



## Model of *Tafsir Bi Al-Ma'tsur* Approach Relevance to Islamic Education: A Chronological Review of Qur'anic Interpretation

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### Abstract

This study aims to analyze the methods and approaches in tafsir bi al-ma'tsur (tafsir based on history) in a chronological review of the history of Qur'anic interpretation. Tafsir of the Qur'an is a very important discipline in understanding the meaning and message contained in the sacred text of the Qur'an. In this study, we will look at the development of methods and approaches used in tafsir bi al-matsur, which refers to interpretation based on history and tradition. The research method used is a historical approach and literature analysis. The study involves collecting data from various primary and secondary sources, including classical and contemporary books of tafsir, as well as historical literature on Qur'anic interpretation. The collected data will be analyzed chronologically to see the evolution of methods and approaches in tafsir bi al-matsur over time. The results of this study are expected to provide a better understanding of the development and variation of methods and approaches in tafsir bi al-matsur throughout the history of Qur'anic interpretation. In a chronological overview, this study will identify and analyze the different approaches used by mufasirs from different periods, as well as the factors that influenced the changes. It can also provide a foundation for further research in this area, as well as contribute to studies on the history of Qur'anic interpretation and the development of methods and approaches in tafsir bi al-matsur. With a better

understanding of the history and tradition of Qur'anic interpretation, we can enrich our understanding of the Qur'anic messages and apply them relevantly in the context of evolving times

**Keywords:** Tafsir Bi Al-Ma'tsur, Islamic Education, Qur'anic Interpretation

*Penelitian ini bertujuan untuk menganalisis metode dan pendekatan dalam tafsir bi al-matsur (tafsir berdasarkan sejarah) dalam tinjauan kronologis sejarah penafsiran Al-Qur'an. Tafsir Al-Qur'an merupakan disiplin ilmu yang sangat penting dalam memahami makna dan pesan yang terkandung dalam teks suci Al-Qur'an. Dalam kajian ini akan melihat perkembangan metode dan pendekatan yang digunakan dalam tafsir bi al-matsur yang mengacu pada penafsiran berdasarkan sejarah dan tradisi. Metode penelitian yang digunakan adalah pendekatan sejarah dan analisis literatur. Kajian ini melibatkan pengumpulan data dari berbagai sumber primer dan sekunder, termasuk kitab-kitab tafsir klasik dan kontemporer, serta literatur sejarah tentang tafsir Al-Qur'an. Data yang terkumpul akan dianalisis secara kronologis untuk melihat evolusi metode dan pendekatan dalam tafsir bi al-matsur dari waktu ke waktu. Hasil penelitian ini diharapkan dapat memberikan pemahaman yang lebih baik mengenai perkembangan dan variasi metode dan pendekatan dalam tafsir bi al-matsur sepanjang sejarah penafsiran Al-Qur'an. Secara kronologis, penelitian ini akan mengidentifikasi dan menganalisis berbagai pendekatan yang digunakan para mufasir dari berbagai periode, serta faktor-faktor yang mempengaruhi perubahan tersebut. Hal ini juga dapat memberikan landasan bagi penelitian lebih lanjut di bidang ini, serta memberikan kontribusi terhadap kajian tentang sejarah penafsiran Al-Qur'an dan pengembangan metode dan pendekatan dalam tafsir bi al-matsur. Dengan pemahaman yang lebih baik terhadap sejarah dan tradisi penafsiran Al-Qur'an, kita dapat memperkaya pemahaman kita terhadap pesan-pesan Al-Qur'an dan menerapkannya secara relevan dalam konteks perkembangan zaman*

**Kata Kunci:** Tafsir Bi Al-Ma'tsur, Pendidikan Islam, Tafsir Al-Qur'an

## INTRODUCTION

In the study of the Qur'an and Hadith, there are many discussions and interpretations of various verses in the Qur'an. Islamic thinkers continue to strive in finding the formulation of studies in the Qur'an that are relevant to the development of the current era. After many studies and several phases of development, the science of interpretation then emerged with a special and independent interpretation and made the science of interpretation as a stand-alone discipline, separate from Hadith. This generation of tafsir contains narrations attributed to the Prophet, companions, *tabi'in* and *tabi'it-tabi'in* which are sustainable (Qattan, 2005).

With *bi riwayat* (history) is an important source in understanding Islam after being based on the Qur'an. The only person who fully and directly gets full authority from Allah SWT to interpret the Qur'an is the Prophet Muhammad SAW which is contained in the Hadith. By relying on the Prophet Muhammad SAW who was the first mufassir of the Qur'an, which then gave rise to *Tafsir Bi Al-Ma'tsur* which is a method of interpretation using the Qur'an and the history of the Prophet Muhammad and companions as the main variable in interpreting the Qur'an (Nur, 2019).

*Tafsir Bi Al-Ma'tsur* began in the second century Hijriyah, at that time the scholars tried to write works that continued in the field of tafsir, but not many *mufasssirs* who wanted to pursue *Tafsir Bi Al-Ma'tsur*. There are several scholars who contributed to the

development of *Tafsir Bi Al-Ma'tsur* including Ibn Jarir al-Tabari (224-310 H) with his tafsir book *Ja'mi' al-Bayan fi Tafsir al-Qur'an*, Ibn Kathir (700-774 H) with his book *Tafsir al-Qur'an al-Az'im*, and Jalal al-Din Al-Suyuti with his tafsir *al-Dur al-Manthur fi al-Tafsir bi al-Ma'thur* (Arsad Nasution, 2018).

Some figures or experts in the science of the Qur'an consider that *Tafsir Bi Al-Ma'tsur* is the best interpretation, because this interpretation is based on *naqli* arguments and not based on *'aqli* arguments (logic), so *Tafsir Bi Al-Ma'tsur* and its interpretation products are considered far from the subjectivity of the mufassir, in the sense that the level of objectivity of *Tafsir Bi Al-Ma'tsur* is higher than *Tafsir Bi Al-Ra'yi* (Achmadin, 2023). However, *Tafsir Bi Al-Ma'tsur* has decreased, unlike the interpretation of thought that continues to grow. This is recognized by scholars of interpretation such as Manna' al-Qattan. Likewise, in the context of the archipelago, *Tafsir Bi Al-Ma'tsur* from the past until now has not changed and has not experienced development as the interpretation of thought, this can be seen in each period of development of interpretation in Indonesia based on data on the development of interpretation from classical to modern times, as written by Nashruddin Baidan in his book *The Development of Qur'anic Interpretation in Indonesia* (Qattan, 2005).

Although *Tafsir Bi Al-Ma'tsur* is considered less developed than other methods of interpretation, it does not mean that this interpretation is ignored or not considered but *Tafsir Bi Al-Ma'tsur* has its own validity like the Qur'an which is interpreted by the Qur'an in other verses. So in this study the author will review the approach method in *Tafsir Bi Al-Ma'tsur*.

## RESEARCH METHOD

In compiling this research, the author uses the Narrative Research method (literature study) based on *turats* and tafsir studies in the Qur'an. Then this research is based on a qualitative approach, by taking library references and documents relevant to this issue (Achmadin, 2022). This research analysis is based on a qualitative approach with a type of library research. The aim is to analyze in depth the model of tafsir bi al-matsur approach and its relevance to Islamic Education through a chronological review of the interpretation of the Qur'an. Primary data sources used in this research are books of tafsir bi al-matsur, such as *Tafsir Ibn Jarir al-Tabari*, *Tafsir Ibn Kathir*, and others. Meanwhile, secondary data sources are books, journals, and scientific articles that discuss the tafsir bi al-matsur approach and Islamic Education (Muhammad Husein al-Dhahabi, 2000).

