

Qawā'id al-Tafsīr: The Implementation of Qawā'id al-Tafsīr in Qur'anic Interpretation Based on the Qur'an and the Sunnah

Ilham Murtala

Universitas Islam Negeri (UIN) Alauddin Makassar, Indonesia

Ilham.murtala@gmail.com

Andi Miswar

Universitas Islam Negeri (UIN) Alauddin Makassar, Indonesia

andi.miswar@uin-alauddin.ac.id

Hamka Ilyas

Universitas Islam Negeri (UIN) Alauddin Makassar, Indonesia

Ilyas.hamka@gmail.com

Abstract

This study aims to analyze the implementation of Qawā'id al-Tafsīr in interpretations based on the Qur'an and the Sunnah. The research employs a qualitative method with a library research approach, involving the analysis of classical and contemporary tafsir literature. Data were analyzed descriptively and analytically to identify the application of these principles in interpreting Qur'anic verses. The results indicate that the application of Qawā'id al-Tafsīr within tafsīr bi al-ma'thūr ensures consistency of meaning, prevents contradictions, and strengthens interpretive validity, particularly through interpreting the Qur'an by the Qur'an, Hadith, and asbāb al-nuzūl. Conclusion: Qawā'id al-Tafsīr grounded in the Qur'an and the Sunnah represent an essential approach for preserving the accuracy and authenticity of interpretation. Recommendation: Future studies should examine the application of Qawā'id al-Tafsīr in thematic verses more practically and integrate classical and contemporary approaches to enhance methodological relevance.

Keywords: Qawā'id al-Tafsīr, Tafsīr bi al-Ma'thūr, Qur'an, Sunnah.

Abstrak

Penelitian ini bertujuan menganalisis implementasi Qawā'id al-Tafsīr dalam penafsiran berbasis al-Qur'an dan as-Sunnah. Metode yang digunakan adalah kualitatif dengan pendekatan studi kepustakaan, melalui analisis literatur tafsir klasik dan kontemporer. Data dianalisis secara deskriptif-analitis untuk mengidentifikasi penerapan kaidah dalam penafsiran ayat. Hasil menunjukkan bahwa penerapan Qawā'id al-Tafsīr dalam tafsīr bi al-ma'tsūr mampu menjaga konsistensi makna, menghindari kontradiksi, dan memperkuat validitas penafsiran, terutama melalui penafsiran al-Qur'an dengan al-Qur'an, hadis, dan asbāb al-nuzūl. Kesimpulan: Qawā'id al-Tafsīr berbasis al-Qur'an dan as-Sunnah merupakan pendekatan esensial dalam menjaga keakuratan dan keotentikan penafsiran. Saran: Penelitian selanjutnya mengkaji penerapan Qawā'id al-

Tafsīr pada ayat tematik secara lebih aplikatif serta mengintegrasikan pendekatan klasik dan kontemporer guna memperkuat relevansi metodologis.

Kata Kunci: Qawā'id al-Tafsīr, Tafsīr bi al-Ma'tsūr, al-Qur'an, as-Sunnah

A. Introduction

Studies that position *Qawā'id al-Tafsīr* as a general framework tend to emphasize the methodological, linguistic, and epistemological dimensions of Qur'anic interpretation. Existing scholarship demonstrates that the principles of tafsir are employed to maintain consistency of meaning through the analysis of language—including grammar (*nahw*), morphology (*ṣarf*), and rhetoric (*balāghah*)—as well as textual structures and intertextual relationships among Qur'anic verses. This approach functions as a scholarly standard aimed at preventing interpretive deviation and ensuring that exegetical conclusions remain aligned with the objectives of Islamic law (*maqāṣid al-sharī'ah*).¹ Furthermore, recent studies have positioned *Qawā'id al-Tafsīr* as an epistemological model capable of regulating exegetical subjectivity and providing a framework for validating diverse forms of interpretation, including contemporary contextual approaches to tafsir.² Consequently, the primary focus of this line of research lies in the methodological structure of Qur'anic interpretation itself, without necessarily treating the Sunnah as a central analytical variable.

In contrast, studies that explicitly relate *Qawā'id al-Tafsīr* to the Sunnah adopt a more integrative approach toward the sources of revelation. Contemporary scholarship emphasizes that the Sunnah functions not merely as a supplementary source but as a methodological instrument in the application of exegetical principles, particularly in clarifying concise (*mujmal*) verses, specifying general expressions (*'āmm*), and restricting absolute meanings (*muṭlaq*).³ Moreover, recent research in hadith studies suggests that an understanding of the Sunnah based on *maqāṣid al-sunnah* plays a significant role in contextual interpretation by connecting normative

¹ Abur Hamdi Usman, Mohd Farid Ravi Abdullah, dan Azwar Azwar, "Qawā'id Al-Tafsīr: the Application of Syntax, Morphology, and Rhetoric By M. Quraish Shihab (B. 1944)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, 9.1 (2024), h. 26.

² Ahmad Khaerussalam dan Abdur Rokhim, "Qawā'id al-Tafsīr as an Integrative Methodological Framework: Its Relation to Arabic Language and Uṣūl al-Fiqh," *ABHATS: Jurnal Islam Ulil Albab*, 7.1 (2026)h.697.

