

The Rules Of Interpretation And Examples Of Their Application

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ABSTRACT

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This article aims to comprehensively explain the meaning, history, and types of interpretive rules, along with examples of their implementation in interpreting the Qur'an. The research method employed is library research, examining authentic primary sources related to interpretive rules as the main foundation required for an interpreter. The results indicate that interpretive rules, known as *qawa'id al-Tafsir*, are basic guidelines generally applied to gain a deep understanding of Quranic instructions. Historically, the emergence of these rules as an independent science was pioneered by Ibn Taimiyah (661-728 H). This writing identifies eight distinct types of rules: the rules of the Qur'an, Sunnah, language, *isytixaq*, *balaghah*, *ushul fiqh*, *qira'at*, and science. Furthermore, the discusses the development of interpretive rules in the modern era, which utilizes the *maudhu'i* (thematic) method by significantly considering the socio-historical conditions faced by each interpreter today.

Keywords: *rules of interpretation; principles of interpretation; guidelines for interpretation*

ABSTRAK

Artikel ini bertujuan untuk menjelaskan makna dan sejarah kemunculan aturan interpretasi, serta menguraikan jenis-jenis kaidah tafsir beserta contoh nyata penerapannya dalam menafsirkan ayat-ayat Al-Qur'an. Metode penelitian yang digunakan adalah studi kepustakaan (*library research*) dengan memeriksa berbagai sumber primer otentik yang berkaitan dengan kaidah tafsir sebagai landasan utama yang wajib dimiliki oleh seorang penafsir. Hasil penelitian ini menunjukkan bahwa kaidah tafsir, atau dalam bahasa Arab dikenal sebagai *qawa'id al-Tafsir*, merupakan pedoman dasar yang diterapkan secara umum untuk mendapatkan pemahaman mendalam tentang instruksi Ilahi dalam Al-Qur'an. Sejarah kemunculannya sebagai disiplin ilmu mandiri dipelopori oleh Ibnu Taimiyah (661-728 H). Tulisan ini mengidentifikasi delapan jenis kaidah utama, yaitu kaidah Al-Qur'an, Sunnah, bahasa, *isytixaq*, *balaghah*, *ushul fiqh*, *qira'at*, dan sains. Di era modern, perkembangan kaidah tafsir dilakukan melalui metode tafsir *maudhu'i* (tematik) yang sangat memperhatikan kondisi sosio-historis yang dihadapi oleh setiap penafsir saat ini.

Kata Kunci: *kaidah-kaidah tafsir; asas-asas tafsir; pedoman penafsiran*

INTRODUCTION

In the words of the Prophet Muhammad (peace be upon him) which states: "the best of you is he who learns the Quran and teaches it" (HR. Bukhari). The Quran is a holy book in which various Islamic sciences are transmitted (Bukhari, 1994). This holy book is also believed by Muslims as a guide and instruction to be understood. In this context, efforts were made to study it in order to understand it, from there the fruits of efforts to understand it arose, namely various disciplines of science and knowledge. When the Prophet Muhammad (peace be upon him) was still alive, he was the one who explained the meaning of the verses of the Quran. He was the one who explained all the problems asked by the companions.

After the Prophet Muhammad (peace be upon him) died, the companions' interpretation of the verses in the Quran was based on the essence of the content and the explanation of the desired meaning of the verses of the Quran which referred to their knowledge of the reasons for the revelation of the verses and the events that caused the verses to be revealed (Shihab, 2008). The principles, doctrines, and teachings conveyed by the Qur'an are global and make each person give a different interpretation from the previous interpreters of the Qur'an, because the Qur'an uses a very high style of language and contains various secrets that cannot be the same for all groups (Mohamad et al., 2015). For example, during the time of the companions, it was impossible for their understanding of the Qur'an to be the same as the generations after them. Because in understanding the Qur'an, it is not enough to just read and translate its verses, to be able to understand the Qur'an, the science of interpreting the Qur'an is needed.

Since the Prophet Muhammad was still alive until now, the interpretation of the Qur'an has been carried out. Although the Qur'an has been studied throughout time, it still cannot be a perfect understanding if you do not know the sciences that help in interpreting the Qur'an. The object discussed is the Qur'an which is the word of Allah. The Quran was revealed in Arabic and not everyone can immediately understand its meaning, therefore the interpreters must pay attention to the rules in interpreting the Quran properly in order to avoid mistakes and shortcomings in conveying the contents and meanings contained in the discussion of the Quran. Furthermore, without ignoring the elements included in the rules of interpretation, the elements contained in the rules of interpretation, one of which is to pay attention to the provisions in interpreting the Quran and its systematics taken in explaining the interpretation, and auxiliary sciences such as Arabic.