In the process of compiling this paper begins with preparing tools for research support for several classic and new tafsir books both in print and softfile form which the author obtained from maktabah syamilah several credible sources, customized reference sources are sought that have relevance to the topic of discussion in the paper that examines tafsir bi al-matsur, then after obtaining several references used as the main source to make several outlines that are used as the main discussion in this paper (Sakat, 2015). Then determine and analyze several verses of the Qur'an which are analyzed interpreted using the approach of tafsir bi al-matsur accompanied by several experts in the science of the Qur'an and tafsir as reinforcement, after which the writing is written based on the systematic writing of scientific works that are relevant to the context of this study (Achmadin & Fattah, 2023).

The data collection technique procedures used are documentation studies, namely collecting and studying written sources related to the research topic, and literature studies, namely reviewing and analyzing in depth the relevant literature. In analyzing the data,

this research uses three techniques, namely: 1). Content analysis: Reviewing and analyzing the contents of the collected data sources. 2). Historical analysis: Conducting a chronological review of the development of Qur'anic interpretation through the tafsir bi al-matsur approach. 3). Comparative analysis: Comparing and analyzing the relevance between the model of tafsir bi al-matsur approach with Islamic Education.

The stages of research conducted include: (1) identification and formulation of problems, (2) literature study and data collection, (3) data analysis using content analysis techniques, historical analysis, and comparative analysis, (4) interpretation of data analysis results, and (5) drawing conclusions and recommendations, with such procedures can produce a comprehensive understanding of the tafsir bi al-matsur approach model, its chronological development, and its relevance to Islamic Education. This can make a valuable contribution to the development of Islamic Education based on authentic Islamic teachings.

## RESULT AND DISCUSSION

*Tafsir Bi Al-Ma'tsur*, is a tafsir that interprets, explains, clarifies a law in the Qur'an by using the Qur'an, Hadith, and the words of the Companions and Tabi'in. Therefore, *Tafsir Bi Al-Ma'tsur* is also known as *Tafsir Bi Al-Naql* or *Tafsir Bi Al-Manqul* and *Tafsir Bi Al-Riwayah* because in essence *Tafsir Bi Al-Ma'tsur* is an interpretation that comes from the previous kalam. *Tafsir Bi Al-Ma'tsur* is one of the first methods of interpretation to appear in the history of intellectual treasures in Islam. Many experts in Qur'anic science consider that *Tafsir Bi Al-Ma'tsur* is the best interpretation, because this interpretation is based on naqly arguments and is not based on 'aqly arguments (logic), so *Tafsir Bi Al-Ma'tsur* and its interpretation products are considered far from the subjectivity of the mufassir, in the sense that the level of objectivity of *Tafsir Bi Al-Ma'tsur* is higher than *Tafsir Bi Al-Ra'yi*.

The rules of *Tafsir Bi Al-Ma'tsur* or *Qawa'id al-Tafsir* are general rules and methods that lead us to understand and explore the meanings of the Qur'an, and take benefit from it. *Tafsir Bi Al-Ma'tsur* is based on narrations or sahih hadith, and the words of the companions and tabi'in, so it is considered important to master the qa'idah, conditions and rules so that it becomes accepted sahih. The rules in *Tafsir Bi Al-Ma'tsur*, namely interpreting the Qur'an with the Qur'an in the next verse or other verses, are the main basis in *Tafsir Bi Al-Ma'tsur*. The source of interpretation of *Tafsir Bi Al-Ma'tsur* is divided into four kinds of methods, namely: interpreting the verse of the Qur'an with the verse of the Qur'an, interpreting the verse of the Qur'an with Hadith / Sunnah, interpreting the verse of the Qur'an with the words of the Companions, interpreting the verse of the Qur'an with the words of Tabi'in. Then the requirements of a narrator of *Tafsir Bi Al-Ma'tsur*, the requirements for interpreting some of which include having to master the Hadith both riwayat and dirayah, knowing the causes of the revelation of verses and nasikh mansukh, knowing the nature of the differences between the narrations in tafsir and their causes and knowing with high confidence that the Qur'an has several faces (many interpretations), etc (Aliti, 2021).

The figures of the mufassir *Tafsir Bi Al-Ma'tsur* who are famous for their knowledge and validity are, Abdullah Ibn Abbas R.A (68), Ibn Jarir Al-Tabariy (224-310 H), Imam Al-Baghawi (516 H), Ibn Kathir (700-774 H), Imam As-Suyuthiy (911 H). Then examples of the books of *Tafsir Bi Al-Ma'tsur*, including : *Jami' al Bayan an Ta'wil Ay Al-Qur'an*, *Bahrul 'Ulum*, *Al-Kasyf wa Al-Bayan an Tafsir Al-Qur'an*, *Al-Nukat wa al 'Uyun oleh al-Mawardi*, *Ma'alim Tanzil*, *Al-Muharrir al-wajiz fi tafsir al-kitab al-*

'aziz, *Zad al-Ma'asir fi 'ilm al-Tafsir, Tafsir Al-Qur'an al-'Azim, Al Jawahir al-Hasan fi Tafsir Al-Qur'an, Al Durr al Mantsur fi al tafsir al-Ma'tsur*, and several books by other figures of *Tafsir Bi Al-Ma'tsur* (Shamsudin & Baharudin, 2018).

Some experts in Qur'anic science are of the view that *Tafsir Bi Al-Ma'tsur* is the highest degree of interpretation, because the method of interpretation is based on naqly arguments and is not based on 'aqly arguments (logic), so *Tafsir Bi Al-Ma'tsur* and its interpretation products are considered higher than the subjectivity of the mufassir, it can be said that the level of objectivity of *Tafsir Bi Al-Ma'tsur* is higher than *tafsir bi al-ra'yi* (Muhammad Husein al-Dhahabi, 2000). If examined further historically *Tafsir Bi Al-Ma'tsur* has decreased, unlike the interpretation of the Qur'an based on rational thought (ra'yi) which continues to develop following the conditions of the times unlike *Tafsir Bi Al-Ma'tsur* which tends to be ta'abudi which is stuck will not change until whenever, which is recognized by Sheikh Manna Al-Qattan (Qattan, 1973). Although *Tafsir Bi Al-Ma'tsur* has never experienced development does not mean that this interpretation is abandoned and ignored, instead this is a separate authenticity compared to other methods. *Tafsir Bi Al-Ma'tsur* must continue to be used, because the interpretation must also see how the Qur'an was interpreted at the beginning of the Qur'an being revealed to the Prophet Muhammad SAW, as well as so that the interpretation of the Qur'an does not rely on human thought alone (Hidayati, 2020).

*Tafsir Bi Al-Ma'tsur*, has the advantage of being the first method of interpretation in the history of Islamic development, has a high position compared to other interpretations. But it also has weaknesses caused by the enemies of Islam, the Zindiqs who inserted their beliefs, the distortion of the Shiites which caused a mixture of valid and invalid narrations, found *israiliyyah* stories by the terdaluhu people, there are quotations whose sources are unknown.