³ Firza Naila Putri dan Fikri Hidayat El-Izat, "Integration Of Qawā'id Al-Tafsīr In The Interpretation Of The Qur'an: Analysis Of Lughawiyah, Syar'lyah, and Contextual Rules," 2.1 (2026), h. 254.

meanings with contemporary social realities.⁴ This approach also highlights the importance of integrating *asbāb al-wurūd* (the circumstances surrounding the emergence of prophetic traditions) with *asbāb al-nuzūl* (the occasions of revelation) in order to avoid the reduction of meaning that may result from purely textual readings.

The principal difference between these two approaches lies in their methodological emphasis. Research on *Qawā'id al-Tafsīr* in general is primarily concerned with structural validity and interpretive principles, whereas studies that connect these principles with the Sunnah focus more on their practical and operational application in Qur'anic exegesis. Within this framework, the Sunnah functions as a "living interpretation" that actualizes exegetical principles in concrete practice. Such a perspective expands the role of *Qawā'id al-Tafsīr* from a purely theoretical instrument into an integrative framework that connects the Qur'anic text, Prophetic explanation, and historical context. As a result, the study of *Qawā'id al-Tafsīr* based on the Qur'an and the Sunnah offers a more comprehensive methodological paradigm for understanding and applying Qur'anic teachings in both classical and contemporary contexts.

B. Literature Review

Contemporary studies on *Qawā'id al-Tafsīr* generally agree that the principles of Qur'anic exegesis function as methodological instruments for maintaining the validity and consistency of Qur'anic interpretation. Nevertheless, research trends over the last five years reveal diverse scholarly orientations. Some studies position *Qawā'id al-Tafsīr* as an epistemological framework governing the interpretive process in general, while others emphasize the application of these principles to specific Qur'anic verses or within the exegetical works of particular commentators. This diversity indicates that the study of *Qawā'id al-Tafsīr* has moved beyond purely theoretical discussions toward more applied analyses of Qur'anic interpretation.⁵

⁴ Muhiid et al., "Bridging Maqā'id al-Sunnah in Contextual Hadith Commentaries: A Case Analysis of the Hadith on Humanity in the Divine Image," 27.1 (2026), h. 5.

⁵ Muhammad Faisal Purnomosidi, Andri Nirwana AN, dan Qoree Butlam, "the Application of the Principle of Coherence in Al-Hashr: Perspective of Qawaid Tafsir By Kholid Bin Utsman Al-Sabt," *Profetika: Jurnal Studi Islam*, 25.01 (2024), h.20

Within the theoretically oriented literature, Aziz and Muhsin (2024) examined the principle of *ḍamā'ir* (pronouns) in Khalid al-Sabt's *Qawā'id al-Tafsīr* and found that al-Sabt's systematic formulation of exegetical principles facilitates a clearer understanding of the linguistic structure of the Qur'an. However, their study also identified several conceptual limitations that require further clarification to enable more comprehensive application of these principles. In contrast, Purnomosidi, Nirwana, and Butlam focused on the methodological strengths of al-Sabt's work in explaining intertextual relationships (*munāsabah*) among Qur'anic verses through the principle of textual coherence. While Aziz and Muhsin emphasized critical evaluation of the formulation of exegetical principles, Purnomosidi and colleagues highlighted their effectiveness in exegetical practice.⁶

A similar divergence appears in studies examining the implementation of *Qawā'id al-Tafsīr* in contemporary exegetical works. Usman, Abdullah, and Azwar (2024) demonstrated that M. Quraish Shihab applies various syntactic, morphological, and rhetorical principles in *Tafsir al-Mishbah* to explain Qur'anic meanings in a contextual manner. Their findings suggest that *Qawā'id al-Tafsīr* functions not merely as a theoretical framework but also as an operational tool in the process of interpretation. Unlike studies on al-Sabt's conceptual formulation of exegetical principles, research on *Tafsir al-Mishbah* illustrates how these principles are practically employed to address questions of meaning and contextualization.⁷

More recent research by Rokhim, Fuad, and Sahin compared the application of *Qawā'id al-Tafsīr* in *Marāḥ Labīd* by Nawawi al-Bantani and *Tafsir al-Mishbah* by M. Quraish Shihab. They concluded that *Qawā'id al-Tafsīr* serves as an epistemological framework that preserves the validity of interpretation despite differences in social context, intellectual background, and exegetical orientation between classical and contemporary commentators. This finding suggests that the primary function of exegetical principles extends beyond technical interpretation and serves as an epistemological standard for evaluating the validity of Qur'anic exegesis.⁸

⁶ Faisal Purnomosidi, Nirwana AN, dan Butlam; Aziz dan Muhsin.

⁷ Aziz dan Muhsin; Usman, Abdullah, dan Azwar.

⁸ Abdur Rokhim, Sahlul Fuad, dan Cemal Sahin, *Qawā'id Al Tafsīr As an Epistemological Model for Valid Qur'anic Interpretation: a Comparative Analysis of Marāḥ Labīd and Al-Miṣbāḥ*, *Jurnal Lektur Keagamaan*, 2025, xxiii <<https://doi.org/10.31291/jlka.v23i2.1488>>.

Accordingly, the present study occupies a distinctive and academically significant position at the intersection of these two approaches. Rather than discussing *Qawā'id al-Tafsīr* solely as a methodological framework, this study examines its practical implementation through integration with the Sunnah. Such an approach contributes to bridging the gap between the normative dimension of revelation and its practical application, a challenge that remains central to contemporary tafsir studies.

