The Intersection of Two Exegetical Types of The Quran

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ABSTRACT

The research affirmed the intersection of two exegetical types of The Quran. This study also confirmed the existence of the pure Al-tafsīr bi al-ma'thūr and the pure Al-tafsīr bi al-ra'yi. The researchers also presented the character of each type to clarify the difference between these exegetical types. The subject of this research was the exegesis, while the object of study is Al-tafsīr bi al-ma'thūr (tradition-based exegesis), Al-tafsīr bi al-ra'yi (reason-based exegesis) and the intersection between the two exegetical types. In the first step, the researchers explained Al-tafsīr bi al-ma'thūr and Al-tafsīr bi al-ra'yi, then analyzed the scope critically. The researchers compared two exegetical types of the Quran to find the differences and the intersections. The researchers also presented examples of each type of exegesis to sharpen the analysis.

Keywords

The intersection of two exegetical types;

Al-tafsīr bi al-ma'thūr;

Al-tafsīr bi al-ra'yi

INTRODUCTION

The exegesis tradition of the Quran has historically developed as a science, which is imperative for Muslims to understand the Quran. The difference of era and sources of knowledge, expansion of Islamic territories, and the increasing number of Muslims with different backgrounds have influenced the development of Quranic exegesis. Qur'anic exegesis has become a broad science that has resulted in a lot of works in response to problems throughout history.

In the Prophet Muhammad era, Muslims – the Companions of the prophet – did not difficulties understanding the Quran. When the companions faced the problems in understanding the Quran, they could resolve it by asking the explanation of the Prophet Muhammad. The Prophet was the sole authority of the Islamic religion. Therefore, there was no any crucial problem regarding Qur'anic exegesis at the time.

After the Prophet Muhammad died, Muslims – the Companions and successors - no longer had the sole authority in the field of Qur'anic exegesis. However, some professionals companions become a place to ask about exegesis problems. Among them were Abu Bakr, Umar bin Khattab, Usman bin Affan, Ali bin Abi Talib, Ibn Mas'ud, Ibn Abbas, Ubay bin Kaab, Zaid bin Thabit, Abu Musa Al-Asy'ari, Abdullah bin Zubair, Anas bin Malik, Abu Hurairah, Jabir, and Abdullah bin Amr bin Ash (Qattan, 2000, p. 354). Moreover, Prophet Muhammad highly recognized Ibn Abbas with his saying, "*Allahumma faqqihhu fid din wa 'allimhu ta'wil*" (Hanbal, 2001, vol. 5, p. 215) which means, "O God, understand him in the religion and teach him the exegesis." Abdullah ibn Mas'ud gave him the nickname "نِعْمَ تَرْجُمَانِ الْقُرْآنِ" (the best spokesman of the Quran) (Tabari, 2000, vol. 1, p. 90). Dhahabi merges this companions period with the prophet period and gives it the name "The exegesis in prophet and companions period". (Dzahabi, n.d., p. 27).

In the Successor's era, there were famous Quranic experts. Some of them are from Mecca, Kufa, and Madinah. The Quranic experts from Mecca are Ibn Abbas's students, such as Mujahid, Atha bin Abi Rabah, Ikrimah mawla Ibn Abbas, Thawus, Abu Sya'tsa' and Sa'id bin Jubair. The Quranic experts from Kufa are Ibn Mas'ud's students, such as 'Alqamah, Al-Aswad bin Zaid, Ibrahim Al-Nakha'i, and Al-Sya'bi. The Quranic experts from Madina such

as Zaid bin Aslam (Qattan, 2000, p. 354). Ibn Taimiyah called them the best experts in Qur'anic exegesis from the circle of the successors (Taimiyah, 1980, pp. 24–25).

In this era, the disputes in Qur'anic exegesis were likely to occur. However, Ibn Taimiyah said that disputes in Qur'anic exegesis – *Al-tafsīr bi al-ma'thūr* – were a few. Usually, those disputes include a form of multi-interpretation (*tanawwu'*) not a contradictory (*tudlad*) (Taimiyah, 1980, p. 11). This multi-interpretation is like the interpretation of the word *al-shirath al-mustaqim* (الصِرَاط المُسْتَقِيْم) which means "*straight path*". Ibn Taimiyah mentioned two meanings of the word, namely: the Quran (Tirmidzi, 1998, vol. 5, p. 22) and Islam (Tirmidzi, 1998, vol. 4, p. 441). These two interpretations do not contradict one another because the adherents of Islam follow the Quran. Both have a different character marked by different words (*al-ibarah*), but both of them still have the same intention (*al-musamma*) (Taimiyah, 1980, pp. 11, 13 & 14). In Ibn Taimiyah's opinion, this dispute represents *tanawwu'* (multi-interpretation) category, not *tudlad* (contradictory).

Ibn Taimiyah argued that the Companions and successors had different privileges. The exegetical opinion of the Companion's was categorized as *hujjah*, while that of the successors was not, except for the majority of the successors who were experts in the Quran to have one voice opinion (*ijma'*) (Taimiyah, 1980, p. 46). In this case, they still had the authority to interpret the Quran, although they had different levels of authority. In sum, the development stages (الخُطْوَةُ) of *Al-tafsīr bi al-ma'thūr* can are four. Then, at the fifth stage, *Al-tafsīr bi al-ra'yi* began to develop.

