

**INTEGRATION OF QAWĀ'ID AL-TAFSĪR IN THE INTERPRETATION OF THE QUR'AN:  
ANALYSIS OF LUGHAWIYAH, SYAR'IYAH, AND CONTEXTUAL RULES**Firza Naila Putri<sup>1</sup>, Fikri Hidayat El-Izat<sup>2</sup><sup>1</sup> Ma'had Aly Walindo, Pekalongan, Indonesia<sup>2</sup> Ma'had Aly Walindo, Pekalongan, Indonesia**Corresponding Author:**

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2026**Abstract**

The Qur'an provides comprehensive guidance for human life, encompassing spiritual, ethical, legal, and social dimensions. However, understanding its messages requires a sound and systematic methodology in order to prevent misinterpretation and subjective readings. The science of Qur'anic exegesis (tafsir) therefore develops a set of principles that guide scholars in interpreting the meanings of the Qur'an accurately and responsibly. Without adherence to these methodological principles, interpretations may deviate from the intended meaning of the revelation and lead to misunderstandings in religious thought and practice. This study aims to examine several fundamental principles used in Qur'anic interpretation, particularly linguistic principles, *shar'ī* principles, *asbāb al-nuzūl* (occasions of revelation), *siyāq* (textual context), and *qarīnah* (contextual indicators). Linguistic principles focus on aspects of Arabic grammar, including syntax (*naḥw*) and morphology (*ṣarf*), which are essential for understanding the structure and meaning of Qur'anic expressions. Meanwhile, *shar'ī* principles ensure that interpretations remain consistent with the broader framework of Islamic teachings derived from the Qur'an and Sunnah. The principles of *asbāb al-nuzūl*, *siyāq*, and *qarīnah* help interpreters situate verses within their historical circumstances and textual relationships, thereby clarifying their intended meaning. This research employs a qualitative approach using the method of library research. Data were collected from classical and contemporary works on Qur'anic sciences, tafsir literature, and relevant scholarly studies. The findings indicate that the integration of linguistic, legal, and contextual principles is essential in producing balanced and comprehensive interpretations of the Qur'an. By applying these principles together, interpreters can better understand the depth of Qur'anic meanings while maintaining methodological rigor and interpretative responsibility.

**Keywords:** Asbāb Al-Nuzūl, Linguistic Principles, Principles of Tafsir, Qarīnah, Shar'ī Principles, Siyāq



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## INTRODUCTION

The Qur'an is the sacred scripture of Islam and serves as the primary source of guidance for Muslims in all aspects of life. As the divine revelation delivered to the Prophet Muhammad (peace be upon him), the Qur'an encompasses teachings related to faith ('aqidah), worship ('ibadah), morality (akhlāq), and legal principles that regulate both individual and social life. Because of its comprehensive nature, the Qur'an has continuously been studied, interpreted, and contextualized by Muslim scholars across different historical periods. Contemporary scholarship also emphasizes that the Qur'an functions not only as a theological text but also as a moral and social guide that shapes Muslim civilization and intellectual traditions (Huda, 2021; Rahman, 2022; Saeed, 2020).

Nevertheless, understanding the meanings of the Qur'an requires a careful and systematic interpretative methodology. The Qur'an contains linguistic subtleties, rhetorical expressions, and contextual references that cannot always be understood solely through literal reading. Scholars of Qur'anic studies have long argued that improper interpretation may lead to misunderstanding or even distortion of the intended meaning of revelation. Therefore, methodological discipline is essential in ensuring that interpretations remain faithful to the original message of the Qur'an while responding to contemporary intellectual challenges (Ismail & Abdullah, 2021; Zarkasyi, 2023).

Recent scholarly discussions also highlight a number of social realities related to the interpretation of the Qur'an in the modern era. In many contemporary contexts, Qur'anic verses are sometimes interpreted selectively to justify ideological, political, or social agendas. The widespread access to digital religious content has further accelerated the circulation of interpretations that may lack scholarly methodological grounding. As a result, there is an increasing concern among scholars regarding the need to reinforce methodological awareness in Qur'anic interpretation in order to prevent superficial or fragmented readings of the sacred text (Saeed, 2020; Hasan, 2022; Yusuf, 2024).

Within the intellectual heritage of Islamic scholarship, Muslim scholars have formulated a set of interpretative principles known as Qawā'id al-Tafsīr (principles of Qur'anic interpretation). These principles function as methodological guidelines that assist interpreters in deriving the intended meanings of Qur'anic verses systematically. According to Khalid bin Uthman al-Sabt, Qawā'id al-Tafsīr represent general rules that guide exegetes in understanding the Qur'an in a structured and consistent manner. These principles ensure that interpretations remain grounded in the linguistic, theological, and legal frameworks of Islam (Rahman & Karim, 2021; Abdullah, 2023).

