

A COMPARATIVE STUDY OF THE SOCIO-RELIGIOUS EFFECTS OF SINGLE MOTHERHOOD ON *TERBIYYATUL-AWLĀD* (CHILD UPBRINGING) AMONG YORUBA MUSLIMS AND CHRISTIANS IN NIGERIA

TAWALIU ORIOWO ADEOYE
Olabisi Onabanjo University, Ago-Iwoye

ABSTRACT

This study examines the socio-religious effects of single motherhood on child upbringing among Yoruba Muslims and Christians in southwestern Nigeria. Previous studies have often misaligned doctrinal interpretations with lived realities, leading to conceptual ambiguity. Using a qualitative case study approach, this research draws on in-depth interviews with selected single mothers across urban and semi-urban communities. Findings reveal that single motherhood is primarily a socio-economic condition rather than a strictly religious construct within both Islam and Christianity. Participants reported financial constraints, social stigma, and role overload as major challenges affecting child upbringing. While religious frameworks provide moral guidance and coping mechanisms, they do not significantly determine parenting outcomes compared to structural factors such as income, education, and social support. The study concludes that effective child upbringing in single-mother households depends largely on community support systems and economic stability rather than doctrinal differences. It recommends policy interventions, faith-based support programmes, and economic empowerment initiatives to enhance child welfare.

KEYWORDS: Single motherhood, child upbringing, Yorubaland, parenting, socio-religious effects

INTRODUCTION

Single motherhood has increasingly become a subject of scholarly attention due to its implications for family structure and child development. In Nigeria, particularly among the Yoruba, family systems are traditionally communal, with extended kinship networks supporting child upbringing (Adewale, 2019). However, socio-economic changes, urbanisation, and marital instability have contributed to a rise in single-mother households.

Despite this trend, existing literature often misaligns theoretical discussions with empirical realities. Additionally, religious texts are sometimes applied out of context, leading to conceptual confusion. This study addresses these gaps by focusing on lived experiences rather than abstract doctrinal claims.

RESEARCH PROBLEM

Previous studies on single motherhood among Yoruba Muslims and Christians have failed to clearly define the concept within religious and cultural contexts, align

research objectives with empirical data, distinguish between religious doctrine and social practice, and provide grounded evidence from real-life cases. This study, therefore, aims to examine the socio-religious effects of single motherhood on child upbringing among Yoruba Muslims and Christians, considering the ways all the above-stated gaps could be filled accordingly.

AIM AND OBJECTIVES

This study aims to examine the socio-religious effects of single motherhood on child upbringing among Yoruba Muslims and Christians. Specific objectives are:

1. To examine how single mothers experience child upbringing in Yorubaland.
2. To analyse the role of religion in shaping parenting practices.
3. To identify socio-economic challenges affecting child upbringing.
4. To compare experiences across Muslim and Christian contexts.

METHODOLOGY

The study adopts a qualitative research design using case study methods. Data were collected through semi-structured interviews with selected single mothers in southwestern Nigeria. Participants were purposively selected based on marital status (widowed, divorced, or separated) and religious affiliation. Data were analysed thematically.

CONCEPTUAL CLARIFICATION: SINGLE MOTHERHOOD

Single motherhood is defined in this study as a social condition in which a woman assumes primary responsibility for raising her children without consistent support from a spouse (Olusanya, 2020). This definition is sociological rather than doctrinal. Importantly, single motherhood is not a formal category in Islamic or Christian theology. Rather, both religions address situations such as widowhood and divorce within broader legal and moral frameworks. Thus, the concept applies more accurately to social practice than religious doctrine.

Religious Perspectives on Child Upbringing

Both Islam and Christianity emphasise child upbringing as a moral responsibility. However, their teachings focus on general parenting principles rather than specific endorsement or rejection of single motherhood.

Islamic Perspective

Islam provides guidelines on family structure, child custody, and parental responsibility. Child upbringing emphasises moral instruction, discipline, and spiritual development. However, responsibility is shared and not exclusively assigned to fathers.

Single Motherhood to *Terbiyyatul-Awlād*: An Islamic Jurisprudential Perspective

Terbiyyatul-Awlād (Islamic child upbringing) denotes the comprehensive nurturing of a child's moral, spiritual, intellectual, and social development in accordance with Islamic teachings. Within this paradigm, upbringing (*tarbiyyah*) is

conceived not as an individual burden but as a structured trust (*amānah*) distributed across multiple agents, including parents, extended kin, and the wider Muslim community (Kamali, 2008). Consequently, contemporary attempts to frame child upbringing within the construct of “single motherhood,” particularly as articulated in Western discourse, necessitate critical re-evaluation in light of Islamic jurisprudence and classical scholarship.

