Al-Taqdim wa al-Ta'khir: Linguistic Rules in Qur'anic Interpretation

Lailatul Wardah [1], Syarifuddin Ala Dzil Fikri [2]

Affiliation: [1] Universitas Islam Negeri Sunan Ampel, Indonesia, [2] Universitas Al Azhar Kairo, Mesir.
Corresponding author: laila.wardah.95@gmail.com, dzilfikri@gmail.com

Abstract
This study examines the linguistic concept of *Al-Taqdim wa al-Ta'khir* in Qur'anic interpretation, focusing on its influence on meaning construction. *Al-Taqdim wa al-Ta'khir* are fundamental principles in Arabic syntax that affect the arrangement of words in a sentence, where *Al-Taqdim* refers to advancing a word in order, and *Al-Ta'khir* refers to delaying it. These principles play a crucial role in shaping the meaning of Qur'anic verses and influencing exegetical interpretations. The study aims to analyze how *Al-Taqdim wa al-Ta'khir* functions in Qur'anic exegesis and how it assists *mufassirs* (exegetes) in navigating linguistic complexities within the sacred text. This research employs a qualitative library-based method with a descriptive-analytic approach. The study is conducted in two stages: a deductive phase, where existing literature on *Al-Taqdim wa al-Ta'khir* is examined broadly, and an inductive phase, where relevant examples from Qur'anic verses are analyzed to determine the interpretive effects of word order shifts. The findings indicate that *Al-Taqdim wa al-Ta'khir* significantly impacts both memorization and meaning in Qur'anic exegesis. Word order changes can either enhance rhetorical beauty and clarity or create ambiguity if not carefully interpreted within linguistic constraints. Theoretically, this study underscores the necessity of integrating linguistic analysis into Qur'anic interpretation to ensure precise meaning extraction.
Contribution: this research highlights the role of Arabic syntactic principles in shaping Islamic hermeneutics and provides a methodological framework for analyzing linguistic structures in Qur'anic studies.
Keywords: *Rules of Interpretation, al-taqdim wa al-ta'khir, the Quran*.

Abstrak
Penelitian ini mengkaji konsep linguistik *Al-Taqdim wa al-Ta'khir* dalam penafsiran Al-Qur'an, dengan fokus pada pengaruhnya terhadap konstruksi makna. *Al-Taqdim wa al-Ta'khir* merupakan prinsip mendasar dalam sintaksis bahasa Arab yang memengaruhi susunan kata dalam sebuah kalimat, di mana *Al-Taqdim* merujuk pada pemajuan suatu kata dalam urutan, sementara *Al-Ta'khir* merujuk pada penundaan kata tersebut. Prinsip-prinsip ini memainkan peran penting dalam membentuk makna ayat-ayat Al-Qur'an dan memengaruhi interpretasi para mufasir. Penelitian ini bertujuan untuk menganalisis bagaimana *Al-Taqdim wa al-Ta'khir* berfungsi dalam tafsir Al-Qur'an serta bagaimana prinsip ini membantu para mufasir dalam menghadapi kompleksitas linguistik dalam teks suci. Penelitian ini menggunakan metode kualitatif berbasis kepustakaan dengan pendekatan deskriptif-analitis. Studi ini dilakukan dalam dua tahap: tahap deduktif, di mana literatur tentang *Al-Taqdim wa al-Ta'khir* dikaji secara luas, dan tahap induktif, di mana contoh-contoh relevan dari ayat-ayat Al-Qur'an dianalisis untuk mengetahui dampak perubahan susunan kata terhadap tafsir. Temuan penelitian menunjukkan bahwa *Al-Taqdim wa al-Ta'khir* berpengaruh signifikan terhadap proses hafalan dan pemaknaan dalam penafsiran Al-Qur'an. Perubahan susunan kata dapat meningkatkan keindahan retoris dan kejelasan makna, tetapi juga dapat menimbulkan ambiguitas jika tidak ditafsirkan dengan cermat dalam

batasan linguistik yang ada. Secara teoretis, penelitian ini menegaskan pentingnya analisis linguistik dalam tafsir Al-Qur'an untuk memastikan ketepatan pemaknaan.

Kontribusi: penelitian ini menyoroti peran prinsip sintaksis bahasa Arab dalam membentuk hermeneutika Islam serta memberikan kerangka metodologis untuk menganalisis struktur linguistik dalam studi Al-Qur'an.