Although Haryono (2021) extensively explores classical tafsir principles and provides recommendations for the development of contextual interpretive methods in the era of disruption, his research remains normative and does not empirically investigate how these principles are implemented in contemporary contexts. Studies on *asbāb al-nuzūl* indicate that, despite their significance, discussions on the subject remain relatively limited, particularly concerning legal verses. The analysis of interpretive principles as applied by M. Quraish Shihab in *Tafsir al-Misbah*, as examined in a 2024 article, highlights the exegete's precision and exceptions, yet is still confined to textual analysis and does not address the real-world social-religious implications. Furthermore, the findings of Reni Febriani and Alwizar (2025) discuss the principles of *mutlaq* and *muqayyad* from a theoretical perspective, but they do not examine how the application of these principles influences

public understanding or the practice of *tajwid* or *fiqh* in daily life. This study differs from previous research in several respects: first, it emerges due to the lack of comprehensive studies combining various interpretive principles (such as *mutlaq-muqayyad*, linguistic, and *uṣūl*-based principles); second, prior studies have not yet linked these principles to contextual practices; and third, this research aims to provide a more thorough discussion of how the interpretive theories of the Qur'an can be applied comprehensively.

Thus, the sciences of interpreting the Quran are very important to understand because they are useful for knowing the rules in interpreting the Quran, with the existence of these rules of interpretation it is hoped that they can help interpreters in interpreting verses correctly and avoid interpretations that are not desired by the verse itself. So the discussion in the rules of interpretation, the author feels is very interesting and important. Thus, the purpose of this writing is to discuss: (1) The meaning and history of the emergence of the rules of interpretation. (2) The various rules of interpretation and examples of the implementation of the rules of interpretation in interpreting the verses of the Qur'an. (3) The development of the rules of interpretation in the modern era such as today and examples of their interpretation.

METHOD

This research on the rules of interpretation and examples of their application uses a library research method with a qualitative research type (Rosyada, 2020). The author digs up data from the books of *Ulumul Quran*, interpretation, *ushul* interpretation, rules of interpretation, both classical and contemporary, to get a complete picture. In addition, it also refers to various journals and books related to the theme and various views of scholars to produce a complete picture. The data obtained are then analyzed by content analysis, then described and concluded comprehensively.

RESULT AND DISCUSSION

Understanding The Rules Of Interpretation

In essence, the term rules of interpretation in Arabic that is known is *qawa'id al-Tafsir*. Which consists of two words *qawa'id* and *al-Tafsir*. *Qawa'id* which is the plural of the word *Qa'idah* / قاعدة which means laws, principles, and rules. While in Indonesian it is a formulation of principles that become law; definite rules; benchmarks; *dalil*. So it can be concluded that the rules are rules, principles, benchmarks or foundations.

According to linguistic experts, interpretation comes from the word *fasara* / فسّر which means openness or clarity (Shihab, 2002). However, in the al-Munawir dictionary the word interpretation comes from the word *fassara*, *yufassiru*, *tafsiran*, which means explaining, explaining, expressing, and commenting. Meanwhile, according to Al-Zarqani, the word interpretation comes from the root word *al-fasr*, then changed into the form *tafil*, namely *al-tafsir* which means explanation or information. In terms of interpretation, it can be interpreted as the science of understanding the book of Allah, namely the Qur'an which was

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revealed to the Prophet Muhammad SAW, explaining the meaning, and concluding the legal provisions and wisdom contained therein (Mohamad et al., 2015). According to Muhammad bin Alawi, interpretation can be interpreted as a tool or science in understanding the instructions in the Qur'an (Haryono, 2022). While people who explain or describe the contents of the Qur'an are called mufassir or interpreters.

Thus, the discussion on "The Principles of Tafsir and Their Implementation" that addresses the aforementioned research gap includes: (a) formulating an adaptive model of tafsir principles that accommodates socio-cultural contextual variables without violating fundamental principles, (b) developing a guideline for exceptions to the principles based on empirical cases from major exegetes, and (c) constructing an integrative framework that combines linguistic, stylistic, and exegetical aspects into a single methodological approach to tafsir, thereby enriching and modernizing the science of usul al-tafsir.

Meanwhile, according to the term, scholars have different opinions in defining interpretation. For example, according to al-Zarkasyiy, interpretation is a science by which we understand the book of Allah revealed to the prophet Muhammad SAW. explaining its meanings and issuing its laws and wisdoms. So it can be said that the rules of interpretation are provisions that help an interpreter to draw the meaning or messages of the Qur'an and explain what is difficult from the contents of its verses (Sa, 2021). These provisions are a benchmark for interpreters in interpreting the contents and messages of the Qur'an, the application of which requires carefulness and caution, especially in a rule that is used as a benchmark, it can contain exceptions, such as in scientific rules. Carefulness is also needed because some of the formulations of the rules present various choices that are even contradictory. For example, the rule that states tanwin

From the explanation above, it can be understood that the rules of interpretation are basic guidelines that are applied generally for the purpose of gaining an understanding of the instructions in the Qur'an.

History of the Emergence of the Rules of Interpretation

The attention of the Qur'an experts to the rules of interpretation has been shown for a long time, although the presentation of it still cannot stand alone but by inserting it into their books that still have a relationship with it, such as books of interpretation and the sciences of the Qur'an, or other disciplines adopted by the science of interpretation.

The development of the rules of interpretation with the interpretation itself has a fairly long time difference in development. Interpretation of the Qur'an has been carried out since the Prophet Muhammad died. While the beginning of the emergence of independent rules of interpretation was only known long after the first generation of Muslims. Ahmad bin Abdul Halim, who is better known as Ibn Taimiyah (661-728 H) in his historical records is recorded as one of the pioneers of writing independent rules of interpretation. He wrote a book entitled *Mukaddimah ushul al-Tafsir*. Ibn Taimiyah expressed the opinion that several issues can be assessed as rules such as; the nature/essence of differences between past scholars; the best way of interpretation; the issue of the cause of nuzul, Isra'iliyat, and so on. Furthermore, the figure after Ibn Taimiyah was Muhammad Bin Sulaiman al-kafiji (d. 879 H) whose work was entitled *at-Tafsir Fii Qawa'id Ilm at-Tafsir*.

