

## **THE ROLE OF QUR'ANIC INTERPRETATION IN ISLAMIC LEGAL REASONING**

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### **ABSTRACT**

Qur'anic interpretation has often been overlooked as a crucial element in the development of Islamic law, despite its undeniable connection to the juridical aspects of *fiqh* and *qanun*. This article examines the role of Qur'anic interpretation in deriving Islamic legal rulings, the prerequisites for producing valid *fiqh*-based interpretations, and its primary sources. This qualitative research employs documentation as its data collection technique, supported by a linguistic approach. The findings reveal three main points. First, interpretation (*tafsir*) serves as an *idhah* (explainer), *bayan* (clarifier), and *kasyf* (explorer) of legal verses. Second, valid interpretations require linguistic foundations, intertextual correlations (*munasabat*), historical contexts such as *asbab al-nuzul*, relevance to contemporary issues (*fiqh al-waqi'*), and a balanced understanding of *illat* (causal reasoning) and *hikmah* (wisdom). Furthermore, interpretation must adhere to appropriate frameworks and methodologies. Third, the sources of Qur'anic interpretation, in order of priority, include *tafsir bi al-Qur'an*, *al-sunnah*, the companions (*sahabah*), and the People of the Book, collectively termed *tafsir bi al-ma'tsur*. Meanwhile, interpretive efforts based on reasoning (*tafsir al-ra'y*), when aligned with scientific principles, are also considered valid.

**Keywords:** *Role, Interpretation, Reasoning, Islamic Law*

### **ABSTRAK**

Tafsir Al-Qur'an sering kali tidak dianggap sebagai elemen penting dalam pengembangan hukum Islam, meskipun aspek yuridis dalam *fiqh* dan *qanun* sangat terkait dengan ilmu ini. Artikel ini membahas kedudukan tafsir dalam merumuskan hukum Islam, prasyarat untuk menghasilkan tafsir *fiqh* yang sah, serta sumber-sumber tafsir yang relevan. Penelitian ini bersifat kualitatif dengan teknik pengumpulan data berupa dokumentasi, menggunakan pendekatan linguistik. Hasil penelitian ini mengungkapkan tiga poin utama. Pertama, tafsir berfungsi sebagai *idhah* (penjelas), *bayan* (pemberi keterangan), dan *kasyf* (pengeksplorasi) terhadap ayat-ayat hukum. Kedua, tafsir yang tepat memerlukan landasan linguistik, korelasi antar teks (*munasabat*), konteks historis seperti *asbab al-nuzul*, relevansi dengan isu kontemporer (*fiqh al-waqi'*), serta pemahaman yang seimbang antara *illat* (alasan hukum) dan *hikmah* (kebijaksanaan). Selain itu, tafsir harus mengikuti kerangka kerja dan metodologi yang sesuai. Ketiga, sumber tafsir dalam skala prioritas meliputi *tafsir bi al-Qur'an*, *al-sunnah*, para sahabat (*sahabah*), dan Ahli Kitab, yang secara kolektif disebut *tafsir bi al-ma'tsur*. Sementara itu, tafsir berbasis akal (*tafsir al-ra'y*), apabila sesuai dengan kaidah ilmiah, juga dianggap sah.

**Kata Kunci:** *Peran, Tafsir, Penalaran, Hukum Islam*

### A. Introduction

So far, interpretation has not been positioned as a determining element in development of Islamic Law, even though the juridical aspect in fiqh and qanun cannot be separated from this knowledge. Islamic law is sometimes understood inductively, looking only at cases. In fact, the important point is to view Islamic law with a deductive approach that starts from sacred texts. The Qur'an summarizes various issues of community life including faith, worship and morals. It is necessary to think that these verses can produce explicit and implicit messages that are reflective and contemplative. This then becomes the main task of the hadith to provide an explanation of the substance and content of the Qur'an as a form of interpretation.

The interpretation is understood as *al-kasyf* (unveiling), *al-bayan* (information) and *al-tawdhih* (explanation). Terminologically, it is a science that discusses the Qur'an revealed to the Prophet pbuh., which includes law and wisdom. From the substance that is the goal of the interpretation, law becomes an urgent matter to be achieved and produced. This interpretation is studied through explicit and implicit verses. The explicit verses mean that the law in them can be understood directly. For example, it contains a *ratio legis*, the consequences of *taklifi* law or contains several terms that can be understood as legal consequences. While the implied meaning is that the verses are understood exploratively to have legal signals.