C. Method

This study employs a qualitative approach based on library research. The research focuses on the analysis of literature related to *Qawā'id al-Tafsīr* and methodologies of Qur'anic interpretation grounded in the Qur'an and the Sunnah. The data consist of primary sources, including classical and contemporary tafsir works, as well as secondary sources such as scholarly books and peer-reviewed journal articles published within the last five years.

Data collection was conducted through documentary research by identifying, classifying, and critically reviewing literature related to the principles of Qur'anic exegesis and their application in interpretive practice. The collected data were then analyzed using a descriptive-analytical method. This approach involved first describing the concept of *Qawā'id al-Tafsīr* and subsequently analyzing its implementation in Qur'anic interpretation within the framework of *tafsīr bi al-ma'thūr* (tradition-based exegesis).

To ensure the validity and reliability of the findings, source triangulation was employed by comparing and cross-examining relevant scholarly literature. Through this procedure, the study seeks to provide a comprehensive understanding of the implementation of *Qawā'id al-Tafsīr* in Qur'anic interpretation based on the Qur'an and the Sunnah, while highlighting its methodological significance for contemporary tafsir studies.

D. Results and Discussion

I. Definition of *Qawā'id al-Tafsīr* (Etymological and Terminological Perspectives)

Etymologically, the term *قواعد التفسير* (*Qawā'id al-Tafsīr*) consists of two words, namely *qawā'id* (قواعد) and *tafsīr* (تفسير). The word *qawā'id* is the plural form of *qā'idah* (قاعدة), which linguistically means a basis, foundation, or general principle that is comprehensive in nature and applicable to various branches of issues. In Arabic linguistic usage, *qā'idah* also denotes something that serves as the principal foundation for constructing a body of knowledge. Meanwhile, the word *tafsīr* derives from the root *fassara-yufassiru-tafsīran* (فسر-يفسر-تفسيراً), meaning to explain, clarify, or uncover a hidden meaning, particularly in the context of elucidating the meanings and intentions

of Qur'anic verses. Therefore, from a linguistic perspective, قواعد التفسير may be understood as the fundamental principles employed in explaining and uncovering the meanings of the Qur'an.⁹

Furthermore, in linguistic and exegetical studies, the term *qā'idah* also refers to a general rule encompassing various particular cases (*al-ḥukm al-kullī*), thereby serving as a tool for simplifying the understanding of complex issues. Consequently, within the context of Qur'anic exegesis, a principle functions not merely as a technical rule but also as a conceptual instrument linking text, context, and meaning.¹⁰

From a broader perspective, *Qawā'id al-Tafsīr* is also understood as a set of general guidelines for Qur'anic scholars in comprehending the messages of divine revelation more accurately and efficiently. Mastery of these principles enables a mufassir (exegete) to produce interpretations that are more precise than interpretations lacking a methodological foundation.

Terminologically, *Qawā'id al-Tafsīr* is defined as a collection of universal and comprehensive principles (*kullī*) utilized by exegetes as guidelines for understanding, interpreting, and deriving (*istinbāt*) the meanings of Qur'anic verses in a systematic, methodological, and academically accountable manner.¹¹ In this regard, these principles function as analytical tools that guide the interpretive process so that it remains within the boundaries of language, context, and established Sharī'ah principles.

Moreover, *Qawā'id al-Tafsīr* may also be understood as an epistemological framework within the science of tafsīr that distinguishes interpretations based on scientific methodology from those that are subjective or speculative in nature. Through these principles, a mufassir does not rely solely upon personal understanding but is also bound by methodological standards that have been recognized within the Islamic scholarly tradition.¹²

In a broader sense, *Qawā'id al-Tafsīr* serves a strategic function as an instrument for the standardization of tafsīr methodology. These principles ensure that

⁹ Rokhim, Fuad, dan Sahin, xxiii. h.696-700.

¹⁰ Ahmad Haromaini, "Al-Qawā'id Fi Al-Tafsir Pijakkan Teoritis Penyajian Tafsir," *Jurnal Asy-Syukriyyah*, 20.1 (2019), h.52-55.

¹¹ Siti Khodijah dan Aswadi Aswadi, "the Relevance of Qawaid Tafsir in Understanding the Qur'an," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah dan Keislaman*, 6.2 (2024), 93-110 <<https://doi.org/10.53563/ai.v6i2.225>>.h.95-110.

¹² Tia Rahayu dan Alwizar Alwizar, "Hamalatul Qur'an : Jurnal Ilmu -Ilmu Al- Qur'an," 5.2 (2024), 569,572.h. 569-572.

the process of Qur'anic interpretation proceeds consistently, systematically, and with scholarly validity. In addition, *Qawā'id al-Tafsīr* plays a crucial role in preserving the authority of Qur'anic meaning from various forms of interpretive deviation, whether resulting from limitations in linguistic understanding, neglect of context, or particular ideological inclinations.

Therefore, it can be concluded that قواعد التفسير is not merely a collection of technical rules; rather, it constitutes an essential methodological and epistemological foundation for the entire process of Qur'anic interpretation. Its function is to ensure the accuracy, consistency, and authenticity of the meanings derived from the Qur'an.

