

# Rules of Interpretation of Verses Related to Social Aspects in the Qur'an

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## Abstract:

This article discusses *qawā'id al-tafsīr* (rules of interpretation) regarding verses relating to social aspects in the Al-Quran. This research aims to find out the *ta'qīd masalik* developed by Muslim scientists in interpreting Al-Quran verses and to present interpretive principles related to social verses in the Al-Quran. This research is based on a literature review using qualitative methods. The primary sources in this research are verses from the Koran relating to social aspects, while secondary sources come from books, scriptures, and articles relevant to the research theme. The results obtained from the research are that the *maslak ta'qīd* developed by Muslim scientists from the classical to contemporary eras were found to be based on *istiqrā'*, *istinbāt*, and *al-ta'qīd maslak* based on texts. And, 20 rules of interpretation can be used as a guide in studying verses related to social aspects.

**Keywords:** *qawā'id al-tafsīr*; *masālik ta'qīd*; rules of interpretation; social verses; studying verses.

## INTRODUCTION

Verses relating to social aspects are used as a basis for study to emerge rules. In the current dynamics of Muslim scholarly discourse, there is quite a dynamic discourse regarding the development of interpretation principles as an endeavor, which is basically, according to Quraish Shihab, something that is possible and cannot be limited (Shihab, 2013). It is this discourse about the possibility of formulating new principles that is believed to be the background for many Muslim intellectuals, such as Khalid Abd. Rahman al-'Ak (G\_USULUTAF, n.d.), Husein al-Harbi (Ghazali, 2021), Syakir al-Badri (Syamsuri, 2011), Fahd al-Rūmī (Rumi & Ibn'Abdurrahman, n.d.), Musā'id al-Tayyār, Khālīd Utsmān al-Sabt, made various progressive breakthroughs in contemporary *qawā'id al-tafsīr* studies. The breakthroughs that were made included the presentation of had (definition) *qawā'id al-tafsīr* which had never existed before; presentation of the principles of interpretation both in the form of recycled and completely new ones, and discourse on the mechanism of formulation and the sources for the formation of a rule of interpretation (Fithrotin, 2018; Gusmian, 2016; Rahman, 2016).

This means that the study of social aspects in the Koran through the *maudū'i* method is actually possible and open to be approached with various approaches. One of them allows it to be reached through the process of pronunciation (*alfaz*) and terms (*muṣṭalāhāt*). Quraish Shihab (Shihab, 2013), in this case, offers a proposition that seeks to connect the verses of the Koran with social (social) aspects through the study of verses that contain sayings that are related to social aspects, namely: *qaum*, *ummah*, *syab* and *qabīlah*. Quraish Shihab's proposition

becomes a crucial *munṭalaq* (stepping stone) which presents a new color in the study of the social aspects of the Koran.

The study of verses related to social matters in the Al-Quran should not stop at the thematic studies. It should be necessary to develop through further studies which will complement a more comprehensive perspective and of course bring wider benefits to humanist social ecosystems and civilizations based on revelation. Today, in line with the dynamic spirit of Al-Quran studies, including through the intense study of the principles of interpretation (*qawā'id al-tafsīr*) in the development of the Al-Quran sciences, it actually opens up space for the study of the principles of interpretation as an effective means of realizing development orientation.

Related to previous research, will be divided into two variables. The first variable is related to the study of *qawā'id al-tafsīr* which has been carried out by researchers. The second variable is related to the study of social verses in the Al-Quran (Wahab, 2020).