Terms that are possible to understand the law for example use the phrase *kutiba, laysa 'alaykum junahun*, also explicit substance in the Qur'an talks about the law of worship, *muamalah*, family law, *jinayah* and so on. While implicitly, the understanding of *ahkam* is also found in a number of stories that can be considered as a legal format. Because the need for interpretation of the Qur'an is also increasing, this encourages scholars to devote their attention to the interpretation of the Qur'an. The efforts of scholars for awareness produce the various kinds of interpretation books with various *thariqah* (methods) and *manhaj* (perspectives) used by each interpreter. There is not a single era that is free from the existence of interpretation. This is certainly not surprising because since the beginning of the revelation of the Qur'an, Muslims have believed that the Qur'an is a holy book that will be a guide for human life and the book will always be relevant at all times and places.<sup>1</sup>

For example, interpretation when the interpreter looks at a phrase in depth with various reviews according to each perspective. The word *al-nass*, for example, is understood from the verbal nature (*al-musta'nas*) which means familiarity, closeness, and kinship. While in substance, the meaning of *al-nas* can be categorized into 5 orientations of meaning; first, the depiction of humans created from nothing (*ex-nihilo*). Second, the depiction of humans consisting of psychological structures. Third, humans are hostile to enemies who do not know the meaning of humans, and do not know the potential and honor of humans. Fourth,

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<sup>1</sup> Abdul Rohman, Barikli Mubaroka, and Qoree Butlam, 'METHODOLOGY OF TAFSEER AL-QURTUBI: SOURCES, STYLES AND MANHAJ', *QiST: Journal of Quran and Tafseer Studies*, 2.2 (2023), pp. 180–202, doi:10.23917/qist.v2i2.1451.

human existence is seen when he passes or fails the test in this worldly life. Fifth, a successful person is a person who succeeds in changing weaknesses into strengths.<sup>2</sup>

When viewed from the source of interpretation, interpretation *bi al-ma'thur* becomes the initial essence and is then followed by interpretation *bi al-ra'y*. In this context, interpretation of the Qur'an *bi al-Qur'an* is the first step required in the application of interpretation *bi al-ma'thur* before a mufasssir needs to continue with other sources of interpretation, namely the hadith and several other -Qur'anic sources. The Qur'an is not the word of man, but the word of Allah. As the word of Allah, the use of the Qur'an in interpretation does not require a verification process.<sup>3</sup> Serious efforts and endeavors in studying the Quran to obtain a meaning and conclusion must be very careful. This is because it is a miracle of meaning that has a very broad scope of description.

It is studied from the perspective of *alwan al-tafsir*, the focus of the study and its objectives are very varieties. Some studies focus on the aspect of moderation, the understanding of *wasatiyyah*, which is produced through an understanding of interpretation. This study encourages a process to achieve a harmonious life in a pluralistic society. The involvement of interpreters and interpretation is a necessity so that the religious messages conveyed are in line with the intended *wasatiyyah*. According to writer of this article, interpretation plays a key role in forming a moderate and inclusive understanding of religion, which is very important for the success of the religious moderation program.<sup>4</sup>

Some other writings encourage the importance of the instrument of understanding the Qur'an through the science and method of interpretation (the science of interpretation of the Qur'an) along with the method of translation studies in the process of translating the Qur'an which is the main source of Islamic teachings. A word that is analyzed, for example "din" and its translation "religion" are chosen for analysis, for example in the 19th verse of Surah Ali Imran, and the need for interpretation is explained theoretically based on the conceptual essence of these words.<sup>5</sup>

*Tafsir* has objective reasons that show the uniqueness of the interpretation of the *Salaf* and *khalaf* and distinguish it from others in the practice, reflecting on the reasons for the importance of this interpretation and its motives. This is related to the method of producing interpretation and contributing in solving the problem. This interpretation of the *Salaf* is due to their closeness to the Prophet, experiencing and following the time of the revelation of the Qur'an.<sup>6</sup> Other research focuses on basic principles and main principles

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<sup>2</sup> Miftahuddin Miftahuddin, 'Declaring Tafseer for Humanity: Tafseer Methodology of Hassan Hanafi', *Millati: Journal of Islamic Studies and Humanities*, 5.1 (2020), p. 10, doi:10.18326/mlt.v5i1.1-15.

<sup>3</sup> Izza Rohman, 'TAFSIR AL-QUR'AN BI AL-QUR'AN AS A DISTINCTIVE METHODOLOGY', in *Proceedings of the International Conference on Qur'an and Hadith Studies (ICQHS 2017)* (Atlantis Press, 2018), p. 35, doi:10.2991/icqhs-17.2018.5.