Similarly, contemporary Indonesian Qur'anic scholar M. Quraish Shihab emphasizes that the interpretation of the Qur'an must be based on scholarly principles developed within the Islamic intellectual tradition. Without such principles, interpretation may become subjective and detached from the methodological foundations established by earlier scholars. Modern research in Qur'anic studies also supports this view, noting that methodological awareness is crucial in maintaining both academic rigor and theological integrity in Qur'anic interpretation (Aziz, 2022; Sari & Munir, 2021).

Among the most important components of *Qawā'id al-Tafsīr* are linguistic principles (*qawā'id lughawiyyah*), which rely on the analysis of Arabic grammar, including syntax (*nahw*) and morphology (*ṣarf*). Because the Qur'an was revealed in Arabic, understanding the linguistic structure of the language is fundamental for interpreting its meanings correctly. Linguistic analysis helps scholars identify the nuances of Qur'anic expressions, grammatical relationships between words, and semantic implications that may influence interpretation (Ismail & Abdullah, 2021; Karim, 2024).

In addition to linguistic principles, Qur'anic interpretation also relies on *shar'ī* principles, which are closely related to the discipline of *uṣūl al-fiqh*. These principles ensure that interpretations of the Qur'an remain consistent with the broader framework of Islamic law and theology. Scholars emphasize that tafsir cannot be separated from the legal and doctrinal dimensions of Islam, since many Qur'anic verses contain normative guidance related to ethical conduct, social justice, and legal regulations (Rahman, 2022; Hasan, 2022).

Another important dimension of Qur'anic interpretation involves contextual principles, including *asbāb al-nuzūl* (occasions of revelation), *siyāq* (textual context), and *qarīnah* (contextual indicators). These elements help interpreters understand the historical circumstances in which a verse was revealed and its relationship with surrounding verses. By examining these contextual factors, scholars can avoid misinterpretations that arise from isolating verses from their historical or textual setting (Yusuf, 2024; Abdullah, 2023).

In the contemporary period, however, new trends in Qur'anic interpretation sometimes emphasize either extreme textualism or excessive contextualism. Some approaches focus solely on the literal wording of the text without considering historical context, while others prioritize modern interpretations that may overlook classical methodological frameworks. This tension illustrates the urgent need for an integrative interpretative approach that combines linguistic, legal, and contextual principles in order to maintain both methodological rigor and contemporary relevance (Saeed, 2020; Huda, 2021; Karim, 2024).

Based on this background, this study aims to analyze the integration of linguistic, *shar'ī*, and contextual principles in Qur'anic interpretation. Using a qualitative approach through library research, the study examines various classical and contemporary scholarly works related to the principles of tafsir. The research is expected to contribute to strengthening the methodological framework of Qur'anic interpretation so that it remains systematic, comprehensive, and academically responsible. Furthermore, the findings of this study are hoped to encourage deeper methodological awareness among scholars and students of Qur'anic studies, thereby supporting more balanced and credible interpretations of the Qur'an in the contemporary era (Aziz, 2022; Sari & Munir, 2021; Zarkasyi, 2023).

## RESEARCH METHOD

This study employs a qualitative research approach using a library research design, which focuses on the systematic examination and interpretation of written sources relevant to the research topic. Qualitative research is widely used in Islamic studies, particularly in the field of Qur'anic interpretation, because it allows researchers to explore conceptual frameworks, scholarly arguments, and textual meanings in depth. Library research is especially appropriate for studies that analyze theoretical concepts and intellectual traditions rather than empirical

field data. Through this approach, the researcher examines scholarly works, analyzes their arguments, and synthesizes their findings in order to construct a comprehensive understanding of the principles of Qur'anic interpretation (Sutrisno, 2021; Huda, 2022; Karim, 2024).

The primary data sources in this study consist of major scholarly works that discuss the principles of Qur'anic interpretation, particularly the writings of M. Quraish Shihab and Khalid bin Uthman al-Sabt, both of whom have made significant contributions to the discussion of *Qawā'id al-Tafsīr*. Their works provide important insights into methodological principles used in interpreting the Qur'an within both classical and contemporary frameworks. In addition to these primary sources, the study also utilizes secondary sources drawn from literature on *'ulūm al-Qur'an*, *uṣūl al-fiqh*, and relevant academic journal articles that address methodological developments in Qur'anic studies. These diverse sources enable the researcher to examine the topic from multiple scholarly perspectives and strengthen the theoretical foundation of the research (Rahman & Karim, 2021; Aziz, 2022; Abdullah, 2023).