The first stage was the oral period. In this period, the Companions obtained Quranic exegesis from the Prophet Muhammad or other Companions, while the successors obtained Quranic exegesis from the Companions (Dzahabi, n.d., p. 104). As we have explained above, both the interpretation of Companions and successors are categorized as *Al-tafsīr bi al-ma'thūr*. Accordingly, this period was the time when the sources of *Al-tafsīr bi al-ma'thūr* developed.

In the second stage, the codification began. However, it was the codification of hadith, not the codification of Qur'anic exegesis specifically. Hadith scholars - such as Syu'bah ibn al-Hajjaj (160 AH), Waki ibn al-Jarah (197 AH), Sufyan ibn Uyainah (198 AH), and others – made Qur'anic exegesis as one of the chapters of hadith (Dzahabi, n.d., p. 104). Therefore, *Al-tafsīr bi al-ma'thūr* constitutes one of the hadith studies. In this regard, the Prophet, companions, and successors were the people who had the authority to interpret the Quran.

The third stage was the climax of *Al-tafsīr bi al-ma'thūr*'s development. The Quranic exegesis codification began to develop independently apart from the books of hadith. It no longer became one of the chapters in the hadith book. However, it was still based on the tradition narrated from the Prophet Muhammad, Companions, successors, or followers of successors. Some Quranic exegesis scholars of this period were Ibn Majah (273 H), Ibn Jarir al-Tabari (310 H), Abu Bakr ibn Mundhir al-Naisaburi (318), Ibn Abi Hatim (327 H), Ibn Hibban (369 AH), and al-Hakim (405) (Dzahabi, n.d., pp. 104–105).

The fourth stage had a similar pattern with the previous *Al-tafsīr bi al-ma'thūr's* development. However, the chain of transmission (*sanad*) completely written in the previous stage had been summarized in this era. The exegetes only took opinions from the tradition (*matn*) without including the *sanad*. The pattern of this codification eventually raised new problems because there was a mixture between *sahih* (valid tradition), *da'if* (unvalid), *isra'aliyyat,* and *mawdhu'* (hoax) (Dzahabi, n.d., p. 107).

The fifth stage is the last era of the development of Quranic exegesis. This era is an extension from the Abbasids period to the present. The beginning of this era was marked by the appearance of *Al-tafsīr bi al-ra'yi* (reason-based exegesis). Reason began to be used to understand the Quran. Then, various approaches were applied in Quranic exegeses, such as linguistics, theology, Islamic jurisprudence, and so forth. Tsa'labi and Khazin used historical approach in quranic exegesis. Wahidi wrote his exegesis book (*Al-Basith*) using a linguistic approach. Fakhrurazi wrote *Mafâtih al-Ghaib* using a philosophical approach. Ibn 'Arabi used mystical approach in his exegesis work. Jashash and Qurthubi used the Islamic legal approach in their exegesis works (Dzahabi, n.d., pp. 108 & 109).

The explanation above affirms that Quranic exegesis can be categorized based on type, method, and style. In terms of the type, it can be divided into two categories, namely *Al-tafsīr bi al-ma'thūr* and *Al-tafsīr bi al-ra'yi*. In terms of the method, it can be divided into four categories, namely the global (*ijmali*), the analytical (*tahlili*), the comparative (*muqarin*), and the thematic (*mawdhu'i*). In terms of the style, it can be divided into several clusters, such as literature, language, jurisprudence, theology, philosophy, science, and culture (Ilyas, 2014, pp. 270 & 271).

This paper focuses on explaining the discourse of two Qur'anic exegesis types: *Al-tafsīr bi al-ma'thūr* and *Al-tafsīr bi al-ra'yi*. The researcher will describe and analyze them with examples. Furthermore, we also compare them to know the difference and similarity of these types.

DESCRIPTION

In this part, we elaborate on the description of *Al-tafsīr bi al-ma'thūr* and *Al-tafsīr bi al-ra'yi*. It should be noted that Yunahar Ilyas calls *Al-tafsīr bi al-ma'thūr* and *Al-tafsīr bi al-ra'yi* as types, while Nashruddin Baidan and Quraish Shihab call it as method (Ilyas, 2014, p. 270). Salman Harun has different terminology. He calls it the framework of exegesis (*manhaj*) (Harun et al., 2017, p. 125).

We also elaborate further on the meaning and understanding of these types of exegesis. This study is enriched by discussing a variety of issues related to them. Therefore, this study can be understood comprehensively.

Al-Tafsīr bi Al-Ma'thūr

Al-tafsīr bi al-ma'thūr is an interpretation based on the narrations of the Quran, the Prophet's traditions, the words of the companions, or the words of the successors. Manna Khalil Al-Qattan in defining *Al-tafsīr bi al-ma'thūr* states that this exegesis was called *bi al-ma'thūr* because its source is based on the valid narrations of the Quran, hadith, opinion of the companions, and senior successors. It is limited to senior successors because they usually learned Qur'anic interpretations from the companions directly (Qattan, 2007, p. 337). Meanwhile, Muhammad Abdul Azim Al-Zurqani did not include the successors as the source of *Al-tafsīr bi al-ma'thūr* in his definition (Zurqani, 2001, vol. 2, p. 14). Conversely, he highlights three criticisms regarding the successor's opinion in the chapter *al-mufassirūn min al-tabī'īn* of his work. First, they did not witness the Prophet's era; second, the validity of their opinions must be validated; and third, their opinions contained *israiliyat* and *khurafat* (Zurqani, 2001, vol. 2, p. 22).