Kata Kunci: *Kaidah Tafsir, al-taqdim wa al-ta'khir, Al-Quran*

Introduction

The Qur'an is the greatest miracle that was revealed using a language structure that is very high in illustrative value and language that can outperform any form of illustrative language structure.[1] The Qur'an is constantly researched and studied. Especially from the study of uslub al-Qur'an which can provide a strong stimulus effect on the mind to pay attention to audience (khithab). That is what makes the miracle in terms of science.[2] Uslub according to the view of the writers (al-Baligh) is one of the arts of Balaghah science that can reveal and uncover the secrets and causes of sentences in placing words that can evoke and touch feelings. One of them is taqdim and ta'khir in the Quran, which has clear causes and secrets, then revealed by the scholars of tafsir with various interpretations of the verses.[3]

In addition, in the process of interpreting the Qur'ān, one important aspect that must be considered is the rules of Arabic language used in the Qur'ān. These conventions include a number of principles and concepts on which the Arabic language is based, and an in-depth understanding of these conventions is essential in interpreting the sacred text of the Qur'ān.[4] One of the principles of linguistic rules that are of major concern in Qur'anic interpretation is Al-Taqdim and Al-Ta'khir. Al-Taqdim refers to the concept of word order in a sentence. In Arabic, the order of words in a sentence can have a deep significance in conveying meaning.[5] In some cases, changing the order of words in a

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[1] Muhammad Amin, "Menyingkap Sisi Kemukjizatan Al-Qur'an," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 2, no. 2 (2017): 178–88, https://doi.org/10.32505/at-tibyan.v2i2.387.Muhammad Shahrur, *The Qurʾan, Morality and Critical Reason* (Brill, 2009), https://brill.com/edcollbook/title/14878; Ali Suleiman Ali, *A Brief Introduction to Qur'anic Exegesis* (International Institute of Islamic Thought (IIIT), 2017); Mahdi Afandi, Abd Kholid, and Achmad Yafik Mursyid, "Discourse on the Best Interpretation Model: A Critical Review of Traditional Exegesis Products in the Early Era," *QOF* 7, no. 1 (June 30, 2023): 1–18, https://doi.org/10.30762/qof.v7i1.1014.

[2] Muhammad Subhi Mahmasoni, "Uslub Al-Qur'an: Studi Uslub Taqdim Wa Ta'khir Dalam al-Qur'an," *JURNAL AL MA'ANY* 1, no. 1 (July 17, 2022): 54–69.Johanna Pink, "Modern and Contemporary Interpretation of the Qurʾān," in *The Wiley Blackwell Companion to the Qurʾān* (John Wiley & Sons, Ltd, 2017), 479–91, https://doi.org/10.1002/9781118964873.ch32.

[3] Abd Karim Hafid, "Taqdīm Dan Ta'khir Dalam Al-Qur'an (Pendekatan Qawāid al-Lughah al-'Arabiy Ah)," *Al-Jami'ah: Journal of Islamic Studies* 39, no. 1 (2001): 124–50, https://doi.org/10.14421/ajis.2001.391.124-150.

[4] Muhammad Zaini, "Sumber-Sumber Penafsiran Al-Quran," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 14, no. 1 (April 11, 2012): 29–36, https://doi.org/10.22373/substantia.v14i1.4856.Johanna Pink, *Qur'an Translation in Indonesia: Scriptural Politics in a Multilingual State* (Taylor & Francis, 2023); Hussein Abdul-Raof, *Schools of Qur'anic Exegesis: Genesis and Development* (London: Routledge, 2013), https://doi.org/10.4324/9780203867037.

[5] Nur Shahirah Zolkanain and Md Nor Abdullah, "Estetik Taqdim Dan Ta'khir Dalam Surah al-Baqarah," *BITARA International Journal of Civilizational Studies and Human Sciences (e-ISSN: 2600-9080)* 2, no. 3 (September 20, 2019): 85–92.Hussein Abdul-Raof, *Theological Approaches to Qur'anic Exegesis: A Practical Comparative-Contrastive Analysis* (London: Routledge, 2012), https://doi.org/10.4324/9780203127018.

sentence can result in different nuances; therefore, understanding the concept of Al-Taqdim is important to prevent misunderstandings. Mufassirs need to consider the word order in Qur'anic verses to ensure that they understand the intended message correctly.

Furthermore, Al-Ta'khir is a concept that refers to the emphasis or delay of a word in a sentence. In Arabic, the placement of a particular word in the initial or final position of a sentence can be used to express the emphasis or importance of that word in the context of the sentence.[6] Understanding Al-Ta'khir is important in interpreting the meaning and nuances contained in the Qur'ānic verses, as emphasizing certain words can clarify or highlight the message that the Qur'ān is trying to convey. The rules of Arabic language, including Al-Taqdim and Al-Ta'khir, are not just about grammar, but also about a deeper understanding of the context and message contained in the Qur'ān.[7] These principles have a significant impact on the understanding and interpretation of Qur'anic verses.[8] Therefore, the mufassirs and tafsir researchers need to understand well the rules of Arabic language in order to reveal the true meaning and message of this sacred text of Islam, as well as prevent misunderstanding that may arise due to not understanding the rules of language.