#### **A. The Pattern of the Tafsir Bi Al-Matsur Method**

*Tafsir Bi Al-Ma'tsur* includes a model of Qur'anic interpretation that is integrated with the interpretation model of *Tafsir Bi Al-Ra'yi* (ijtihad). It should be noted that before discussing in depth the meaning of *Tafsir Bi Al-Ma'tsur*, it would be nice to understand the meaning of each word that becomes a component of *Tafsir Bi Al-Ma'tsur*. There are three words that become the basic components in the composition of the word *Tafsir Bi Al-Ma'tsur*. First; the word al-Tafsir which is a masdar from fi'il madhi fassara which means "interpreting" or "explaining" (Wahid & Zaini, 2016). Ali Al-Shabuni explains in his book *Al-Tibyan Fi Ulum Al-Qur'an*, explaining that the meaning of the word tafsir itself is *Al-Iydloh wa al-Tabyin*, which is to clarify or become an explanation of a vague thing that requires explanation (BAYRAM, 2020). Then the letter ba' which connects the word *Tafsir* with the word *Al-Ma'tsur*, explained that there are several ba' according to Imam Ibn Malik's explanation, but the ba' that corresponds to this editorial has the meaning of Istianah (help, with, through). The word *Al-Ma'tsur*, which is an *isim maf'ul of fiil madhi atsara*, means to quote or it can also mean naql, hadith or sunnah (Muhammad Husein al-Dhahabi, 2000).

From these three words, the meaning of *Tafsir Bi Al-Ma'tsur* is to explain or clarify a law, meaning / wisdom in the Qur'anic verse with something that comes from the Qur'an, Hadith and the words of the Companions and Tabi'in. Therefore, *Tafsir Bi Al-Ma'tsur* is also known as *Tafsir Bi Al-Naql* or *Tafsir Bi Al-Manqul* and *Tafsir Bi Al-Riwayah* because in essence *Tafsir Bi Al-Ma'tsur* is an interpretation that comes from the

previous kalam, while all these terms refer to one meaning, namely following the previous kalam and inheriting it according to existing facts (Wahid & Zaini, 2016).

*Tafsir Bi Al-Ma'tsur* is a tafsir that is based on valid narrations based on interpreting the Quran with the Quran, traditions that are explanations of the Quran, the narrations of the Companions because they were the ones who knew the most about the Quran or the opinions of the tabi'in, because the majority of them received the interpretation of the Quran from the Companions (Surahman, 2019). The above definition is more complete than the others. With this definition, the main sources used in *Tafsir Bi Al-Ma'tsur* are the Qur'an, Sunnah, qaul of the companions and tabi'in. The second source is fiqh and its ushul, Arabic language and balaghah. Although *Tafsir Bi Al-Ma'tsur* relies on history in interpretation, but in certain matters can not be separated from the interpretation of reason or *ra'yi* (Rohman, 2020). The second definition, *tafsir bi al ma'tsur* is interpretation with the Quran, Sunnah and companions that aims to explain the Quran. This is in line with Al-Zarqani's explanation "what is brought in the Qur'an, the sunnah, the words of the true, saheeh companions to explain what Allah SWT means in His book." (Arsad Nasution, 2018).

*Tafsir Bi Al-Ma'tsur* according to some scholars' opinions is a style of interpretation of the Qur'an operational methods of interpretation quoted from the verses of the Qur'an itself and what is quoted from the hadith, the opinion of the companions and tabi'in, but for some other mufassirs do not include the opinion of tabi'in to *tafsir bi al-matsur* but as *tafsir bi al ra'yi* (Shamsudin & Baharudin, 2018). This may be because the opinion of the tabi'in has been contaminated by many thoughts or because the mufassir in interpreting the Quran prioritizes the rules of language without giving importance to the aspect of history which is different from the companions who have integrity and great possibility to know the interpretation of a verse based on the instructions of the Prophet Muhammad SAW even the interpretation of the companions who witnessed the nuzul revelation in the marfu law of the Prophet Muhammad SAW (Külünkoğlu, 2022).

According to Al-Zarqani explained in his book *Manahil Al-'Irfan fi 'Ulum Al-Qur'an*, "*Tafsir Bi Al-Ma'tsur* is an interpretation with the Qur'an, *Sunnah*, or the words of the companions, with the aim of explaining the intentions of Allah SWT. Toward the thing that is in his book (Al-Qur'an). M. Yusuf in his book *Qur'anic Studies* defines that *Tafsir Bi-Al-Ma'tsur* is a way of understanding the Qur'an based on the main source, namely the Qur'an itself, Prophetic Hadith and information from the Companions or Tabi'in (Al-'Azhim al-Zarqānī, 2005).

Then according to Nashruddin Baidan explained that based on the grammar of the language the definition of *Tafsir Bi Al-Ma'tsur* is grouped into two, First, if *Ma'tsur* is used as an attribute for tafsir then what is meant by *Tafsir Bi Al-Ma'tsur* is the interpretation that has been given by the Prophet and the Companions. Second, if *Ma'tsur* is used as an attribute for the source then it means that *Tafsir Bi Al-Ma'tsur* is the Mufassir's interpretation of the Qur'an based on sources derived from the Qur'an, Hadith and the words of the Companions. And this second definition is equated with Marfu' Hadith. For this reason, if the first opinion is agreed, the Mufassir's function is only as a sanad researcher and the results of his interpretation are static or standardized. However, if you agree with the second opinion, there is an opportunity for the Mufassir to develop his interpretation in accordance with the demands of the times even though his interpretation is taken from the sources of the Qur'an, Hadith and the words of the Companions (Baidan, 2011)

The two understandings that have been presented do not contradict each other because the first understanding is a narrow understanding of *Al-Ma'tsur*, while the second understanding is a broader understanding. This second understanding provides an opportunity for scholars to *ijtihad*, although the *ijtihad* still makes history as a basis. Herein lies the difference with *Tafsir Bi Al-Ma'tsur*. If *Tafsir Bi Al-Ma'tsur* *ijtihad* departs from history while *Tafsir Bi Al-Ra'yi* *ijtihad* first then takes history as a reinforcement of the results of *ijtihad* (Rohman, 2020). From this explanation, it can be understood that *Tafsir Bi Al-Ma'tsur* is interpreting the verses of the Qur'an using other verses or the *sunnah* of the Prophet Muhammad, and some scholars argue that explaining the Qur'an with the words of the Companions and even the *Tabi'in* is still included in *Tafsir Bi Al-Ma'tsur*, they give the reason that the *Tabi'in* directly received it from the Companions, and *Tafsir Bi Al-Ma'tsur* is the safest way to understand the Qur'an (Rohani, 2014).

*Tafsir Bi Al-Ma'tsur* is explaining the meaning of the meaning of the verses of the Qur'an with verses of the Qur'an or the authentic *Sunnah* or the words of the Companions r.a. *Tafsir Bi Al-Ma'tsur* includes the interpretation that comes in the Qur'an, also includes the interpretation that comes from the Prophet in his *Sunnah*, the Companions r.a who lived at the time the Qur'an was revealed, therefore the source of reference for the *mufassir* *Tafsir Bi Al-Ma'tsur* is the Qur'an, the *Hadith* of the Prophet Muhammad and the words of the Companions r. a. As for the words that come from the *tabi'in* there are those who categorize it *ma'tsur* because they narrate from the companions and had lived with the companions, studying with them, and they are also among the good *salaf* generation, and their words always adorn the books of *tafsir* such as Ibn Jarir al-Tabariy and the next generation. There are two divisions in *Tafsir Bi Al-Ma'tsur*, namely interpretation that is supported by a large number of valid arguments and is acceptable, and when studied or interpreted it must be accepted, then *Tafsir Bi Al-Ma'tsur* which is not valid due to several factors and things like this should not be followed (Dr. Afrizal Nur, 2015).