The data collection process in this research was carried out through documentation techniques, which involve identifying, reviewing, and organizing relevant written materials. The researcher systematically searched for books, journal articles, and academic publications related to the principles of tafsir, especially those discussing linguistic, legal, and contextual interpretative approaches. After collecting these sources, the materials were carefully examined and classified according to thematic categories, such as linguistic principles (*qawā'id lughawiyyah*), *shar'ī* principles, and contextual principles including *asbāb al-nuzūl*, *siyāq*, and *qarīnah*. This classification process facilitates a structured analysis of the data and ensures that the discussion remains focused on the research objectives (Sari & Munir, 2021; Yusuf, 2024).

The data analysis technique used in this study is a descriptive-analytical method, which combines systematic description with critical analysis. Through this method, the researcher first describes the conceptual framework of *Qawā'id al-Tafsīr* as presented in classical and contemporary scholarship. Subsequently, the researcher analyzes how the principles of linguistic, *shar'ī*, and contextual interpretation interact and complement one another in the process of understanding Qur'anic verses. This analytical approach enables the study to not only present theoretical concepts but also evaluate their relevance and integration within contemporary Qur'anic interpretation studies (Ismail & Abdullah, 2021; Hasan, 2022; Karim, 2024).

Furthermore, the study emphasizes the integration of multiple interpretative principles in order to achieve a comprehensive methodological framework for Qur'anic interpretation. By examining the interaction between linguistic analysis, legal reasoning, and contextual understanding, the research seeks to highlight the importance of methodological balance in tafsir studies. Such integration prevents overly literal or overly contextual interpretations and instead promotes a holistic approach grounded in classical scholarship while remaining relevant to contemporary intellectual discourse. This methodological framework is expected to contribute to the development of more systematic, responsible, and academically rigorous approaches to Qur'anic interpretation (Huda, 2022; Abdullah, 2023; Yusuf, 2024).

## RESULTS AND DISCUSSION

### Definition of Interpretation Rules

The word "kaidah" in *Kamus Besar Bahasa Indonesia* is defined as "a principal formulation that serves as the basis of law, a particular rule, or a guideline for a proposition." In Arabic, the word *qā'idah* (قاعدة) means "foundation" or "basis" when associated with a building, and it means "pillar" when connected with a tent. This meaning indicates that a *kaidah* functions as the main foundation for something that stands or is built upon it. Terminologically, scholars provide various definitions (M. Quraish Shihab, 2013). Syarif Ali al-Jurjani, in his book *At-Ta'rifat*, explains that "kaidah" is *قضية كلية منطبقة على جميع جزئياتها*, which means a general formulation that applies to all of its parts. Another definition states that

a kaidah is *حكم كلي يتعرف بها على أحكام جزئية*, namely a general rule that serves as a guideline for understanding more specific or detailed legal rulings (Emir S.K., 2022).

The word tafsir originates from the verb (فَسَّرَ - يُفَسِّرُ - تَفْسِيرًا), which means (الإيضاح والتبيين), Al-Idhah wa tabyin, that is, to explain and clarify something. This meaning corresponds with its root word (الْفَسْرُ), which means (الإبانة وكشف المغطى), namely explanation and the uncovering of something hidden (Haryono, 2021). Al-Jurjani explains that etymologically, tafsir means al-kasyf (revealing) and al-idhah (making something apparent). In general, the meaning of tafsir in language includes terms such as al-idāh (clarifying), al-bayān (explaining), al-kasyf (uncovering), al-idhah (showing), and al-ibānah (explaining clearly and explicitly) (Hakmi H., 2025). Therefore, tafsir refers to the act of explaining and revealing something that is still hidden. In this sense, tafsir can be understood as an effort to explain, clarify, and uncover the meanings or messages contained within the verses of the Qur'an.

The term Kaidah-Kaidah Tafsir is a translation of the Arabic expression (قواعد التفسير), which consists of two words: Qawā'id and Al-Tafsir. The word Qawā'id is the plural form of qā'idah (قاعدة), which etymologically means a base, principle, or foundation that serves as the basis for constructing something (Jabal N., 2013). In this context, the term refers to a set of general principles that serve as methodological foundations in understanding and interpreting the meanings of the Qur'an.

One of the widely cited definitions of Qawā'id al-Tafsir is provided by Khalid bin Uthman al-Sabt: *الأحكام الكلية التي يتوصل بها إلى استنباط معاني القرآن العظيم ومعرفة كيفية الاستفادة منها*, “general rules that serve as guidelines for deriving (istinbāt) the meanings of the Noble Qur'an and understanding the methods of applying those meanings.”

In Al-Mu'jam al-Wasith, Ibrahim Anis explains that al-qā'idah min al-binā' asāsuhi, meaning that in the context of a building, a qā'idah refers to its foundation. A similar explanation is also presented by Al-Raghib al-Isfahani in Al-Mufradat fi Gharib al-Qur'an. This meaning emphasizes that a kaidah functions as the main foundation upon which something is built, including in the discipline of Qur'anic exegesis (Haryono, 2021). This meaning is also consistent with the use of the word qawā'id in Surah Al-Baqarah verse 127, where Allah says:

﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾ (127), “(Remember) when Ibrahim raised the foundations of the House together with Ismail (praying), ‘Our Lord, accept (this) from us. Indeed, You are the All-Hearing, the All-Knowing.’”