As the study of Qur'ānic exegesis develops, an in-depth understanding of these linguistic rules becomes increasingly important. The linguistic rules in the Qur'ān affect the meaning, nuances and messages contained in this sacred text. Mufassirs and exegetes need to have an in-depth knowledge of Al-Taqdim and Al-Ta'khir in order to accurately express the intended meaning of the Qur'anic verses. The research that underlies this article is a study entitled "Al-Taqdim wa Al-Ta'khir in Qur'anic Sentences: An Analysis of the Impression of the Meaning of Qur'anic Verses",[9] explains that in the Qur'an there are many verses that have similar patterns, but differ in the use of Al-Taqdim and Al-Ta'khir. This concept of Al-Taqdim and Al-Ta'khir can have a significant impact on understanding the meaning of the verses. In some cases, a change in word order or emphasis of a word in a sentence can change the nuance or message that the Qur'ān is trying to convey. In addition, another study

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[6] Mia Nurmala and Muhammad Zaka Al-Farisi, "Pragmatics In The Translation Of Taqdim Verses In The Quran Juz 30," *Dzil Majaz: Journal of Arabic Literature* 1, no. 1 (January 31, 2023): 69–77, https://doi.org/10.58223/dzilmajaz.v1i1.37.

[7] Islah Gusmian, "TAFSIR AL-QURAN BAHASA JAWA Peneguhan Identitas, Ideologi, dan Politik Perlawanan," *SUHUF* 9, no. 1 (November 15, 2016): 141–68, https://doi.org/10.22548/shf.v9i1.116.Farisa Aliyatul Hikmah et al., "Studi Kitab Tafsir Tanwir Al-Miqbas Min Tafsir Ibni 'Abbas oleh Al-Fairuzabadi," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 26, no. 1 (April 30, 2024): 15–25, https://doi.org/10.22373/substantia.v26i1.22695.

[8] Ummi Kalsum Hasibuan, Risqo Faridatul Ulya, and Jendri Jendri, "Tipologi Kajian Tafsir: Metode, Pendekatan Dan Corak Dalam Mitra Penafsiran al-Qur'an," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 2, no. 2 (October 5, 2020): 224–48, https://doi.org/10.32939/ishlah.v2i2.9.Islah Gusmian, *Khazanah tafsir Indonesia: dari Hermeneutika hingga ideologi* (Teraju, 2003).

[9] Zulkifli Hj Mohd Yusoff, "Al-Taqdim Wa Al-Ta'khir Pada Kalimat Qur'aniyyah: Satu Analisa Dari Sudut Kesan Pada Makna Ayat-Ayat Al-Qur'an," *Jurnal Usuluddin* 4 (December 31, 1996): 15–25.

entitled "The Aesthetics of Taqdim and Ta'khir in Surah al-Baqarah",[10] explains that there are ten roles played by the Al-Taqdim and Al-Ta'khir styles in the Qur'an, but this article chooses to focus on five specific roles, namely "al-Ahamm" (most important), "al-Ihtimam" (for attention), "al-Ikhtisas" (specialization), "al-Sabq" (precedence), and "al-Sababiyyah" (cause).

Therefore, the background of this scholarly article aims to deepen the understanding of the importance of Al-Taqdim and Al-Ta'khir in Qur'anic exegesis. The article will discuss how these linguistic principles are used in the context of Qur'ānic exegesis, as well as how a better understanding of these linguistic rules can enhance the understanding and interpretation of Qur'ānic verses. As such, this article will provide valuable insights to researchers, mufassirs, and those interested in Qur'ānic studies, thus helping in approaching a deeper understanding of this sacred text of Islam.

The research method applied in this article is library research with a descriptive-analytic research approach. This research combines descriptive analysis to explain and describe the research topic with an analytical approach to analyze the data found. The descriptive approach is used to describe and explain the research topic comprehensively.[11] In this context, descriptive research helps researchers to compile a clear picture of the concepts of Al-Taqdim and Al-Ta'khir in Qur'anic tafsir. It involves collecting relevant literature, references, and sources from a variety of sources, including books, journal articles, conference papers, as well as electronic sources such as academic databases.[12]

This research method allowed the researcher to gain a deeper understanding of the concepts of Al-Taqdim and Al-Ta'khir in Qur'anic tafsir, as well as generate knowledge that can contribute to a deeper understanding of this sacred Islamic text in the context of Arabic language and literature.[13] This research helps to answer important questions about how Arabic linguistic rules affect the interpretation and understanding of the Qur'ān. In addition, the results of the data analysis are used to draw conclusions relating to the use of Al-Taqdim and Al-Ta'khir in Qur'ānic tafsir. These conclusions include important findings, usage patterns, relevance, and further implications in the understanding of the Qur'ānic sacred texts.

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[10] Zolkanain and Abdullah, "Estetik Taqdim Dan Ta'khir Dalam Surah al-Baqarah."Islah Gusmian, "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1, no. 1 (December 29, 2015), https://doi.org/10.32495/nun.v1i1.8.