Ibn Taimiyah stated that the best method to interpret the Quran (*ahsan thuruq al-tafsīr*) is the interpretation of the Quran by the Quran. If this is inadequate, then one should refer to the sunna. If the interpretation of the Quran by the sunna is inadequate, then one should refer to the companions' opinions. If all of these remain inadequate, the successors' opinions could be an alternative to interpret the Qur'an. (Taimiyah, 1980, pp. 39–44).

Ibn Taimiyah notes about the *hujjiyah* of the successors' words. They can be used as reference (*hujjah*) in Qur'anic exegesis if there is a consensus (*ijma'*) among them. If they disagree, then one's opinion is unable to be a reference for others. Therefore, Qur'anic interpretation should rely on the language of the Quran (*lughah Al-Qur'ān*), the sunna, common-used Arabic (*ām lughah al-arab*), or the words of the companions (Taimiyah, 1980, p. 46).

The word *ma'thur* is derived from the basic word *al-atsru* (الأَثْر) which means "to quote a report and narrate it" (نَقْلُ الْحَدِيْثِ وَرِوَايَتُهُ) (Fairuzabadi, 2005, p. 341). Therefore, this kind of Qur'anic interpretation is also called *tafsir bi al-riwayah* or *Al-tafsīr bi al-naql*. As has been mentioned, the source of *tafsir al-riwayah* is the Quran, the Prophet's traditions, the words of the companions, and successors. Ibn Taimiyah confirmed when an exegete does not find Qur'anic interpretations from the companions, then they should take the successor's opinion (Taimiyah, 1980, p. 44). This method affirmed by the hadith:

خَيْرُ أُمَّتِي قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ – رَوَاهُ الْبُخَارِيُّ

The best of my people is those living in my time, then people after them, and then people after them (Bukhari, 1422, vol. 5, p. 2).

Based on *al-Muhith* dictionary, *Al-tafsīr bi al-ma'thūr* was mentioned as *Al-tafsīr bi al-naql*. *Naql* (transmission) is the opposite of *aql* (reason). However, *Al-Munawir* dictionary mentioned that *al-naql* means "to narrate" and used in the context of speaking (*kalam*) (Munawir, Ma'shum, & Munawir, 1997, p. 1458). The word *naql* is well-known among Indonesian people because it had become an absorbed language, which means "*menukil*". In *Kamus Besar Bahasa Indonesia*, "*menukil*" means to quote or write what has been written or spoken by another person (Kamus Besar Bahasa Indonesia, 2008, p. 1009).

The name *Al-tafsīr bi al-ma'thūr* can be found in the title of Al-Suyuthi's Qur'anic commentary (911 H), *Al-Dur Al-Manthur fi Al-tafsīr bi Al-ma'thūr*. *Al-tafsīr bi al-ma'thūr* is the first developed interpretation since the Prophet era. However, the words of the Prophet Muhammad, the companions, and the successor are categorized as *Al-tafsīr bi al-ma'thūr*, although they used reason in their interpretation.

Ibn Abbas interprets the verse Al-Nasr with his reason. He said that it means "*the end of the Prophet is near*" (Tabari, 2000, vol. 24, p. 669). This interpretation is called *Al-tafsīr bi al-ra'yi*, but when an exegete relies on the words of Ibn Abbas, his interpretation falls into the category of interpreting the Quran by referring to the words of companions, namely *Al-tafsīr bi al-ma'thūr*. Accordingly, the first compiled *Al-tafsīr bi al-ma'thūr* is the interpretation of Ibn Abbas. His works are *Tafsîr ibn Abbas al-Musammâ Shahîfah 'Alî ibn Abi Thalhah' An Tafsîr ibn Abbas* compiled by Ali ibn Abi Thalhah, *Tanwîr al-Miqbâs min Tafsīr Ibn Abbas* compiled by Abu Thahir Muhammad ibn Ya'qub al-Fairuzabadi al-Syafi'i (d. 817), and *Tafsîr ibn Abbas wa Marwiyâtuhu fî al-Tafsîr min Kutub al-Sunnah* compiled by Dr. Abdul'Aziz ibn Abdullah al-Hamidi in his dissertation.

In addition, there are many exegetical works that use *Al-tafsīr bi al-ma'thūr* type. They are such the commentary work by Ibn Majah (273 AH), Ibn Jarir al-Tabari (310 H), Abu Bakr ibn Mundzir al-Naisaburi (318), Ibn Abi Hatim

(327 H), Ibn Hibban (369 H), al-Hakim (405) and others (Dzahabi, n.d., pp. 104–107). Yet, the most famous exegetical work is *Tafsir al- Thabarî* entitled *Jāmi 'Al-Bayān fi Ta'wīl Ay Al-Qur'ān*.

Al-Tabari's exegesis contains various narrations in interpreting the Quran. Even *Israiliyat* – the information entry of *ahl kitab* (people of the book) into Islam because of the relationship between the Muslim community and them since the beginning of Islam (Qattan, 2000, p. 365) – is included in this book.