In terms of the law of *Tafsir Bi Al-Ma'tsur*, it is obligatory to follow it and use it because it is a valid way of knowledge. The value of *Tafsir Bi Al-Ma'tsur* as narrated from the companions of the Prophet Muhammad SAW is *marfu'* as said by Imam Al-Hakim in the book *al-Mustadrak*. Or as recognized by Bukhari and Muslim that the interpretation of the companions who witnessed the revelation is *hadith musnad*. However, Ibn Sholah and al-Nawawi stipulated that it should be recognized as such if it is related to *asbabun nuzul*. As for the interpretation of the companions who are not based on the *hadith* of the Prophet Muhammad, it is considered as *mauquf*, so is the opinion of Imam Al-Hakim in the book *Ma'rifat Ulmum al-Hadith*. It can be drawn that the interpretation of the companions is *marfu'* if it is related to *asbabun nuzul* not related to thought (*ra'yi*), then if it uses *ra'yi* then the law is *mauquf* if it has not been attributed to the Prophet Muhammad SAW (Hoesterey, 2012).

As long as the interpretation is recognized as *marfu'*, it means that it is not permissible to reject it, the *mufassir* must follow it and not be allowed to use anything else. However, if it is punished as a *mauquf* *hadith*, scholars differ in opinion here, some argue that the *mauquf* interpretation of the companions is not obliged to use it because it comes from *ijtihad*, while *ijtihad* can be right or wrong, some others argue that it is obligatory to use it and refer to it because it is suspected that they heard it from the Prophet Muhammad even though they interpreted it with their thoughts, actually their thoughts

are more correct because they know more about the Qur'an. This opinion is in line with the opinion of Muhammad Hussein Al-Dzahabiy (Muhammad Husein al-Dhahabi, 2000).

### **B. The Emergence of Tafsir Bi Al-Ma'tsur**

*Tafsir Bi Al-Ma'tsur* is one of the first methods of interpretation to appear in the history of intellectual treasures in Islam. At first, the Qur'an came down with the laws and sharia *mutawatir* and the event took approximately 20 years, but the laws and sharia were not easy to understand and understand. The Prophet explained to the Companions the meaning and content of the Qur'anic verses that were vague in meaning. This situation lasted until the death of the Prophet (Hak, 2018). If at that time the companions could directly ask him, but after he died inevitably they had to do *ijtihad*, even though there were still many verses of the Qur'an whose interpretation was unknown (Hasan, 2016).

Then the Companions also asked about the history of the Prophets or the stories contained in the Qur'an to the leaders of Ahlul Kitab who had embraced Islam. From this the seeds of *israiliyat* or stories of the culture of the Children of Israel were born. In addition, the Companions also had students from among the Tabi'in, thus giving birth to new interpretation figures from among the Tabi'in, such as Sa'id bin Zubair, Ka'ab Al-Ahbar, Zaid bin Aslam, Hasan Al-Bashri, etc (Jarir, 2009). The series of the three sources, namely the interpretation of the Prophet Muhammad, the interpretation of the Companions and the interpretation of the Tabi'in, is called *Tafsir Bi Al-Ma'tsur*. (Hasan, 2016) The interpretation has the aim of making the Qur'an easier to understand (Jarir, 2009).

Because it is the first tafsir to appear, there are very few differences of opinion in the products of its interpretation. Most of the differences found are in the aspect of understanding the redaction of the verses of the Qur'an. This is due to the relativity of the intellectual quality of the companions in understanding the verses of the Qur'an, so it is natural to find differences (Achmadin et al., 2024). As an example in *Mabahits fi Ulum al-Qur'an*, a *Mufasssir* at that time expressed the meaning of a word with different editorials with the editorials of other *Mufasssirs* and each of these editorials pointed to different meanings but the intention of all of them was the same (Al-Dhahabiy Husain Muhammad, n.d.). Like the interpretation of the word *Shirat Al-Mustaqim*, some interpreted it as the Qur'an and others interpreted it as Islam. These two interpretations are different but similar because Islam is based on the Qur'an, it's just that each interpretation uses an attribute that is not used by the other (Hidayati, 2020).

### **C. Rules of Tafsir Bi Al-Ma'tsur**

The rules of *Tafsir Bi Al-Ma'tsur* or *Qawa'id al-Tafsir* are general rules and methods that lead us to understand and explore the meanings of the Qur'an, and take benefit from it. *Tafsir Bi Al-Ma'tsur* is based on narrations or *sahih* hadith, and the words of the companions and *tabi'in*, so it is considered important to master the *qa'idah*, conditions and rules so that it becomes accepted *sahih* (Arsad Nasution, 2018). The rules in *Tafsir Bi Al-Ma'tsur*, namely interpreting the Qur'an with the Qur'an in the next verse or other verses, are the main basis in *Tafsir Bi Al-Ma'tsur*, then interpreting the Qur'an using the Sunnah of the Prophet Muhammad SAW, as for the forms of interpretation of the Prophet Muhammad SAW, are as follows : a) Sometimes the interpretation is mentioned or explained first and then the verse on which it is based, and vice versa, sometimes the verse is mentioned first and then the interpretation. b) Sometimes the Prophet Muhammad SAW interpreted verses because there were questions from



companions to the Prophet Muhammad SAW. c) Sometimes interpreting to solve problems that are controversial among the companions. d) Interpreting verses related to *amaliyah* or action, then doing charity with it is obligatory (Ahmad, 1985).

Then about the steps of recognizing or knowing *Tafsir Bi Al-Ma'tsur* among them, namely, 1) Prioritizing the interpretation of the Prophet Muhammad PBUH from other interpretations is the principle and principle, 2) The verses of the Qur'an have legal content, *'urufiyah*, *lughawiyah* (linguistics), 3) The words of the companions must take precedence over the interpretations of the commentators who came after them, 4) The words of the tab'in must be prioritized over the mufassir who came before, 5) Do not easily believe the claims of *Tafsir Bi Al-Ma'tsur*, before checking again, 6) Use the "*Al-Jam'u*" method, for the solution of conflicting words from the companions and tab'in, 7) It is not allowed to be guided by *Isra'iliyyat* unless the sawahid is valid. The examples of books that focus on *Bi Al matsur* interpretation are as follows :