[11] Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, https://doi.org/10.33487/edumaspul.v6i1.3394.

[12] Hasibuan, Ulya, and Jendri, "Tipologi Kajian Tafsir."

[13] Niila Khoiru Amaliya, "Arah Metodologi Tafsir Kontemporer," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 10, no. 01 (2018), https://doi.org/10.5281/zenodo.3559240.

Understanding al-Taqdim wa Al-Ta'khir

In the Lisan al-'Arab dictionary, the word Al-Taqdim is an isim masdar form of the verb qaddama-yuqaddimu-taqdiman which means to give precedence, the antonym of the word ta'khir (to give birth).[14] Whereas the word ta'khir is a masdar form of the verb akhkhara-yuakhkhiru-ta'khiran which means to delay.[15] Therefore, the definition of taqdim etymologically is the opposite of ta'khir, or it can be interpreted that taqdim means preceding, and ta'khir means deferring or delaying. Meanwhile, taqdim and ta'khir in terms of terminology are putting words before and after their original order. This is because there is a certain necessity or urgency.[16] Taqdim in the sense of Balaghah is giving precedence to a sentence that is considered important for certain reasons. As for ta'khir, it is to delay a sentence because of a factor that encourages the ending of the sentence.[17]

In the Quran, there are many reasons why something that is normally placed at the beginning of a sentence is placed at the end. Experts in Arabic literature have cited a number of reasons why a word should be placed in its usual order, such as when the change would lead to confusion of meaning or a loss of beauty in the word order. On the other hand, it is better to give precedence to it when there is a specific meaning to be conveyed by the change in order. This is so long as the change is justified by the rules of the language.[18]

The Various Forms of *al-Taqdim wa al-Ta'khir*

There are three forms of taqdim and ta'khir in the Quran, according to al-Zarkashi (d. 794 AH): first, precedence with the meaning remaining as taqdim (ما قدم والمعنى عليه). Second, it comes first but the meaning is delayed (مما قدم والنية به التأخير). Third: it comes first in one verse and comes last in another verse (ما قدم فى أية وأخّر فى أخرى).[19] The three forms of taqdim and ta'khir above developed from the understanding developed by linguists (Nahwu-sharf, Balaghah, and literature), which began with Balaghah scholars, including: first by 'Abd al-Qahir al-Jurjani (d. 471 AH). This was followed by Khatib al-Qazwaini (d. 379 AH). Second by Shamsu al-Din Ibn S'ig al-Khifni (d. 876 AH). Third by

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[14] Ibn Manẓur, *Lisān al-'Arāb*, Jilid 12, (t.tt. t.tp. t.th.), 465.

[15] Ibn Manẓur, *Lisān al-'Arāb*, Jilid 2, 12.

[16] Salman Harun, dkk, *Kaidah-Kaidah Tafsir*, (Jakarta : QAF, 2017), 340.

[17] Mamasoni, "Uslub Alquran, 64.

[18] M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'an*, (Tanggerang: Lentera Hati 2013), 198.Recep Dogan, *Usul al Tafsir: The Sciences and Methodology of the Qur'an* (Tughra Books, 2014).

[19] Imām Badr al-Dīn Muḥammad ibn 'Abd Allāh Al-Zarkashī, *Al-Burhān Fi 'Ulum al-Qur'an*, Jilid 3, (Beirut: Dār al-Fikr, 1988), 279, 319, 329.

Diya' al-Din Ibn Athir (d. 1239 AH). Fourth by the scholars of tafsir, namely Abu Su'ud (d. 982 AH) and Zamakhshari (583 AH).[20]

The types of taqdim according to Balaghah scholars are: 1) Taqdim with the intention of ta'khir (تقديم على نية تأخير), which is putting a word first but the intention is ta'khir. Example: (فى بيته يؤتى الحكم) in this case, putting the khabar before the mubtada'. The point is, even though the khabar comes first (فى بيته), it is still ta'khir. 2) Taqdim does not aim to be ta'khir, namely giving precedence according to its position, such as; giving precedence to mubtada' over khabar, giving precedence to fi'il over fa'il. These methods according to 'Abd al-Qahir al-Jurjani in his book (Dalail 'I'Jaz),[21] This was followed by others from the Balaghah scholars such as Khatib al-Qazwaini, although Zamakhshari did not agree with him on this point.[22]

As for the classification of similar verses (Mutashabih Lafzi), scholars have different concepts. Some divide according to the form of words, word layout and word themes in one verse. Among the examples of Qur'anic verses with similar texts are surah 'Ali 'Imran (3):126. Where the redaction is similar to surah al-Anfal (8):10 with the following editorial:

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَىِٕنَّ قُلُوْبُكُمْ بِهٖۗ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۙ

Allah has not given it (the help) except as glad tidings of your victory and that your hearts may be reassured by it. There is no victory except from Allah, the Mighty, the Wise.

وَمَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَىِٕنَّ بِهٖ قُلُوْبُكُمْۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِۗ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۟

Allah has not made it (the reinforcements), but as glad tidings and that your hearts may be reassured by it. Victory is only from Allah. Verily, Allah is Mighty and Wise.

Isbat لَكُمْ in the first verse and hadhf لَكُمْ The use of لَكُمْ indicates information about the news of joy addressed to al-mukhatabin, as for the hadhf-kannya in the second verse because the word لَكُمْ has

[20] 'Abd al-Aẓīm Ibrāhim Muḥamad Muṭ'inī, *Khaṣāiṣ al—Taʿbīr al-Qurʿanī Wa Simātuhu al-Balāghiyah*, Jilid ke-2, (Kairo: Maktabah Wahbab, 1993), 79-80.

[21] M. Muizzuddin, "Majâz Dalam Pandangan Abd Al-Qahir Al-Jurjani," *al-Ittijah : Jurnal Keilmuan dan Kependidikan Bahasa Arab* 12, no. 2 (2020): 177–88, https://doi.org/10.32678/al-ittijah.v12i2.2745.Zulkifli Hj Mohd Yusoff, "Al-Taqdim Wa Al-Ta'khir Pada Kalimat Qur'aniyyah: Satu Analisa Dari Sudut Kesan Pada Makna Ayat-Ayat Al-Qur'an," *Jurnal Usuluddin* 4 (December 31, 1996): 15–25.

[22] Avif Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhsyari," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1, no. 1 (June 3, 2018): 56–65.NIM 13110085 Latifis Zumrotul Mu'minat, "Aghrad Al Taqdim Wa Al Ta'khir Li Al Maf'ul Bih Fi Ba'di Ayat Al Qur'an Al Karim (dirasah Tahliliyyah Dilalah Nahwiyyah)" (skripsi, UIN Sunan Kalijaga, 2019), https://digilib.uin-suka.ac.id/id/eprint/37474/.

been mentioned in the previous verse in al-Anfal verse 9 with the phrase فاستجب لكم so it is sufficient to not need to mention it again in the verse after that.[23]

*Ta'khi*r بِه in the first verse and taqdim بِه in the second verse. Ta'khir بِه is juxtaposed with the story of the victory of the mu'min who became al-mukhatabin directly in the explanation of this verse, namely the story that tells the battle of Uhud that occurred. The taqdim بِه in the second verse is juxtaposed with the story of the battle of Badr where al-mukhatabin in this verse is not mentioned directly (Ghaibin). *Hadhf* إنَّ اللّٰه in the first verse is because it recounts the battle of Uhud where at that time their numbers were large, their enthusiasm was very strong, to the point that the youth urged the Muslims to come out to face the enemy, the belief in the descent of angels was not in doubt.

The Urgency of *al-Taqdim wa al-Ta'khir* in Interpreting the Qur'an

Some phenomena of errors in interpretation occur where the mufasirs try to explain the messages of the study of al-taqdim wa al-ta'khir in placing words in the order of a verse. The mufasirs try to dig deeper into the reasons why something comes first or last. This exploration goes to the extent that most of them fall into unjustified coercion in interpreting the Quran. The reason why something comes first is usually its frequency, its glory, and sometimes it is difficult to determine why. Based on the above phenomenon, it can be seen that the arrangement of words in writing or speech plays an important role in the intended message in the Qur'an. The urgency of al-taqdim wa al-ta'khir in interpreting the Quran is as follows:[24] 1) To prevent misunderstandings in interpreting the Quran; 2) Gives the meaning of specialization; 3) Shows the importance of what comes first; 4) As a form of emphasis on a verse; 5) Invites fear and longing for those who can understand the implied meanings in the Quran; 6) Shows the beauty of tone and arrangement.

Based on the example of the urgency of the al-taqdim wa al-ta'khir rule in the interpretation of the Quran. So the placement of words in front and behind it carries a special message to be conveyed. This mindset is difficult to understand that one of the features of the Quran is in terms of language that is very accurate and precise. Here's an example of taqdim and ta'khir coming first with a fixed meaning (ما قدم والمعنى عليه), or with another sentence (تقديم لا على نية الأتخير). We believe that there are

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[23] Maḥmūd bin Ḥamzah al-Kirmānī, *Asrār al-Tikrār Fīal-Qur'ān,* (Dār al-Faḍilah: Mesir, t.th), 92.Talqis Nurdianto, "Zawahir Al-Taqdim Wa Al-Ta'khir Fi Surah Al-Fatihah: Dirasah Balagiyyah," *Indonesian Journal of Islamic Literature and Muslim Society* 2, no. 2 (2017): 235–58, https://doi.org/10.22515/islimus.v2i2.1011.