In the first variable, namely the study of *qawā'id al-tafsīr* found several previous studies as follows, namely: Dissertation by Su'ūd Fahīd al-'Ajamī, *Qawā'id al-Tafsīr Dirāsah Taqwīmiyyah*, Jordan University Postgraduate School, 2017. This dissertation discusses the principles of interpretation within the conceptual framework and their relevance. The next research is Hisham Syauqī's thesis, *Qawā'id al-Tafsīr bain al-Tanzīr wa al-Taṭbīq 'ind Al-Syekh Abd. al-Rahmān ibn Nāshir Al-Sa'dī "Al-Qawā'id Al-Hisān" wa "Taisīr Al-Karīm Al-Rahmān"* NamūdzaJa, Faculty of Social and Islamic Sciences, Department of Usuluddin, Hadj Lakhdar Batna University, Algeria, 2009. This research is a study of the interpretation principles of a Muslim intellectual figure, Syekh Abd. al-Rahmān ibn Nāshir al-Sa'dī in his two works, namely the book *al-Qawā'id al-Hisān* in which there are approximately 70 principles of interpretation formulated by al-Sa'dī and the book *Taisīr al-Karīm al-Rahmān* which is a complete commentary book of 30 chapters written by al-Sa'dī. The next research is Journal written by Salman Harun, *Scientific Development of Qawā'id al-Tafsīr Science*. *Journal of Qur'an and Hadith Studies – Vol. 3 No. 1 of 2014*. Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta. The content of this research seeks to compare and discuss related to the sciences of the Koran and the science of exegesis, in so far as it is shown in well-known books that are widely used in Indonesia, namely *al-Burhān* by al-Zarkasyī, *Al-Itqān* by Al-Suyūṭī, *Manāhil al-'Irfān* by al-Zarqānī, *Al-Mahābis* by al-Qaththān and *Al-Mahābis* by Ṣubhī Ṣālih with *Qawā'id al-Tafsīr Jam'an wa Dirāsah* by Khalid bin Uthman Al-Sabt.

While the second variable regarding social verses in the Al-Quran was found by several studies as follows, namely: Dissertation by 'Udaī Fāḍil 'Abbas, *al-Āyāt al-Ijtīmā'iyyah fī Al-Qur'ān al-Karīm Dirāsah fī Ḍau' al-Lisāniyyāt al-Naṣṣiyyah*, Faculty of Education for Social Sciences Department of Arabic Language Postgraduate Program University of Karbala, 2020. This research is a study of the phenomenon of the text in the social verses in the Koran which study uses the theory of linguistic texts. The next research is Journal written by Najih Anwar (Anwar, 2018), *Verses about Society: Study of Concepts and Their Implications in the Development of Islamic Education*. *Halaqa, Islamic Education Journal Vol. 2 No. 2 of 2018*. Muhammadiyah University of Sidoarjo. This research examines the relationship between the concept of society in the Koran and the development of Islamic education. The study of the concept of society in the Koran is carried out through a lafaz approach which has an intersection of meaning with the term community, namely *ummah*, *qaum*, *qabā'il* and *sy'a'ab*. The next research is Journal written by Ahmad Zabidi, *Interpretation of Social Verses in the Koran*. *Journal of Scientific Philosophy, Journal of Philosophy, Theology, and Humanities Studies Vol. 6 No. 2 of 2021*. Faculty of Ushuluddin and Civilization, Institute of Islamic Religion of Sultan Muhammad Syafiuddin Sambas. The research seeks to describe the interpretation of social verses in the Koran. The method used is qualitative with the type of literature review research with data analysis techniques using content analysis.

From these studies there was no research related to the rules of interpretation of verses related to social aspects in the Al-Quran. Departing from this fact, the author is interested in trying to present a discussion related to the rules of interpretation of social verses in the Koran by presenting two main issues. Two formulations of the problem to be answered in this study are: What are the *masālik al-taqīd* (standard steps) *qawā'id al-tafsīr* (rules of interpretation) developed by Muslim scientists in the interpretation of Al-Quran verses? How is *qawā'id al-tafsīr* of social verses in the Koran?

## METHOD

This study uses a qualitative research model. This type of research is qualitative research in the form of library research. The primary data source in this study is the Al-Quran al-Karīm, namely the verses of the Koran related

to social aspects. Given that the Al-Quran in this study became the object of research. In the Al-Quran there are original sources that contain the intended information or research data. From these secondary sources, the secondary data sources in this study are all books, scriptures, dictionaries, or scientific articles that study qawā'id al-tafsir and social verses in the Koran which can be used to assist in the analysis of problems with the rules interpretation of verses related to social aspects in the Koran (Moleong, 2007). The data collection technique used in this study was to collect all data sources containing information about the problem under study. There are two data variables collected in this study: Data related to the issue of interpretation rules in the interpretation of the Koran and data related to social verses in the Koran (Nasution, 2006).