<sup>4</sup> Syahda Naurah and others, 'The Role of Tafsir in Supporting Religious Moderation Programs', *Al-Afkar: Journal for Islamic Studies*, 7.3 (2024), p. 998, doi:https://doi.org/10.31943/afkarjournal.v7i3.1575.

<sup>5</sup> Shamsiddin Abduraimovich Yodgorov, 'Importance of Addressing Tafseer (The Science of Quranic Exegesis) While Translating the Holy Qur'an', *International Journal of Multicultural and Multireligious Understanding*, 9.8 (2022), doi:http://dx.doi.org/10.18415/ijmmu.v9i8.

<sup>6</sup> Tafsir - تفسير السلف؛ الأهمية والضرورة: قراءة في أسباب أهمية تفسير السلف، وكيفية توظيفه في حل إشكالات علم التفسير، Center for Quranic Studies | مركز تفسير للدراسات القرآنية <https://tafsir.net/article/5274/tfsyr-as-slf-al-ahmyt-waldrwr-tqra-at-fy-asbab-ahmyt-tfsyr-as-slf-wkyfyf-twzyf-hl-l-ishkalat-alm-at-tfsyr> [accessed 11 December 2024].

related to various sciences that are linear with the interpretation of the Koran. Understanding the rules of interpretation will prevent confusion and errors in interpreting verses and will lead the interpreter to understand God's intentions in the Koran.<sup>7</sup> Meanwhile, the current interpretation is directed towards interpretation as a response to the problems of contemporary life.

This research is qualitative with library study data sources. The primary materials were referred to *Ulumul Quran* books and interpretations. This is used because *Ulumul Quran* provides adequate information for this writing. Interpretation provides relevant examples of why this writing is needed. The approach that is the analytical tool for what exists is the linguistic approach. The linguistic approach begins with the meaning of pronunciation in Arabic. Then, the pronunciation will be seen in terms of the scope of meaning, spesification, distinctiveness and level of clarity. The next step is seen in terms of word formation, word content, and literary aspects, including *balaghah*, *badi'* and *bayan*. This aspect explains the level of beauty and miracles contained in the Koran. Methodologically, data was obtained using documentation studies. The data will be classified and interpreted. Then the existing data will be carried out descriptively and content analysis. The data obtained by the author is poured into the writing after reducing the interpretation and triangulating the data. The author continues to analyze the data with the aforementioned approach.

## B. Results and Discussion

### 1. Interpretation and Legal Diversity

Interpretation in terms of language means *al-bayan* (providing information), *al-idhhar* (providing explanation) and *al-kasyf* (conducting exploration). When viewed from a linguistic perspective, interpretation provides a very substantive aspect in scientific studies, specifically in the development of Islamic law. In relation to the verses of the Qur'an, the study of Fiqh will focus on *lafaz*, *syibh jumlah* (phrase) and *jumlah* (sentence). While in terms of terminology, interpretation can be understood as follows:

علم يُعرف به فهم كتاب الله المنزل على نبيه محمد - صلى الله عليه وسلم - وبيان معانيه  
واستخراج أحكامه وحكمه

Tafsir is a science known for understanding the Book of Allah which was revealed to His Prophet Muhammad, explaining its meaning, and deducing its laws and wisdom. Important instruments for this are linguistics, grammar, morphology, rhetoric, Usul fiqh, and Fiqh, qiraat as required by *asbab al-nuzul* and *nasakh mansukh*.<sup>8</sup>

As discussed earlier, interpretation in terms of language is how to explain, describe and uncover the substance of the Qur'an. Therefore, interpretation in terms of terminology has a role in the development of Islamic law. This interpretation is included in the noble science with the noble object of study, namely the Qur'an. It is the Word of Allah that was

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<sup>7</sup> Haryono Haryono, 'Kaidah-Kaidah Tafsir Dan Aplikasinya Dalam Penafsiran Ayat', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6.02 (2021), p. 195, doi:<https://doi.org/10.30868/at.v6i02.1595>.

<sup>8</sup> Abdul Majeed bin Muhammad Al-Walan, *Al-Ayat Alkawniat Dirasat'Aqadiyah* (Jami'ah al-Imam Muhammad ibn Su'ud al-Islamiyya, 1433), p. 127.

revealed to the Prophet pbuh both in terms of *hukm* (law) and *hikmah* (wisdom). The study of law is not only on its material but also formal and philosophical tasyri'. Therefore. Interpretation at least focuses on two important things, first, the legal aspect and second, the aspect of Wisdom. Law is the decree of Allah that is entrusted and addressed to the converts in relation to human actions, whether it is *iqtidhaan* (demands), *wadh'an* (stipulations), and *ikhtiyaran* (choices). While *hikmah* (wisdom) is something behind the conformity between knowledge and deeds. It also means something that is obtained, either satisfaction, peace or others after he practices the knowledge he has. Wisdom is a gift from Allah.