The word al-qawā'id in the verse means (أصول الأساس), which refers to the basic principles that serve as the main foundation. In short, in its linguistic sense, a kaidah means a principle or foundation. Meanwhile, in its terminological sense, a kaidah is defined as stated by Khalid bin Uthman al-Sabt, *حُكْمٌ كَلِمِيٌّ يَتَعَرَفُ بِهِ عَلَى أَحْكَامِ جُزْئِيَّتِهِ*, which means a general principle that serves as a reference for understanding and determining specific rulings or their subsidiary branches (Ahmad H.H., 2022).

Based on the definition of qawā'id al-tafsir proposed by al-Sabt, it can be understood that the principles of tafsir constitute a set of rules governing the methods and procedures used in interpreting the Qur'an. These principles must be used as guidelines by a mufassir so that the interpretation remains accurate, both in terms of its content and meaning. Without clear and structured interpretative guidelines, a mufassir risks falling into errors when understanding Qur'anic verses, which may ultimately produce negative consequences for the broader community (Idrus, 2020).

From this explanation, it can be concluded that the principles of tafsir are methodological guidelines that assist mufassirs in exploring meanings and capturing the messages contained in the Qur'an, while also clarifying parts of verses that may still be considered ambiguous (*musykil*). This formulation emphasizes the importance of the principles of tafsir as a guide for uncovering the meanings and wisdom embedded in the Qur'anic verses. These principles function as boundaries to ensure that interpretation does not deviate from its proper course and, at the same time, help deepen understanding and broaden intellectual insight into the contents of the Qur'an (M. Fatih, 2024).

To study the science of tafsir in depth, a person requires several supporting disciplines, including the principles of tafsir, which play an important role in assisting mufassirs in understanding Qur'anic verses. In addition, mastery of the Arabic language is essential because the Qur'an was revealed in that language. Equally important is an understanding of the science of *usul al-fiqh*, which helps interpreters comprehend and explore the meanings and messages contained in the Qur'an more effectively (Nomfiyati, Miftahuddin, 2020).

### **Characteristics of Qawā'id Tafsir**

Qawā'id Tafsir possess several characteristics, among them; (1) Qawā'id Tafsir are formulated by scholars through an *istiqrā'iyah* (inductive) method. This means that these principles did not emerge instantly but were developed through a long process of examining Qur'anic verses. Scholars analyzed, studied, and categorized verses based on their themes and discussions, and from these observations they derived general conclusions. These conclusions were then formulated as principles to guide the understanding of Qur'anic verses; (2) Qawā'id Tafsir are *aghlabiyyah* in nature, meaning that these principles generally apply to the majority of relevant verses but not absolutely to all of them. There are certain verses that serve as exceptions to these principles. For example, the rule regarding *amr* (command) states that an absolute command basically indicates an obligation to be carried out unless there is another evidence that shifts it from the meaning of obligation. Thus, the principle applies to most commands in the Qur'an. However, not all *amr* imply obligation; some may indicate recommendations, permissibility, encouragement, or other meanings depending on the accompanying evidence; (3) Qawā'id Tafsir are formulated by utilizing various branches of knowledge related to the Qur'an. These include Arabic linguistics, *Ulūmul Qur'an*, *Ushul Fiqh*, *Qawā'id Fiqhiyyah*, and other relevant disciplines. Therefore, the principles of tafsir do not stand independently but are formed through the integration of multiple fields of knowledge that support the understanding of the Qur'an; (4) Qawā'id Tafsir are closely related to the effort to explain the meanings of the Qur'an and serve as tools in the process of *istinbāt*. Through these principles, a mufassir can formulate legal rulings, explore the contents of verses, and derive appropriate conclusions from the Qur'anic text in accordance with sound methodological principles (Fikri M., 2025).

The Urgency of Understanding Qawā'id Tafsir; (1) Qawā'id Tafsir have a very significant role in understanding the Qur'an. These principles are useful in several aspects, including; (2) Qawā'id Tafsir function to correct and guide the interpretation and understanding of Qur'anic verses, while also providing guidelines for the proper way of deriving and establishing legal rulings from them. Every branch of knowledge has its own principles to ensure its proper application and to prevent deviation. Similarly, the function of Qawā'id Tafsir in understanding the Qur'an is comparable to the role of linguistic rules (*qawā'id al-lughah*) in maintaining the correctness of language, so that a person avoids errors in understanding and interpreting the meanings of Qur'anic verses; (3) Qawā'id Tafsir also play an important role in the process of selecting and performing *tarjih* among the diverse opinions of scholars. Through these principles, one can evaluate and determine an appropriate position regarding differences of opinion, making it possible to identify which views are more accurate and which are not in accordance with the interpretative principles established by scholars.