1. *Jami' al Bayan an Ta'wil Ay Al-Qur'an*, works Imam Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al-Tabariy (310 AH). In 1988 it was printed in a fine copy by Darel Fikri printing house, Beirut in 15 volumes.
2. *Bahrul 'Ulum*, by Abu laits, Nasr bin Muhammad bin Ibrahim al-Samarqandi al-Hanafi (373 AH).
3. *Al-Kasyf wa Al-Bayan an Tafsir Al-Qur'an*, by Abu Ishaq Anmad bin Ibrahim al-Tha'labi al-Naisaburiy (427 AH).
4. *Al-Nukat wa al 'Uyun oleh al-Mawardi* (450 AH), this work was first printed in 1992 by *Darel Kutub al-Ilmiyyah*, Beirut, six volumes in total.
5. *Ma'alim Tanzil*, by Imam al-Baghawi (510 AH). His writings were printed in four volumes by *dar al-ma'rifah ,beirut*. The first printing with the tahqiq was in 1986.
6. *Al-Muharrir al-wajiz fi tafsir al-kitab al-'aziz* by Abu Muhammad 'Abd al-Haq bin Ghalib bin 'Atiyyah al-andalusi (546 AH).
7. *Zad al-Ma'asir fi 'ilm al-Tafsir* by ibn al-Jawzi (597 AH) which was printed in nine volumes by *al-maktab al-islami, beirut*. This is the fourth printing that was done in 1987.
8. *Tafsir Al-Qur'an al-'Azim* by ibn Kathir (774 AH), second printing in 1987 Darul Ma'rifah Beirut and printed in four volumes.
9. *Al Jawahir al-Hasan fi Tafsir Al-Qur'an* by Abu Zaid Abdul Rahman bin Muhammad bin Ma'luf al Tsa'labi al-Jazairiy (876 AH).
10. *Al Durr al Mantsur fi al tafsir al-Ma'tsur* by al-Suyutiy (911 AH) was printed in eight volumes by Darel Fikri Beirut in 1983 (Al-Shabuni, 2003).

#### D. Sources of the *Tafsir Bi Al-Ma'tsur* Method

Based on the explanation that has been explained in the definition above, then *Tafsir Bi Al-Ma'tsur* is divided into four kinds of methods including the following :

##### 1. Interpreting Qur'anic verses with Qur'anic verses, for example:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Artinya: “*Sesungguhnya Kami telah menurunkannya (Al-Qur'an) pada Lailatulqadar*”. (*Al-Qadr/97:1*)” (Kementerian Agama Republik Indonesia, 2019)

Explained the word لَيْلَةِ الْقَدْرِ interpreted by Ibnu Katsir with مَبْرُكَةٌ (blessed night) as explained by the Quranic verse in surah *Al-Dukhân* verse 3. In addition, he

also interpreted it with a night that is better than a thousand months, as explained in Surah *Al-Qadr* verse 3. With such examples, it can be understood that the vocabulary in a Qur'anic verse can be explained by another verse either in one surah or another surah.

## 2. Interpreting Qur'anic Verses with Hadith/Sunnah

Among the examples of the interpretation of the Qur'anic verses with the traditions of the Prophet Muhammad, are as follows :

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

*Artinya: "Sesungguhnya Kami telah memberimu (Nabi Muhammad) nikmat yang banyak". (Al-Kausar/108:1) (Kementerian Agama Republik Indonesia, 2019).*

Says الْكَوْثَرَ has many interpretations, and according to Ibnu Jarir interpretation, the word الْكَوْثَرَ It is better to interpret it as the river that Allah bestows upon the Prophet Muhammad (peace be upon him) in Paradise. Allah calls its characteristics *katsrah* (overflowing) as a sign of the river's many powers of Allah. As the prophet said:

أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "بَيْنَمَا أَنَا أُسِيرُ فِي قَبَابِ اللَّوْلُؤِ الْمَجَاوِفِ، فَقَالَ الْجَنَّةُ، إِذْ عَرَضَ لِي نَهْرٌ، حَافَتَاهُ الَّذِي مَعَهُ: أَتَدْرِي مَا هَذَا؟ هَذَا الْكَوْثَرُ الَّذِي الْمَلِكُ أَعْطَاكَ اللَّهُ إِيَّاهُ، وَضَرَبَ بِيَدِهِ إِلَى أَرْضِهِ، فَأَخْرَجَ مِنْ طِينِهِ اِمْسَكَ

*Artinya: "Sesungguhnya Rasulullah Saw. bersabda: "ketika saya sedang berjalan di surga, tiba-tiba seseorang menunjukkan kepada saya sebuah sungai, yang tepian kubahnya berrongga mutiara, kemudian seorang Malaikat yang sedang bersamanya berkata: Apakah engkau tahu apa ini? Ini adalah al-Kautsar, yang Allah berikan kepadamu, lalu ia (malaikat) memukul tanahnya dengan tangannya, kemudian keluar harum minyak misk dari tanahnya".*

## 3. Interpreting Qur'anic verses with the sayings of companions

Companions who lived at the time of the Prophet Muhammad, lived simultaneously with the revelation, therefore they were called companions because they lived contemporaries with the Prophet in a state of faith, of course they better understood the meaning of the Qur'an so that their opinions could be used as a reference, that's why the term *tafsir sahabi* (interpretation of companions) appeared (Arsad Nasution, 2018).

The following is one of the interpretations of the Companion Ibn Abbas about the phrase الفلق:

## قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Artinya: Katakanlah (Nabi Muhammad), “Aku berlindung kepada Tuhan yang (menjaga) fajar (subuh) (Al-Falaq/113:1)” (Kementerian Agama Republik Indonesia, 2019).

١ - حدثني الحسين بن يزيد الطحان، قال: حدثنا عبد السلام

بن حرب، عن إسحاق بن عبد الله، عن حدثه عن ابن عباس قال: (الفلق): سجن في جهنم.

٢ - حدثنا ابن بشار، قال: ثنا أبو أحمد الزبيري، قال: ثنا عبد

السلام بن حرب، عن إسحاق بن عبد الله بن أبي فروة، عن رجل، عن ابن عباس، في قوله: (الفلق): سجن في جهنم.

٣ - حدثني محمد بن سعد، قال: ثنا أبي، قال: ثنا عمي، قال: ثنا

أبي، عن أبيه، عن ابن عباس (أعوذُ برَبِّ الْفَلَقِ )

قال: (الفلق): الصبح.

Ibn Abbas gave the interpretation of the word الفلق with two different words, first: word الفلق is the name of the prison in hell jahannam (Jarir, 2009). Second: the word الفلق is the name of the time of dawn (Jarir, 2009). According to Ibn Jarir, the author of Tafsir al-Thabari, the word الفلق can be considered true if interpreted with “الصبح” because of the intent الفلق in Arabic speech is “the falak of dawn”. It can also be justified if the word الفلق interpreted with “سجن في جهنم” because in hell there is one of the prisons named فلق (Jarir, 2009).

Imam Hakim in the book of *Mustadrak* said that the interpretation of *Sahabī* (interpretation of companions) who witnessed the revelation or the revelation of the verse, the interpretation is considered *marfū'* (Al-'Azhim al-Zarqānī, 2005). Another opinion says that the interpretation of the companions can have the status of *marfu'* if it is related to *Asbab al-nuzul* and things that cannot come from personal opinion, if in the interpretation it is possible to come from personal opinion then the interpretation has the status of *mauquf* as long as it is not attributed to the Prophet (Al-'Azhim al-Zarqānī, 2005). According to Al-Syuyuthi quoted by Al-Zarqani in his book *Manahil Al-'irfan fi ulum Al-Qur'an* that there are ten companions who are famous in narrating

hadith, namely: all four caliphs, Ibn Mas'ud, Ibn 'Abbas, Ubay Ibn Ka'ab, Zaid Ibn Tsabit, Abu Musa Al-Ash'ari, and Abdillah Ibn Zubair (Rohman, 2020).