## RESULT AND DISCUSSION

### Qawaid Tafsir

Tafsir rules (qawaid tafsir) are terminologies that are composed of two variables, rules and interpretations. The word rule comes from the word qā'idah (القاعدة) which lexically means: ashl al-uss (principle of foundation) so that if the form becomes plural, al-qawā'id is defined as al-isās (foundation); as this term is used with house objects, for example qawā'id al-bait, then it means al-isās (foundation) which is used as the basis for building on it (Manzūr, 1993). Understanding in terms, this rule has a variety of variants. The general matter which corresponds to the majority of its parts through which it can be understood is related to its laws. While the term interpretation comes from the word al-tafsīr (التفسير) which basically means al-bayān (description) and kasyf al-mughatṭa (revealing the closed). While interpretation in terms "Knowledge that discusses the affairs of the Al-Quran al-Karim through the instructions in it with the intention desired by Allah SWT, is limited to human capabilities." (Al-Zarqānī, 1995)

### Qawā'id al-Tafsir Verses Relating to Social Aspects

#### The First Rule

توجيه الخطاب إلى الكل مع إسناد الدعوة إلى البعض لتحقيق معنى فرضيتها على الكفاية.

The First, Bayān (Explanation). This rule explains khiṭāb (kalam) in the Koran. Whereas it is an obligation to use khiṭāb which is addressed to the public, then the consequence of this generality is that the obligation of fardu 'ain is born. However, the consequence of the obligatory fardu 'ain changes to fardu kifayah when there is a publicity of the khiṭāb. And the second is the Taṭbīq (Application) of this rule, namely QS Ali 'Imran verse 104. This verse deals with social aspects in the Koran. In it there is the pronunciation of ummah, people. Lafaz ummah is a term that is closely related to social aspects. The meaning of this verse, as explained by Ibn Kaṣīr, is that there needs to be a firqah (a group of people) from Muslims who carry out this task; call on good and amar makruf nahi munkar. While ta'qīd is related to QS Ali 'Imran verse 104, this is taken from the text of Abū Su'ūd (d. 982 H) in the book of commentary Irsyād al-'Aql al-Salīm so that the maslak used in this criterion is the maslak ta'qīd with naṣ or text (Syamsuri, 2011).

#### The Second Rule

السياق القرآني.

The First, Bayān (Explanation). This rule explains the importance of paying attention to context (siyāq) in exploring the meaning of the Koran. Ignoring the context will distance the meaning that should be understood. And the second, is the Taṭbīq (Application) of this rule, namely QS al-Baqarah verse 128. The term ummah (people) is mentioned in QS al-Baqarah verse 128. This verse is a verse related to social aspects in the Al-Quran. This is because in the verse there is the word ummah which is a term that intersects with society. This verse is the prayer of Prophet Abraham and his son, Prophet Ismail. In this prayer, the word ummah is used in conjunction with the previous word, namely dzurriyah (generations). Thus, the word ummah that comes after the word dzurriyah will present the potential for understanding that the scope of meaning of ummah is limited by the word dzurriyah. This is what is then called takhṣīṣ (specialization). That the territory of the ummah is limited to the descendants of Prophet Abraham and Prophet Ismail. Ta'qīd in the rules of this verse takes the text of Ibn Kaṣīr in his interpretation so that the maslak used is maslak ta'qīd with text (Katsir, 1999).

### The Third Rule

كل ما يشرع الله فهو يدخل في باب النعم على المؤمنين.