### Lughawiyah Rules (Nahwu-Shorof)

In the book *Al-Mabāḥits fī ‘Ulūm al-Qur’ān*, Manna al-Qattan explains several principles that must be mastered by a mufassir. Among these are the principles of nahwu and sharaf, which include an understanding of ma‘rifah and nakirah, mudzakkār and muannats, the forms of mufrad, tasniyah, and jamak, the rules governing the reference of dhamir (pronouns), as well as other linguistic regulations related to the interpretation of the Qur’an (Joko N., 2017).

From this explanation, it can be affirmed that the Arabic language plays a very important role in understanding and interpreting the verses of the Qur’an. Mastery of Arabic enables a mufassir to comprehend the meaning of verses accurately, to evaluate and select the strongest opinion among various interpretations, and to facilitate the derivation of Islamic legal rulings, which often rely heavily on linguistic analysis. Therefore, linguistic competence becomes one of the fundamental requirements for scholars engaged in Qur’anic interpretation (Hapsah et al., 2024).

In principle, however, the principles of tafsir that rely solely on linguistic analysis are not sufficient if used as the only approach in interpreting the Qur’an. For this reason, linguistic approaches must be complemented by other interpretative principles so that the resulting interpretation becomes more complete, proportional, and comprehensive. The integration of linguistic, contextual, and legal approaches is therefore essential in producing balanced interpretations of Qur’anic verses. The following examples illustrate some linguistic principles used in tafsir (Haryono, 2021).

Every letter (فَد) that is connected with fi‘il mudhāri‘ (a verb indicating present or future time) and is attributed to Allah must be understood as expressing affirmation, meaning truly or indeed. The interpretative principle regarding this matter is expressed as: *إِذَا دَخَلَتْ "فَد" عَلَى: الْمَضَارِعِ الْمُسْتَدِّ إِلَى اللَّهِ تَعَالَى فِيهِ لِلتَّحْقِيقِ دَائِمًا*. “If the particle Qad is used with fi‘il mudhāri‘ attributed to Allah, then its meaning indicates affirmation and certainty.” When several dhamir (pronouns) appear consecutively, they generally refer to the same antecedent. The interpretative rule regarding this matter is: *إِذَا تَعاقَبَتِ الضَّمَامِيرُ فَالْأَصْلُ أَنْ يَتَّحِدَ مَرْجِعُهَا*. “When pronouns occur consecutively, the basic principle is that they refer to the same reference.”

An example of the application of this interpretative rule can be found in the following noble verse: *لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَنُعَزِّرُوهُ وَنُوَقِّرُوهُ وَنُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا* ﴿٩﴾, “so that you may believe in Allah and His Messenger, support and honor him, and glorify Him with praises morning and evening.” (QS. Al-Fath [48]: 9). All the dhamir or pronouns (هُ) that appear consecutively in the verse refer to the word Allah. Linguistic principles such as the discussion of dhamir function to protect the interpreter from linguistic errors while also helping to understand and interpret the verses in a deeper and more balanced manner.

### Sharia Principles

Sharia rules in interpretation are principles rooted in the discipline of ushul fiqh (Islamic jurisprudence) and are used to understand the legal verses (āyāt al-aḥkām) in the Qur’an. These rules serve as guidelines to ensure that interpretations remain in line with the objectives of sharia (maqāṣid al-syarī‘ah) and avoid subjectivity or conflict with other sharia evidence (Ahmad F., 2021).

Understanding the terms in the principles of ushul fiqh is crucial, especially for exegetes. Many verses must be carefully understood from a legal perspective. Determining and exploring laws without a basis in ushul rules can undermine the foundation of understanding the Qur’an and even demonstrate inaccuracy in its interpretation. The word ushul itself is the plural form of ashl. Etymologically, ushul means root, origin, source, principal, basis, principle, parent, center, beginning, something original, rule, or genealogy.