2. The Position of *Qawā'id al-Tafsīr* in the Science of Tafsīr

Qawā'id al-Tafsīr (قواعد التفسير) occupies a highly significant position within the science of tafsīr as a methodological framework that ensures validity and consistency in understanding the Qur'an. In contemporary academic studies, *Qawā'id al-Tafsīr* is understood as a methodological framework that integrates various disciplines, such as Arabic linguistics and *uṣūl al-fiqh*, into the interpretative process.¹³

Furthermore, research indicates that *Qawā'id al-Tafsīr* functions not merely as a set of technical rules but also as an epistemological system that safeguards the objectivity of interpretation. Without these principles, Qur'anic interpretation risks losing its methodological direction and deviating from the intended meanings of the text.¹⁴

In exegetical practice, the significance of *Qawā'id al-Tafsīr* is clearly reflected in its application within the works of modern mufassirūn (Qur'anic exegetes). Studies of contemporary tafsīr demonstrate that the application of principles such as syntactic, morphological, and rhetorical analysis plays a crucial role in maintaining semantic accuracy and coherence among Qur'anic verses.¹⁵

Functionally, *Qawā'id al-Tafsīr* also serves as a primary instrument for understanding the Qur'an more efficiently and accurately. Mastery of these principles is considered an indicator of a mufassir's scholarly competence, since interpretations

¹³ Ahmad Khaerussalam dan Abdur Rokhim, "Qawā'id al-Tafsīr as an Integrative Methodological Framework: Its Relation to Arabic Language and Uṣūl al-Fiqh," *ABHATS: Jurnal Islam Ulil Albab*, 7.1 (2026)

¹⁴ Khodijah dan Aswadi. h. 93–110.

¹⁵ Usman, Abdullah, dan Azwar..

produced without adherence to established exegetical principles cannot be regarded as academically valid tafsīr.¹⁶

Moreover, from the perspective of the historical development of tafsīr studies, Qawā'id al-Tafsīr has evolved from an implicit practice during the classical period into a systematic formulation within modern scholarship. This development demonstrates that exegetical principles continue to evolve as part of a scientific methodology capable of adapting to the changing needs of different eras.¹⁷

In a broader context, *Qawā'id al-Tafsīr* also functions as an integrative framework that connects various approaches to Qur'anic interpretation, including linguistic, historical, and normative approaches. Recent studies emphasize that the close relationship between *Qawā'id al-Tafsīr*, Arabic linguistic sciences, and *uṣūl al-fiqh* confirms its position as the core of a comprehensive methodology of tafsīr.¹⁸

Therefore, it can be concluded that the position of *Qawā'id al-Tafsīr* within the science of tafsīr encompasses three primary dimensions:

1. As a methodological foundation for the process of Qur'anic interpretation.
2. As an epistemological instrument for maintaining scholarly validity.
3. As an integrative tool that connects various disciplines within Qur'anic studies.

Difference Between *Qawā'id al-Tafsīr*, *Uṣūl al-Tafsīr*, and *Manhaj al-Tafsīr*

In contemporary studies of Qur'anic exegesis methodology, *Qawā'id al-Tafsīr* (قواعد التفسير), *Uṣūl al-Tafsīr* (أصول التفسير), and *Manhaj al-Tafsīr* (منهج التفسير) constitute three fundamental components that form the epistemological framework for understanding the Qur'an. The development of modern tafsīr studies demonstrates that these three elements do not function independently; rather, they interact with one another in constructing a comprehensive interpretive approach, both in traditional and contemporary contexts.¹⁹

¹⁶ Jabal Nur, "Qawa'id Al-Tafsir Hubungannya Dengan Bahasa Arab," *Jurnal Al-Ta'dib*, 6.2 (2013), h.73.

¹⁷ Khodijah dan Aswadi. h. 93.

¹⁸ Khaerussalam dan Rokhim. h.1.

¹⁹ Sahiron Syamsuddin, "Differing Responses To Western Hermeneutics A Comparative Critical Study of M. Quraish Shihab's and Muhammad 'Imara's Thoughts," *Al-Jami'ah*, 59.2 (2021), h.479-512; M. Amin Abdullah, "Islamic Religious Education Based on Religious Intersubjectivity: Philosophical Perspectives and Phenomenology of Religion," *Jurnal Pendidikan Agama Islam*, 19.1 (2022), h.141.

Qawā'id al-Tafsīr refers to a set of universal principles that operate at the practical level of Qur'anic interpretation. These principles function as methodological instruments that maintain the consistency and validity of interpretation while simultaneously controlling the subjectivity of the mufassir. In the contemporary context, *Qawā'id al-Tafsīr* may be understood as part of an Islamic hermeneutical framework that seeks to balance text and context (Hasan, *Qawā'id al-Tafsīr*; al-Sabt, *Qawā'id al-Tafsīr*). This understanding is consistent with studies indicating that the transformation of modern tafsīr continues to require exegetical principles as a mechanism for regulating the dynamics of textual authority.²⁰

In contrast, *Uṣūl al-Tafsīr* consists of theoretical foundations that serve as the basis of the science of tafsīr. It encompasses discussions concerning the sources of tafsīr, general methodologies, and the epistemological framework for understanding the Qur'an. Recent studies emphasize that *Uṣūl al-Tafsīr* functions as the conceptual foundation that determines the methodological validity of an interpretation, whereas *Qawā'id al-Tafsīr* represents the practical application derived from those foundational principles.²¹

Meanwhile, *Manhaj al-Tafsīr* refers to the specific methods or approaches employed in the practice of Qur'anic interpretation, such as *tafsīr bi al-ma'thūr*, *tafsīr bi al-ra'y*, and thematic interpretation (*tafsīr mawḍū'ī*). Contemporary studies reveal that the development of exegetical methodologies increasingly incorporates contextual, linguistic, and *maqāṣidī* approaches. Nevertheless, these approaches continue to require *Qawā'id al-Tafsīr* as a methodological control mechanism to prevent deviations in meaning.²² Other studies also demonstrate that the implementation of thematic tafsīr remains dependent upon exegetical principles in order to produce interpretations that are systematic and comprehensive.²³

²⁰ Yuvianzde Bafri Zulliandi dan Intan Wulansari, "The Transformation Of Qur'an Interpretation and The Dynamics Of Text Authority In Indonesia: A Critical Analysis," 21 (2025), h.1–30; Rokhim, Fuad, dan Sahin, xxiii. h.696.