In the period before and after Ibn Taimiyah and Muhammad Bin Sulaiman al-kafiji, there were several scholars who wrote about the rules of interpretation which were included in their books discussing *'Ulum al-Quran* in general. For example, Badruddin Muhammad Bin Abdillah az-Zarkasyi (745-794 H) who wrote a book entitled *al-Burhan fi 'Ulum al-Quran*, and the book *al-Itqan* written by Jalaluddin Abdurrahman as-Sayuthi (d. 911 H), in this book al-Itqan is a development of the book al-Burhan. Furthermore, since that time writing regarding the rules of independent interpretation stagnated and was not continued by the next generation.

In this condition, it then changed radically with the publication of a book in 1999 entitled *Qawa'id at-Tafsir* by Khalid Ibn 'Uthman al-Sabt. This book is thick with rules of interpretation, in the book 280 rules of interpretation have been arranged along with 100 sub-rules in 29 main chapters.

Then, writings on the rules of interpretation began to develop again recently, new writings that appeared were books entitled *Usul at-Tafsir wa Qawa'iduhu* by Sheikh Khalid Abdurrahman al-'Ak, *Qawa'id at-Tarjih 'Inda al-Mufassirin* by Husain bin Ali bin al-Husain al-Harabi, *Qawa'id at-Tafsir Jami'an wa Dirasatan* by Khalid bin Usman as-Sabt, and *Qawa'id at-Tafsir Bain al-Sy'i'ah wa as-Sunnah* by Muhammad Fakir al-Muyabdi (Faqihudin, 2021).

From the history of the rules of interpretation above, it can be concluded that the pioneer of the rules of interpretation as an independent science was Ibn Taimiyah (661-728 H) in his book entitled *Mukaddimah ushul al-Tafsir*.

References to the Rules of Interpretation

Qawa'id al-Hisan Li al-Tafsir al-Quran

This is one of the reference books for those who want to study the science related to the rules of interpretation of the Quran. The author of this book is Sheikh 'Abd Rahman bin Nashir bin' Abdillah Assa'di. He was born in 1307 H or 1929 and died in 1376 H or 1998. He is known as one of the scholars of Ahlu Sunnah who is an expert in various fields of science such as interpretation, hadith and Arabic. One of his masterpieces is *Tafsir Karimirrahman fi Tafsiri Kalamil Mannan* or also known as Assa'di's interpretation. He is a scholar who admires the works of Ibn Taimiyah and Ibn al-Qayyim (El Rahma, 2023). This book presents 71 different subtitles from one another.

Qawa'id al-Tafsir

The author of this book is Khalid Utsman Assabt. He was born in 1384 H. If adjusted to the current Hijri year, which is 1434 H, it means that his age is approximately 50 years old. He is also one of the scholars of Ahlu Sunnah, because from the information obtained, he likes to read the works of Shaykhul Islam (meaning Ibn Taimiyyah) and his student Ibn Qayim. He also studied at Imam Su'ud al-Islami University, a university located in Saudi Arabia. The book Qawa'id Tafsir written by Khalid Utsman Assabt consists of two volumes.

Ulumul Quran, Methodology of Tafsir Science, Study of the Rules of Tafsir al-Quran

These three books are a series of trilogies written by Drs. H. Ahmad Izzan. The first book is *Ulumul Quran* which was published in 2005. Basically, this first trilogy specifically discusses the history of the development of *Ulumul Quran*, the historical context of the *Qur'an*, the relationship between the *Qur'an*, revelation and prophecy, the characteristics of the *Qur'an*, the main points of the study of the *Qur'an*, and the practical techniques of understanding the *Qur'an*. Then the presence of the book entitled *Ulumul Quran* was followed by the second trilogy, namely *the Methodology of Tafsir Science*. The first edition of this book was published in 2007. In this book, Drs. H. Ahmad Izzan tries to explain various things related to the method of interpretation, starting from the history of development, schools of interpretation, methods of interpretation, rules of interpretation, and patterns of interpretation.

Two years later, a book entitled *Study of the Rules of Interpretation of the Qur'an* was finally published. In this third book, it seems that Drs. H. Ahmad Izzan focuses his study more on the rules of interpretation of the *Qur'an*. In addition to the title, which is indeed *Study of the Rules of Interpretation of the Qur'an*, the sub-titles discussed include the urgency of the rules of interpretation, the basic rules of interpretation, the rules of editorial interpretation of the *Qur'an*, and the rules of interpretation of the meaning of the *Qur'an*.

Al-Itqan fi Ulum al-Quran

This book, which is the main reference for almost every group who wants to study the sciences of the Koran, was written by Jalaluddin Abdurrahman Asy Syuyuthi. *Al-itqan* by Asy Syuyuthi is a publication by Dar al-Hadith Cairo publisher which was published in 2006 (Mohamad et al., 2015). He is one of the ahlu sunnah scholars and once studied Ash-Shafi'i fiqh with his son al-Buqini. Sheikh Asy-Syuyuthi was born on 1 Rajab 849 H.