The modern notion of single motherhood often presupposes exclusive maternal responsibility, a premise that is fundamentally inconsistent with the Islamic legal framework. Islamic jurisprudence clearly differentiates between custody (*ḥaḍānah*) and financial maintenance (*naḥqah*), assigning the former primarily to the mother while unequivocally obligating the father with financial provision and overall welfare (Kamali, 2008). This dual arrangement ensures that the mother’s custodial role does not translate into unilateral responsibility. As such, the Islamic system precludes the conceptual isolation of the mother as the sole agent of *Terbiyyatul-Awlād*.

This principle is further reinforced by classical jurists. Ibn Qayyim emphasises that neglect of a child’s upbringing constitutes a grave moral failure, stating:

فَمَنْ أَهْمَلَ تَعْلِيمَ وَلَدِهِ مَا يَنْفَعُهُ وَتَرْكَهُ سُدَى فَقَدْ أَسَاءَ غَايَةَ الْإِسَاءَةِ

Whoever neglects to teach his child what benefits him
and leaves him neglected has committed a grave
wrongdoing (Ibn al-Qayyim, 1991:229).

Similarly, Ibn Taymiyyah underscores the enforceability of parental obligations within Islamic law, particularly in relation to maintenance and welfare. He asserts that:

It is obligatory upon the father to provide for his
children, and if he refuses, he is compelled to do so (Ibn
Taymiyyah, 2005: 318).

This statement reflects the juridical position that child welfare is not contingent upon voluntary paternal involvement but is enforceable through legal mechanisms, thereby negating the possibility of exclusive maternal burden.

From a jurisprudential standpoint, Al-Nawawi further clarifies the structured nature of caregiving responsibilities. In his commentary on *Ṣaḥīḥ Muslim*, he affirms the prioritisation of maternal custody while maintaining the father’s financial obligations, noting that: “The mother has greater right to custody of the child so long as she does not remarry, while financial maintenance is upon the father without disagreement” (Al-Nawawi, 1996:407). This consensus (*ijmāʿ*) among jurists reinforces the principle of divided yet complementary parental roles. Beyond the immediate family, Ibn Khaldun expands the analysis by situating child upbringing within a broader sociological framework. He argues that:

الإنسان ابنُ عوائده ومألوفه لا ابنُ طبيعته ومزاجه

Man is the product of his social habits and
environment, not merely his natural
disposition (Ibn Khaldun, 1967: 93).

This insight highlights the indispensable role of communal structures in shaping the child, thereby aligning with the Islamic emphasis on collective responsibility in *Terbiyyatul-Awlād*. The Qur’anic and Prophetic sources further consolidate this framework. The Qur’an commands:

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

And come not near to the orphan's property, except to improve it (Q6:152).

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Therefore, treat not the orphan with oppression (Q93:9).

The above two verses emphasise the ethical and communal obligation toward vulnerable children. In the Prophetic tradition, the Prophet Muhammad articulated the principle of collective responsibility:

”كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ“

Each of you is a shepherd, and each of you is responsible for his flock (Ṣaḥīḥ al-Bukhārī, 7138; Ṣaḥīḥ Muslim, 1829).

He also stated:

”أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا“

I and the caretaker of an orphan will be in Paradise like this (Ṣaḥīḥ al-Bukhārī, 5304).

Notwithstanding these principles, Islam acknowledges that certain circumstances, such as widowhood or divorce, may result in mothers functioning as primary caregivers. In such cases, their role is both recognized and honored. The Prophet Muhammad says: “The one who strives to support a widow or the poor is like one striving in the path of Allah” (Ṣaḥīḥ al-Bukhārī, 5353; Ṣaḥīḥ Muslim, 2982). This Hadith elevates the status of caregiving while simultaneously encouraging communal participation in supporting such individuals.

A critical comparison with Western frameworks reveals a fundamental divergence in epistemology. Western constructions of single motherhood often emerge from an individualistic paradigm that emphasises autonomy and self-reliance. In contrast, the Islamic model is inherently collectivist, embedding child upbringing within a network of enforceable rights, kinship obligations, and communal ethics. As Ibn Taymiyyah and Al-Nawawi collectively demonstrate, Islamic jurisprudence resists any formulation that isolates caregiving responsibility within a single individual.