The first is the Bayān (Explanation) of this rule. That this principle explains what is really behind Allah's law. Shari'a here means rules whose provisions are based on revelation. In the case that the object of qawā'id interpretation is the Al-Quran, the meaning of the sharia that is studied as the scope of the rules is the sharia whose provisions are based on the verses of the Al-Quran. The second is Taṭbīq (Application), namely QS al-Baqarah verse 143 above is a verse relating to social aspects in the Al-Quran. There is a lafaz ummah in it. This verse explains the position of Muslims as wasaṭan (middle) people who are witnesses to human actions. The ta'qīd of this principle is taken from the text of Muhammad Mutawallī al-Sya'rāwī (d. 1418 H) in Khawāṭir al-Sya'rāwī.

### The Fourth Rule

كل ما اختلف فيه أهل الكتاب وأخطأوا فيه الحق والصواب، هدى الله للحق فيه هذه الأمة.

The first is the Bayān (Explanation) of this rule. This fourth rule explains the guarantee of guidance for the people of the Prophet Muhammad. In the midst of the dynamics of disputes and mistakes of the People of the Book in judging al-haqq, truth. Especially the truth about divinity and prophethood. After the Al-Quran was revealed, it actually ended the debate within the Ahlul Kitab itself. The second is Taṭbīq (Application), QS al-Baqarah verse 213 is a verse related to social aspects in the Al-Quran. The word ummah is found in this verse. This verse explains that once humans were one people who believed in the oneness of Allah. After that, there was a shift of faith from affirmation to fellowship with God. The above rule is sourced from the text of al-Sa'dī (d. 1376 H) in the commentary book Taisīr al-Karīm al-Rahmān (Sa'di, 1995).

### The Fifth Rule

الأمر بالشيء أمر به وبما لا يتم إلا به.

The first is the Bayān (Explanation) of this rule. The scope of this rule is a matter of amr or command. That amr for an act means amr for something that accompanies it. The second is Taṭbīq (Application), QS Ali 'Imran verse 104, as previously explained, is a verse related to social aspects in the Al-Quran. The application of the rule in the verse above is that the order is for a group of Muslims to invite (preach) to goodness, carry out amar ma'ruf nahi munkar. Meanwhile, ta'qīd refers to the text of al-Sa'dī in the commentary book Taisīr al-Karīm al-Rahmān (Sa'di, 1995).

### The Sixth Rule

العبرة بعموم اللفظ لا بخصوص السبب.

The first is the Bayān (Explanation) of this rule. This rule explains the benchmarks in extracting the meaning of the verses of the Al-Quran. The same rule is a popular rule among Uṣūlī scholars in the study of the generality and specificity of the pronunciation of naṣ syar'i, sharia texts. The second is Taṭbīq (Application), QS Ali Imran verse 110 is a verse related to social aspects in the Al-Quran. In it there is the pronunciation of the ummah. This verse explains the privileges of Muslims who bear the title of khairiyah al-ummah, the best people. This can be realized as long as they do amar makruf nahi munkar and have faith in Allah.

### The Seventh Rule

إقامة الظاهر مقام الضمير فائدة.

The first is the Bayān (Explanation) of this rule. This rule explains about uslub Balaghah in the Koran on the issues of izhār (showing pronunciation) and idmār (hiding pronunciation). A lafaz that is usually in a hidden position, here it is shown. The second is Taṭbīq (Application), QS Ali Imran verse 113 is related to the social aspect because it contains the pronunciation of ummah which has a social connection based on the review of the pronunciation. The verse explains the negation of the generalization of the Ahlul Kitab before the arrival of the Prophet Muhammad

that they were all in error. Ta'qīd bersumber dari teks Ibn 'Asyur dalam kitab al-Tahrir wa al-Tanwir (Al-Ṭabarī, 2000).

#### The Eighth Rule

من شأن العرب إذا خاطبت إنسانا وضمت إليه غائبا فأرادت الخبر عنه أن تغلب المخاطب فيخرج  
الخبر عن هما على وجه الخطاب.