Al-burhan fi ulum al-Quran

A book written by Imam Badruddin Muhammad bin Abdillah Azzarkasyi. Imam Azzarkasyi died in 798 H. So it can be said that he was older than Imam asy-Syuyuthi who died in 911 H. The book *al-Burhan* can be said to be the main reference in the *ulumul-Quran*, because this book was written before *al-Itqan*. Some even say that some of the sub-themes in *al-Itqan* are the result of gilding from the book *al-Burhan*. He is one of the scholars of ahl sunnah who follows the asy-Syafi'i school of thought.

Urgency of Interpretation Rules

Understanding the rules of interpretation is one of the requirements that must be met by someone who wants to interpret the Quran. Shihab mentioned that there are three components included in the rules of interpretation. First, the provisions that must be considered in interpreting the Quran. Second, the systematics that should be taken in explaining the interpretation. And third, special benchmarks that help understand the verses of the Quran, both from auxiliary sciences such as language and ushul fiqh, or those drawn directly from the use of the Quran.

There are other things that, although not included in the rules of interpretation, have an urgency that is no less important. These are the requirements or qualifications that must be met by an interpreter, as conveyed by Manna Al-Qathan. These qualifications are at the level of intellectuality and morality, as well as in the form of interpretation methodology. Some major qualifications in terms of intellectuality include memorizing the Qur'an, mastering a number of hadiths, and mastering several auxiliary sciences, such as language and ushul fiqh or the sciences needed to have a complete understanding of a verse. While in terms of morality, an interpreter must have sincere intentions, good morals, and daily behavior that reflects his knowledge (Huda, 2022). Although some of these qualifications seem very utopian, especially when looking at the reality of academics who tend to have specific expertise rather than holistic expertise, at least, some of these requirements show that not just anyone can and should interpret the Qur'an.

Therefore, nowadays, along with the increasing breadth of knowledge, cooperation between experts in various disciplines is needed to jointly interpret the verses of the Quran, especially in an effort to produce a tahlili interpretation. It is no longer in doubt that the interpreter must master all the methodological requirements of interpretation, because if not, then the interpretation he produces tends to be irresponsible. For example, if an interpreter does not master Arabic, then he is very susceptible to making mistakes in interpreting and giving etymological meaning. "One example of an error of interpretation that occurs due to a weakness in understanding the rules of Arabic, as written by Al Zahabi in the book *Al Tafsir wa Al Mufasirun* which is quoted from Al Zamakhsyari:

بِيَوْمَ نَدْعُوا كُلَّ أُقَوَّسٍ بِإِمَامَهُمْ فَمَنْ أُوتِيَ كِتَبَهُ يَمْنَنْهُ فَأُولَئِكَ يَقْرَءُونَ كِتَبَهُمْ وَلَا يُظْلَمُونَ فَتِيَّلَ

"(Remember) a day (on which) We will call every nation with its leader; and whoever is given the Book of his deeds in his right hand, then these will read it, and they will not be wronged in the least." (Q.S. al-Isra (17): 71).

The word *imamah* in this verse is understood as the plural of the word *umm* which means mother. So what happens is the understanding that on the last day people will be called along with the name of their mother, not the name of their father. This is because of respect for the Prophet Jesus whose father is unknown. In fact, what is meant by the phrase is "leader".

In the book *Membumikan Al-Quran*, Quraisy Shihab mentions several factors that cause errors in interpretation (Shihab, 2008). First, the subjectivity of the interpreter; second, errors in applying methods or rules; third, shallowness in the sciences of the tools; fourth, shallow knowledge of the material of the description (discussion) of the verse; fifth, not paying attention to the context, both asbab al-nuzul, the relationship between verses, and the social conditions of the community; and sixth, not paying attention to who the speaker is and to whom the conversation is directed.

Types of Interpretation Rules and Examples of Implementation of Interpretation Rules in Interpreting the Quran

The scholars of the Quran in compiling interpretation rules have conceptual

differences between one scholar and another. Some explain the rules in general through their religious approach and understanding, such as law and monotheism, this is what was done by Abd ar-Rahman Ibn Nasir al-Sa'adi. Some develop it technically and in detail, such as what was done by Manna al-Qattan in his work *Mabahits fii 'Ulum al-Quran* (Nukhba, 2023). Thus, the attitudes of Islamic scholars and thinkers towards these rules also vary. Some argue that these interpretation rules are binding and must be followed by other interpreters. There are also those who argue that these rules are not binding and are only a working procedure for the interpreter. Nevertheless, the existence of interpretation rules written and developed by scholars is very important. These rules can be used as a methodological framework in interpreting the Qur'an with the same method. These rules of interpretation can also be used as references and differentiators in interpreting the Qur'an.

According to al-Zarkasyiy, the rules of interpretation must be taken from the hadiths of the Prophet, linguistics, and ushul al-Syari'at al-Islamiyah. In addition, Quraish Shihab argues that the interpreter, in addition to having the ability in Arabic in various fields, knowledge of the Qur'an, the hadiths of the Prophet, Usul Fiqh, basic religious principles, and disciplines that are the subject of the verse, must also delve into knowledge about social change, and the development of science.