While the term “single motherhood” may be employed descriptively, it must be critically reinterpreted within the Islamic framework. Islam does not endorse exclusive maternal responsibility; rather, it establishes a balanced and enforceable system of shared duties. Integrating classical scholarship into the discourse on *Terbiyyatul-Awlād* not only enhances its intellectual depth but also safeguards it from conceptual distortions arising from the uncritical adoption of external paradigms.

ELEMENTS OF *TERBIYYATUL-AWLĀD* IN ISLAM

According to Murād (2001), *Terbiyyatul-Awlād* is categorised into eight different types in Islam, and they are:

1. *Terbiyyatul-Imaniyyah/‘Aqeediyyah* (Faith-based one, that is, Spiritual and Religious Education): Teaching children about monotheism (Tawhid), that is, about the oneness and uniqueness of Allah, the pillars of Islam, and the articles of faith in Islam, etc.
2. *Terbiyyatul-khulqiyyah* (Moral Training): Instilling virtues such as honesty, patience, compassion, and respect for others.
3. *Terbiyyatul-‘Aqliyyah* (Intellectual Development): Encouraging learning, problem-solving, and rational thinking within Islamic ethical boundaries.
4. *Terbiyyatul-Ijtimāiyyah* (Social and Civic Training): Preparing children to relate and cooperate with others, respect societal norms, and contribute positively to the community.
5. *Terbiyyatul-Ta‘budiyyah* (Devotional training): Teaching children the proper ways to engage in the worship of Allah right from a tender age.
6. *Terbiyyatul-Jasadiyyah*: Physical training, including the proper ways to use the bodily parts for physical fitness, games, and sporting activities
7. *Terbiyyatul-Nafsiyyah*: Training of the soul for complete human development.
8. *Terbiyyatul-Da‘wiyyah*: Training of children for evangelism activities, that is, inviting other people to Islam (Murād 2001: 376-382).

ELEMENTS OF *TERBIYYATUL-AWLĀD* IN CHRISTIANITY

Christian teachings similarly emphasise moral upbringing, love, discipline, and faith formation. Parenting responsibility is shared, and scriptural guidance does not invalidate the role of single mothers. Christian child upbringing encompasses several interconnected dimensions. They are:

- (i) Spiritual Education: Teaching children about God, prayer, scripture, and Christian values. This includes attending church, participating in religious activities, and understanding moral obligations.
- (ii) Moral and Ethical Training: Encouraging virtues such as honesty, integrity, humility, and compassion, consistent with biblical teachings.
- (iii) Intellectual and Social Development: Education is seen as essential for enabling children to think critically, contribute to society, and exercise responsible citizenship.
- (iv) Parental Role Modelling: Parents are expected to exemplify ethical and spiritual conduct, as children often emulate parental behaviour (Adewale, 2019:79).

THEORETICAL FRAMEWORK

This study is anchored on Structural Functionalism and Feminist Theory, which provide complementary perspectives for analysing single motherhood and child upbringing.

Structural Functionalism

Structural Functionalism is a sociological perspective primarily associated with Émile Durkheim and later developed by Talcott Parsons. The theory views society as a system of interdependent parts working together to maintain stability and social order. According to this perspective, the family is a key social institution responsible for essential functions such as socialisation, economic provision, and moral regulation (Parsons, 1955). Within the traditional family structure, roles are differentiated: fathers typically serve as economic providers, while mothers perform expressive and caregiving roles.

Single motherhood represents a structural shift from this norm. However, Structural Functionalism posits that when one component of a system is absent, other structures—such as extended families, religious institutions, and community networks—adapt to maintain equilibrium (Merton, 1968). In this study, findings show that single mothers rely on alternative support systems and personal resilience, thereby confirming that child upbringing outcomes depend more on functional support mechanisms than on family structure alone.

Feminist Theory

Feminist Theory is associated with scholars such as Simone de Beauvoir, Betty Friedan, and bell hooks. The theory critically examines gender inequalities and the social structures that sustain them. Feminist scholars argue that caregiving responsibilities are disproportionately placed on women due to patriarchal norms embedded within society (hooks, 2000). In the context of single motherhood, this imbalance becomes more evident, as women are expected to perform both productive (economic) and reproductive (caregiving) roles simultaneously.

The experiences highlighted in this study, financial hardship, role overload, and social stigma, reflect these structural inequalities. Feminist Theory thus explains why single mothers face systemic disadvantages despite fulfilling essential societal roles. Furthermore, the theory emphasises that economic marginalisation and limited institutional support significantly affect women's ability to provide optimal child upbringing (Chodorow, 1978).