For example, interpretation in relation to law, the words "*laamastum al-nisa'*" have variety meanings. Hamzah and al-Kisa'i read: *lamastum*, without *alif* after *laam*, while others read with an *alif*. According to some interpreters, *al-lams* and *al-mulamasah* both mean *jima'* (sexual intercourse), while others argue that it means touching the skin of a man with a woman either with *jima'* or not. Scholars have different opinions regarding the invalidation of ablution by touching the skin of a man or woman without a barrier. Abu Hanifah said: Ablution is not invalidated if touching a non-mahram, his view is: If the touch was done with lust, then it is invalid, if not then it is valid. Malik and Al-Syafi'i are of the view that the law of the person who was touched is the same as the person who touched. Ahmad is of the view that it does not invalidate it, even if he has lust when touching, whereas if someone touches a small child then it does not invalidate it.<sup>9</sup> So this interpretation certainly has an impact on the differences of the Fiqh scholars in determining the law. That is, the reference to the same verse but they have different interpretations.

The difference in interpretation is partly due to the source of interpretation which can be described as follows: First, language and *isytiqa'* (derivation): knowing the words of the Qur'an and their use in Arabic, and this is what is called the science of *usul lughah* (linguistic origin). Second, *Nahw* and *Sharf* (Grammar and morphology): understanding the meaning often depends on the knowledge of *i'rab* (syntax). Third, literature and *balaghah*: These sciences help the interpreter and enrich the interpretation with aspects of *i'jaz bayaniyah* (illustrative ability) and artistic beauty in the expressions of the Qur'an. The ability to deepen this will not be achieved without the depth of knowledge of literature and the science of *balaghah* (*bayan*, *badi'* and *ma'ani*). Fourth, the science of *atsar* means what is narrated in the form of the words of the Prophet Muhammad pbuh, the sayings of the Companions, *tabi'in*, and the imams of the interpretation of the Qur'an, and this source is the most worthy for taking interpretations.<sup>10</sup>

Fifth, the science of *qiraat*. This knowledge is related to reading the Al-Quran because it often has new meanings, so that the interpretation is enriched by understanding the *qiraat*. Fifth, the science of Ushul fiqh. Tafsir experts must understand this science in the interpretation of the verses of the Qur'an in which several legal rules are mentioned. Seventh, Knowledge of *aqidah*: The Qur'an has established a valid foundation of faith and purified it from the stains of polytheism. Interpreters must understand the doctrinal issues contained in the verses of the Qur'an, such as proving evidence for *uluhiyyah*, *rubbiyyah*,

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<sup>9</sup> Mujir al-Din ibn Muhammad al-'Ulaymi al-Muqaddasi Al-Hanbali, *Fath Al-Rahman Fi Tafsir al-Qur'an*, II (Dar al-Nawadir, 2009), p. 132.

<sup>10</sup> 'Imad Abd al-Sami' Ali, *Al-Taysir Fi Usul Wa Ijtihat al-Tafsir* (Dar al-Iman, 2006), pp. 20–23.

treatises, resurrection and reward, heaven and hell, as well as discussing the erroneous beliefs of polytheists.<sup>11</sup>

Eighth, the science of History. The Qur'an discusses the stories of previous nations, and its purpose is for humans to take the wisdom and morals contained therein. The stories of the Qur'an are the best stories. For example, Allah in Qs. Yusuf: 3 refers to the story of Yusuf as *ahsan al-qasas* (the best stories), and that is because of its excellence in truth and realism. The person sometimes finds his true self in the story, and remembers the situations he faces that may be similar to these stories. The story can suggest solutions to problems faced by humans when a person is helpless to solve them. Ninth, Cosmic science: sciences that study the universe both related to living creatures, humans and animals, or material and inanimate creatures or natural phenomena such as clouds, thunder, lightning, and rain.<sup>12</sup>

When viewed in terms of *riwayat* and *dirayat*, the sources can be seen from two categories. First, the interpretation of *bil ma'tsur*, namely interpretation that is based on revelation, either *al-matluw* (Al-Quran) or *ghayr al-matlu* (Hadith), the opinions of sahabah, and the information of the people of the book. Second, interpretation based on the ability to reason. This interpretation is divided into two, namely *mahmud* (praised) and there is also *mazmum* (reviled). Interpretation is a reference in this case when someone is skilled in carrying out interpretive reasoning using scientific principles in accordance with what is determined by experts in their respective fields. Meanwhile, the interpretation that is reprehensible is the interpretation that then does not have the correct rules. Allah sent down the Al-Quran as guidance so that humans do not go astray and become confused, guidance for them to achieve happiness, mercy for those who believe, making it a guide.<sup>13</sup>