From the many rules of interpretation expressed by scholars, it can be understood that in interpreting the verses of the Qur'an there are several rules of interpretation, the following are the types of rules of interpretation and examples of the implementation of the rules of interpretation in interpreting the Qur'an:

The Quranic rules

According to Dr. Mahmud Basuni Fauda, some verses of the Quran are interpretations of other verses. Something that is briefly mentioned in one place can be explained in another place (shihab, 2000). Or something that is general in a verse is made specific by another verse, or something that is absolute on one side is followed by another composition that is *muqoyyad* (limited). Therefore, the main principle used in interpretation is the Quranic principle.

For example, in Q.S al-Fath (48): 10.

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يَبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

The word *Yadullah* (hand of Allah) if seen from its meaning linguistically gives the impression that Allah is anthropomorphic (similar to a human form) with a body and that he is material. Whereas it is impossible for Allah to be similar to his creatures, as has been explained in Q.S Asy-Syura (42): 11

لَيْسَ كَمِثْلِهِ شَيْءٌ

According to Zuhaili, the word *al-yaddu* (hand) is basically the same as *al-abshar*

(vision). Including for the attribute that is characterized, for that Allah praises with *al-aydī* (hands) which is associated with al-absar vision. Al-Asy'ari added that actually *al-yaddu* (hand) is an attribute that is mentioned by sharia (religion). According to him, *al-yaddu* (hand) has a meaning that is close to *Qudrat* (power). (M. Quraish shihab, 2002) What distinguishes *al-yaddu* (hand) is that its meaning is more specific and while *al-Qudrat* has a more general meaning. Thus it can be understood that the word *Yaddu* means Allah who is all-powerful over all His creatures.

Explanation of Q.S al-Fath (48): 10, can be seen in other verses including Q.S. al-An'am (6): 65.

فُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا

"Say (Muhammad), "He is the one who has the power to send punishment to you." (Q.S. al-An'am (6): 65).

The Sunnah rules

The interpretation of the Quran using Sunnah principles is based on the words of Allah:

بِالْبَيِّنَاتِ لِتُبَيِّنَ لِلنَّاسِ مَا نَزَّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"(We sent them) bringing information (miracles) and books. And We sent down Az-Zikr (al-Quran) to you, so that you explain to people what has been revealed to them and so that they think about it." (Q.S An-Nahl (16): 44).

Regarding the principle above, Ibn Taimiyah said that every law established by the Prophet Muhammad. This is an understanding that comes from the Koran. Examples of sunnah rules in the interpretation of the Qur'an are as follows, in the words of Allah:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ
الشَّهْرَ فَلَيَصُنْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ وَلَتَكُمُوا الْعِدَّةَ وَلَا تَكُرُّوا اللَّهَ عَلَىٰ مَا هَدَكُمْ وَلَعَلَّكُمْ شَكُورُونَ

"The month of Ramadan is the month in which the Koran was revealed, as guidance for humans and explanations regarding that guidance and the distinction (between right and wrong). Therefore whoever among you is in that month, then fasting it. And whoever is sick or on a journey (he does not fast), then (must make up for) the amount of the day he missed, on other days. Allah desires ease for you, and does not desire hardship for you. You must complete the number and glorify Allah for the guidance He has given you so that you may be grateful." (Q.S. Al-Baqarah (2): 185).

The verse above is interpreted by the hadith from Abu Hurairah r.a that Rasulullah saw. said:

صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُيَّ عَلَيْكُمْ فَأَكْلُوا عَدَّةَ شَعْبَانَ ثَلَاثِينَ

"Fast because you see it (hilal) and celebrate Eid because you see it, if the new moon disappears from your sight then complete the number of Sha'ban up to thirty days" (HR. Bukhari, No. 1909).

فَصُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ أَغْمَيَ عَلَيْكُمْ فَاقْدُرُوا لَهُ ثَلَاثِينَ

"So fast when you see the crescent moon and celebrate a feast when you see it, but if you are prevented, then measure it out to 30 days." (HR, Muslim No. 1080).

The Linguistic Rules

The Quran in its revelation introduces itself, among other things, using Arabic as a medium of communication. Thus, it is impossible for someone to understand the content of the Quran without knowing the rules of the Arabic language.(Sa, 2021) Among the rules that need to be considered are the following:

The linguistic rules in interpreting the Koran and which have been formulated by language scholars are *dhamir*, *athaf*, *mufrad-ja ma'*, *isim-fil*, questions and answers and others.

The *Dhamir's* rules

Basically, the function of *dhamir* is to perfectly replace and occupy the places of many lafaz, because it was originally placed to create short sentence structures (Faqihudin, 2021).

For example, Allah's word in QS. Al-Ahzab (33):35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَاتِنِينَ وَالْقَاتِنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالدَّاكِرِينَ اللَّهَ كَثِيرًا وَالدَّاكِرَاتِ أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَخْرَى عَظِيمًا

The *Dhamir hum* above functions to replace the 20 lafadz that started previously, namely from *al-Muslimiina* to *adz-Dzaakiraati*. This way there is no need for repetition. In changing the dhamir, what needs to be considered is the place where the dhamir returns, itself, the type of damîr lafaz and the meaning contained therein.