Relevance to the Study

The integration of Structural Functionalism and Feminist Theory reveals that:

1. Child upbringing depends on functional support systems and social structures
2. Single motherhood exposes gendered inequalities in caregiving roles
3. Socio-economic realities have a greater impact than religious doctrine

FINDINGS: EXPERIENCES OF SINGLE MOTHERS IN YORUBA LAND

The study presents findings based on selected case studies.

Economic Challenges

Participants consistently reported financial strain as the most significant challenge. Single mothers often combine multiple jobs to provide for their children, affecting the time available for supervision. For example, a 42-year-old Muslim widow

in Ibadan explained: “Since my husband died, everything changed. I became both mother and father overnight. I sell food to pay school fees, but sometimes it is not enough.” She emphasised reliance on faith as she said: “Islam teaches patience. I pray that Allah helps me raise them well.” Her experience, therefore, reflects broader findings that financial strain is the dominant challenge in single-parent households.

Social Stigma

Many respondents reported experiencing stigma, particularly divorced mothers. Cultural expectations of marriage contribute to negative perceptions that affect both mothers and children. An example of this is that of a 35-year-old Christian divorced mother of two in Lagos, who noted, “People look at you differently. In church, they preach love, but society still judges you.” She added, “I try to teach my children discipline, but it is hard when you are always tired from work.” This aligns with recent studies showing that single mothers face stigma despite the growing prevalence in southwestern Nigeria.

Role Overload

Single mothers perform multiple roles—provider, caregiver, disciplinarian—leading to stress and reduced parenting efficiency. A Muslim trader in Osogbo, Osun State, submitted thus: “I wake up by 5 a.m., go to the market, come back late, and still help with homework. There is no rest.” She highlighted role strain: “You cannot divide yourself. You just try your best.” This reflects empirical findings that single parents experience role overload and limited childcare support systems.

Religious Influence

Religion plays a supportive but not determinative role. Mothers rely on faith for coping, but practical challenges outweigh doctrinal differences between Islam and Christianity. This is as opined by a Muslim mother of three and also a petty trader.

Education and Parenting Outcomes

Educated Single mothers have a positive inclination towards their children’s education, but financial constraints, however, make it difficult for them, as the whole burden is on them. A Christian Mother of three in Abeokuta, who is also a teacher, expressed her opinion thus: “Because I am educated, I can guide my children better, but finances are still a problem. It is not, therefore, an easy task.” Recent research confirms that educational attainment influences parenting outcomes in single-parent households.

Emotional Strain and Child Behaviour

The behavioural attitudes of children at times make life seriously unbearable for single mothers. This is because they find it very difficult to control them as the fathers do. One respondent in Ikirun, Osun State, explained: “Sometimes I get angry easily because I am stressed. Later, I regret it.” This supports findings that children in single-mother households may face emotional and behavioural challenges linked to parental stress.

DATA ANALYSIS TABLE

Interviews

Theme	Description	Sample Evidence (Respondents)
Economic Challenges	Financial strain, multiple jobs, inability to meet children's needs	"I sell food to pay school fees..."
Social Stigma	Negative societal perception of divorced/widowed mothers	"People look at you differently..."
Role Overload	Managing multiple responsibilities alone	"You cannot divide yourself..."
Religious Coping	Reliance on faith for emotional psychological support	"I pray that Allah helps me..."
Education Influence	Educated mothers show better parenting strategies but face financial limits	"I can guide them better..."
Emotional Stress	Stress leading to frustration and parenting difficulties	"Sometimes I get angry easily..."
Child Behaviour Issues	Difficulty in controlling children without paternal support	"It is hard to control them..."

CODING/THEMATIC ANALYSIS

Thematic Coding of Interview Data

The data collected from interviews were analysed using thematic analysis. The following coding structure was developed:

Primary Codes

- ECON → Economic hardship
- STIG → Social stigma
- ROLE → Role overload
- REL → Religious coping
- EDU → Educational influence
- EMO → Emotional stress
- BEH → Child behavioural challenges

Example of Coding Application

Excerpt	Code(s)
"I became both mother and father overnight."	ROLE, ECON
"People look at you differently."	STIG
"I pray that Allah helps me raise them well."	REL
"Because I am educated, I guide them better."	EDU
"Sometimes I get angry because I am stressed."	EMO

Interpretation

The coding reveals that:

- **ECON (economic hardship)** and **ROLE (role overload)** are the most dominant themes
- **REL (religion)** appears as a coping mechanism, not a determining factor
- **STIG (stigma)** reflects cultural pressure rather than doctrinal influence

This reinforces the study's conclusion that structural and socio-economic realities outweigh religious differences.