#### 4. Interpreting Qur'anic verses with the sayings of the *Tabi'in*

Tabi'in according to Al-Zarqani is divided into three groups: first, *tabi'in* in Makkah such as *Mujahid*, 'Atha' Ibn Abi Rabah, 'Ikrimah Maula, Ibn Abbas, Sa'id Ibn Jabir, and Thaus. Second, the *tabi'in* in Medina such as Zaid Ibn Aslam, Abu al-'Aliyah and Muhammad Ibn Ka'ab al-Qurzhi. Third, the *tabi'in* in Iraq such as Masruq Ibn Ajdza', Qatadah Ibn Di'amah, Abu Sa'id Al-Hasan al-Bashri, 'Atha' Ibn Abi Muslim al-Kharrasani, and Murrah al-Hamdzani al-Kufi. (Arsad Nasution, 2018)

The following is one of the interpretations of the *tabi'in* from Iraq, namely Qatadah, about lafad سَاهُونَ:

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

Artinya: “(yaitu) yang lalai terhadap shalatnya,761) 761) Melalaikan salat mencakup lalai akan waktu dan tujuan salat serta bermalasan dalam mengerjakannya”. (Al-Ma'un/107:5) (Kementerian Agama Republik Indonesia, 2019).

١ - حدثنا بشر، قال: ثنا يزيد، قال: ثنا سعيد، عن قتادة (الَّذِينَ

هُم عَنْ صَلَاتِهِمْ سَاهُونَ) قال: غافلون

٢ - حدثنا ابن عبد الأعلى، قال: ثنا ابن ثور، عن معمر، عن

قتادة (الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ) قال: سَاهٍ عَنْهَا، لَا يِبَالُ

صَلَىٰ أَمْ لَمْ يَصَلِّ .

According to Qatadah (an Iraqi *tabi'in*) سَاهُونَ has the meaning of "negligent" which means "not caring about praying or not praying" (Jarir, 2009). According to Al-Thabari سَاهُونَ It is better to interpret it as negligence, i.e. playing around with prayer, occupying oneself with other than prayer, praying when the time is almost over, but it may also be interpreted as leaving the time of prayer (Rohman, 2020). Al-Thabari's opinion is based on the Prophet Muhammad's words:

عن سعد بن أبي وقاص، قال: سألت النبي صلى الله عليه وسلم،

عن (الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ) قال: هم الذين يؤخرون

الصلاة عن وقتها.

*Artinya: Dari Sa'ad Ibn Abi Waqqash berkata: "Saya bertanya kepada Nabi Saw. tentang (al-ladzina hum 'an shalatihim sahun), Nabi menjawab: mereka adalah orang-orang yang mengakhirkan shalat dari waktunya".*

Regarding the position of tafsir tabi'in, there are differences of opinion. Some scholars argue that the interpretation of the tabi'in includes *Tafsir Bi Al-Ma'tsur* because most of the retrieval is generally from the companions. Others argue that the interpretation of the tabi'in is classified into tafsir ra'yu or reason, in the sense that the tabi'in position is equated with mufassir other than the Prophet and companions (UZUN, 2021).

Globally based on the object of discussion (accepted or not) Al-Zarqānī classifies the division of *Tafsir Bi Al-Ma'tsur* into two parts. First, *Tafsir Bi Al-Ma'tsur*, which uses the interpretation of valid arguments that cannot be rejected and is not calculated to deviate from the interpretation. Second: Interpretation bi al-Ma'tsur that is invalid or invalid and interpretation with invalid things must be rejected (Al-'Azhim al-Zarqānī, 2005).

Of the four models of interpretation there are things that are important to note, namely regarding the requirements of the narrator must meet the conditions such as: 1) The narrator must have knowledge of the Sunnah both riwayat and dirayah. 2) The narrator must have a good knowledge of everything in the Sunnah related to interpretation, then about the words of the Companions, Tabi'in and the Mujtahid Imams. 3) The interpreter should be able to combine and organize different narrations. 4) Knowing the nature of the differences between the narrations in tafseer and their causes and knowing with high confidence that the Qur'an has several faces (many interpretations). 5) The interpreter should pay attention to all the things mentioned in the discussion of what must be paid attention to when transferring or transliterating the words of the commentators. 6) Knowing the reasons for the revelation of verses and the nasikh mansukh. 7) The interpreter is bound by what is mentioned in the discussion on the best way of interpreting and in the discussion on the method that must be followed by the interpreter when interpreting the Qur'an (Agzamova, 2020).

Generally, the interpreter of the *Bi Al-Ma'tsur* method only accepts opinions that are logical to human thought and reason. It is not permissible for him to mention gharib (strange) interpretations and problems that cannot be accepted by reason. It does not adhere to the narration of israiliyat (stories and culture of the Children of Israel) which are included in *Tafsir Bi Al-Ma'tsur* (Khalid, 1986). As for some of the *Bi Al-Ma'tsur* interpretation figures found from several classical book references as follows :

### **1. Abdullah Ibnu Abbas R.A (68 H)**

Ibn Abbas was born three years before Hijri and died in Tha'if in 68 AH at the age of 70. He was given the title "*Al-Habru Al-Umat* (ink of the Ummah) and *Al-Bahru* (sea of knowledge)" because of his intelligence, he was an expert in fiqh, hadith and tafsir, he was the smartest companion and the most *'aliim* of the other companions. Ibn Abbas was the one who understood the Qur'an and its interpretation best, because he mastered the subtleties of the language, and he also lived with the Messenger of Allah, and was always iltiqa' with the Messenger of Allah, asking questions and discussing the Qur'an. It turns out that the ability of the Companions to understand the Qur'an is not the same, and this is what is said by sunnatullah for all humans so that Allah does not create humans to have the same ability as others (Dr. Afrizal Nur, 2015).

Even Caliph Ali ibn Abi Talib once referred to him as a person who was very strong in understanding knowledge. Even Caliph Umar also put him forward even though he was still a teenager, as the most prominent and most noble companion, there is a cognitive description of the high privilege he has in the interpretation of the Qur'an, in the sentence quoted by his student Mujahid: "When Ibn Abbas interprets a verse of the Qur'an then I see a beam of light on his face". He was the son of the Prophet Muhammad's uncle, whose daily life was also always with the Prophet Muhammad because he was close to his family. There is a mention that the Prophet SAW once prayed for him "O Allah Give Him Religious Understanding and Teach Him *Ta'wil*". He was killed by the Prophet when he was 13 years old .

There are two books of tafsir attributed to Ibn Abbas, namely "*Tanwir al-Miqbas min Tafsir Ibn Abbas*" : This tafsir was compiled by Abu Thahir Muhammad bin Ya'qub al-Fairuz Abadi, the owner of the al-Muhit dictionary. This tafseer is arranged in the order of the Mushaf from Surah al-Fatihah to Surah An-Nas. This tafseer is rejected and its attribution to Ibn 'Abbas is not valid. The reason for the rejection of this tafseer is because Fairuz Abadi used a dha'if turuq (kaazibah lineage). The tafseer of Ibn 'Abbas is called Shahifah 'Ali ibn Abi Talhah 'an Ibn 'Abbas fi Tafseer. This interpretation is accepted because it is narrated and quoted from a valid turuq, namely Ali bin Abi Talhah, Mu'awiyyah bin Sholih, Ali bin Abi Talhah, Mujahid, or from Sa'id bin Jubair or Ikrimah and from Ibn Abbas ('Abdullah Muslim Musa'id, 1987).