The rule of '*athaf*

What is meant by this rule is understanding the verses of the Quran using the letter '*athaf*'. The letter '*athaf*' is a letter used to combine two or more sentences, which have the same form: *isim* with *isim*, *fil* with *fil*, or the *law'irab*(El Rahma, 2023). It should be noted

that the letters 'athaf are understood in the context of interpretation, not nahwu-sharaf.

Examples of 'athaf rules in this paper for interpreting verses of the Koran are limited to the letter wawu. As follows in the words of Allah:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرَحَّمُونَ

"And perform prayers, pay zakat, and obey the Messenger (Muhammad), so that you will be given mercy." (Q.S. al-Nur (24): 56).

The verse above states that there are three attitudes that Allah always blesses, namely offering prayers, paying zakat, and obeying the Messenger of Allah. These three statements are combined with *wawu 'athaf*, whose function is to *limuthlaq al-jam'*, namely combining two or more sentences, each of which cannot be separated and takes precedence. So all three must be positioned the same. This means there is no prayer without zakat and obedience to the messenger; there is no zakat without prayer and obedience to the messenger; there is no obedience to the messenger without prayer and zakat.

Mufrad and jama' rules

The Al-Quran pronunciation mufrad is intended for a special meaning, and is pluralized for a specific sign, or the plural form can also be called mufrad or vice versa. Mufrad is a word that shows a single meaning and jama' is a word that shows many meanings. However, this kind of meaning cannot always be implemented in the verses of the Quran. Because in the Koran you can find many pronouncements that have mufrad and jama' forms, such as *al-Qalbun*, *al-Quluub* (heart), *as-Samawaati as-Samaa* (sky), there are those that only have mufrad form, no jama', such as *al-ardhu*, *as-Sami'*, *an-Nuur*, *ash-Shirat*, there are also those that only have mufrad, no mufrad, such as *al-'Alamiina* (Mohamad et al., 2015). Therefore, pronunciation in the plural form does not always mean many things. It could be, just as a comparison for the form of the verb, a comparison for other words, or because of language demands.

There are several nouns in the Qur'an that are opposite or equal to each other, but one is pluralized and the other is made pluralized, such as:

- a. The sky is plural form and the earth is singular form, as in QS. al-Sajadah (32): 4

اللَّهُ الَّذِي حَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُوَيْهِ مِنْ
وَلِيٌّ وَلَا شَفِيعٌ أَفَلَا تَتَذَكَّرُونَ

- b. Darkness is the plural form and light is the singular form hearing , as in QS. al-Ahzab (33): 43

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتَهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئَدَةَ لَعَلَّكُمْ شَكَرُونَ

For example, the words *al-nur* and *sabil al-haq* are always in the form of mufrad. While the words *al-dzulumat* and *sabil al-bathil* are always in the plural form. This shows that the path of truth is only one while the path of falsehood is very diverse. The same rule also applies to the sentences *waliy al-mu'minin* and *auliya al-kafirin*.

Isim-*fiil* rules

Isim is a noun that is not bound by time (Sa, 2021). While *fiil* is a word that shows the meaning of a verb related to time, distinguished from the terms *maadhi*, *mudhori'*, and *amr*.

The following is an example in the verses of the Qur'an as follows.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (133) الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ التَّأْسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (134)

“And hasten to forgiveness from your Lord and a garden as wide as the heavens and the earth, prepared for the pious, those who spend in times of ease and hardship, and those who restrain their anger and pardon people. And Allah loves those who do good.” (QS. Ali Imran (3): 133-134).

The verse above explains Allah's promise to those who are pious. The word *Muttaqin* here means the essence of pious people. This is indicated by the letters *alif* and *lam* which are combined with the *isim fiil*, so that the sentence after it can be considered as one of its characteristics, including spending in times of joy and hardship, restraining emotions, forgiving others.

In the verse, giving alms is expressed with the verb *yunfiquuna*, which is in the form of the verb *mudhari'* which means continuously or a routine activity. This means that a person who is devout (*Muttaqin*) is not someone who has ever donated, but giving has become a routine for him. So for people who are *Muttaqin*, giving alms does not depend on the breadth and narrowness of their sustenance.

Question and Answer Rules

In the Qur'an there are also verses that consist of questions and answers. Or there are also two consecutive verses, the second verse is the answer to the question in the first verse. The answer must basically be in accordance with the question but sometimes the answer is the opposite of what the question wants. This gives the understanding that the question should be as contained in the answer.

Isytiqaq Rule

The *Balaghah* Rules

The *balaghah* rules function for an interpreter to be able to know the characteristics of the structure of an expression seen from the meaning it produces or rhetoric (*ma'anī*), the differences in its meaning (*bayān*), and the beautiful side of an expression (*bādī*) (Nukhba, 2023).

An example of the science of ma'ani in the interpretation of the verses of the Qur'an on oaths, both the oath of Allah such as the beginning of the letter al-Ashr (103), and the oath of humans such as the words of the Prophet Ibrahim as. (into his heart). Found in the word of Allah:

وَتَاللَّهِ لَا كِيدَنَ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ

“By Allah, I will certainly plot against your idols (to destroy them) after you have gone.” (Q.S. al-Anbiya (21): 57).