Sharia principles are based on primary evidence, namely the Qur'an, As-Sunnah, Ijma', Qiyas. Meanwhile, the principle of generality of wording, which is one of the most fundamental sharia principles in interpretation, states: "The benchmark is the generality of the wording, not the specificity of the cause." This means that the legal provisions contained in a verse apply generally according to the sound and scope of its wording, even if the reason for the revelation of the verse is specific or related to a particular event. However, restrictions on the generality of meaning can only be made if there is another evidence that clearly and firmly specifies it. Example Verse: QS. Al-Baqarah 183:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

This verse was revealed because of a special event, but the wording is general. Therefore, the obligation to fast is not limited to the party who is the cause of the revelation of the verse, but applies to all people who believe in the rule "The law applies generally as long as there is no special argument". Sharia rules state: الأصل في النصوص العموم حتى يرد التخصيص "The original law in the text is generally applicable until there is evidence that specifically specifies it." An example in the Qur'an is the story of the cow of the Children of Israel, QS. Al-Baqarah: 67: وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً:

Initially, the command to "slaughter a cow" was general because it used the form of nakirah in the context of the command. This means that, in terms of meaning, any type of cow was basically enough to carry out the command. However, because the Children of Israel continued to ask questions, additional explanations were revealed that became qarinah (limiters) through subsequent verses, namely QS. Al-Baqarah: 68 stating that it was neither old nor young, QS. Al-Baqarah: 69 stating that it was bright yellow, and QS. Al-Baqarah: 71 stating that it was never used for plowing. Basically, the Sharia command is simple and general. However, when there is qarinah in the form of additional information, the meaning becomes more limited and specific.

### Qarinah's Role in Limiting Publicity

Qarinah is an indication or contextual clue that shifts the meaning of a phrase from a general to a more specific one. Example of a General Verse Limited by Qarinah: QS. An-Nisa: 3 فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ "Marry (other) women of your choice: two, three, or four." This verse outwardly indicates the permissibility of marrying more than one wife. However, the generality of this meaning is then limited by the presence of qarinah found in the same verse: فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً "However, if you feel unable to act justly, then it is sufficient to marry only one person." This means that this permission is not absolute, but is limited and depends on the fulfillment of the conditions for acting justly and the function of the sharia rules in interpretation.

Based on this explanation, it can be emphasized that the sharia rules in interpretation have the function of; (1) maintaining the interpretation of legal verses so that they remain within the boundaries of sharia; (2) determining whether a phrase must be understood in a general scope or a specific meaning; (3) harmonizing the content of the verse with other evidence, both from the Qur'an and the Sunnah; (4) preventing interpretations that are too rigid textually or too free and go beyond the limits.

### The rules of Asbabun-Nuzul, Siyāq, and Qarinah

The reasons for the revelation of Quranic verses are an important area of study in the science of interpretation. According to M. Quraish Shihab, the reasons for the revelation of Quranic verses are events that occurred during the period of Quranic revelation, approximately twenty-two years, both before and after the revelation of a verse, as long as the verse's content

relates to the event in question. He also explained that the Quran is eternal. Therefore, the revelation of verses should not be understood merely as a temporary response to a specific event, but as a revelation containing universal messages and values. The reasons for the revelation of Quranic verses are crucial in interpreting the Quran. One will not achieve a proper understanding or knowledge if one does not understand the history of the reasons for the revelation of a verse. Understanding the reasons for the revelation of a verse is crucial to help understand the context of the revelation of a verse (Kuswoyo, 2021). One example can be seen in QS. At-Taubah: 118:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

“As for three men who were left behind (and whose repentance was delayed) until the earth seemed cramped for them, though it is spacious, and their souls cramped for them, and they knew that there was no refuge from Allah except in Him, then Allah accepted their repentance so that they would remain in their repentance. Indeed, Allah is the Acceptor of Repentance, the Merciful.”

The verse describing the three companions who did not participate in the Battle of Tabuk cannot be fully understood without understanding the historical context behind it. However, the message of repentance contained within it remains general, relevant, and applicable throughout time.

From this explanation, it can be understood that the *asbab al-nuzul* serves as a means to uncover the historical background of a verse's revelation, so that its interpretation remains relevant to the circumstances at the time of revelation. However, understanding the reason for a verse's revelation is not intended to limit the scope of its meaning, but rather to clarify the verse's purpose more accurately without diminishing the universal nature of the Qur'an.

In general, the importance of the *asbab al-nuzul* in understanding and interpreting the Qur'an can be summarized as follows: (1) understanding the greatness and mercy of Allah in the process of establishing law. It is known that one of the characteristics of establishing law in Islam is that it is carried out in stages (*tadrij*). For example, the prohibition of wine is not stipulated all at once, but begins with an explanation of its nature and impact, then in the last verse its prohibition is emphasized. Without knowing the *asbab al-nuzul* and the order in which the verses were revealed, a person will not be able to grasp the wisdom and breadth of Allah's grace in establishing the Shari'a; (2) knowing *asbab al-nuzul* is one of the most appropriate methods for understanding the meaning of the Al-Qur'an and uncovering the content implied in a verse. Without an understanding of *asbab al-nuzul*, someone will experience difficulty in interpreting the verse correctly and in depth; (3) *Asbab al-nuzul* explains to whom a verse was revealed, so that the verse is not misinterpreted or directed at another party due to hatred or certain conflicts; (4) If the wording of a verse is general and there is evidence that makes it specific, then understanding *Asbab al-nuzul* helps explain that this specificity does not apply to the context of the reason for the revelation of the verse, but to other things (Lalu M., 2021).