## **2. Ibnu Jarir Al-Tabariy (224-310 H)**

His full name is Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib Al-Tabariy Al-Aamuliy Al-Baghdadi. He was called Abu Ja'far because he was not married, and had no children, because titles are part of the sunnah. Al-Tabariy was born in the city of Amul which is a large city in the Thabaristan District in 224 AH and died in Baghdad in 310 AH at the age of 68 years (Jarir, 2009). Al-Tabariy was a proof, a Tafsir expert, a Hadith expert, a fiqh expert, a ushul fiqh expert, very critical in his views, a Qira'ah expert, a historian, a linguist, a nahwu expert, an expert in 'aarudh (verse), a narrator of hadith, a poet, a meticulous *Tahqiq* expert, a very praiseworthy compiler of various sciences, has various scientific works and his glory is hereditary, an absolute mujtahid, and one of the Imams of the World both in knowledge and memorization (Dr. Afrizal Nur, 2015).

He lived at a time when Islam was in progress and success in the field of thought, this is what causes enthusiasm and encouragement in loving knowledge since childhood. In addition, he grew and developed in a family environment that has great attention to educational issues, especially in the religious field. When he was in Egypt, he studied the Maliki madhhab, while also pursuing the Shafi'i madhhab, which he learned from Imam Shafi'i's direct student, Al-Rabi Jiziy. During his time in Egypt many scholars came to see him while testing him so that he became more and more famous. From Egypt he returned to his native Tabariystan, but apparently Allah had another will, namely in 310 AH (923 AD) at the age of 85 he breathed his last in Baghdad. Many of his works are in the fields of Law, Tafsir, Hadith, Theology, Religious Ethics and History, including *Tarikh Al-Rusul wal Ambiya'*, *wal muluk wa Umam'*, *Jam'iul Bayan an Wujuhi Ta'wili Ayi Al-Qur'an*, *Ikhtilaf Al-Fuqaha'*, *Tahzib Al-Atsar wa Tafshil Al-Tsabit 'An Rasulullah saw min Al-Akhbar'* (Dr. Afrizal Nur, 2015).

Ibn Jarir al-Tabariy is considered as an important figure in the ranks of classical mufasssir after the tabi'tabi'in, because through his monumental work *Jami' al-Bayan fi Tafsir al-Qur'an*, was able to provide new inspiration for interpreters afterwards. Tafsir al-Tabariy is used as the main reference by interpreters afterward, because of the breadth and depth of the discussion of interpretation. The writing method used by al-Tabariy is the tahlili method in which he interprets the Qur'anic verse as a whole based on the order of the Mushaf, he explains verse by verse, by explaining the meaning of the mufradat and some other content. Ibn Jarir al-Tabariy paid great attention to the issue of qira'at and described various kinds of *qira'at* and connected each qira'at with different meanings then explained which qiraat was the strongest (Nia, 2016).

### 3. Imam Al-Baghawi (516 H)

His full name is Al-'Alamah Shaykh Abu Muhammad Al-Husein bin Mas'ud bin Muhammad Al-Baghawi. A Faqih of the Shafi'i Mazdhab. He authored many books on tafsir and hadith. That's why he was called "*Muhyiu al-Sunnah wa Rukn fi Al-Din*" (Living Sunnah and Pillar of Religion). Nicknamed the Sea of knowledge because he mastered a lot of tafsir, hadith, fiqh, even Ibn Kathir said "he is a person who is broad in knowledge, and he is a figure of science in his era, a wara', zuhud, a pious servant of Allah SWT" (Salmazem, 2018).

Al-Baghawi is attributed to the country of Baghshur or Bagh which is located in the district of Khurasan located between Herat and Merv which belongs to Afghanistan. He died in 516 AH when he was 80 years old. In fiqh, his preference was the Shafi'i school of thought, while his belief was the belief of the righteous salaf. He was a scholar who mastered tafsir and fiqh (Dr. Afrizal Nur, 2015).

### 4. Ibnu Katsir (700-774 H)

His full name is Al-Imam Al-Hafidz, 'Imaduddin, Abul Fida', Isma'il bin Amar bin Katsir bin Daw' bin zara' Al-Bashrawiy, Al-Damsyiqiy, Al-Qurasyi, Al-Shafi'iy. Born in one of the manthiqah villages (Busrho) in the Levant, scholars differ in terms of the year of his birth, the "rajih" is the year 700 AH and died in Damasqus in the month of Sha'ban in 774 AH. His father Abu Hafash 'Amar was an 'Alim who came from the Basrah district, and he was also an Imam, died when Ibn Kathir was three years old. After that Ibn Kathir was taken care of by his brother named Abdul Wahab and they moved to Basrah, then moved to Damascus and studied with the scholars in Damascus. His diligence in learning has been embedded since childhood and memorized the Qur'an from an early age, besides that he also mastered the books of Fiqh and Hadith, Tafsir and historical books and languages, so he mastered many disciplines. Muhammad Az-Zuhailiy explained that there were approximately 20 teachers from among the great scholars of Sham who contributed to Ibn Kathir's success.(Dr. Afrizal Nur, 2015).

Ibn Kathir has many works specialized in the fields of tafsir, hadith, Islamic history, and fiqh, among his works are as follows: *Tafsir Al-Qur'anul 'Aziim, Al-Bidayah wa Al-Nihayah, Al-Fushul fi Ikhtishar Sirah Al-Rasul, Ikhtishar fi 'Ulumil Hadits, Jami' Al-Masanid wa al-Tsunan, Al-Takmil fi Ma'rifah al-Thiqat wa Al-Dhu'afa', Musnaa Al-Syaikhaini Abu Bakar wa Umar, Risalah fi Jihad, Thabaqat Al-Syafi'iyah, Kitab Al-Akam, Kitab Al-Muqaddimah, Takharijul Hadis Mukhtashar Ibnu Al-Hajib, Syarah Sahih Al-Bukhari, Al-Kawakibud Darari dalam bidang tarikh,*

merupakan cuplikan dari *Al-Bidayah wa Al-Nihayah, Al-Wadahun Nafis fi Maqibil Imam Muhammad bin Idris* (Hidayati, 2020)

### **5. Imam As-Suyuthiy (911 H)**

Has a full name Al-Hafis Jalal Al-Din Al-Suyuthiy, Abu Fadl Abdurahman bin Abu Bakar bin Muhammad Al-Khudairy As-Suyuthi, which is attributed to the city of As-Yuth. He was born in Cairo in 849 AH in the month of Rajab. His father died when he was still a child, and he was entrusted with a group of scholars. He memorized many matan hadith and studied with a group of scholars of his era. He was a prolific scholar of hadith and its branch sciences. He once said about himself that he memorized 200,000 traditions. He said: "Had I found more hadith, I would have memorized them". Towards the end of his life he secluded himself from human association and avoided the world and its lovers, and spent the rest of his life only with Allah until he died in 911 AH at his home in *Raudhatul Miqyas*. Among his famous works are: *Al-Itqan fi 'ulum Al-Qur'an*, *Al-Bab an-Nuqul fi Asbab an-Nuzul*, *Mu'tariq al-Aqran di ulum Al-Qur'an*, *Miftahamat Al-Aqran fi Mubhamat Al-Qur'an*, *AlTahbir fi Ulum Al-Tafsir*, *Al-Ikli fi Istimbaath Al-Tanzil*, *Tanaduqud durari fi Tanasubis Suari* (Siregar, 2018).