There are four types of tafsir: first, tafsir which is understood from the words of Arabs. Second: an interpretation that everyone knows. Third, the interpretation is only known by the ulama. Fourth, the interpretation that only Allah knows.<sup>14</sup> When someone talks about the law in the Qur'an, interpretation has a very big role because it is impossible to understand the substance of the Qur'an related to law except through adequate interpretation. Methodologically, it can be divided into four, namely, first, *tahlili*, a form of interpretation in which a mufassir makes analytical descriptions of verses and pronunciations in the Qur'an starting from the beginning of surah *al-Fatihah* to surah al-Nas. Second, *maudhui'*, namely thematic interpretation. Third, *muqaran* (comparison) where a mufassir makes a comparison with a number of other interpretations before drawing a conclusion on a word or sentence being interpreted, and fourth *ijmali*, namely interpretation that is done globally and is concise and easy.

## 2. Interpretation and Development of Islamic Law

The urgency of the science of interpretation is as important as the object of its study. This is because this interpretation is related to the book of Allah, the Qur'an. This science of interpretation is associated with the understanding of the contents of the Qur'an which is an

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<sup>11</sup> Ali, *Al-Taysir Fi Usul Wa Ijtihat al-Tafsir*, pp. 20–23.

<sup>12</sup> Ali, *Al-Taysir Fi Usul Wa Ijtihat al-Tafsir*, pp. 20–23.

<sup>13</sup> Muḥammad Sayyid Thanthāwī, *Tafsir Al-Wasith Li al-Quran al-Karim*, I (Dar al-Fikr, 1993), p. 398.

<sup>14</sup> Ali, *Al-Taysir Fi Usul Wa Ijtihat al-Tafsir*, pp. 20–23.

instrument to help Muslims gain guidance and guidance in doing good deeds and gaining the pleasure of Allah.<sup>15</sup> Tafsir is a science that leads to knowing how to understand how to worship the One God in what He revealed to His Messenger.<sup>16</sup>

Since the Qur'an was revealed by God Almighty in clear Arabic, its interpretation must be based on knowledge of Arabic, its characteristics, the connotation of its words, and aspects of Arabic fluency. Islamic law is an understanding of reasoning understood by scholars (read: Fuqaha) through understanding the Qur'an and Hadith as the main sources. As for Ijma' and qiyas, they are more methodological in nature in understanding the two sources. The steps of the role of interpretation in its development are as follows: First, the Prophet saw as an interpreter: *litubayyina linnas ma nuzzila ilayhim*. In the verse of the Qur'an it is called Qs. Al-Nahl: 44

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

Al-Zikr is understood as the Qur'an because it is a reminder in human life. In order to understand the messages that can be grounded. One aspect that is underlined is related to Islamic law (Islamic Jurisprudence). The term *litubayyina* can be explained as the function of prophecy as an explainer of law to its people. This is very important because society cannot be understood properly without a comprehensive bayan. *Bayan al-ta'kid* is also called *bayan al-taqrir* and *bayan al-isbat*. As *bayan ta'kid* to the Qur'an, it means that the Prophet saw plays a role in strengthening and re-emphasizing what has been explained in the Qur'an. This means that the function of the Prophet's hadith in this case only strengthens the contents of the Qur'an.<sup>17</sup>

### 3. Interpretation of the Prophet's *Qaul, Fi'l* and *Taqrir*

In relation to the hadith of the Prophet Rasulullah pbuh. explains how a person performs prayers starting from how he goes to the mosque, his steps and so on, then he faces the Qibla and takes the takbir, saying Allahu Akbar, as well as the readings in the al-Fatihah prayer, bowing down, readings are the qauli hadith taught by Allah by Rasulullah in his hadith. while the second is a hadith which is related to how the Prophet showed movements in prayer and a calm attitude when someone did it. The Science of Tafsir at the time of the Prophet pbuh, when the companions encountered difficulties in understanding the Koran. For example, when they asked questions related to Allah, the companions said, Who among us has never wronged himself. Rasulullah then he explained to them the meaning of injustice here is shirk.