The word *Siyāq* is etymologically a form of the word *sāqa-yasūqu*, which means to lead or carry (Syukraini, 2017). *Siyāq* is a benchmark used as a guideline to determine the speaker's intended meaning through a series of words in a statement. According to A. Lafi Falah Al-Muthiri, *siyāq* is a method for explaining the meaning of words or sentence structures in a verse by paying attention to its context, while still paying attention to the relationship between the verse and the verses before and after it, so that its meaning remains in its complete context (Nurul, Tutik, 2021).

According to Dr. Al-Mutsanna Abdul Fattah Mahmud *siyāq* is

تتابع المعانى وانتظامها فسلك الالفاظ القرآنية , لتبلغ غايتها الموضوعية في بيان المعنى المقصود دون انقطاع أو انفصال

"The harmony and integration of meaning in the arrangement of the verses of the Qur'an which are arranged in a coherent manner to emphasize the purpose to be conveyed, without any gaps or breaks in meaning."

The role of siyāq in the study of the Qur'an is crucial. Through siyāq, one can determine the most appropriate meaning among the various possible meanings contained in a verse. Furthermore, siyāq also serves to clarify a meaning that is still mujmal (global) until it becomes mubayyan (clear), and helps refine a general meaning to make it more specific and focused.

Siyāq has six main functions in explaining the meaning of a verse: explaining something that is still global, determining one meaning from several possible meanings, strengthening an already clear meaning, specifying a general phrase (takhsis al-'ām), limiting a phrase that is still absolute, and providing variations in meaning according to context. These six functions are then detailed in various rules of interpretation. Among them are that an interpretation must not contradict the contextual meaning of the verse, context can narrow the scope of a general phrase, and context also plays a role in determining the reference of third-person pronouns (Syukraini, 2017).

Qur'anic Siyāq is generally classified into several types, including (Nurul, Tutik, 2021) Ayat Siyāq, one example of which is seen in the interpretation of the word fazzan in Surah Ali 'Imran verse 159:

(فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ  
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)

"So by the mercy of Allah, you (O Prophet Muhammad) are gentle with them. If you are harsh and hard-hearted, they will surely distance themselves from around you. Therefore, forgive them, ask forgiveness for them, and invite them to consult in important matters. When you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him."

The meaning of the word fazzan, when understood without considering siyāq, encompasses all forms of violence, both verbally and in the heart. However, when examined based on the siyāq in the verse, its meaning becomes more specific, namely harshness in speech only. This is because in the same verse, Allah SWT also mentions the term ghalīz al-qalb, which indicates hardness of heart, so the two terms have different meanings depending on the context.

The siyāq maqta' (part) of a verse is the context related to the sections discussed in a series of verses that share the same direction and theme. Muhammad Abdullah Draz likened the relationship between one maqta' (part) of a verse to the others to the relationship between rooms in a building; each is interconnected and inseparable from the overall structure (Nurul, Tutik, 2021). This type of siyāq is then divided into two forms: a single fragment within a single surah (chapter), and several fragments within a single surah. An example of siyāq maqta' can be found in the verse about divorce in Surah Al-Baqarah verse 229.

الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ

"Talaq (which can be referred to) is done twice. (After that the husband can) withhold (reconcile) in an appropriate manner or release (divorce) properly."

This verse describes a divorce (talaq) pronounced by a husband to his wife. The verse mentions two divorces, but it is not clear which divorce cannot be reversed. A comprehensive understanding of the law of divorce in this verse can be obtained by considering its siyāq, namely by referring to the explanation of the following verse, namely Surah Al-Baqarah verse 230. Muhammad al-Amin al-Shinqiti, in his tafsir, explains that the verse explains that if a husband has pronounced divorce twice on his wife, then he pronounces it a third time, then the third divorce cannot be reversed. Through understanding using the siyāq approach, the verse's content can be understood comprehensively, namely by examining the relationship between the fragments of verses 229 and 230.

Furthermore, the siyāq of the surah involves viewing a surah as a whole, interconnected from the beginning, middle, and end, so that each verse is understood within the framework of the surah's overarching theme. One example can be found in Surah As-Saffat verse 158..

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

The verse states that the jinn will be gathered on the Day of Judgment. However, the question arises: is the presence (iḥḍār) of the jinn intended to receive punishment or merely to witness the reckoning? Al-Tabari, in his commentary, argues that the stronger meaning is that the jinn are brought to be tormented, not merely to witness the reckoning of deeds. This interpretation is supported by the siyāq of the entire surah, as every verse that uses the word iḥḍār is in the context of discussing the jinn who will receive punishment.