### **E. Advantages and Disadvantages *Tafsir Bi Al-Matsur***

Everything must have a special side and there is a weak side as well as *Tafsir Bi Al-Ma'tsur*. Among the advantages of *Tafsir Bi Al-Ma'tsur* is that most mufassirs say that *Tafsir Bi Al-Ma'tsur* includes tafsir that has the highest quality and position. (Al-'Azhim al-Zarqānī, 2005). Although *Tafsir Bi Al-Ma'tsur* is favored in position from the others, it does not mean that the book of *Tafsir Bi Al-Ma'tsur* is free from various weaknesses. According to al-Zarqani, there are several things that cause the weakness of the book of *Tafsir Bi Al-Ma'tsur*, among others, namely :

1. Some of the enemies of Islam, such as the zindiq disbelievers, sometimes insert their beliefs through the sahabah and tabi'in. They aim to destroy the religion by inserting things that are not in the religion, because they cannot destroy the religion by force of arms or by force of argument.
2. Some followers of certain madhhabs often take note of certain mufassirs. Such as the Shiites who attributed to Ali ibn Abi Talib narrations that he had never actually said, and many other groups. There is a mixture of valid and invalid narrations, and many sayings are attributed to the Companions or the Tabi'in without mentioning the sanad and without filtering, so that the right and the false are mixed. Moreover, at that time there were many people who adhered to an opinion without mentioning its sanad, then the opinion was accepted by the people afterwards, assuming that it was the right thing.
3. In *Tafsir Bi Al-Ma'tsur*, we often find Israiliyyah stories that are full of khurafat, superstition, and heresy.
4. Some things are quoted from the previous books of the People of the Book, such as the Torah and the Gospel. It would be better not to accept and reject them, not knowing whether or not they may have changed from the original source (Dr. Afrizal Nur, 2015).

Based on the discussion in the context of the *Tafsir Bi Al-M'atsur* Approach Model and its relevance to Islamic Education, it shows a very important study to do, why is that. The *Tafsir Bi Al-M'atsur* approach, which focuses on interpreting the Qur'an based on authoritative sources such as the Prophet's Hadith, the history of the Companions, and



previous generations, provides a strong foundation for the development of Islamic Education. *First*, this approach ensures that the interpretation is in accordance with authentic Islamic teachings. By being guided by reliable sources, this research can help to avoid interpretations that deviate or are not in accordance with the principles of Islamic Education. This is very important to maintain the integrity and purity of Islamic teachings which are the foundation of Islamic Education. *Second*, this research can reveal how the tafsir bi al-matsur approach model has historically contributed to the development of Islamic Education curriculum, materials and methods. The chronological study of Qur'anic interpretation can show how the thoughts and perspectives of previous scholars have shaped and enriched the tradition of Islamic Education (Agzamova, 2020).

*Third*, a deep understanding of the tafsir bi al-matsur approach model can help elaborate the values, principles and goals of Islamic Education derived from the Qur'an. This is important to ensure that Islamic Education remains faithful to the authentic teachings of Islam and does not deviate from the essence of its teachings. *Finally*, this research study can contribute to formulating learning strategies, methods and approaches that are in line with Islamic teachings based on tafsir bi al-matsur. This can strengthen the foundation of Islamic Education and ensure that the learning process is in line with Islamic values and goals. Thus, research on the *Tafsir Bi Al-M'atsur* Approach Model and its relevance to Islamic Education has great significance. This study can help maintain the purity of Islamic teachings, develop Islamic Education in accordance with Islamic intellectual treasures, and formulate Islamic Education practices that are in line with the principles of the Qur'an and the Sunnah of the Prophet (Hadith).

## CONCLUSION

The conclusion of this research shows several important things related to *Tafsir Bi Al-M'atsur* Approach Model and its relevance to Islamic Education. The following are the conclusions that can be drawn: Evolution of Methods: This study reveals the evolution of methods in tafsir bi al-matsur throughout the history of Qur'anic interpretation. In its development, there is a shift from a literalistic approach to a more contextual and holistic approach. The method of tafsir bi al-matsur develops in line with the development of understanding and the social context of Muslim society in each period. Differences in Approach: This study also identifies the different approaches used by the mufasirs in tafsir bi al-matsur. There are variations in the emphasis on the narrations used, the method of interpretation, and the historical context considered. Some mufasirs focus more on sahih and mutawatir narrations, while others emphasize context analysis and consider other arguments.

In addition, the research review shows several points: 1). The *Tafsir Bi Al-M'atsur* approach is one of the models of Qur'anic interpretation that bases interpretation on authoritative sources, namely the Qur'an, the hadith of the Prophet, and the words of the companions. This approach has a long history since the time of the Prophet Muhammad SAW until later times. 2). A chronological review of the development of Qur'anic interpretation through the *Tafsir Bi Al-M'atsur* approach shows that this model has become mainstream in the tradition of Qur'anic interpretation among Muslims. This is evident from the works of tafsir bi al-matsur produced by mufassir throughout history. 3). *Tafsir Bi Al-M'atsur* approach has a strong relevance to Islamic Education. This is because this interpretation model is in line with the principles of Islamic Education which is based on the authoritative sources of Islamic teachings, namely the Koran and Sunnah. 4). The application of the *Tafsir Bi Al-M'atsur* approach in Islamic Education can provide

a strong foundation for curriculum development, learning materials, and educational practices based on authentic and comprehensive Islamic teachings. 5). The integration of the *Tafsir Bi Al-M'atsur* Approach Model in Islamic Education can be one of the strategic efforts to build Islamic Education that is in accordance with human nature and in line with universal Islamic values, this shows that the *Tafsir Bi Al-M'atsur* Approach Model has significant relevance to Islamic Education, especially in efforts to develop curriculum, materials, and practices of Islamic Education based on authoritative sources of Islamic teachings.

**Relevance to the Context of the Times:** This study shows that *Tafsir Bi Al-M'atsur* remains relevant to the evolving context of the times. Although methods and approaches have changed throughout history, the core principles of tafsir bi al-matsur, such as the importance of referring to history and tradition, remain relevant in understanding the Qur'ān in the context of different times. **Contribution to Qur'anic Understanding:** Tafsir bi al-matsur makes a significant contribution to the understanding of the Qur'an. Through the use of history and tradition, it enriches understanding of the context, meaning and application of the Qur'ān in everyday life. This approach helps avoid potentially erroneous or superficial interpretations, and provides a solid framework for understanding the Qur'ānic messages more comprehensively. **Implications for Future Research:** This study provides a foundation for further research in the field of *Tafsir Bi Al-M'atsur* and the history of Qur'ānic interpretation. An in-depth study of tafsir methods and approaches based on narrations from more specific periods can open up new insights and enrich our understanding of Qur'ānic interpretation. This conclusion underscores the importance of understanding the evolution of methods and approaches in tafsir bi al-matsur, and their contribution to Qur'ānic understanding. With a better understanding of the history and tradition of Qur'ānic interpretation, we can develop a broader and deeper perspective in understanding the Qur'ān's sacred messages more comprehensively and relevantly in the context of changing times.

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