One of the most urgent functions of the presence of the Messenger of Allah is to provide explanations of the Koran, so all of his actions, words and things about him are a form of explanation of the Koran so that his people can follow in his footsteps in the Sunnah, peace be upon him as a topic of explanation, so the Koran cannot be understood without it. Sunnah, how can we carry out so many of Allah's commands, such as the zakat prayer,

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<sup>15</sup> Agus Rinaldi Afrizal, *Al-Tafsir Wa al-Mufasssirun Fi Indunisia: Drasah Wasfiyyah* (Dar al-Lu'lu, 2022), p. 68.

<sup>16</sup> Muhammad al-Sayyid Jibril, *Inayat al-Muslimin Bi Ibrahiz Wujuh al-I'Jaz Fi al-Quran al-Azhim* (Majma' al-Malik Fahd), p. 9.

<sup>17</sup> Zulfahmi, 'Otoritas Nabi Muhammad SAW: Kajian Atas Peran Dan Fungsi Hadis Dalam Hukum Islam', *Tahdis: Jurnal Kajian Ilmu al-Hadis*, 6 (2015), p. 116, doi:<https://doi.org/10.24252/tahdis.v6i1.7145>.

fasting and Hajj, how to repay, understand the limits of each of these acts of worship and also understand the prohibitions such as usury, consuming human property with vanity and so on. Except through the sunnah, it is a form of explanation of charity and Nabawi or theoretically has the Koran then there is a very perfect relationship between the Koran and the Sunnah. The Prophet is not someone who does not understand the Sunnah so he cannot understand the Koran. From there, there is a systematic relationship also to cover the three main forms of interpretation in the Sunnah. and fiqh as well as the basis for theoretical principles in understanding the Sunnah.<sup>18</sup>

The Prophet was given the task of providing explanations and uncovering the intentions of Allah. This explanation can be in the form of actions or words explaining something,<sup>19</sup> even silence is part of the explanation. Ibn Taymiyah said that if you do not understand the interpretation of the Koran from the Koran, then you should go to the Sunnah because he as an explainer of the Koran. Muhammad bin Idris al- Syafi'i said that everything that is stipulated by law is Rasulullah peace be upon him a form of his understanding of the Koran. Allah says in the Koran al-Nisa 105 and also al-Nahl: 64 and the prophet said Remember, I have been given the Koran and its like.<sup>20</sup>

In *Sunnah Qawliyah*, it seems that there is a problem that needs to be emphasized, because from the Prophet's speech, two kinds of forms can emerge. First, it can be in the form of the Prophet's words (*Sunnah Qawliyah*) which can also be in the form of verses of the Qur'an. To distinguish whether it is Qawliyah or the Qur'an, it can be examined; whether it comes from verses of the Qur'an or the Prophet's words. Usually the Prophet told his companions to memorize, write, and sort them according to Allah's instructions. If what comes from the Prophet's speech is *Sunnah Qawliyah*, then the Prophet forbade writing it down because he was worried that it would be mixed with the Qur'an.<sup>21</sup>

Second, the interpretation of the companions. Scholars began to conduct ijtihad to interpret the verses of the Qur'an in order to obtain a more contextual meaning. One example; In the past, Umar bin Khattab forgave someone who stole a camel because of hunger. It is narrated that one day several servants of Hatib bin Abi Balta'ah were caught stealing a camel belonging to someone from Muzainah. Knowing this, Kusayyir bin as-Salt then asked Umar bin Khattab to sentence the thief to have his hand cut off, Kusayyir's suggestion was based on the letter Al-Maidah verse 38. Then, Umar bin Khattab did not sentence the thief to have his hand cut off and simply released him. Because, after being interrogated, the theft of the camel was caused by the thief being in financial difficulties. After that, Umar bin Khattab

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<sup>18</sup> Sa'id Hawwa, *Al-Asas Fi al-Tafsir*, ed. by VI (Dar as-Salam), p. 2947.

<sup>19</sup> Samīn Al-Ḥalabī and Aḥmad ibn Yūsuf, *Umdat Al-Ḥuffāz Fī Tafsīr Ashraf al-Alfāz, Mu'Jam Lughawī Li-Alfāz al-Qur'ān al-Karīm* (Dar al- Kutub al-'Ilmiyyah, 1996), p. 251.

<sup>20</sup> 'Abd al-Qāhir ibn 'Abd al-Raḥmān Al-Jurjānī, *Darj Al-Durar Fī Tafsīr Al-Ay Wa Al-Suwar*, II (Dar al-Fikr, 2009), p. 19.

