

Tafsir Bil Maksur and its significance in the interpretation of the Qur'an

Cut Dewi Rahma¹, Syabuddin²

¹Mahasiswa Prodi Magister PAI Pascasarjana UIN Ar-Raniry Banda Aceh, ²Dosen Tetap Pascasarjana UIN Ar-Raniry Banda Aceh

Email : 241003006@student.ar-raniry.ac.id

Abstract

Tafsir bil-Ma'tsur is a method of interpreting Qur'anic verses using other Qur'anic verses, hadith, the accounts of the companions, and the tabi'in. This tafsir is also known as riwayat tafsir or manqul tafsir, meaning the interpretation of the Qur'an based on the accounts of the companions and tabi'in. This writing aims to explain what is meant by tafsir bil-Ma'tsur and the criteria that must be met to be called tafsir bil-Ma'tsur. The research method used is qualitative descriptive with a literature review. The results of the study show that tafsir bil-Ma'tsur includes interpreting the Qur'an with the Qur'an, the Sunnah, and the sayings (qaul) of the companions. If the interpretation is done by the companions, it is called tafsir sahabat. If done by the tabi'in, it is called tafsir tabi'in. This study finds that tafsir bil-Ma'tsur is a method of interpreting the Qur'an using various reliable sources, ensuring a deep and accurate understanding of the Qur'anic text.

Keywords: *Tafsir bil-Ma'tsur; Significance, Qur'an*

INTRODUCTION

Tafsir bil maksur is a method of interpreting the Qur'an which refers to history or explanations from authentic sources, such as the hadith of the Prophet Muhammad SAW, friends, or the early generations of Islam. In the context of the development of Islamic thought, a clear or valid understanding of the Qur'an is vital. Modern society is faced with a variety of interpretations which often give rise to confusion and debate regarding the meaning of sacred verses. However, despite the importance of tafsir bil maksur, many people do not fully understand its significance and relevance in everyday life. There is a tendency to ignore the historical and social context behind the revelation, which can result in misunderstandings in the application of Islamic teachings.

Thus, the aim of this research is to examine in depth the tafsir bil maksur, explore its significance in the interpretation of the Qur'an, and explore how this approach can become a strong reference for Muslims in understanding and applying the teachings of the Qur'an in the modern era, it is hoped that this research can encourage better insight regarding the importance of tafsir bil maksur in forming a complete and balanced understanding of the Al-Qur'an, as well as its relevance when facing the challenges of the times.

RESEARCH METHOD

In this research, the method used is literature study, namely a research approach that collects and analyzes information from various secondary sources such as books, scientific journals, articles and other publications that are relevant to the topic under study. The steps in this literature study include searching for relevant literature, critical evaluation of the literature found, and synthesis of information to form a comprehensive understanding of the topic being studied. This method aims to provide a clear and detailed picture of the research object based on analysis of existing data, so that it can produce in-depth conclusions without conducting direct experiments or collecting field data.

RESEARCH RESULTS AND DISCUSSION

A. Understanding the Interpretation of Bil Ma'tsur

Tafsir bi al-Ma'tsur etymologically comes from the word which means explanation or description. al-Ma'tsur comes from the word "atsara" which means to quote. According to the terminology, tafsir bil ma'tsur is an interpretation method that uses explanations found in the Al-Qur'an, hadith, or the words of friends to explain the verses of the Al-Qur'an. This method emphasizes the importance of using authoritative and reliable sources in the Islamic tradition to provide a

deeper and more accurate understanding of the text of the Qur'an. Tafsir bil ma'tsur is an interpretation method that explains verses of the Qur'an with other verses of the Qur'an, with the sunnah of the Prophet Muhammad, or with the words of friends. The main sources of interpretation of bil ma'tsur are the Al-Qur'an, Sunnah, and friends. However, there is debate among scholars regarding whether tafsir from tabi'in is included in the category of tafsir bil ma'tsur or not. Some scholars are of the opinion that tabi'in interpretations are included in bil ma'tsur interpretations because the majority of tabi'in receive their knowledge from friends. However, not all scholars agree with this view. These differences of opinion reflect the diversity of thought in the Islamic interpretation tradition.