The first is the Bayān (Explanation) of this rule. This rule explains the classical Arabic language tradition as a reference in exploring the meanings of the Koran. Tradition in this language becomes a rule that has been passed down in the social interaction of the Arab nation when the Al-Quran was revealed. The second is Taṭbīq (Application), QS al-Maidah verse 14 is a verse that deals with social aspects in which it contains the word "ummah" which intersects with social themes in terms of perspective. Ta'qīd is taken from the text of Ibn Jarīr al-Ṭabarī (d. 310 H) in the book of commentaries Jāmi' al-Bayān. The al-Ṭabarī text in this rule explains that the maslak which is used as a guideline in the rules is maslak ta'qīd with text or naṣ.

#### The Ninth Rule

أن الوسائل تعتبر بالأمر التي توصل إليها.

The first is the Bayān (Explanation) of this rule. This rule explains the legal status of wasa'il (means). Determination of the legal status of wasa'il is based on consideration of the things that lead to the existence of wasa'il, namely its purpose. The second is Taṭbīq (Application), QS Al-An'am verse 108 is a verse related to social aspects in the Al-Quran. Lafaz ummah is mentioned in it. This verse explains the prohibition for the believer on issues whose legal standing is permissible (jāiz) even in view of their origin, it is a prescribed attitude (masyrū'), that is, cursing the gods of the polytheists. However, this insult or insult has the potential to trigger a reaction from the polytheists who will take similar countermeasures, namely insulting Allah. Ta'qīd is taken from the text of al-Sa'dī in his commentary book. That way, the principles adopted in this rule are based on the text.

#### The Eleventh Rule

لفظ السبق إذا كان واقعا على زماني فمعناه المجاوزة والتخفيف وإذا كان واقعا على زمان كان على  
عكس ذلك كان معناه مضى قبل إتيانه ولم يبلغه.

The first is the Bayān (Explanation) of this rule. This rule is related to the meaning of lafaz in the Qur'an, in this case, is lafaz sabaq. Knowledge of the meaning of the pronunciation of sabaq in the corridors of the rules will help in understanding the verses of the Koran in which the pronunciation is mentioned. The second is Taṭbīq (Application), QS al-Hijr verse 5 is a verse related to social aspects in the Koran, because it contains the word ummah. This verse explains the provisions that apply to people who will perish as a result of their opposition to God. To get closer to understanding the application of these rules, it is better to refer to the interpretation of al-Alūsī (d. 1270 H) in the book of interpretations of Rūh al-Ma'ānī. That's because the rules are taken from the text of al-Alūsī (Alusi, n.d.).

#### The Twelfth Rule

الدعوة إلى دين الحق عامة، والتوفيق للهدى خاص.

The first is the Bayān (Explanation) of this rule. This rule becomes a crucial guideline when it comes to verses which mention the theme of da'wah in it. The second is Taṭbīq (Application), QS al-Nahl verse 36 is a verse related to social aspects in the Koran because it contains the word ummah. This verse explains that Allah after sending His messenger to every people. The apostles carried out the task of inviting their people to worship Allah and stay away from ṭāgūt. The call of the apostles there were those who welcomed him with faith and some who denied him. The application of the rules in this verse strengthens the meaning in it. Whereas even though the treatise on rights was brought directly by God's messengers whose truth was guaranteed, the question of the acceptability of

said da'wah was optional. Ta'qīd is taken from the text of al-Syinqīṭī in the commentary book of Adwā' al-Bayān. Taking the rules from this text explains that this rule in its presentation uses ta'qīd maslak based on naṣ or text.

#### The Thirteenth Rule

حمل النسك إذا كان اسم مكان أو إذا كان مصدرا على عبادة خاصة وإن كان في الأصل بمعنى العبادة  
مطلقاً.

The first is the Bayān (Explanation) of this rule. This rule discusses the meaning of pronunciation (النسك) in the Quran. The meaning of the nask pronunciation will depend on the derivation. If the nask pronunciation is in the form of ism makān or maṣdar, it means that the pronunciation is addressed to a special or certain worship. Which is that the nask lafaz in general means worship. The second is Taṭbīq (Application), QS al-Hajj verse 34 is a verse relating to social aspects in the Koran which contains the word ummah. This verse explains the Shari'a of Allah SWT which is called mansak. Ta'qīd diambil dari naṣ (teks) al-Alūsī dalam kitab tafsir Rūh al-Ma'ānī (Alusi, n.d.).