²¹ Khodijah dan Aswadi. h.100.

²² Ahmad Saifudin et al., "Child Rearing Traditions and the Maqāṣidī Tafsir of Q.S. Al-Baqarah (2):233: Integrating Islamic Values with Cultural Practices," *Mimbar Agama Budaya*, 42.1 (2025), h.213.

²³ Muhammad Faisal Purnomosidi, Andri Nirwana AN, dan Qoree Butlam, "the Application of the Principle of Coherence in Al-Hashr: Perspective of Qawaid Tafsir By Kholid Bin Utsman Al-Sabt," *Profetika: Jurnal Studi Islam*, 25.01 (2024), h.15.

Furthermore, in contemporary exegetical practice, the integration of *Qawā'id al-Tafsīr* and *Manhaj al-Tafsīr* can be observed in the development of thematic and contextual interpretations that require a systematic approach to Qur'anic verses. Research indicates that thematic approaches cannot be separated from a robust methodological framework, including the application of exegetical principles as analytical instruments.²⁴

From an epistemological perspective, *Uṣūl al-Tafsīr* functions as the source of scholarly legitimacy, *Qawā'id al-Tafsīr* serves as an instrument of methodological control, and *Manhaj al-Tafsīr* acts as an applicative strategy for understanding the Qur'anic text. Without *Uṣūl al-Tafsīr*, interpretation lacks a conceptual foundation; without *Qawā'id al-Tafsīr*, interpretation lacks consistency; and without *Manhaj al-Tafsīr*, interpretation lacks practical direction. Therefore, the integration of these three components constitutes a fundamental requirement for producing interpretations that are systematic, objective, and academically accountable.²⁵

3. The Principle of *Tafsīr al-Qur'ān bi al-Sunnah* in *Qawā'id al-Tafsīr*

Within the framework of *Qawā'id al-Tafsīr* (قواعد التفسير), the principle of تفسير القرآن بالسنة (*interpreting the Qur'an through the Sunnah*) constitutes a fundamental method that holds a highly authoritative position in the tradition of Qur'anic exegesis. The Sunnah functions as a *bayān* (explanatory source) for the Qur'an, whether through affirmation, elaboration, or restriction of the meanings of Qur'anic verses. In contemporary scholarship, this position is understood as part of the integration between divine revelation (the Qur'an) and prophetic explanation, ensuring the validity and authenticity of interpretation.²⁶

In its application, *tafsīr al-Qur'ān bi al-Sunnah* encompasses several principal functions. First, the Sunnah serves as an explanatory source for Qur'anic verses that are *mujmal* (general or concise) in nature. For example, the Qur'anic command to perform prayer (*ṣalāh*) is explained in detail through the Prophet's practice as recorded in the hadith literature. Second, the Sunnah functions as a specification of

²⁴ Akhliis Al Majid dan Ali Thaufan Dwi Saputra, "Interpreting the Qur'an in a Corruption-Laden Space: Muhammadiyah's Anti-Corruption Discourse in Tafsir At-Tanwir," *QiST: Journal of Quran and Tafseer Studies*, 4.2 (2025), h.553.

²⁵ Rokhim, Fuad, dan Sahin, xxiii. h.696.

²⁶ Syamsuddin; Abdullah.h. 479-512.

verses that are general in wording, in accordance with the principle *العبرة بعموم اللفظ لا بخصوص السبب* (*consideration is given to the generality of the wording rather than the specificity of the cause of revelation*), thereby enabling a more precise understanding of the intended meaning. Third, the Sunnah also acts as a restriction upon absolute expressions, following the principle *حمل المطلق على المقيد* (*interpreting an unrestricted text in light of a restricted one*), thus rendering the meaning of a verse more specific and directed. These functions demonstrate that without the Sunnah, many Qur'anic verses could not be understood operationally in legal practice and daily life.²⁷

Classical scholars of *uṣūl al-fiqh* devoted considerable attention to the relationship between the Qur'an and the Hadith as the two primary sources of Islamic law. Scholars such as Mālik ibn Anas, Muḥammad ibn Idrīs al-Shāfi'ī, and Aḥmad ibn Ḥanbal proposed various classifications regarding the functions of hadith (*bayān*), reflecting the methodological development of legal theory from the classical period to contemporary scholarship.²⁸

a. *Bayān al-Taqrīr (Confirmation and Affirmation)*

Bayān al-taqrīr refers to the function of hadith in affirming and reinforcing rulings already mentioned in the Qur'an without introducing any new legal injunction. In this regard, hadith serves as a normative reinforcement of Qur'anic commands and prohibitions, such as obligations of worship and legal restrictions. This function illustrates the substantive harmony between the Qur'an and the Sunnah as sources of Islamic law.²⁹

The function of *bayān al-taqrīr* can be observed in hadiths that reaffirm Qur'anic rulings without adding new legal provisions, such as the obligation of fasting prescribed in Qur'an 2:185 QS. al-Baqarah [2]: 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

The month of Ramadan is the month in which the Qur'an was revealed as guidance for mankind and as clear proofs of guidance and criterion (between right and wrong). Therefore, whoever among you witnesses the month shall fast during it. However, whoever is ill or on a journey shall make up the missed days on other days. Allah

²⁷ Usman, Abdullah, dan Azwar. h.25–37.