Tafsir bil-ma'tsur is a method of interpreting Al-Qur'an verses which is carried out by explaining verses using other verses, hadith, the history of friends, and the history of tabi'in. Tafsir bil Ma'tsur is also known as tafsir riwayat or tafsir manqul, namely interpretation of the Qur'an based on sources from the history of the companions and tabi'in.

According to the book Manaa'ul Qathan, tafsir bil Ma'tsur is an interpretation based on authentic quotations, such as interpreting the Qur'an with other verses, interpreting the Qur'an with the sunnah because the sunnah functions as an explanation of the Book of Allah, interpreting the Qur'an with the words of friends because they are considered to know the Book of Allah best, or with the words of great tabi'in figures because they generally received knowledge from friends.

Tafsir bil ma'tsur is also an interpretation based on authentic history, whether it is interpretation of the Qur'an with the Qur'an, interpretation with the hadith of the Prophet which functions as an explanation of the Qur'an, or interpretation with the history of friends because they are the people who know the most about the

Koran. The opinion of senior tabi'in is also often used because the majority of them accept the interpretation of the Qur'an from friends. This definition is more complete than other definitions. Thus, the main sources used in the interpretation of bil ma'tsur are the Al-Qur'an, Sunnah, qaul sahaba, and tabi'in. Secondary sources include fiqh and ushul, as well as Arabic and balaghah. Although tafsir bil ma'tsur relies on history in its interpretation, in certain cases it cannot be separated from the interpretation of reason or ra'yi. Al Zarqani explains that tafsir bil ma'tsur is an interpretation that uses the Al-Qur'an, Sunnah, and the words of friends. Which is true and authentic to explain what Allah means in His book. This shows that tafsir bil ma'tsur aims to provide a deeper and more accurate understanding of the Qur'an through reliable sources.

Tafsir bi al-ma'tsur, according to some opinions, is a method of interpreting the Qur'an which in practice uses quotations from the verses of the Qur'an itself as well as the hadith of the Prophet, the opinions of friends, and tabi'in. However, there are some commentators who do not include the tabi'in opinion in the interpretation of bil ma'tsur but as an interpretation of bil ra'yi. The reason for this may be because the tabi'in's opinion is considered to have been heavily influenced by rational thinking or because their commentators in interpreting the Qur'an prioritize linguistic rules without paying attention to the riwayat aspect. This is different from friends who have integrity and are likely to know the interpretation of a verse based on the Prophet's instructions, even the interpretation of friends who witnessed the revelation is recognized as having a strong position or marfu' from the Prophet.

The reason for including the opinions of companions and tabi'in as part of the tafsir bil ma'tsur is because the tafsir bil ma'tsur books, such as tafsir al-Thabari and others, do not only suffice by mentioning the narrations of the Prophet.

or just friends, but also need to include tabi'in opinions. The tabi'in interacted a lot with friends, studied their knowledge, and knew more about the Koran than the next generation. Moreover, if the interpretation concerns metaphysical issues that are beyond their abilities. From these various opinions, it can be concluded that the interpretation of bil ma'tsur is based on the Al-Qur'an, the Prophet's explanations, the opinions of the Companions, and tabi'in. The function of tafsir bil ma'tsur is to explain the verses of the Qur'an using authoritative sources. This interpretation can be done using other verses in the Qur'an, hadith of the Prophet SAW, explanations from friends, or explanations from tabi'in. This method provides a comprehensive and reliable understanding of the text of the Koran. According to Az-Zahabi and as-Suyuti, tafsir bil ma'tsur is an interpretation method that explains and details the verses of the Al-Qur'an using other verses of the Al-Qur'an. Apart from that, this interpretation is also carried out through the hadith of Rasulullah SAW, as well as explanations from friends and tabi'in regarding the words of Allah SWT contained in the Qur'an. This approach emphasizes the importance of using authoritative sources to gain an accurate and in-depth understanding of the Qur'anic text. Based on the explanation above, it can be seen that there are differences of opinion among scholars regarding whether the tabi'in interpretation of the Al-Qur'an is included in the tafsir bil ma'tsur. These differences are:

1. **First look:** Tabi'in interpretation of the Qur'an includes interpretation of bil ma'tsur. The reason for this opinion is because the tabi'in have met friends and in the tabi'in tafsir books, generally they only quote what friends said. Muhammad Abu Syuhbah is of the opinion that if the tabi'in agree on an issue, then their opinion can be used as evidence, even if it comes from friends. However, if they differ in opinion, then some of their opinions cannot be

accepted as evidence, either for themselves or for the next generation.

2. **Second view:** Interpretation through tabi'in opinion is ta'wil and ijtihad. This opinion may be because the tabi'in's opinion is considered to have been heavily influenced by rational thinking or because the commentator prioritizes the rules of language without prioritizing aspects of the riwayat. This is different from friends who have integrity and are likely to know the interpretation of a verse based on the Prophet's instructions.

Thus, from these various opinions, it can be concluded that the interpretation of bil ma'tsur is based on the Al-Qur'an, the Prophet's explanation, the opinions of the Companions, and tabi'in. However, there are different views regarding the status of tabi'in interpretation in the category of bil ma'tsur interpretation.

B. Tafsir Bil Ma'tsur method and its significance in the interpretation of the Koran

Some verses of the Qur'an interpret other verses. This method of interpretation includes several methods, such as explaining concise verses with other more detailed verses, specializing general verses, and explaining mujmal (global) verses with muqayyad (bound) verses. An example of a tafsir book that uses this method is "Adwa Al-Bayan Fi Idah Al-Quran Bi Al-Quran" by Muhammad Amin Asy-Syanqithi. A mufassir must look at all the verses of the Qur'an related to a particular topic and relate them to get a complete and accurate explanation. This method is considered the best way to interpret the Koran because it ensures that each verse supports and explains each other.

Examples of Tafsir verses of the Qur'an with the Qur'an:

1. interpretation of Surah Al-Maidah: 1

O you who believe and keep the covenant, I have appointed for you the beast of bliss, except for what will

befall you other than that. **مُحِلِّ الصَّيْدِ** God will judge what you will “O you who have faith, fulfil your contracts. Allowed to you to eat animals, except those that will be fed to you. (The shanghai is) by not making it unlawful to hunt while you are on the pilgrimage. Verily, Allah decrees the law according to His will. {Qs Al Maidah: 1}. The fragment of the verse al-mayatli alaikumoleh Allah in the words of QS. Al-Maidah: 3 Harrimat to you the dead and the blood and the flesh of the pig and what is wrong with other than Allah “It is forbidden to you (to eat) carrion, blood, pork, (the flesh of animals) slaughtered in the name of apart from Allah ". {Qs. Al Maidah: 3}.

2. Interpretation of the verses of the Qur'an with Hadith

Interpreting Al-Qur'an verses with hadith (sunnah of the Prophet) is done when interpretation with other Al-Qur'an verses is not possible. This interpretation functions as an explanation of things that are still global (bayan al-Taudhih), specialized (takhsis), and even erases the text. In this case, the sunnah functions as an explanation of the verses of the Qur'an for which there is no direct explanation in the Qur'an itself, because the position and function of the sunnah is as an explanation of the Qur'an. Which this can be seen in the explanation of the verse below "And We sent down the Qur'an to you, so that you explain to mankind what has been revealed to them and so that they think". {Qs. An-Nahl: 44}

Examples of hadiths that explain verses of the Qur'an are:

1. God's Word in QS. Al-An'am: 82
يُظْلِمُ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ “Those who believe and do not mix their faith with injustice, they are the ones who are victorious and they are the ones who are guided.” {Qs. Al-An'am: 82}. The word **ظلم** (tyranny) The Prophet

explained that the meaning of tyranny in this verse is **الشرك** (polytheism).