#### The Fourteenth Rule

البشارة تكون بالسمع بخلاف النذارة فإنها تكون سمعا وعقلا.

The first is the Bayān (Explanation) of this rule. This rule talks about basyārah (good news) and nadzārah (warning) issues. This rule talks about basyārah (good news) and nadzārah (warning) issues. The second is Taṭbīq (Application), QS Fatir verse 24 is a verse in the Al-Quran that relates to social aspects in which there is the word ummah. If this rule is guided by the problem of understanding verse 24 of Surat al-Ahqaf, it will appear clearer, especially if it relates to the people on a broad scale. Basyārah is limited in scope to hearing (sam') which became the khaṣāis of the Prophets or those who carried the teachings of the Prophets. There is also a nadzārah to respond to it requires hearing and reasoning. This ta'qīd is taken from the text of al-Alūsī in the book of interpretations of Ruh al-Ma'ānī.

#### The Fifteenth Rule

غير جائز ادعاء خصوص في آية عام ظاهرها، إلا بحجة يجب التسليم لها.

The first is the Bayān (Explanation) of this rule. This rule explains general ('ām) and special (khāṣ) issues in the use of Al-Quran pronunciation. The rule emphasizes that in matters of general pronunciation contained in the syar'i texts (Al-Quran and Hadith) it should be guided by it. The second is Taṭbīq (Application), QS al-An'am verse 38 is a verse that deals with social aspects because it contains the word ummah. This verse sparked a discourse among commentators regarding whether animals and especially birds will be resurrected by God, like the resurrection that occurs in humans. This rule facilitates anyone who wants to gain enlightenment on the discourse. Al-Ṭabarī is a classical Muslim scholar who has firm views regarding this polemic, or towards the verses that fall into this category of rules. By adhering to the principles above, al-Ṭabarī expressed his view that the creature that Allah mentions in QS al-An'am verse 38 will also be resurrected. Ta'qīd regarding this rule is taken from the al-Ṭabarī text which is not contained in the explanation of this verse (Al-Ṭabarī, 2000).

#### The Sixteenth Rule

إذا أعلن المشركون الكفر صادمهم المؤمنون بإعلان الإيمان.

The first is the Bayān (Explanation) of this rule. This rule frames the problem of interaction between believers and polytheists and an elegant way of dealing with dynamics that can spark hostility in these interactions. Thus it is important to follow this rule as a general rule that applies in silmiyah (peaceful) situations. The second is Taṭbīq (Application), QS al-Ra'd verse 30 is a verse related to social aspects in the Koran, in which the words ummah and umam are stated. The contents of this verse explain the apostleship of Muhammad saw, in conveying the message of Islam to his followers, he received an unpleasant response, in the form of their disbelief towards Allah SWT. Al-Sya'rāwī looks carefully at the substance of QS al-Ra'd verse 30. His interpretation in this verse is an important material to be continued in the study of ta'qīd exegesis. Whereas when the same event is repeated, but not with

the same subject, but united by a similar case, it is necessary to provide principles that can be guided by the framework of revelation. Ta'qid here comes from the text of al-Sya'rawi.

#### The Seventeenth Rule

إذا ورد في النص الشرعي لفظ عام ولم يقد دليل على تخصيصه، وجب حمله على عمومه

The Taṭbīq (Application) of this rule is QS al-A'raf verse 159 is a verse in which there is the word ummah, thus this verse is included in the category of verses related to social aspects in the Al-Quran. This verse explains that some of the people of Prophet Musa. Ta'qid here comes from the text of Ibn Asyur.