An explicit example of the *israiliyat* in Tabari's interpretation is the information of the creation of heaven and earth in the verse Al-Fushilat verse 9 which is exactly the same as the information at the beginning of Genesis in the Old Testament (سفر التكوين) (Rabi', 2000, p. 128). Tabari took a narration,

حدثنا تميم بن المنتصر، قال: أخبرنا إسحاق، عن شريك، عن غالب بن غلاب، عن عطاء بن أبي رباح، عن ابن عباس، قال: إن الله خلق يوما واحدا فسماه الأحد, ثم خلق ثانيا فسماه الإثنين، ثم خلق ثالثا فسماه الثلاثاء, ثم خلق رابعا فسماه الأربعاء، ثم خلق خامسا فسماه الخميس. قال: فخلق الأرض في يومين: الأحد والاثنين، وخلق الجبال يوم الثلاثاء، فذلك قول الناس: هو يوم ثقيل، وخلق مواضع الأنهار والأشجار يوم الأربعاء، وخلق الطير والوحوش والهوام والسباع يوم الخميس، وخلق الإنسان يوم الجمعة، ففرغ من خلق كل شيء يوم الجمعة.

Tamim bin Al-Muntashir told us (Tabari), that Ishaq told us, from Sharik, from Ghalib bin Ghilab, from Atha 'bin Abi Rabah, from Ibn Abbas, he said, "Verily Allah created on the first day and named it with Ahad 'الأَحَد' (Sunday), then created it on the second day and named it Isnain 'الإثْنَيْن' (Monday), then created it on the third day and named it tsulatsa 'الثُّلَاثاء' (Tuesday), then created it on the fourth day and named it arbi'a 'الأُرْبِعَاء' (Wednesday), then created it on the fifth day and named it khamis "الخَمِيْس" (Thursday). He said, "Allah created the earth in two days: Sunday and Monday, created the mountain on Tuesday. People commented, "It was a hard day". Then, Allah created rivers and trees on Wednesday, create birds, legged animals, insects/ reptiles, and fanged animals (beasts) on Thursday, created humans on Friday and completed the creation of everything also on Friday" (Tabari, 2000, vol. 21, p. 433).

The story above is an example of *israiliyat* found in Tafsir al-Tabari. The story cannot be used as a source in interpreting the Quran without also referring to the tradition of the Prophet, the companions or the successor's consensus (*ijma'*). This is based on the statement of the Prophet Muhammad that a Muslim should not justify *israiliyat* but also should not deny it. Then, the attitude of Muslims towards *israiliyat* should be fairly based on the validity of its information. Ahmad bin Hanbal narrates in his *Musnad*,

إذا حدثكم أهل الكتاب فلا تصدقوهم ولا تكذبوه، وقولوا: آمنا بالله وكتبه ورسله، فإن كان حقا لم تكذبوهم، وإن

كان باطلا لم تصدقوهم

If people of the book tell you information, you may not justify it and do not deny it. Say, "We believe in Allah, His book and His Messengers". If the information is correct, then do not lie, and if the information is wrong, then do not correct it (Hanbal, 2001, vol. 28, 460).

Al-Tafsīr bi Al-Ra'yi
Al-tafsīr bi al-ra'yi means "to interpret the Quran by using reason". So, this kind of interpretation is often called *Al-tafsīr bi al-aql*. It also has another name, *Al-tafsīr bi al-dirayah*. The word *dirāyah* is derived from *fi'il dara yadrī* (دَرَى - يَدْرِى) which means "to know". Therefore, "*dirayah*" (دِرَايَة) can be interpreted as "knowledge".

If this type is juxtaposed with the types of previous interpretations, then it can be concluded: *Al-tafsīr bi al-ma'thūr* is the opposite of *Al-tafsīr bi al-ra'yi*; *Al-tafsīr bi al-naql* is the opposite of *Al-tafsīr bi al-aql*; *al -tafsir bi al-riwayah* is the opposite of *Al-tafsīr bi al-dirayah*. All of these have the same meaning. The problem is just the name, while the intention is the same.

The term *Al-tafsīr bi al-ra'yi* can be found in the book *Muqaddimah fi Usul Al-tafsir* by Ibn Taimiyah (728 AH). However, he opposes this type of interpretation. The reason is stated in the hadith of the Prophet Muhammad:

<div dir="rtl">

من قال في القرآن برأيه فأصاب فقد أخطأ

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Whoever interprets the Quran with reason, if he is right, then he is still wrong (Taimiyah, 1980, p. 46).

Tirmidzi says that the hadith was *gharīb,* and some hadith experts dispute the quality of one narrator, namely Suhail Ibn Abi Hazm. But, the hadith is affirmed by another hadith:

<div dir="rtl">

من قال في القرآن بغير علم ، فليتبوأ مقعده من النار

</div>

Whoever interprets the Quran without knowledge (in traditions), his place has been prepared in hell (Taimiyah, 1980, p. 46).

Based on the two hadith, Ibn Taimiyah prohibits *Al-tafsīr bi al-ra'yi* – he termed *Al-tafsīr bi mujarrad al-ra'yi* (pure interpretation based on reason) (Taimiyah, 1980, p. 46). Other scholars also take this reasons to prohibit *Al-tafsīr bi al-ra'yi.*

Manna Al-Qattan states that the definition of *Al-tafsīr bi al-ra'yi* is an interpretation in which the commentator explains the Quran based on his understanding and his exploration of the Quran only with his mind (الرَأي المجرّد). This type of interpretation is usually carried out by *ahl bid'ah* (heretics). They take advantage of Quranic exegesis for the interest of their school, namely to strengthen the opinion of the school. The examples of scholars who undertake this pattern are Abdurrahman bin Kaisan Al-Asham, Al-Jubba'i, Abdul Jabbar, Al-Rumani, Al-Zamakhsyari, and others (Qattan, 2007, p. 342).

