki was a minister, who is also believed to be the originator of his idea. Several scholars were also involved in the preparation of this tafsir, including Dr. Abdul Aziz Ismail, Dr. Hikmat Bashir Yasin, and Dr. Muhammad bin Abdul Rahman al-Syayyi', under the supervision of Dr. Abdullah al-Turki. This commentary was published under the title "Prepared by a Group of Scholars," and has been printed in a second edition containing corrections to some of the notes.

This tafsir is a thorough explanation in a very simple language style, suitable for beginner readers who want to understand the meaning of the verses of the Quran easily when reading them on the side of the mushaf. This commentary is one of the best brief interpretations.

Analysis and Results of the Study

No.	Book Title	Writer	Methodology of Tafsir	Special Features
1	Al-Wajīz Fi Tafsīr Al-Kitāb Al-'Azīz	Abu al-Hasan Ali bin Ahmad al-Wahidi	Be concise with one opinion for each sentence. It is written based on the request of students who want easy interpretation.	Considered one of the earliest brief interpretations, using simple and easy-to-understand language.
2	Taufīq al-Rahmān Fī Durūs al-Qurān.	Abdullah Fudi	Based on the recitation of Warsh from Nafi', without long debate. Referring to Malik's views on the issue of fiqh.	Printed on the edge of the mushaf with the narration of Warsh; The language is simple and suitable for beginners.
3	Taufiq al- Rahmān Fi Durus al-Quran	Sheikh Faisal bin Abdul Aziz bin Faisal Ali Mubarak	Based on lectures at the mosque. Using references from major commentators such as al-Tabari, al-Baghawi, and Ibn Kathir.	Simple and organized language; Suitable for beginner learning in the science of tafsir.
4	Safwah al-'Irfān	Muhammad Farid Wajdi	Starting with an explanation of the meaning of the word, then a brief interpretation of the entire sentence.	Printed on the edge of the mushaf; intended for ease of reference by the public.
5	Al-Tafsīr al-Wajīz Li Kitābillāh al-'Azīz	Usamah Abdul Karim al-Rifa'i	Explain the meaning of the verse concisely at the edge of the mushaf, avoiding interpretation for clear words.	Using hadith in the interpretation of certain verses; Focus on basic and concise meaning.
6	Al-Muntakhab Fi Tafsīr Al-Qurān Al-Karīm	Scholars of Al-Azhar University, Egypt	A brief explanation for each verse at the edge of the mushaf, with precision in the expressions.	Compiled by Lajnah Al-Quran and Sunnah, Ministry of Islamic Affairs, Egypt.
7	Al-Wajīz Fi Tafsīr Al-Qurān Al-Karīm	Dr. Shauqi Daif	Brief phrases taken from the main commentary references; literary and interesting language.	There are additional interesting discoveries and observations from the point of view of language.
8	Al-Tafsīr al-Mukhtasar al-Sahīh	Prof. Dr. Hikmat Basyir Yaasin	Summary of interpretations from the companions and tabi'in; using special symbols for salaf sources.	Printed on the edge of the mushaf; Focus on a concise and easy-to-understand interpretation of salaf.
9	Al- Tafsīr al-Manhajī	A group of tafsir lecturers, Jordan	It is prepared as a lesson with an explanation of the meaning of difficult words, accompanied by questions and assessments.	Suitable for educational institutes and schools; active learning through questions and activities.
10	Al- Tafsīr Al-Muyassar	A group of scholars under the supervision of Dr. Abdullah al-Turki, including Dr. Abdul Aziz Ismail, Dr. Hikmat Bashir Yasin, and Dr. Muhammad bin Abdul Rahman al-Syayyi'	Thorough explanations in a simple language style; Suitable for beginner readers. Tafsir is printed on the side of the mushaf, making it easy to follow along with the text of the Quran.	Using very simple and concise language to facilitate the reader's understanding of the meaning of the verses of the Quran. Suitable as a guide for beginners and as a clear and easy to understand interpretation of the mushaf.