[24] Shihab, *Kaidah Tafsir*, 198-199.

specific causes and secrets. Globally al-Suyuti (911 AH) in his book mentions, with the following objectives, namely:[25]

First: with the aim of *al-tabarruk*(التبرك) i.e. seeking blessings. There are several verses that give precedence to asmaAllah, which is for the purpose of having a very high position and seeking blessings. For example in surah 'Ali 'Imran (3): 18:

شَهِدَ اللهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَۙ وَالْمَلٰٓىِٕكَةُ وَاُولُوا الْعِلْمِ قَاۤىِٕمًاۢ بِالْقِسْطِۗ

Allah declares that there is no god but Him, (Allah) who establishes justice. (So do) the angels and the people of knowledge.

Lafzu al-jalalah is given precedence in the verse because it has a higher and nobler position. And there is no doubt that the testimony to Allah is higher than the testimony to the angels, and the testimony to the angels is higher than the scholars, so it takes precedence.[26]

Second, to ta'zim (التعظيم) which is to glorify. As surah al-Nisa' (5): 69:

وَمَنْ يُّطِعِ اللهَ وَالرَّسُوْلَ فَاُولٰٓىِٕكَ مَعَ الَّذِيْنَ اَنْعَمَ اللهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ وَالصِّدِّيْقِيْنَ وَالشُّهَدَاۤءِ وَالصّٰلِحِيْنَۚ

Whoever obeys Allah and the Messenger (Prophet Muhammad), those are the ones who (will be gathered) with those whom Allah has favored, (namely) the prophets, the lovers of truth, the martyrs, and the righteous.

The verse above the command to obey Allah comes first before the command to obey the Messenger, because Allah is greater than His position and greater than all His creatures. And lafzu al-jalalah comes first according to al- Baidawi, because the command to obey Allah is as a suggestion (targhib) for Muslims to obey Allah and then obey those mentioned in the verse, according to His promise, because they have the height of noble character. These are the prophets (nabiyyun) who were successful in their struggle according to their knowledge and deeds in upholding the word of monotheism. The truthful and righteous (siddiqun) who are very high in the degree of devotion, and the jihadists who were martyred in upholding the religion of Allah (shuhada') with a strong spirit in preaching to uphold the sentence of la ilaha-ila Allah, and also the righteous (salihin) who were given a long life and sufficient property which was used for the purpose of worship and seeking the

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[25] Al-Suyūṭī, *Al-Itqān*, 447.
[26] Al-Suyūṭī, *Al-Itqān*, 447.

pleasure of Allah SWT alone. They are classified as people who are given favors by Allah) because they really know Allah better than other creatures, so that believers are ordered to obey them.[27]

Third, for the purpose of *tashrif* (التشريف) which is to honor. Ibn Sa'ig said that putting *mudhakkar* (male) before *mu'annath* (female) as found in Surah al-Ahzab (33): 35, i.e:

$$اِنَّ الْمُسْلِمِيْنَ وَالْمُسْلِمٰتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ$$

Indeed, Muslims and Muslim women, believers and believers.

That men (*mudhakkar*) take precedence over women (mu'unnath), because the position of men is more glorified. And al-Qurtubi interpreted that the verse above begins with Islam, because Islam includes in it the meaning of faith, which is an action accompanied by limbs. Then the mention of the word (faith) with the pronunciation (al-mu'min) which is a specificity, namely a Muslim who has perfect faith.[28]

Fourth, for *munasabah* (المناسبة) which is adjustment. In this case, al-Suyuti divides the *munasabah* into two causes. First: the adjustment of memorization that comes first (al-mutaqaddim) because of siyaq *al-kalam* (context). An example is in surah al-Rum (30): 24:

$$يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا$$

Among His signs (of greatness and power) is that He shows you lightning to (cause) fear and hope.

The precedence of خَوْفًا over طَمَعًا is because the fear of lightning comes before the hope of rain. There can be no rain except after a few thunderbolts.[29] Then the pronunciation is adjusted either for the purpose of taqdim or ta'khir. Example in surah al-Hadid (57): 3:

$$هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ$$

He is the One who is the Beginning, the End, the Omnipresent, and the Mahabatin.

The words in the verse above, such as the word (الأول) takes precedence over the word (الظاهر) because of the adjustment, namely al-awwal is in accordance with its position at the beginning. Also like the word (المستقدمين) in surah al-Hijr (15): 24.

Fifth, to encourage (الحث عليه) and remind not to trivialize. An example of this secret taqdim is in surah al-Nisa' (4): 11 about giving precedence to the will (wasaya).

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[27] Al-Baiḍāwī, *Anwār al-Tanzīl wa asrār al-Ta'wīl*, Jilid ke-2, (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, t.tt.,), 214.
[28] Al-Qurṭubī, *Al-Jami' al-Aḥkām al-Qur'an*, Juz 17, (Beirut: Muassasah al-Risālah, 2006), 150.
[29] Al-Suyūṭī, *Al-Itqān*, 448.