Qattan's opinion above is different from Yunahar Ilyas'. He argues that *Al-tafsīr bi al-ra'yi* is interpreting the verses of the Quran using *ijtihad* or reason. This type of exegesis is not deny Quranic interpretation by Quran, hadith, companions and successors. He states that it is named as *Al-tafsīr bi al-ra'yi* because the reasoning or *ijtihad* of the exegete is more dominant in the process of interpretation (Ilyas, 2014, pp. 278–279).

Looking at the two definitions above, it seems that there are differences in attitude towards *Al-tafsīr bi al-ra'yi.* One gives a negative response, while another gives a positive response. Qattan states that this type of interpretation is often used by people who are not trained in the science of Islam, while Yunahar Ilyas does not think so. Yunahar also quotes Al-Dzahabi's statement that those who would interpret the *Quran bi al-ra'yi* require to master 13 sciences, namely: (1) Arabic Language; (2) Nahwu; (3) Sharf; (4) Isytiqa'; (5) Balaghah; (6) Qira'at; (7) Ushuluddin; (8) Ushul Fiqh; (9) Asbab Al-Nuzul; (10) Science of Stories; (11) Nasikh and Mansukh; (12) Knowledge of the traditions that explain the verses of *mujmal* and *mubham*; (13) Ilm Mauhibah (knowledge given by Allah for those who practice their knowledge) (Ilyas, 2014, pp. 279–280). These requirements indicate that *Al-tafsīr bi al-ra'yi* can be accepted if these conditions are fulfilled.

Qur'anic interpretation continues to develop naturally. As we mentioned in the introduction of this article, the fifth stage of exegesis development is the stage where *Al-tafsīr bi al-ra'yi* starts to grow and continue to develop. This growing is certainly influenced by cultural factors that exist at the time when scientific cultures also develop, such as linguistics, *kalam* or theology, philosophy, mathematics, and physics, etc.

The development of cultural society has an impact on the way humans interact with the Quran. At first, the scholars consider *Al-tafsīr bi al-ra'yi* as something that was not accepted. This statement can be seen in the *Muqaddimah fi Usul Al-tafsīr* as described above. Ibn Taimiyah (728 H) states the prohibition of *Al-tafsīr bi mujarrad al-ra'yi* (pure interpretation based on reason) in the book (Taimiyah, 1980, p. 46).

Al-Zarkasyi (794 H), in his book Al-Burhan fi Ulum Al-Quran, also explains *Al-tafsīr bi al-ra'yi.* Zarkasyi's statement does not appear in the big chapter about *Al-tafsīr bi al-ra'yi* but only appears in a statement on the part of his work with the chapter *Ma'rifatu Tafsirihi wa Ta'wilihi.* He states,

<div dir="rtl">

وفي الاصطلاح: هو علم نزول الآية وسورتها وأقاصيصها والإشارات النازلة فيها ثم ترتيب مكيها ومدنيها ومحكمها ومتشابهها وناسخها ومنسوخها وخاصها وعامتها ومطلقها ومقيدها ومجملها ومفسرها. وزاد فيها قوم فقالوا: علم حلالها وحرامها ووعدها ووعيدها وأمرها ونهيها وعبرها وأمثالها وهذا الذي منع فيه القول بالرأي

</div>

Tafsir by definition is the knowledge of the revelation of verses, the stories in verse, the cues that talk about the verse, then Makkiyah and Madaniyah, Muhkam and Mutasyabih, Nasihk and Mansukh, Khas and Am, Muthlaq and muqayyad, mujmal and mufassar. Then people added: halal and haram, promises and threats, commands and prohibitions, and so on. In this case, the opinions based on ra'yi (reason) are forbidden (Zarkasyi, 1957, vol. 2, p. 148).

Al-Suyuthi (911 H), in his work *Al-Itqan fi Ulum Al-Quran*, also explains about *Al-tafsīr bi al-ra'yi*. On the preamble sheet, he states that he has written a book about *ilm tafsir* by Muhyiyuddin Al-Kafiyaji. There are two chapters contained in the book. One of them explains the terms of interpretation with *al-ra'yi*. However, Suyuthi does not elaborate further in his work (Suyuthi, 1974, p. 17).

On another page, Suyuthi quotes Al-Maturudi's words that tafsir is the confirmation of the meaning of the word. He even says that an exegete needs to testify in the name of Allah that Allah interprets the word like this. If the exegesis is based on the precise argumentation, then it is authentic. In addition, it is called *Al-tafsīr bi al-ra'yi*, which is prohibited (Suyuthi, 1974, vol. 4, p. 192).

In another part, Suyuthi takes the words of Ibn Abi Dunya that interpreting the Quran without mastering the knowledge of the Quran is tantamount to understand the Quran with the reason which is not allowed (Suyuthi, 1974, vol. 4, p. 216). Suyuthi also quotes Ibn Naqib's opinion on *Al-tafsīr bi al-ra'yi*. According to him, *Al-tafsīr bi al-ra'yi* has to be one of these five parts: First, interpretation without mastering the sciences that have to be possessed in interpreting the Quran. Second, the interpretation of *Mutasyābih* whose meaning is not known to anybody except Allah. Third, the interpretation to justify the corrupted schools of thought. Fourth, the interpretation states confidently that the purpose of God is it –without including argumentation or tradition. Fifth, interpretation based on *istihsan* and lust (Suyuthi, 1974, vol. 4, p. 220).