2. The word of God in surah al Baqarah verse 238
 Preserve the prayers and the middle prayer, and stand up to God in complete devotion. {Qs. Al-Baqarah: 238} The middle prayer “the word of the prophet, the meaning of prayer here is asr prayer.”
3. Tafsir Al-Qur'an with the Opinions of Friends

Scholars are of the opinion that after the death of the Prophet SAW, the people who understood the Qur'an the most were the companions. Because, they lived at the time when Allah revealed the Qur'an to Prophet Muhammad SAW and knew the social context and the reasons for the revelation of those verses. Therefore, the opinions of the companions are used as a reference or source in the interpretation of the verses of the Qur'an by the scholars of tafsir. Friends are people who see directly the cause of the revelation of the verses of the Qur'an and know the situation and conditions of society at that time. They are considered holy, good, and have high knowledge in understanding the Koran. Sources of interpretation with the opinions of friends include the Koran, the Sunnah of the Prophet, Arabic, ahlu al-Kitab, understanding and ijtihad, as well as the interpretations of other friends. They also interpret the verse based on the situation and conditions when the verse was revealed, making their interpretation very authoritative and valuable in understanding the text of the Qur'an.

When the interpretation of a verse of the Qur'an cannot be done

using the Qur'an or the Prophet's hadith, the next step is to interpret it using qaul or asar friends. The commentators rely on asar based on valid explanations and statements from prominent friends. Companions are people who live with the Prophet, receive teachings directly from him, and truly appreciate his instructions. They also witnessed the revelation of verses from the Koran, so their interpretations have high accuracy and authenticity. When the interpretation of a verse of the Qur'an is not found in the Qur'an or as-Sunnah, the next step is to refer to the history of a friend. This interpretation is important because friends are those who lived with the Prophet, got along closely with him, and understood his instructions deeply. They have excellent contextual understanding, so that their information is considered valid and reliable in interpreting the verses of the Koran.

The interpretation of the verses of the Qur'an based on the narrations of the companions was carried out by ten famous companions known as commentators, including the four Khulafa al-Rashidin, as well as Ibn Mas'ud, Ibnu Abbas, Ubay bin Ka'ab, Zaid bin Sabit, Abu Musa al-Ash'ari, and Abdullah bin Zubair. However, from the four Khulafa al-Rasyidin, only a few discussed asar (explanation of companions), except for Ali bin Abu Talib. An example of the Companions' interpretation of the Qur'an can be seen in the narrations given by Ibn Jarir and Ibnu An-Nahhalim. With an authentic sanad from Ikrimah, Ibnu Abbas gave an explanation of Surah An-Nisaa' verse 2. And give the orphans their

property, and do not exchange what is bad for what is good, and do not consume their property indefinitely. **أَمْوَالُكُمْ إِذْ كَانَ حُوبًا كَبِيرًا**. "And give the orphans (who have reached maturity) their property, do not exchange good for bad and do not eat their property with your property. Verily, those actions (changing and eating) are a great sin". {Qs. An-Nisa': 2}. The word "حوبا" Ibn Abbas interprets it as a major sin. Ibnu Abbas also interprets the part of verse hub with ismun kabir ie (big sin).

4. Interpretation of al-quran based on the opinion of the tabi'in.

The Tabi'in are the generation after the Prophet's companions died. They were known to better understand the contents of the Koran at that time because they lived and socialized directly with their friends. Their opinions really help the next generation in understanding the verses of the Koran. However, the ulama have different opinions regarding the interpretation that comes from tabi'in. Some scholars classify tafsir from tabi'in into tafsir bi al-ma'tsur, while others classify it into tafsir bi ar-ra'yi. These differences reflect the various approaches taken by scholars in interpreting and understanding the Qur'an. Tafsir bi al-ma'tsur has the highest position in the interpretation of the Qur'an, except for tafsir originating from tabi'in. This is because the interpretation of the tabi'in is more or less influenced by their tendencies and is often mixed with Isra'iliyah stories.