<sup>21</sup> Tiyo Maulana and others, 'THE POSITION OF SUNNAH AS A SOURCE OF ISLAMIC LAW IN A NEW PERSPECTIVE IN ITS TYPES', *Muqaranah*, 5.2 (2021), pp. 101–14 (p. 104), doi:10.19109/muqaranah.v5i2.9562.

ordered Abdurrahman bin Hatib to pay double the price of the Muzainah camel that was stolen by Hatib's servant.<sup>22</sup>

Third, the deeds of the people of Medina. Among the companions who had the competence of interpretation was Abd Allah ibn 'Abbas who was known for his interpretation of the Qur'an and Hibr al-Ummat due to the depth of his understanding and the sharpness of his abilities. Al-Bukhari mentioned his abilities. Ibn Abbas narrated that 'Umar gathered him together with the figures of Badr. Some of them seemed to whisper in their hearts: why is this child gathered together with us, when we also have children like him? 'Umar said: he is one of those you know. One day Umar gathered them all, then he gathered them together with Ibn 'Abbas. According to Ibbas, that was just what appeared to them. Umar asked: what do you think about the words of Allah Ta'ala.

{إِذَا جَاء نَصْرُ اللَّهِ وَالْفَتْحُ}

Some of them said: Allah commands us to praise Allah and ask Him for forgiveness. Some of the others were silent, not providing any comments. Umar then asked Ibn 'Abbas: is that your opinion too? Ibn Abbas answered: no. Ibn Abbas answered: that means the passing away of the Messenger of Allah. What he was told. (As if Allah) said: when Allah's help and victory come, then that will be the sign of your end. So praise Him and ask forgiveness from Him, truly He is the Acceptor of Tabuk. Umar said: "I don't understand anything except what you say."<sup>23</sup> Fourth, the interpretation of the people of the book. There is also a lot of information that enriches the interpretation that comes from what is conveyed by the people of the book, especially related to the stories that exist. Meanwhile, interpretation with reasoning (*aqli*) in terms of format has significant development in line with the development of science and knowledge. This is compared to the early period of interpretation. The historiography of interpretation was initially in the form of an encyclopedia, paying less attention to narrative coherence but was used as mere reference material.<sup>24</sup>

The development of this interpretation is also in line with the function of the scientific miracle of the Qur'an. In its relation to Islamic law, it supports important aspects in determining the law. How to understand maturity in managing assets, for example, is needed in relation to returning the assets of orphans. In relation to *muamalah*, the development of good orphan assets so that they can support their lives also helps the interpretation of it.

The Urgency of Tafsir Science, this science is the foundation for understanding the verses and *maqasid* of Sharia, an important note. Without understanding tafsir, a person will not be able to understand the words in the Qur'an. Therefore, without the ability of this science, understanding of the Qur'an will not be optimal. The Qur'an includes a number of *Ahkam* verses where the verses talk about worship, *muamalat*, criminal law, marriage, inheritance and so on. This is as classified by scholars reaching 500 verses. The large number

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<sup>22</sup> Yahya Fathur Rozy, 'THE DEVELOPMENT OF QUR'AN COMMENTATORS' REQUIREMENTS: FROM THE AFFIRMATIVE ERA TO THE REFORMATIVE ERA', *QiST: Journal of Quran and Tafseer Studies*, 3.1 (2023), pp. 75–90 (p. 76), doi:10.23917/qist.v3i1.2910.

<sup>23</sup> Thanthāwī, *Tafsir Al-Wasith Li al-Quran al-Karim*, p. 3.

<sup>24</sup> Mu'ammam Zayn Qadafy, 'Challenging Al-Dhahabī's (1915-1977) Authority in the Historiography of Tafsīr: A Clarification of His Salafī Outlook', *Islamic Studies Review*, 1.2 (2022), pp. 217–37 (p. 217), doi:10.56529/isr.v1i2.86.

of numbers certainly requires an understanding that is relevant and in line with the rules that exist in understanding a science. The science of *tafsir* is considered the main science of religion and the building (construction) of sharia and its principles. This science must receive serious attention and achieve it optimally because it is a way to achieve guidance.<sup>25</sup>

The Prophet explained about matters of worship, *muamalah*, *jinayah* and so on. The Prophet gave an explanation of some things, he conveyed it in the form of verbal descriptions called the hadith *al qauli*. Many examples are conveyed through narrations about worship and so on such as the readings in the prayer. It was explained and recited by the Prophet and then followed by his companions and transferred to all mankind. While others are explained with the hadith of the actions of the Prophet SAW. Therefore, related to the command to pray in the Qur'an, the Prophet said "pray as you see me praying". This requires someone to know how the Messenger pbuh performed the prayer. There are imams who lead the prayer, but they do not do *thuma'ninah* in bowing, rising, prostrating, or in two prostrations.<sup>26</sup> This does not reflect the understanding of the hadith which is an explanation of the verses of Allah SWT. Likewise, the Hajj pilgrimage, the Prophet explained in the hadith "Take from me the rituals of the Hajj." This means carrying out the pilgrimage, namely studying and memorizing, and this is the command to carry out the pilgrimage, study and memorize it. It is mandatory to learn and memorize in accordance with the Sunnah of the Prophet pbuh.<sup>27</sup> This shows how the worship commanded in the Koran is mostly in a global form (*ijmali*).