²⁸ Ary Saparullah, "Urgensi Kedudukan Hadist Terhadap Al-Qur'an: Bayan Al-Ta'kid, Bayan Al-Tafsir, dan Bayan Al-Tasyri," 2.1 (2021), h.57–64.

²⁹ Saparullah; Hamdani Khairul Fikri, "Fungsi Hadits Terhadap Al-Qur'an," 12.2 (2015), h.178–88.

intends ease for you and does not intend hardship for you, so that you may complete the prescribed period and glorify Allah for having guided you, and that you may be grateful.

The above verse is reinforced by the following hadith:

إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غَمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا

"Begin fasting when you sight the crescent moon (of Ramadan), and end the fast when you sight the crescent moon (of Shawwal). If the sky is obscured by clouds and you are unable to see it, then complete thirty days of the month of Sha'bān." (Ṣaḥīḥ Muslim, no. 1081)³⁰

This hadith demonstrates the normative harmony between the Qur'an and the Sunnah as sources of Islamic law. While the Qur'anic verse establishes the obligation of fasting during Ramadan, the hadith reinforces and clarifies the practical method for determining the beginning and end of the fasting month. Thus, it serves as an example of *bayān al-taqrīr*, whereby the Sunnah confirms and strengthens a ruling already established in the Qur'an without introducing a new legal provision.

b. *Bayān al-Tafsīr (Explanation and Elaboration)*

The function of *bayān al-tafsīr* positions the Hadith as an explanatory source for Qur'anic verses that are general (*mujmal*), universal (*'ām*), or unrestricted (*muṭlaq*) in nature. Through this function, the Hadith elaborates, specifies, and restricts the meanings of Qur'anic verses, enabling them to be applied practically within the framework of Islamic law and daily life.³¹

The function of *bayān al-tafsīr* can be observed in the Hadith's explanation of Qur'anic verses that are expressed in a general manner, such as the command to perform prayer in QS. al-Nisā' (4): 103:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ

كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

When you have completed the prayer, remember Allah while standing, sitting, and lying on your sides. But when you are secure, establish the prayer in the prescribed manner. Indeed, prayer has been decreed upon the believers at specified times.

The above verse is further elaborated by the following hadith, in which the Prophet said:

³⁰ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā' al-Turāth al-'Arabī).h.1028.

³¹ Maizuddin, "Kualitas Dan Karakteristik Hadis-Hadis Bayan Tafsir Alquran Dalam Fikih Kewarisan," 17 (2015), h.167-78; Fikri. h.178-88.

ارْجِعُوا إِلَىٰ أَهْلِيكُمْ فَاقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَامْرُؤَهُمْ . وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَا أَحْفَظُهَا . وَصَلُّوا
كَمَا رَأَيْتُمُونِي أُصَلِّي ، فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدُكُمْ وَلْيُؤَمِّمِكُمْ أَكْبَرَكُمْ

“Return to your families, stay among them, teach them (the religion), and instruct them to perform good deeds.” He then mentioned several things that I remember, while others I may have forgotten. He further said: “Pray as you have seen me praying. When the time for prayer arrives, let one of you call the adhān, and let the eldest among you lead the prayer.” (Ṣaḥīḥ al-Bukhārī, no. 631).³²

This hadith demonstrates how the Sunnah provides practical details regarding the performance of prayer, including its procedures, conditions, and implementation. While the Qur’an commands believers to establish prayer, the Sunnah explains how that command is to be carried out in practice. Therefore, the Hadith functions as *bayān al-tafsīr* by elaborating and operationalizing a Qur’anic injunction that is expressed in a general form.

c. *Bayān al-Tashrī’ (Establishment of New Legal Rulings)*

In the function of *bayān al-tashrī’*, the Hadith serves as a source of legislation that establishes legal rulings not explicitly mentioned in the Qur’an. The Sunnah is regarded as possessing the authority to formulate legal rulings, provided that they do not contradict the principles of the Qur’an. This demonstrates that the Hadith is not merely explanatory in nature but also normative and legislative.³³

The function of *bayān al-tashrī’* is reflected in hadiths that establish new legal rulings, such as the prohibition of marrying a woman together with her paternal or maternal aunt;

لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا، وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا

“A woman and her paternal aunt may not be married to the same man simultaneously, nor may a woman and her maternal aunt be married to the same man simultaneously.” (Ṣaḥīḥ al-Bukhārī, no. 5109)³⁴

This ruling is further reinforced by another narration:

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَوْنٍ عَنْ أَبِي عَوْنٍ، حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ ابْنِ سِيرِينَ
عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ تَنْكَاحَ الْمَرْأَةِ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا أَوْ أَنَّ
تَسْأَلَ الْمَرْأَةَ طَلَاقَ أُخْتِهَا لِتَكْتَفِيَ مَا فِي صَحْفَتِهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَازِقُهَا

³² Al-Bukhārī dan Muḥammad ibn Ismā‘īl, *Ṣaḥīḥ al-Bukhārī* (Beirut: Dār Ṭawq al-Najāh, 2002).h.25.