DISCUSSION

The findings of this study indicate that the experiences of single mothers in Yorubaland are shaped primarily by socio-economic realities rather than religious doctrine. These findings can be interpreted through Structural Functionalism and Feminist Theory, which provide complementary analytical insights.

Economic Challenges and Structural Functionalism

The predominance of financial strain among respondents reflects the disruption of traditional family economic roles. This finding aligns with Structural Functionalism (Parsons, 1955), which emphasises the role of the family in economic provision and stability. In dual-parent households, this function is typically shared; however, in single-mother households, it becomes concentrated on one individual.

Furthermore, Structural Functionalism explains how societies adapt to such disruptions. This supports the argument of Structural Functionalism (Merton, 1968), which highlights the adaptive role of social institutions in maintaining societal equilibrium. The reliance of respondents on extended family networks and religious communities illustrates this compensatory mechanism.

Role Overload and Feminist Theory

The issue of role overload among single mothers strongly supports Feminist Theory. Respondents reported performing multiple roles simultaneously, often without support. This finding aligns with Feminist Theory (hooks, 2000), which highlights the disproportionate burden placed on women in both domestic and economic spheres.

Additionally, this reflects broader gender inequalities embedded within social structures. This supports Feminist Theory (Chodorow, 1978), which explains how caregiving responsibilities are socially reproduced and disproportionately assigned to women. The experience of "being both mother and father" demonstrates the persistence of these structural expectations.

Social Stigma and Feminist Theory

The stigma faced by single mothers further reinforces feminist arguments about patriarchal norms. Respondents reported negative societal perceptions, particularly in cases of divorce. This finding aligns with Feminist Theory (Beauvoir, 1949/2011), which critiques how women are socially judged based on conformity to traditional family roles. Thus, the marginalisation of single mothers reflects cultural and gendered expectations rather than religious prescriptions.

Religious Coping and Structural Functionalism

Although religion was not found to be a determining factor in parenting outcomes, it plays an important supportive role. This finding aligns with Structural Functionalism (Durkheim, 1893/1984), which emphasises the role of religion in promoting social cohesion and providing emotional stability. Respondents' reliance on prayer and faith illustrates how religion functions as a coping mechanism, helping individuals manage stress and maintain moral direction despite structural challenges.

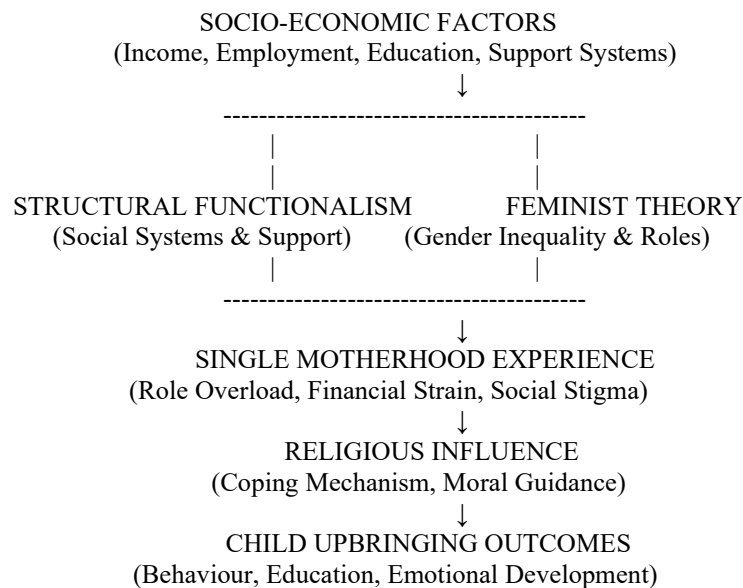
Education and Parenting Outcomes

The findings also indicate that education positively influences parenting practices, although it does not eliminate financial constraints. This supports Structural Functionalism (Parsons, 1955), which views education as a key institution for role preparation and social efficiency. At the same time, this finding aligns with Feminist Theory (hooks, 2000), which recognises education as a tool for empowerment, enabling women to navigate structural inequalities more effectively.