The importance of the science of interpretation is mentioned in Surah Muhammad 24 as well as Surah An-Nahl 44. The Messenger of Allah (PBUH) occupies an important position in this interpretation. If the companions had difficulty understanding the Qur'an, they asked the Messenger of Allah (PBUH) and he gave an explanation.<sup>28</sup> In the Islamic legal tradition, the *tabi'in*, the followers of the Prophet Muhammad, who lived after the generation of the *sahabah* (companions of the Prophet), played a significant role in shaping Islamic legal scholarship. During their period, three regions became the scientific regions of Islamic law, where the legacy of the tradition of *ijtihad* of the companions and the spread of *fiqh* knowledge were strong. These regions were the Hijaz, Iraq, Syria, and Egypt. In the Hijaz, two schools of thought developed in Mecca and Medina. On the other hand, in Iraq, Kufa and Basra became centers for the development of other schools of thought. Pioneered by the *tabi'in*, scientific activities developed more rapidly in these two regions (Medina in the Hijaz, and Kufa in Iraq) than in other regions. Two other regions that also became centers of scientific activity for the *tabi'in* were Syria and Egypt. It was from these cities that the *tabi'in* spread the thoughts of the companions on *Fiqh*.<sup>29</sup>

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<sup>25</sup> Muhammad bin Ali al-Khatib Al-Muza'i, *Taysir Al-Bayan Li Ahkam al-Quran*, I (Dar al-Nawadir, 2012), p. 11.

<sup>26</sup> Muhammad bin Saleh Al-Uthaimin, *Fath Dhi Al-Halal Wa al-Ikram Bi Syarh Bulugh al-Maram*, I (Maktabah al-Islamiyyah, 2006), p. 485.

<sup>27</sup> Muhammad Amin bin Abdullah al-Harari Al-Shafi'i, *Al-Kawkab al-Wahhaj Syarh Sahih Muslim*, 14th edn (Dar al-Manhaj, 2009), p. 296.

<sup>28</sup> Ali, *Al-Taysir Fi Usul Wa Ijtihad al-Tafsir*, p. 11.

<sup>29</sup> Achmad Kholiq and Achyar Zein, 'Fiqh Model of the Companions (Şahābah) of the Prophet and Its Influence on Abu Hanifah's Rational Fiqh and Malik's Traditional Fiqh', *Ahkam: Jurnal Ilmu Syariah*, 21.1 (2021), p. 143.

Tafsir itself refers to another science, called Ushul Tafsir. It is a wasilah and a medium to achieve these goals such as *nahwu* science, Ushul fiqh in jurisprudence, ushul hadith and so on. The knowledge that guides understanding interpretation includes understanding the requirements of an interpreter, his etiquette and methods of interpretation.<sup>30</sup> Therefore, the suggestion of tafsir is considered an important method for Muslims to understand this method. This interpretive ijthad is really very necessary. The interpretations from the time of the Prophet were his hadiths. When the companions encountered difficulties in understanding the Koran, for example, they asked the Prophet. Regarding the words of Allah Subhanahu Wa Ta'ala about people who wrong themselves. The Companions told the Prophet that almost everyone did injustice to him. He explained to them that the meaning of injustice here is shirk towards Allah.<sup>31</sup>

### C. Conclusion

Based on the description above, it can be concluded that first, the interpretation which is an explanation of the legal verses has prerequisites in the form of starting with a linguistic basis, correlation between texts as a form of munasabat, historical relationships in the form of asbab al-nuzul, relevance to fiqh al-waqi (contemporary aspects), the relationship between illat and hikmah, interpretation has a relevant framework and approach in its study. Second, interpretation on a priority scale is interpretation bi al-Quran, *al-sunnah*, *sahabi*, *ahl al-kitab* which is called interpretation bi al-ma'tsur. As for the interpretation of *al-ra'y* which is categorized as *al-ma'mud*, it is in line with the scientific rules of interpretation. To answer current problems, research that needs to be carried out in the future as an angel is how interpretation can be developed with methods and approaches in answering contemporary problems and responding to societal problems.

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<sup>30</sup> Ali, *Al-Taysir Fi Usul Wa Ijtihat al-Tafsir*, p. 14.

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