#### The Eighteenth Rule

لما ذكر الوعيد الشديد في الدنيا والآخرة على كفر أولئك الكفار أردفه بذكر السبب الذي لأجله وقعوا في ذلك الكفر

The first is the Bayān (Explanation) of this rule. This rule explains what is something that is repeated in the Al-Quran. In matters of severe punishment, it is known that the Al-Quran will use a general pattern when mentioning the severe punishment given to disbelievers because of their disbelief by including the reasons why this happened. The second is Taṭbīq (Application), QS Fussilat verse 25 is a verse related to social or community aspects in the Koran because it contains the word umam. This verse mentions that the disbelievers will be subjected to a severe punishment in the world. The reason for the infliction of punishment is contained in the pronunciation, namely (وَقَيَّضْنَا لَهُمْ قُرَنَاءَ), We assign friends (shaitans) for them who then do tazyīn (humans always see the bad deeds they do as good deeds). Ta'qid is taken from the text written by Fakruddin al-Rāzī (d. 606 H) in his Tafsir al-Kabir book (Rāzī, n.d.).

#### The Nineteenth Rule

والعرب قد تذكر الواحد وتريد به الجمع

The first is the Bayān (Explanation) of this rule. This rule explains the wisdom of language that developed in classical Arab society when the Qur'an revealed that sometimes a word literally indicates the number of one but the purpose is not one but a large number. The second is Taṭbīq (Application), QS al-Ahqaf verse 18 is a verse which contains the word umam which shows the social or community aspect of the word. In exploring the meaning of the verse, according to many commentators, it is important to relate it to the previous verse, namely QS al-Ahqaf verse 17 namely (والذي قال لوأديه). Among other things, Ibn Juzai (d. 741 H), in his commentary al-Tashil. The ta'qid of the rules is taken from the text of al-Mawardi in the book of tafsir al-Nukat wa al-'Uyūn (Māwirdī, 1992).

#### The Twentieth Rule

الشعوب والقبائل للتعارف لا للافتخار

The first is the Bayān (Explanation) of this rule. This rule explains what is the purpose of interpersonal relations within the scope of sya'b (nationality) and qabīlah (ethnicity). This rule explains what is the purpose of interpersonal relations within the scope of sya'b (nationality) and qabīlah (ethnicity). The purpose of this relationship when referring to the concept of revelation, that the two large forums for human interaction are God's creations, is ta'aruf (to get to know each other). The second is Taṭbīq (Application), QS al-Hujurat verse 13 is a verse related to social aspects in the Al-Quran. There are two pronunciations that become instruments, namely sya'b and qabīlah. Ada pun ta'qid mengambil teks dari al-Māwardi dalam kitab Tafsir al-Nukat wa al-'Uyūn dan kesimpulan dari interpretasi al-Ṭabarī dalam kitab tafsir Jāmi' al-Bayān.

## CONCLUSION

Maslah ta'qid in qawāid al-tafsīr developed by Muslim scientists in the interpretation of verses of the Qur'an based on this research found the following results: First, maslah ta'qid developed by classical Muslim scientists, including: Ibn Taimiyah and Muhyi al-Dīn al-Kāfījī uses the istiqrā' and istinbāṭ maslahs. Second, different things are found in the development of maslah ta'qid by contemporary Muslim scientists, including: Abd. Al-Rahmān al-

Sa'dī, Fahd bin Abdurrahmān bin Sulaimān al-Rūmī, Musā'id Sulaimān al-Tayyār, Khālid Uṣmān al-Sabt, and Mas'ūd al-Rakīṭī, who in addition to maintaining the use of *maslak istiqrā'* and *istinbāt*, as was done by classical Muslim scholars, they developed a new *masālik*, which is called *maslak ta'qīd bi al-naṣ* (rules taken based on the texts of classical Muslim scholars, or *taqarrur* (determination of texts as a new rule). 2. Regarding the rules of interpretation of verses related to social aspects in the Koran, after referring to *masālik ta'qīd* which has been developed by Muslim scientists in terms of principles, the following results were found: relating to the social aspect based on the approach of pronouncing *ummah*, *sya'b* and *qabīlah*, using *maslak ta'qīd bi al-naṣ* found 20 interpretation rules.

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