Furthermore, Ahmad Sarwat also emphasized that the verse in Surah As-Saffat, verse 158, is more accurately understood in harmony with the other verses in the surah (Nurul, Tutik, 2021). As in Surah As-Saffat, verse 57, Allah says: ﴿وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ﴾ ٥٧. Then in Surah As-Saffat 127 Allah SWT says: ﴿فَكَذَّبُوهُ فَأَنهَمُ لَمُحْضَرُونَ﴾ ١٢٧.

Many elements serve as the basis for establishing siyāq. Among the most important is a valid narration with a chain of transmission to the Prophet Muhammad (peace be upon him) or his companions, as this narration can clarify the position and meaning of a verse. Furthermore, establishing siyāq can also be based on linguistic rules derived from the Qur'an, considerations of reason and reality, and the atmosphere or context contained within the verse itself. Thus, siyāq plays a crucial role in determining the most appropriate meaning of a word in the Qur'an. Understanding the context of a verse, its parts, and the entire surah will help interpreters avoid fragmented interpretations and ensure that the established meaning remains in line with the overall structure and purpose of the verse (Nurul, Tutik, 2021).

Then there is qarinah, derived from the root word qa-ra-na, which means to combine or link something with another. Terminologically, the term qarinah is used in various scientific disciplines, such as the science of balaghah, ul fiqh, tafsir, hadith, and others. Basically, qarinah functions to show the relationship between two things and helps clarify the position or meaning of an issue (Ruzman, 2008).

Al-Namla explains that qarinah is an indication that functions to move understanding from the external meaning (zāhir) to another meaning that was previously considered weaker or not dominant. In other research, it is stated that qarinah is a relationship between textually visible meaning and hidden meaning. This relationship then gives birth to a certain understanding of the Al-Qur'an text. From these two definitions, it can be generally concluded that qarinah is a guide that functions to direct the meaning of a literal or zāhir text to another meaning that is more appropriate according to the context (Aulanni'am, Andi, 2021). Qarinah in the interpretation of the Qur'an plays a role as a context guide that helps clarify the meaning of a verse, and can even determine the provisions of Sharia law in the form of commands and prohibitions. Numerous examples in the Qur'an demonstrate how qarinah serves to prevent misunderstandings in the meaning of verses (Aulanni'am, Andi, 2021).

The existence of qarinah in Qur'anic interpretation emphasizes that the meaning of a phrase does not always have to be understood literally. Qarinah acts as a guide, directing the interpreter's understanding to the meaning that best aligns with the objectives of sharia, so that the interpretation and legal determination remain in line with the intent and purpose of the Qur'an. One example of the use of qarinah in the Qur'an can be seen in Surah Al-Baqarah, verse 228.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَجِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَبِعَوَّلْتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ  
عَزِيزٌ حَكِيمٌ

On the surface, the verse appears to indicate a balance of rights and obligations between husband and wife. However, the phrase "wa lil-rijāli 'alaihinna darajah" serves as a clarification that guides and limits this literal understanding. With this clarification, the verse's meaning is understood more proportionally, in accordance with the provisions and responsibilities established in sharia.

## CONCLUSION

Based on the discussion above, it can be concluded that the principles of tafsir serve as essential guidelines in understanding and interpreting the Qur'an in order to avoid misinterpretation of its meanings. These principles were formulated by Muslim scholars through extensive and systematic studies of the Qur'anic text as well as the broader intellectual tradition of Islamic scholarship. Through these methodological rules, interpreters are able to explore the messages, teachings, and legal implications contained within the verses of the Qur'an in a structured and disciplined manner. Thus, the principles of tafsir function as a foundational framework that guides scholars in uncovering the deeper meanings and wisdom embedded in the Qur'anic revelation.

Among the important components of these principles are linguistic principles (qawā'id lughawiyyah), which assist interpreters in understanding the meanings of Qur'anic verses from the perspective of the Arabic language. This includes knowledge of nahwu (syntax) and sharaf (morphology), which help clarify grammatical structures, word forms, and semantic relationships within the text. In addition, shar'ī principles play a crucial role in ensuring that interpretations remain consistent with the broader framework of Islamic law and theology. At the same time, contextual principles such as asbāb al-nuzūl, siyāq, and qarīnah contribute to explaining the circumstances surrounding the revelation of verses, the relationships between different passages, and the contextual clues that accompany particular meanings.

By applying all these principles in an integrated manner, the interpretation of the Qur'an can be carried out in a way that is more accurate, comprehensive, and methodologically responsible. Such integration allows interpreters to balance linguistic analysis, legal reasoning, and contextual understanding when examining Qur'anic verses. Therefore, mastery of the principles of tafsir is extremely important for anyone who seeks to understand the Qur'an correctly and deeply, as these principles provide the intellectual tools necessary to approach the sacred text with both scholarly rigor and interpretative responsibility.

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