(The inheritance is divided) after (fulfilling) the will he made or (and paying off) his debts.

The reason for giving precedence to wasiyah (wills) over dain (debts) for the mother/father of the deceased is to encourage bequests and to avoid undermining their rights, because the custom is that wills are undermined and debts are given precedence.[30]

Sixth, because it comes first (السبق), which is giving precedence because it happens first, such as giving precedence to night over day. That is why the scholars of astrology start in determining the date (tarikh) at night. As Allah says in surah 'Ali 'Imran (3): 190:

اِنَّ فِىْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِى الْاَلْبَابِ

Surely in the creation of the heavens and the earth and the alternation of the night and the day are signs (of Allah's greatness) for those who understand.

Seventh, because of being a cause (السببية). Example in surah 'Ali 'Imran (3): 62:

وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ ۗ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ

There is no god but Allah, and Allah is indeed the Mighty, the Wise.

The statement "Preferring (al-'aziz) to (al-hakim), because He Allah SWT is 'aziz (Glorious), so He is the Judge (Wise)" reflects a nuanced understanding of two attributes of Allah in Islamic theology – "al-'aziz" (the Glorious) and "al-hakim" (the Wise). Delving deeper into this concept involves exploring the meanings and implications of these divine attributes. Firstly, "al-'aziz" emphasizes the absolute might, power, and glory of Allah. It signifies that Allah is beyond any weakness or deficiency, and His sovereignty is unmatched. The preference for 'aziz over 'hakim' suggests a recognition of the transcendental and majestic nature of Allah. The belief in Allah's glory reinforces the idea that He is above all, and His decisions and actions are governed by His absolute might.[31]

On the other hand, "al-hakim" highlights the wisdom and perfect judgment of Allah. It signifies that every decree and decision made by Allah is characterized by profound wisdom and knowledge. The preference for 'aziz' over 'hakim' doesn't diminish the importance of divine wisdom but rather establishes that the inherent glory and might of Allah precede and encompass His wisdom. The connection between the two attributes reflects a deeper theological understanding. The notion is that

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[30] Muṭ'inī, *Khaṣaiṣ al-Ta'bir al-Qur'anī*,118.
[31] Rizki Fathul Huda, *Kajian Stilistika atas Pemaknaan Tasawuf dalam Nahw al-Qulub Karya al-Qushayri* (Penerbit A-Empat, 2021).

Allah's wisdom is an integral part of His overall glory. His wisdom is not separate from His might but is rather a manifestation of it. In other words, the divine judgments are not arbitrary but are inherently linked to the majestic nature of Allah.[32]

This preference also underscores the idea that Allah's wisdom is not confined to human comprehension. While humans may not always understand the wisdom behind certain events or decrees, the belief in the absolute glory of Allah reassures believers that His wisdom operates beyond their limited understanding. In summary, the preference for 'al-'aziz' over 'al-hakim' in the statement reflects a profound understanding of the interconnectedness of Allah's attributes. It emphasizes that Allah's glory encompasses His wisdom and that His judgments are not only wise but are also infused with absolute might and majesty. This theological perspective encourages believers to approach the divine with awe and humility, recognizing that the Creator's wisdom is inseparable from His unmatched glory.

Eighth, for the purpose of *tartib* (الترتيب قصد) which is sequential, as in the wudu verse of surah al-Maidah (5): 6:

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ۗ

O you who have believed, when you rise for prayer, wash your faces and your hands up to the elbows and wipe your heads and (wash) your feet up to the ankles.

Wiping (*mashu*) part of the head after two washes (gaslain), namely washing the face and both hands up to the elbows, as well as the prohibition of looking to the left or right to keep / avoid conversation, thus evidence is ordered tartib (sequential) in the implementation of ablution. Therefore Imam al-Shafi'i made tartib obligatory. Also on the grounds that the letter (fa') in the sentence فَاغْسِلُوا precedes the command to wash (the face), then wash the other members of the ablution.[33] This is evidence that the implementation must be sequential (*tartib*). The command to wipe the head after washing the face and hands is also included as evidence that order is required. The meaning of the verse is that the command to perform ablution before prayer is to wash the face, after the intention, then wash the hands up to the elbows, then wipe part of the head according to some schools of

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[32] Nur Shahirah Zolkanain and Md Nor Abdullah, "Estetik Taqdim Dan Ta'khir Dalam Surah al-Baqarah," *BITARA International Journal of Civilizational Studies and Human Sciences (e-ISSN: 2600-9080)* 2, no. 3 (September 20, 2019): 85–92.