The Usul Fiqh rules

The principles of ushul fiqh serve for an interpreter to be able to learn how to take and formulate legal evidence from the verses of the Qur'an. The following are matters related to the principles of ushul fiqh and examples of their implementation in interpreting the Qur'an:

a. *Qath'iy and Zanny*

Qath'iy is something that is certain and convincing so that there is no other possibility for it except what has been chosen and determined. While *zanny* is something that still contains two or more possibilities. The verses of the Qur'an and the hadith of the Prophet are some that are *qath'i* and some that are *zanny*.

A definite example is the word of Allah أَقِمُوا الصَّلَاةَ (Perform the prayer!), as well as the word of Allah in the word of Allah:

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ

"For you (O husbands) is half of what your wives (who have died) have left if

they have no children". (QS. an-Nisa (4): 12). The meaning of half here is clear and definite, which is 50% (fifty percent), but the word of Allah in Q.S. al-Baqarah (2): 228

وَالْمُطْلَقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُونٍ

"Women who are divorced wait (not allowed to marry) by restraining themselves, three times quru" (Q.S. al-Baqarah (2): 228).

The verse is not qath'i, but zanny. Because the word quru in this verse can mean pure and can also mean menstruation. It is not certain which is meant, because there is not enough argumentation to support one of the scholars.

b. *Manthuq* dan *mafhum*

Manthuq is the meaning indicated by the word at the place of its pronunciation. Furthermore, *mafhum* is the meaning indicated by the word, not at the place of its pronunciation. For example, in the interpretation of Q. S. al-Isra (17): 23

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغُنَّ عِنْدَكُمُ الْكِبَرُ أَحَدُهُمَا أَوْ كِلَّاهُمَا فَلَا تُنْهِيْنَّ
أَهْمَمَا أَفِ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا

The verse contains the meaning of *manthuq* and *mafhum*. As for the meaning of *manthuq*, it is the prohibition of saying 'ah' to both parents. While *mafhum* is the prohibition of hitting and abusing parents.

c. *'Am* and *khas*

'Am is a word that includes everything contained in its container without exception. While *Khas* is a word that cannot be used to include many of its units. An example of *'Am* is the word an-Nas/human in the word of Allah:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبِّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O people! Worship your God who created you and those before you, so that you may become pious". (Q.S. al-Baqarah (2): 21).

Next, a typical example in the word of Allah

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَقُلْبُهُ مُظْمَنٌ بِالْإِيمَانِ

"Whoever disbelieves in Allah after he has believed (he earns the wrath of Allah), except for one who is forced to disbelieve while his heart remains calm in faith (he is not sinful)". (Q.S. an-Nahl (16): 106).

The sentence who disbelieves is general, but its generality is narrowed by the exception of *Istisna' Mutasil*. That is the sentence *except for one who is forced to disbelieve while his heart remains calm in faith*.

d. *Mutlaq* and *muqayyad*

Mutlaq is a word that refers to something without ties or limitations, whether the ties are in the form of numbers, characteristics, time, circumstances, goals or conditions. Meanwhile, *muqayyad* is a word that indicates something that has ties or boundaries. When you say: Muslim, this is the word *Muthlaq*. But if you say Indonesian Muslims, then this is the lafadz *Muqayyad*.

Examples of implementation in the interpretation of Al-Quran verses are as follows:

وَأَمَهَاتُ نِسَائِكُمْ

"... the mothers of your wives (in-laws)" Q. S. an-nisa (4): 23

Ulama agree that the decision regarding who is forbidden to marry is absolute. It is forbidden for a mother-in-law to marry her daughter-in-law, as soon as the marriage contract takes place between the mother's child and her husband.

Example of *Muqayyad*: the word of Allah which stipulates the obligation to fast for two consecutive months as a sanction for those who want to return to living as husband and wife after seeing their wife (Q.S. al-Mujjadilah (58): 4). The sanction if they are unable to free a believing servant is fasting for two consecutive months. This sanction is *muqayyad* in nature and from a legal perspective, the lafaz remains the *qaid*, so that if the person concerned fasts, but not consecutively, then the fast is considered not valid.

The Qira'at rules

The rules of *qira'at* function for a mufasir to know how to recite the verses of the Quran (Mohamad et al., 2015). The following is an example of the existence of differences in *qiraat*, differences of opinion arose between the *Ahl Sunnah wa al-Jamāah* and the *Mutazilah*, such as when the two schools of thought interpreted the word of Allah:

وَإِذَا رَأَيْتَ شَمَ رَأَيْتَ نَعِيْمًا وَمُلْكًا كَبِيرًا

"And if you look there (heaven), you will see all kinds of pleasures and a great kingdom." (QS. al-Insān (76): 20.)

Qira'at who *mutawatir* read *mulkan* ﴿مُلْكًا﴾ While other *qira'at* who do not *mutawatir* read *malikan* ﴿مُلِكًا﴾. The first *Qiraat* supports the *Ahl Sunnah wa al-Jamāah* school of thought which believes that humans with His permission are able to see Allah SWT. in the afterlife as the king (*malik*) of all kings. Meanwhile, the second *qiraat* supports the view of the *Mutazilah* school of thought which holds that there is no ability for humans to see Allah SWT. in this world and in the hereafter, all that can be seen is His power (*mulk*) not His substance.