Zurqani (1367 H) divides *Al-tafsīr bi al-ra'yi* into two categories, namely *Jaiz* (allowed) and *Ghairu Jaiz* (not allowed). According to him, what is meant by *Al-tafsīr bi al-ra'yi* is the interpretation by using *ijtihad*. If this reasoning is in accordance (*Muwaffiq*) with what it should be, then it is a proper interpretation (*mahmud*). If it is not, then it becomes a despicable interpretation (*madhmum*).

Zurqani also explains four conditions needed to be fulfilled by *Al-tafsīr bi al-ra'yi al-mahmud* based on the opinion of Zarkasyi and Suyuthi. First, take a tradition from the Prophet Muhammad, and avoid traditions that are *da'eef* and hoax (*Mawdhu'*). Second, take a tradition of the words of companion, especially related to the problem of *Asbāb Al-Nuzūl*. Third, take the meaning based on the generality (*Muthlaq*) of the language, and avoid distorting the meaning of the verse unless many Arabic words are argued for that. Fourth, take the proper meaning of the verse based on Shariah (*qanūn*) rules (Zurqani, 2001, vol. 2, p. 45).

Zurqani's explanation signifies that both Suyuthi and Zarkasyi already have dichotomous views on *Al-tafsīr bi al-ra'yi*. On the one hand, both tend to reject this type of interpretation, but on the other hand, providing conditions for acceptance. However, both of them have not divided *Al-tafsīr bi al-ra'yi* into two categories, *Jaiz* (allowed) and *Ghairu Jaiz* (not allowed), as Zurqani does.

Likewise, Ibn Taimiyah only focuses on the forbidden of *Al-tafsīr bi mujarrad al-ra'yi* (interpretation only based on reason). On the other hand, he does not discuss how if *Al-tafsīr bi al-ra'yi* is not pure, but that interpretation is based on tradition too and does not conflict with *Al-tafsīr bi al-ma'thūr*. The conclusion is Ibn Taimiyah's hesitancy to study *Al-tafsīr bi al-ra'yi* that is not *mujarrad* (pure) influenced the views of Zarkasyi and Suyuthi. This hesitancy is solved by Zurqani by dividing *Al-tafsīr bi al-ra'yi* in two, allowed (جائز) and not-allowed (غير جائز) or praised (محمود) and reprehensible (مذموم).

SCOPES AND EXAMPLES

This part describes the scope of *Al-tafsīr bi al-ma'thūr* and *Al-tafsīr bi al-ra'yi* by dividing them into several forms. Each form shows two examples of interpretation. The first example is an example of pure *bi al-ma'thūr* or pure *bi al-ra'yi* interpretation, while the second example is an example of interpretation mixed among *ma'thūr* and *ra'yi*. This kind of interpretation is what we call the intersection of *Al-tafsīr bi al-ma'thūr* and *Al-tafsīr bi al-ra'yi*.

Furthermore, there are five forms of two types of interpretation, *at-tafsir bi al-ma'thūr* and *al-tafsīr bi al-ra'yi*. They are: (1) interpreting the Quran by the Quran, (2) interpreting the Quran by the Sunna, (3) interpreting the Quran by the opinion of the companions, (4) interpreting the Quran by the successor's opinion, (5) interpreting the Quran by *ra'yi* (reason) (Taimiyah, 1980, pp. 39–46).

The five forms of interpretation above are mentioned by Ibn Taimiyah. In the part of interpreting the Quran with *ra'yi*, he adds the word *mujarrad,* which means pure. This is not done by most commentators. They just call it "interpreting the Quran with *ra'yi*". Yunahar asserts that it is called *ra'yi* because the interpretation of reason is more dominant (Ilyas, 2014, p. 279). Salman Harun separates interpreting the Quran with Arabic from interpreting the Quran with *ra'yi* (Harun et al., 2017, p. 91). This separation will raise the problem in differentiating between *ma'thur* and *ra'yi*. Accordingly, to avoid this problem, scholars still include the interpretation of the Quran with Arabic (linguistic approach) in *Al-tafsīr bi al-ra'yi*.

The following are a few examples of the five forms of interpretation. First (e.g. 1.1), interpreting the Quran by the Quran. An example of this can be found at the beginning of the book *Mabāhits fī Ulūm Al-Qurān* written by Manna Al-Qattan. In his work, Qattan exemplifies the interpretation of *bil ma'thur*,

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance (Sura Al-An'am: 82).

The Companions regarded it heavy with the contents of the verse and complained to the Prophet Muhammad, "أَيُّنَا لايظلم نفسه؟" which means "*Which of us is not wrong against himself*". Therefore, the Prophet answered graciously to calm their hearts that the purpose of the verse was not like that. However, what is meant by wrongdoing "ظلم" is like the word of a righteous servant named Lukman al-Hakim in another verse, "إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ" which means "the real shirk is the highest wrongdoing" (Qattan, 2007, p. 5).

Other interpretations (e.g. 1.2) in this classification is in Surah Al-Takwir verse 17,

وَاللَّيْلِ إِذَا عَسْعَسَ﴾ [التكوير

And the Night as it dissipates.

The word "عَسْعَسَ" has double meanings, namely the beginning of the night or the end of the night. The Companions and successors who argue that "عَسْعَسَ" means the beginning of the night are Hasan and Athiyyah (Tabari, 2000, vol. 24, p. 256). This interpretation is also confirmed by the verse Al-Dhuha verse 2, "*For the night when it's quiet*". The verse states that his *muqsam alaih* (intended oath) is the beginning of the night. While those who argue that "عَسْعَسَ" means the end of the night were Ibn Abbas, Mujahid, Qatadah and others. This interpretation is also affirmed by the verse Al-Mudatsir verse 33, "*For the sake of the night when it has passed*" (Harun et al., 2017, p. 99).