³³ Maizuddin. h.167–78; Fikri. h.178–88.

³⁴ Al-Bukhārī dan ibn Ismā‘īl.h.162-163.

Abū Hurayrah (may Allah be pleased with him) reported that the Messenger of Allah prohibited a woman from being married simultaneously with her paternal aunt or her maternal aunt. He also prohibited a woman from seeking the divorce of her sister in order to appropriate what belongs to her, for Allah, the Most High and Glorious, is the Provider of each of them. (Ṣaḥīḥ Muslim, no. 1408).³⁵

This legal ruling is not explicitly mentioned in the Qur'an; however, it is grounded in the principle of obedience to the Prophet as stated in QS. al-Ḥaṣhr (59): 7:

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ
 كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ
 إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾

Whatever Allah has bestowed upon His Messenger from the people of the towns belongs to Allah, the Messenger, his relatives, the orphans, the needy, and the traveler, so that it may not circulate solely among the wealthy among you. Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it. And fear Allah. Indeed, Allah is severe in punishment.

This verse establishes the authority of the Prophet's commands and prohibitions as binding sources of guidance. Consequently, the prohibition of marrying a woman together with her paternal or maternal aunt serves as a clear example of *bayān al-tashrī'*, whereby the Sunnah introduces a specific legal ruling that is not explicitly stated in the Qur'an but remains fully consistent with its principles and objectives.

d. *Bayān al-Naskh (Abrogation of Legal Rulings)*

Within the function of *bayān al-naskh*, ḥadīth serves to replace or abrogate previous legal rulings as part of the gradual process of Islamic legislation. Its application requires the existence of explicit evidence, the impossibility of reconciling the relevant texts, and a clear understanding of the chronological order between the abrogating and the abrogated rulings. In Qur'anic interpretation, this concept is employed to resolve apparent contradictions between textual sources. Furthermore, *naskh* demonstrates that Islamic law possesses a dynamic and adaptive nature in response to social circumstances. In several contemporary studies, this concept is also understood as a methodological construct for harmonizing legal evidences, whereby ḥadīth does

³⁵ ibn al-Ḥajjāj.h.1028.

not always function as an abrogator but may instead serve as an explanatory or restrictive interpretation of Qur'anic verses.³⁶

An example of bayān al-naskh can be observed in the ruling concerning the obligation of making a will (waṣiyyah) in Q.S. al-Baqarah (2): 180:

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ أَنْ تَرَكَ خَيْرًا لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُتَّقِينَ

It has been prescribed for you, when death approaches one of you and he leaves behind wealth, that he should make a bequest for his parents and close relatives according to what is reasonable a duty upon the righteous.

The above verse has been understood by some scholars as having been abrogated or restricted by the ḥadīth:

إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِرِوَارِثِ

Indeed, Allah has given every rightful person his due right; therefore, there is no bequest for an heir (Sunan Abū Dāwūd, no. 2870).³⁷

Moreover, within the framework of مراعاة السياق (*consideration of context*), the Sunnah also plays a role in explaining the historical context (*asbāb al-wurūd*) associated with the revelation of Qur'anic verses (*asbāb al-nuzūl*). This is essential for preventing interpretive errors that result from relying solely on the textual meaning while neglecting the social and historical context. Contemporary studies indicate that integrating the context of ḥadīth with Qur'anic verses constitutes one of the most significant approaches in modern Qur'anic exegesis, particularly in addressing contextual issues.³⁸

In the application of the principle الجمع أولى من الترجيح (*reconciliation of evidences is preferable to preferring one over another*), the Sunnah also plays a strategic role in harmonizing Qur'anic verses that appear contradictory. In many cases, the Prophet's ḥadīths provide explanations that make it possible to reconcile two seemingly conflicting evidences, thereby eliminating the need to favor one text over

³⁶ Cita Suci, "Kaidah Nasakh Berdasarkan Tinjauan Teoritis dan Implementasinya dalam Penafsiran Al-Qur'an," 2025, h. 1193–1205; Muhammad Asy'war Saleh, "Pemikiran John Burton Atas Naskh Dalam Al-Quran Dan Hadis," 5.2 (2019), h.166–86.

³⁷ Muhammad Nashiruddin Al Albani, "Shahih Sunan Abu Daud," ed. oleh Abu Rania, 1 ed. (Jakarta Selatan: Pustaka Azzam Anggota IKAPI DKI, 2002).

³⁸ Fitri Andriyani dan Muhammad Hasani MUBarok, "Urgensi Konteks Sejarah Asbab Al-Nuzul Al-Wurud Dalam Tafsir Dan Syariah Hadits," 2 (2023), h.22-23.

another unilaterally. This approach demonstrates that the Sunnah functions as an interpretive mediator in preserving the coherence and unity of Qur'anic meaning.³⁹

Furthermore, from the perspective of contemporary tafsīr methodology, *tafsīr al-Qur'ān bi al-Sunnah* is closely associated with Islamic hermeneutics, which emphasizes the relationship between text, context, and interpretive authority. As the authoritative representation of the Prophet, the Sunnah serves as the primary reference for ensuring that interpretation remains within the normative framework of Islam while maintaining its relevance to contemporary developments.⁴⁰

Thus, it can be concluded that *tafsīr al-Qur'ān bi al-Sunnah* constitutes a fundamental principle within *Qawā'id al-Tafsīr*, functioning as an explanatory, restrictive, and corroborative source for understanding Qur'anic verses. The integration of the Qur'an and the Sunnah in interpretation not only ensures the textual validity of interpretation but also guarantees its relevance and applicability to the lives of Muslims. Therefore, a comprehensive understanding of the Sunnah is an essential prerequisite for producing a scholarly and authoritative interpretation of the Qur'an.