The Science rule

The rule of science can be influenced by factors of experience and development of science and depend on expertise in their respective fields. For example, jurists are able to

understand the truth of legal aspects, linguists can feel the high quality of the language of the Qur'an (Faqihudin, 2021) And so on, the more knowledge one gains, the more likely it is for someone to uncover the implied meaning in the science they are studying.

An example of the implementation of the principles of science in interpreting the verses of the Qur'an can be seen in the following verse.

خلق الإنسان من علق

"He who created man from a clot of blood" (Q.S. al-Alaq (96): 2).

So far, what is understood is that *al-'Alaq* is blood or a clot of blood. Another perspective expressed by Maurice Bucaille is that the word *al-'Alaq* is something that depends. This analysis is a synthesis of medical findings, namely that fertilized eggs in the *fallopian tube* be descend into the uterine cavity, and settle in the uterus because of the leech-like structure, which is the extension of the egg from the uterine wall.

Looking at the various problems and challenges that arise, the need for support from various sciences and joint efforts from experts in various disciplines is increasingly felt to jointly function the verses of the Qur'an.

Analysis/Discussion

Development of Interpretation Rules in the Modern Era and Examples of Interpretation

Along with the development of the era and the intellectual development of Muslim scientists, as well as the development of global intellectuality. The rules of interpretation are also increasingly developing, especially in the modern era like today. Muslim thinkers develop their rules and methods of interpretation according to the situation and conditions of the interpreters which can be seen from the socio-historical conditions faced by each. In this case, the *maudhu'i* interpretation method is one of the choices of the interpreters. However, in this paper the author only provides a general explanation, because for more details there is a further discussion in the 11th seminar which is specifically to discuss the *maudhu'i* interpretation method.

According to Abdul Hayyi al-Farmawi, *maudhu'i* interpretation is collecting verses of the Qur'an that have the same meaning (both discussing one problem topic) and arranging them based on the chronology and reasons for the revelation of the verses. Furthermore, the interpreter begins to provide information and explanations, and draws conclusions.

There are several steps in implementing or how the procedure in *maudhu'i* interpretation works as follows: (shihab, 2000)

1. Determine the theme of the problem to be discussed.
2. Collect verses related to the theme.
3. Compile a sequence of verses according to the chronology of their revelation, accompanied by knowledge of the background to the revelation of the verse (*asbab al-Nuzul*).
4. Understand the correlation of these verses in their respective *surahs*.

5. Develop a perfect discussion framework (outline).

6. Complete the discussion with relevant hadiths. Examining these verses as a whole by collecting verses that have the same meaning or compromise between the 'am (general) and the typical (special), absolute and *muqayyad* (bound), or which are in fact contradictory so that they all meet at one end, without differentiation or coercion.

An example of interpretation is a mufassir collecting a number of verses that are absolute, such as in the word of Allah.

وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَمَ الرِّبَا

"... even though Allah has permitted buying and selling and prohibited usury..."

(Q.S. Al-Baqarah (2): 275).

And verses that are *Muqayyad* like

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً

"O you who believe, do not double your consumption of usury." (Q.S. Ali Imran (3): 130).

If the interpreter only takes the meaning of the verse which is *muqayyad* in nature and leaves aside the verse which is absolute, then he will come to the conclusion that usury which is forbidden is double usury. Meanwhile, usury that is not doubled is not haram (albani, 1997). This kind of understanding can cause errors, because the absolute meaning of the verse does not always follow the *muqayyad* verse, and vice versa. In cases like this, to determine the meaning of which verse should be taken for interpretation, you have to look at the time and context of the verse, and you have to know the process of determining the law in the Qur'an.

In the case example above, the *mufassir* should know that the *muqayyad* verse is actually more absolute. This *muqayyad* verse provides information on the older practice of usury, namely that which prevailed during the period of ignorance. Then after that came the absolute verse as mentioned above, which forbids usury, whether a little or a lot. As explained in the word of Allah:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

"Those who consume usury cannot stand except as one who is possessed by Satan because of insanity stands." (Q.S. al-Baqarah: 275)

By knowing the stages taken by the Qur'an in establishing the law, the interpreter will not be wrong in his interpretation.

CONCLUSION

These rules of interpretation are basic guidelines that are generally used to gain an understanding of the instructions in interpreting the Qur'an. The attitudes of Islamic scholars

and thinkers towards these rules also vary. Some argue that these rules of interpretation are binding and must be followed by other interpreters. Others argue that these rules are not binding and are only a working procedure for the interpreter. However, the existence of the rules of interpretation written and developed by scholars is very important. These rules can be used as a methodological framework in interpreting the Qur'an with the same method. These rules of interpretation can also be used as references and differentiators in making interpretations of the Qur'an.

Therefore, from the explanation above, the following conclusions can be drawn:

The rules of interpretation are basic guidelines that are generally applied to gain an understanding of the instructions in the Qur'an. The history of the emergence of the rules of interpretation as an independent science was pioneered by Ibn Taimiyah (661-728 H); There are eight (8) types of rules of interpretation in this writing, namely the *Quranic* rules, the *Sunnah* rules, the linguistic rules, the *isytiqaq* rules, the *balaghah* rules, the *ushul fiqh* rules, the *qira'at* rules, and the rules of science; The development of the rules of interpretation in the modern era like today is with the *maudhu'I* interpretation method by looking at the socio-historical aspects faced by each interpreter.

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