This second interpretation opens the space of *ijtihad* for the commentator. An exegete must choose among four options. *First*, he accept all interpretations by compromising them (*Al-Jam'u Wa Al-Taufiq*). *Second*, he chooses the strongest one (*Tarjīh*). *Third*, he chooses the last tradition (*Al-Naskh*). *Fourth*, he does not address all of these narrations (*Tawaqquf*). The space of *ijtihad* will never be separated from the paradigm of the exegete itself. So, the difference of this interpretation is caused by differences in the interpreter's paradigm.

The second example interprets the Quran by the Sunna. The Prophet interpreted the word prostration in Surah Al-Baqarah verse 58 (e.g. 2.1). The full interpretation is,

قِيلَ لِبَنِي إِسْرَائِيلَ: ﴿ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ﴾ [البقرة: 58]. فَدَخَلُوا يَزْحَفُونَ عَلَى أَسْتَاهِهِمْ، فَبَدَّلُوا،

وَقَالُوا: حِطَّةٌ، حَبَّةٌ فِي شَعَرَةٍ

"It was said to the Children of Israel, "Enter the door while prostrating and saying, 'hithah (forgive sins)' they enter by crawling on their hands, then replacing, then they say: 'hithah', that is a seed in a flour" (Bukhari, 1422, vol. 6, p. 19).

The above is an example of how the Prophet Muhammad interprets the Quranic verses by the hadith he said. Below, another example (e.g. 2.2) that is different because it involves the exegete's reasoning, namely the interpretation of al-kautsar "الْكَوْثَرَ" in Surat Al-Kautsar first verse.

Ibn Kathir cites two interpretations of "الْكَوْثَرَ" which originate from the hadith. First, al-kautsar "الْكَوْثَرَ" is a river in heaven prepared by Allah for the Prophet Muhammad. This opinion is based on Ahmad's hadith from Anas bin Malik (Hanbal, 2001, vol. 19, p. 54). Second, al-kautsar "الْكَوْثَرَ" is a lake for the people of the Prophet Muhammad. This opinion is taken from the hadith of Muslim from Anas bin Malik too (Naisaburi, n.d., vol. 1, p. 300).

A commentator must choose an attitude towards these two interpretations. He may do *Al-Jam'u Wa Al-Taufiq* (take all those opinions by compromising), choose one by doing *Tarjih* (take the strongest one by showing the reason), take the longest tradition (*naskh*) or *Tawaqquf*. This kind of election is sourced from *ra'yu mufasir*.

Then, the third example is interpreting the Quran with the opinion of Companions (eg 3.1). Ibn Abbas was asked by someone who felt that Surah Al-Mukminun verse 101 was contrary to Surah Al-Shaffat verse 27. Ibn Abbas replied that the interpretation of Al-Mukminun verse 101 was that human being can not help his fellow family when the first doomsday trumpet. On the other hand, Surah Al-Shaffat verse 27 shows the human being phenomenon who asks for help from others after the second doomsday trumpet. (Harun et al., 2017, p. 145).

Another example is still in the form of interpretation of the Quran with the opinion of Companions, which is the interpretation of the word "قُرُوءٍ" (*quru'*) in Surah Al-Baqarah verse 228 (e.g. 3.2). The Companions are divided into two groups in interpreting the word. First, the Companions who interpret "قُرُوءٍ" (*quru'*) with "الحَيْضُ" (*haidh*). They were Umar bin Khattab (23 AH), Ubay bin Kaab (30 AH), Abdullah bin Mas'ud (32 AH), Ali ibn Abi Talib (40 AH), Abu Musa Al-Ash'ari (43 AH) and Ibn Abbas (68 AH). Second, the Companions who interpreted "قُرُوءٍ" (*quru'*) with "الطُّهْر" (*thahru*) which means holy. They were Zaid bin Thabit (55 AH), Ayesha (58 AH), Muawiyah ibn Abi Sufyan (60 AH), and Abdullah bin Umar (74 AH) (Thayyar, 1428, p. 44).

Both the interpretation of "الْحَيضُ" (haidh) or "الطُّهْرُ" (holy) derives from the interpretation of Companions. However, a exegete must choose an attitude towards this phenomenon by using his ra'yu.

Next is an example of interpreting the Quran with the successor's opinions. First (e.g. 4.1), Ibn Zaid (tabiin) interpreted that the word "ذِكُر" (dhikr) in Surah Al-Thalaq verse 10 is "Al-Quran", which was the spirit of God. He reasoned it with verse 52 in Surah Al-Syuara (Harun et al., 2017, p. 156).

The second example (e.g. 4.2) is the successor's interpretation of the word "الْفَجْر" (dawn) in Surah Al-Fajr verse 1. Ikrimah from the successor circles interpreted it "early afternoon". Other successor interpreted it "dawn of Muzdalifah". Mujahid interpreted it "the dawn of the day of slaughtering". The three exegetes are successors. So, an exegete must use his *ra'yu* to react to it.

Next, the fifth example is interpreting the Quran with *ra'yi* (reason). First (e.g 5.1), Muhammad Abduh's interpretation of the word "angel" in Surah Al-Baqarah verse 30 in Tafsir Al-Manar (Ridla, 1990, vol. 1, p. 224). He stated that the attraction that existed in humans is called "قُوَّةً" (quwwah) and "فِكُرَّ" (fikr). That feeling drives humans to two things: doing something or leaving it. The nature of attraction in human beings cannot be understood essentially. It could be that is what Allah calls "مَلَّكًا" (angels) or at least angels are the cause of this attraction.