Within the framework of *Qawā'id al-Tafsīr* (قواعد التفسير), *tafsīr al-Qur'ān bi al-Sunnah* is understood not merely as a method of interpretation but also as a concrete implementation of operational principles of tafsīr. In general, the Prophet's interpretation of the Qur'an may be classified into two principal forms: practical interpretation (*tafsīr fi'lī*) and verbal interpretation (*tafsīr qawli*). This classification demonstrates that the Sunnah functions not only as an explanatory source but also as an applied manifestation of Qur'anic meanings in real-life situations.⁴¹

From the perspective of *Qawā'id al-Tafsīr*, practical interpretation (*indirect interpretation*) represents the implementation of the principle تفسير القرآن بالسنة through the Prophet's actions, which actualize Qur'anic commands. This is closely related to the principle of مراعاة السياق (*consideration of context*), whereby the Prophet's practices constitute a *living context* for understanding Qur'anic verses. For example, acts of worship such as prayer (*ṣalāh*), almsgiving (*zakāh*), and pilgrimage (*hajj*), whose details are not comprehensively explained in the Qur'an, were

³⁹ Rokhim, Fuad, dan Sahin, xxiii. h.696-732.

⁴⁰ Sanaa Benmessaoud, Shehdeh Fareh, dan Leila Abidi, "Images of the Qur'an in Western scholarship: a socio-narrative approach," *Cogent Arts and Humanities*, 11.1 (2024).

⁴¹ Abdullah; Isa Ansori, "Tafsir Al-Qur'an dengan Al-Sunnah," 11 (2017), h.523-544.

demonstrated directly by the Prophet as an operational form of tafsīr. Studies indicate that this approach strengthens the practical dimension of interpretation and bridges the gap between normative texts and social practice.⁴²

Verbal interpretation (*direct interpretation*), on the other hand, represents the explicit form of *tafsīr al-Qur'ān bi al-Sunnah*, in which the Prophet provided explanations of Qur'anic verses that were not fully understood by the Companions. Within the framework of *Qawā'id al-Tafsīr*, this form is directly associated with several major interpretive principles, including *العبرة بعموم اللفظ لا بخصوص السبب* (*consideration is given to the generality of the wording, not the specificity of the cause*), *حمل المطلق على المقيد* (*restricting the absolute by the qualified*), and *الجمع أولى من الترجيح* (*reconciliation is preferable to preference*). Through verbal explanations, the Prophet was able to specify the meaning of general verses, restrict absolute expressions, and reconcile verses that appeared contradictory. This demonstrates that the Sunnah functions as a methodological instrument for the practical application of interpretive principles.⁴³

Furthermore, from an epistemological perspective, these two forms of interpretation illustrate the integral role of the Sunnah within the Qur'anic interpretive system. Practical interpretation reflects the applicative dimension of tafsīr principles, while verbal interpretation reflects their normative and linguistic dimensions. Together, they complement one another in ensuring that the meanings of the Qur'an are understood comprehensively and applied effectively. This is consistent with contemporary studies that emphasize the integration of text, Prophetic practice, and social context as a defining characteristic of modern tafsīr methodology.⁴⁴

Therefore, it may be concluded that, from the perspective of *Qawā'id al-Tafsīr*, *tafsīr al-Qur'ān bi al-Sunnah* consists of two principal forms—practical and verbal interpretation each representing the implementation of interpretive principles in applicative and normative dimensions respectively. The integration of these two forms is essential for producing Qur'anic interpretations that are not only textually sound but also relevant and applicable to the lived realities of the Muslim community.

Conclusion

⁴² Fitri Andriyani dan Muhammad Hasani MUBarok, "Urgensi Konteks Sejarah Asbab Al-Nuzul Al-Wurud Dalam Tafsir Dan Syariah Hadits," 2 (2023), h.13–28.

⁴³ Usman, Abdullah, dan Azwar. h.25–37.

⁴⁴ Khodijah dan Aswadi. h. 93–110.

Qawā'id al-Tafsīr constitutes a fundamental methodological framework that safeguards the accuracy, consistency, and validity of Qur'anic interpretation. These principles serve as a bridge between the theoretical dimension (*Ushūl al-Tafsīr*) and the practical dimension (*Manhaj al-Tafsīr*), thereby forming a systematic and academically accountable interpretive system. In its application, *tafsīr al-Qur'ān bi al-Sunnah* affirms the role of the Sunnah as an authoritative exposition of the Qur'an through its functions of corroboration (*bayān al-taqīr*), elaboration (*bayān al-tafsīr*), legislative determination (*bayān al-tashīr*), and abrogation (*bayān al-naskh*). The integration of the Qur'anic text, the Prophet's practices, and the historical context ensures that interpretation remains not only normatively sound but also practically relevant and applicable to the realities of Muslim life.

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