Synthesis

Overall, the findings demonstrate that socio-economic factors are the primary determinants of child upbringing outcomes. This aligns with Structural Functionalism (Merton, 1968), which highlights the importance of social systems in maintaining stability, and Feminist Theory (hooks, 2000), which exposes the gendered nature of caregiving responsibilities. Together, these perspectives confirm that while religion provides moral guidance, it does not significantly shape the lived realities of single mothers compared to structural and economic conditions.

A diagram showing the Conceptual Framework of Single Motherhood and Child Upbringing



The conceptual framework illustrates that socio-economic factors form the primary context shaping single motherhood experiences. Structural Functionalism explains the role of social institutions in providing support, while Feminist Theory highlights gender-based inequalities influencing maternal responsibilities. Religious influence operates as a coping mechanism rather than a determining factor. These elements collectively shape child upbringing outcomes.

CONCLUSION

Single motherhood in Yorubaland is a social reality shaped by economic, cultural, and personal factors. While religion offers moral guidance, it does not define the lived experiences of single mothers. Effective child upbringing depends more on support systems than on doctrinal differences. Based on the findings of this study, the following recommendations are made:

1. Strengthening community-based support systems
2. Economic empowerment programmes for single mothers
3. Contextual religious education focusing on support rather than judgment
4. Policy interventions targeting childcare and education support

REFERENCES

- Adewale, T. (2019). *Family structures and child development in Nigeria*. University Press.
- Akanle, O., Adesina, J. O., & Akarah, E. (2020). Towards human dignity and the family in Nigeria: A sociological analysis. *African Journal of Sociology*, 10(1), 1–15.
- Amato, P.R. (2010). Research on divorce: Continuing trends and new developments. *Journal of Marriage and Family*, 72(3), 650–666. <https://doi.org/10.1111/j.1741-3737.2010.00723.x>
- Chodorow, N. (1978). *The reproduction of mothering: Psychoanalysis and the sociology of gender*. University of California Press.
- Durkheim, E. (1984). *The division of labour in society*. Macmillan. (Original work published 1893)
- Fomby, P., & Cherlin, A. J. (2021). Family instability and child well-being. *Annual Review of Sociology*, 47, 257–276. <https://doi.org/10.1146/annurev-soc-090320-023849>
- Friedan, B. (1963). *The feminine mystique*. W.W. Norton.
- Garutsa, T., & Owolabi, T. (2022). Socio-economic challenges of single parenting in sub-Saharan Africa. *Journal of Family Studies*, 28(3), 890–905. <https://doi.org/10.1080/13229400.2020.1839335>
- hooks, b. (2000). *Feminism is for everybody: Passionate politics*. South End Press.
- Ibn Khaldun. (1967). *The Muqaddimah: An introduction to history* (F. Rosenthal, Trans.). Princeton University Press.
- Ibn Qayyim, A. (1991). *Tuhfat al-mawdūd bi ahkām al-mawlūd*. Dar al-Kutub al-‘Ilmiyyah.
- Ibn Taymiyyah. (2005). *Majmū‘ al-fatāwā* (Vol. 34). Dar al-Wafa.

- Kamali, M.H. (2008). *Shari'ah law: An introduction*. Oneworld Publications.
- McLanahan, S., & Percheski, C. (2008). Family structure and the reproduction of inequalities. *Annual Review of Sociology*, 34, 257–276.
<https://doi.org/10.1146/annurev.soc.34.040507.134549>
- Merton, R.K. (1968). *Social theory and social structure*. Free Press.
- Murād, K. (2001). *Way to the Qur'an*. Islamic Foundation.
- Okonkwo, I. (2018). Single parenting and social outcomes in Nigeria. *Journal of African Sociology*, 12(2), 45–60.
- Olusanya, A. (2020). Psychological effects of single parenting on children. *Nigerian Journal of Psychology*, 8(1), 23–37.
- Parsons, T. (1955). The American family: Its relations to personality and the social structure. In T. Parsons & R. F. Bales (Eds.), *Family, socialization and interaction process* (pp. 3–33). Free Press.
- Raley, R.K., & Sweeney, M. M. (2020). Divorce, repartnering, and stepfamilies: A decade in review. *Journal of Marriage and Family*, 82(1), 81–99.
<https://doi.org/10.1111/jomf.12651>
- Taqi-ud-Din, M. (1996). *Interpretation of the meanings of Noble Qur'ān in the Kurtubu and Ibn Kathir with Comments from Sahih Al-Bukhari*. Saudi Arabia: Dar-us-Sallam Publications, Riyadh.
- The Holy Bible, King James Version (n.d.).