Conclusion

The study of these simple tafsir books shows that there are variations in methodology and approaches in an effort to summarize the interpretation of the Qur'an so that it is easy to understand by various levels of readers. Overall, these brief interpretations share some similarities, namely the emphasis on simplicity of language, the brevity of explanations, and the use of an easy-to-understand delivery style (Roslan, 2019; Al-Jazairi, 1996). This makes the books of tafsir more accessible to the general public and students who are new to the knowledge of tafsir (Zulkifli, 2019).

First, commentaries such as *Al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz* by al-Wāhidi (Al-Wahidi, 1995) and *Kifāyah al-Ḍu‘afā’ al-Sūdānī* by Abdullah Fudi represent an early generation of concise commentaries that meet the demand for simple explanations without lengthy debate (Al-Shihri, 2012). Meanwhile, commentaries such as *Taufīq al-Raḥmān fī Durūs al-Qur‘ān* (Al-Najdi, 1996) and *Al-Tafsīr al-Manhajī* (Al-Shihri, 2012) show the development towards a systematic arrangement and teaching method that includes questions and learning activities.

In addition, the approach of contemporary scholars such as Usāmah ‘Abdul Karīm al-Rifa‘i, in his book *Al-Tafsīr al-Wajīz li Kitābillāh al-‘Azīz* (Al-Rifa‘i, 1986), emphasizes brevity by explaining only verses that require explanation and avoiding detail on words that are already obvious. This approach has been found to be effective for readers who want to understand the basic meaning of verses without engaging in complicated debates (Roslan, 2019).

The exploration of concise tafsir works reveals not merely an educational convenience, but a critical epistemological tool in the transmission of Qur'anic knowledge across time, geography, and levels of literacy (Khan, 2021; Ibrahim, 2020). These works serve as accessible gateways for understanding divine guidance while maintaining fidelity to core exegetical principles. Rather than replacing the classical tafsir turath, these brief commentaries complement traditional sources by offering distilled insights that resonate with contemporary realities and learning styles (Zulkifli, 2019).

From an epistemological perspective, the summary tafsir tradition represents a pragmatic adaptation of the discipline of tafsir, preserving the essence of interpretation while refining the language and format to suit non-specialist audiences (Al-Jazairi, 1996; Ibrahim, 2020). This evolution reflects a conscious scholarly effort to balance textual integrity with communicative effectiveness, ensuring that the Qur'an remains both understood and lived by the broader Muslim ummah.

Furthermore, the diversity of approaches identified — ranging from classical brief commentaries to pedagogically structured tafsir for institutional use — signals a dynamic field open to further innovation (Khan, 2021). In particular, the integration of concise tafsir in multidisciplinary research, digital platforms, and Islamic pedagogy provides fertile ground for future scholarly engagement (Roslan, 2019; Zulkifli, 2019).

In light of current global challenges and the need for Qur'anic literacy among diverse populations, concise tafsir emerges as an essential medium of religious engagement. It enhances accessibility, encourages reflection, and reinforces the Qur'an's relevance in modern contexts (Zulkifli, 2019). Therefore, future research should not only document and

compare such works but also explore their impact on spiritual consciousness, educational outcomes, and intercultural understanding in the Muslim world and beyond (Ibrahim, 2020).

Overall, this study found that simple tafsir books have played an important role in expanding access to understanding the Qur'an. Each book contributes to a variety of ways of conveying interpretations that are appropriate to the context of modern reading. With unique characteristics and the application of varied methodologies, these books of tafsir offer a relevant option for readers who are looking for an easy-to-understand and practical interpretation of the Qur'an, thus making it a significant source of reference in the learning and teaching of the Qur'an (Al-Jazairi, 1996; Al-Khattani, 2011; Nukhbah Min Asātizah al-Tafsīr, 2009).