[33] Zainuddin Hamkah, "Qiraat Al-Qur'an Dan Problematikanya," *Ash-Shahabah : Jurnal Pendidikan Dan Studi Islam* 5, no. 2 (2019): 147–56, https://doi.org/10.59638/ash.v5i2.218.

thought, then wash the feet up to the ankles. This is the orderly explanation of the above verse on ablution.[34]

Ninth, to care for the mukhatab (الإهتمام عند المخاطب) such as prioritizing relatives (الْقُرْبٰى) over orphans (الْيَتٰمٰى) and the poor (الْمَسٰكِيْنِ) and Ibn al-sabil (ابْنِ السَّبِيْلِ), in terms of giving alms, as in surah al-Anfal (8): 41:

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ

Behold, whatever you gain as spoils of war, one-fifth shall be for Allah, the Messenger, the relatives of the Messenger, the orphans, the poor, and the ibnusabil.

Prior to the relatives (الْقُرْبٰى) then the orphans (الْيَتٰمٰى) then the poor and so on for the purpose of ihtimam (attention) for or by the mukhatab, because they are preferred and more in need. The second form of taqdim and ta'khir is to give precedence to a word, while the intention is ta'khir (delayed), (ما قدم والنية به التأخير) or in other words (تقديم لا على نية التأخير), such as giving precedence to the khabar over the mubtada'. In this form of taqdim there are secrets and reasons, as mentioned by al-Zarkashi in his book al-Burhan, and also al-Suyuti who gave another meaning, which is something that is not clear in its meaning, but after it is known that it includes taqdim and ta'khir, its meaning is clear. Such as giving precedence to the maf'ul over the fail, as in surah Fatir (35): 28; The precedence of (اللّٰه) as maf'ul to (الْعُلَمٰٓؤُا). The purpose is to inform the people that the servants of Allah who fear Him the most are the scholars.[35]

The discovery that the urgency of al-taqdim wa al-ta'khir in the rules of tafsir can affect the understanding of the meaning of the Quranic verses, illustrates how important the selection and arrangement of words in Arabic, especially in the context of tafsir. In this case, the author found two pieces of information or messages that may actually have similar meanings, but the difference in sentence structure reflects the subtlety and clarity of communication required in translating Quranic verses. First, the urgency emphasizes that although two verses may contain messages that are similar or even identical in meaning, their wording may differ to give different emphases. This illustrates that the Arabic language of the Quran is very rich and has both subtlety and complexity in message

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[34] Al-Zarkashī, *Al-Burhān*, 317,
[35] Al-Zarkashī, *Al-Burhān*, 319.

delivery. This can provide a deeper and more diverse understanding of the concepts or teachings to be conveyed.[36]

Secondly, the emphasis on al-taqdim wa al-ta'khir also reflects that Quranic verses are not just a collection of words, but have a carefully designed language structure to affect the reader or listener emotionally, intellectually, and spiritually. Changes in wording can alter nuances and expressions, even illustrating differences in the urgency or priority that the verse seeks to emphasize. Thus, this study shows that translators and exegetes must have a deep understanding of al-taqdim wa al-ta'khir as well as the cultural, historical, and theological context of the verse they are working with. This enables them to carefully understand the message that the Quran wants to convey and convey it with wholeness and authenticity of meaning, without destroying its original essence. In this regard, awareness of the differences in wording in similar verses will help avoid misinterpretation and ensure that the Quranic message is conveyed with true clarity and subtlety.

Conclusion

Based on the results of the research that has been done, it can be concluded that the principle of al-taqdim wa al-ta'khir in the rules of tafsir has a close relationship with the memorization and meaning in the verses of the Quran. Al-taqdim wa al-ta'khir refers to the arrangement of the order of words in the verse, where words are placed before or after their original order, and these changes are made on the basis of necessity or certain urgency. This study highlights that such changes in the arrangement of words can have an impact on the understanding of the meaning of Quranic verses. Improper or careless changes can lead to confusion of meaning or even a loss of beauty in the wording of the verse. Therefore, it is important for exegetes and translators of the Quran to carefully consider the use of al-taqdim wa al-ta'khir in understanding and interpreting the sacred text of the Quran.

However, at the same time, this study also shows that in some situations, the use of al-taqdim wa al-ta'khir can be a good choice if there is a certain intention to be conveyed. As long as this change is in accordance with the rules of language and does not damage the original meaning of the Quranic verse, then the use of al-taqdim wa al-ta'khir can provide a deeper understanding of the message to be conveyed in the verse. Thus, this study underlines the importance of understanding and applying

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[36] Prima Rahmatika Ahmad and Sujiat Zubaidi Saleh, "Wajhu Dalalati Al-Ayat al-Mutasyabihat Fi Qisshotu Ibrahim 'Alaihi as-Salam," *Studia Quranika* 5, no. 2 (January 29, 2021): 247–64, https://doi.org/10.21111/studiquran.v5i2.5133.

al-taqdim wa al-ta'khir wisely in Quranic interpretation, so that the meaning of the verse is maintained and can be conveyed appropriately to the reader.

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