Tabi'in interpretation generally explains verses concisely and concisely, as did Ibn 'Abbas. For example, the interpretive method used by Mujahid bin Jabar (1989) is identical to the method of his teacher, Ibn 'Abbas. Mujahid did not interpret the verses of the Qur'an in their entirety from beginning to end, but only interpreted some

of the verses of the Qur'an in concise and concise language. The method promoted by Mujahid is known as the *ijmali* method, namely a method of interpreting the Al-Qur'an briefly and globally. This approach emphasizes a concise but essential understanding, providing clear and direct explanations regarding certain verses without expanding into detailed explanations. This method is designed so that the message in the verses of the Qur'an is easily understood by Muslims. Mujahid interprets the Qur'an globally and simply, without using interpretation devices such as *asbab al-nuzul*, *reasonable*, *nasikh-mansukh*, and so on. An example of Mujahid's interpretation that shows this approach can be seen in some of the verses he interpreted, where he focused on short and clear explanations to ensure a simple and direct understanding for the reader.

: And Al-Adiyat is a slaughter Muriyat is a mug *فَالْمُغِيرَاتِ صُبْحًا* Meaning: "By the war horse that gallops panting, and the horse that throws sparks (with the blow of its hooves), and the horse that attacks (suddenly) in the morning..." QS. Al-'Adiyat [100]: 1-3)

Mujahid interprets the verses of the Qur'an in a very simple and compact way. For example, it interprets sentences *wal-'ādiyāti ḍabḥā* with the meaning "horses whose voices can be heard when they run," *fal-mūriyāti qadhā* interpreted as "to deceive stallions," and *fal-mugīrāti ṣubḥā* interpreted as "horses used for war vehicles." Mujahid's interpretation shows that he gave a clear and direct explanation without paying attention to complex interpretive devices. He applied this method consistently to all the verses of the Qur'an that he interpreted, ensuring that the message implied in these verses could be easily understood by Muslims.

Interpretation of the Al-Qur'an using the narration method or *tabi'in* opinion also refers to writing reference material in the Al-Qur'an. *Tabi'in* explained based on friends' opinions, because they had met and understood each other. Therefore, *tabi'in* explanations are still considered as

one of the *bi al-ma'tsur* interpretation styles in interpreting the Qur'an. Even though the *tabi'in* are of the same generation as the Companions, they received direct explanations from the Companions who received direct explanations from the Prophet. . Thus, their opinions are very valuable. For example, Mujahid bin Jabar, a *tabi'in*, always met Ibn Abbas to get an explanation of the meaning of the verse "shiraat al-mustaqim". This method shows how Mujahid, and other *tabi'in*, respected and utilized the knowledge of the Companions in interpreting the Qur'an.

The function of *tabi'in* interpretation includes various important aspects in the interpretation of the Qur'an: a. Explaining the vocabulary of Al-Qur'an verses: Helps understand the meaning of the words contained in the verses. b. Explaining verses that are specific from general ones: Providing more specific interpretations for verses that are general in nature. c. Explaining concise words (*mujmal*): Explaining the meaning of short words or verses. d. Explaining absolute or limited verses: Providing an explanation of general verses and limited verses. e. Explaining verses that have been abrogated or annulled: Identify and explain verses whose laws have been replaced by other verses. f. Explaining unclear or unclear verses (*mubham*): Providing clarity to verses whose meaning is ambiguous.

CONCLUSION

Tafsir *bi al-ma'tsur* is a method of interpreting the Qur'an based on authoritative sources such as other verses of the Qur'an, the opinions of Rasulullah SAW, companions, and *tabi'in*. This approach includes: the interpretation of the verses of the Qur'an with the verses of the Qur'an, the interpretation of the verses of the Qur'an with the hadith, the interpretation of the verses of the Qur'an with the *asr* that came from the companions, and the interpretation of the verses of al Qur'an with the opinion of *tabi'in*. This structured and methodological interpretation helps maintain the authenticity and depth of understanding of

the Qur'an. Thus, each interpretation can provide clear and accurate guidance for Muslims, helping them understand and apply the teachings of the Qur'an in accordance with the context of their times and circumstances.

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