Contributions

This research contributes significantly to both the theoretical discourse and practical application of Qur'anic interpretation, particularly within the domain of concise tafsir. Theoretically, the study offers a structured classification and comparative understanding of methodologies employed in the summarisation of tafsir, which has been relatively underexplored in Qur'anic studies. By identifying common themes, linguistic styles, and pedagogical functions across diverse works, it adds to the corpus of knowledge on how tafsir literature can evolve without compromising epistemological authenticity. Contextually, this research addresses the urgent need for accessible and accurate Qur'anic interpretation for contemporary Muslim societies, especially in non-Arabic speaking regions such as Southeast Asia. It highlights how concise tafsir functions not only as a tool for personal religious engagement but also as a curriculum-friendly medium in Islamic education. The emphasis on clarity, brevity, and didactic design ensures that these interpretations remain relevant for modern readers, including students, educators, and researchers. In doing so, this study strengthens the bridge between classical tafsir heritage and contemporary pedagogical needs, positioning concise tafsir as a vital means of sustaining Qur'anic literacy in a rapidly changing intellectual and sociocultural landscape.

References

- Al-Jazairi, A. (1996). *Al-Muyassar fī tafsīr al-Qurʾān al-Karīm*. Ministry of Islamic Affairs of Saudi Arabia.
- Al-Khattani, A. A. (2011). *Tafsīr al-Muyassar*. Riyadh: Ministry of Islamic Affairs.
- Al-Najdi, F. A. A. (1996). *Tawfīq al-Raḥmān fī durūs al-Qurʾān*. Riyadh: Dār al-ʿĀshimah.
- Al-Rifaʿi, U. A. K. (1986). *Al-Tafsīr al-wajīz li kitābillāh al-ʿAzīz*. Kuwait: Muʿassasah Dār al-ʿUlūm.
- Al-Shihri, A. R. (2012). ʿArḍ li baʿḍ al-kutub al-mukhtaṣarah fī al-tafsīr. *Alukah.net*. Retrieved from https://www.alukah.net/personal_pages/0/46784
- Al-Wahidi, A. A. (1995). *Al-Wajīz fī tafsīr al-kitāb al-ʿAzīz*. Damascus: Dār al-Qalam.
- Dhaif, S. (2000). *Al-Wajīz fī tafsīr al-Qurʾān al-Karīm*. Cairo: Dār al-Maʿārif.
- Farid Wajdi, M. (1321 H). *Ṣafwah al-ʿIrfān fī tafsīr al-Qurʾān*. [Original publication details not available; confirm first edition publisher].
- Fudi, A. (n.d.). *Kifāyah al-ḍuʿafāʾ al-Sūdānī* [Interpretation based on Warsh recitation]. [Original publication details not available; confirm with publisher].
- Ibrahim, A. (2020). Tafsīr al-Qurʾān in an academic perspective: A multidisciplinary study. *International Islamic University Malaysia*.
- Khan, M. Y. (2021). *Multidisciplinary approach to Islamic studies: A comprehensive guide*. Islamic Research Center.
- Mubarak, F. A. A. (1996). *Tawfīq al-Raḥmān fī durūs al-Qurʾān*. Riyadh: Dār al-ʿĀshimah.
- Nukhbah Min Asātizah al-Tafsīr. (2009). *Al-Tafsīr al-Muyassar*. Madinah: Mujammaʿ Malik Fahd.
- Roslan, M. F. (2019). Summary of tafsir: A simple approach in understanding the Qurʾān. *Journal of Ulum al-Qurʾān*, 7(2), 45–60.
- Scholars of Al-Azhar University. (n.d.). *Al-Muntakhab fī tafsīr al-Qurʾān al-Karīm*. Cairo: Ministry of Islamic Affairs, Lajnah al-Quran wa al-Sunnah.
- Yasin, H. B. (2010). *Al-Tafsīr al-mukhtaṣar al-ṣaḥīḥ*. Riyadh: Dār al-Maʿāthir.
- Zarqani, M. A. A. (2001). *Manāhil al-ʿIrfān fī ʿulūm al-Qurʾān*. Cairo: Maktabah al-Kulliyāt al-Azhariyyah.
- Zulkifli, M. (2019). The appreciation of the Quran in everyday life: A perspective of a summary of tafsir. Kuala Lumpur: Dewan Bahasa dan Pustaka.