The second (e.g. 5.2), interpretation of the word "التَّابُوتُ" (ark) in Surah Al-Baqarah verse 248. Some exegetes interpret that "التَّابُوتُ" (ark) was carried by angels on a carriage pulled by animals, while others argued that "التَّابُوتُ" (ark) was carried by angels from heaven to earth and then placed in the house of Thalut who was standing in front of the Children of Israel. Salman Harun quoted Tabari's statement that the right opinion was the second opinion, namely the opinion that the angels shouldered "التَّابُوتُ" (ark). This is based on the description "تَحْمِلُهُ الْمَلَائِكَةُ" (carried by angels) in the same verse and letter. If we take the first opinion, then the verse should read "تَأْتِى بِهِ الْمَلَائِكَةُ" (carried by angels) (Harun et al., 2017, p. 177). This type of exegete can also be found in the book *Major Themes of the Qur'an*.

Fazlurrahman exegetes the eight themes in the Qur'an based on the Qur'an itself and the sunna by synthesizing them logically (*ra'y*). (Rahman, 1980, pp. ix & xi). Sa'dullah Assaidi comments that Fazlurrahman's work is not *tafsīr bi al-ma'thūr*, but tends to be *tafsīr bi al-ra'yi* even though using the Qur'an and sunna as a basis of exegesis. (Assaidi, 2013, p. 252).

Comparation

The previous chapter outlines ten examples of five forms of interpretation. The examples of the pure interpretation of *bi al-ma'thūr* are seen in examples with codes 1.1, 2.1, 3.1 and 4.1; the pure interpretation of *bi al-ra'yi* appears in the example with code 5.1; and the mixed interpretation of *tafisir bi al-ma'thūr* and *al-ra'yi* is shown in the examples with codes 1.2, 2.2, 3.2, 4.2 and 5.2. The categorization of examples of interpretation can be seen in the following set of diagram,
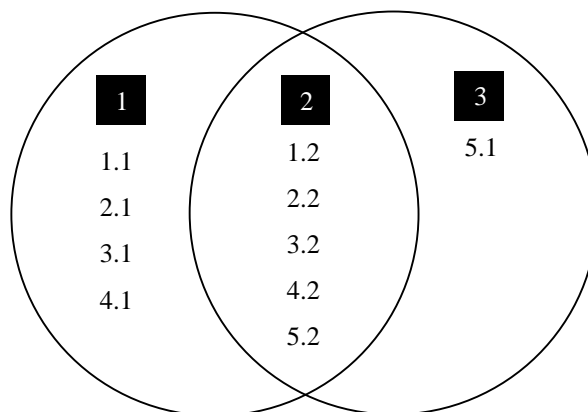
1. Al-tafsīr bi Al-ma'thūr (pure)
2. The Intersection of Two Exegetical Types of The Quran
3. Al-tafsīr bi Al-Ra'yi (pure)

Some characters distinguish each category of interpretation above. Pure *Al-tafsīr bi al-ma'thūr* does not be affected by the exegete's thoughts. Interpretation is in accordance with what is conveyed by the tradition. The interpreter understands the tradition directly that his understanding is as it is. So, various approaches such as linguistics, sociology, philosophy, theology, and Islamic jurisprudence are absent in this type of interpretation. This category also does not accommodate various interpretation styles such as scientific style, literary style, legal style, and so forth.

In the pure *Al-tafsīr bi al-ra'yi*, the exegete uses his mind without relying on the tradition. This interpretation is influenced by the paradigm that the exegete already had. Those are like social paradigm, philosophy, class, or school

that will give a striking color to the interpretation. The reader could see that influence from the interpretation patterns that appear in exegete's work.

On the other hand, interpretations that fall into the intersection category of the two interpretations have two characters. The first character is addressed to the type of *Al-tafsīr bi al-ma'thūr* which influenced by the interpreter's reason (*ra'yi*). The interpreter's reason (*ra'yi*) is needed because there are two or more different narratives in interpreting the verse. Therefore, it requires reasons to choose one of these narrations. Exegete may accept and compromise all of these traditions (*al-jam'u wa al-taufiq*), choose one or some of the most trusted traditions (*tarjih*), or choose the last traditions (*al-naskh*) or do not address the information of these traditions (*tawaqquf*). This choice of attitude certainly requires argumentation; therefore *ra'yi* is needed. Although using *ra'yi*, the interpretation of this category is equivalent to the pure *Al-tafsīr bi al-ma'thūr,* which does not accommodate various approaches.

The second character applies to the type of *Al-tafsīr bi al-ra'yi* which is based on tradition. The interpretation of this category is similar to the pure *Al-tafsīr bi al ra'yi.* The interpreter's paradigm, both the social perspective, the adopted philosophy, the class, or the school will give nuance to the exegete. However, this exegesis is still based on narrations that support it. The interpretation of this category is closer to the principle of the integrity of the verses of the Quran. This category can be seen from the interpreter's efforts to correlate verses that are interpreted with narrations or other verses, as shown in the theory of *munasabah* (interrelation ayah or surah of Quran).

CONCLUSION

This study confirms the intersection of *al-tafsīr bi al-ma'thūr* and *al-tafsīr bi al ra'yi*. Therefore, the type of interpretation can be divided into three clusters based on the explanation. The first is the pure *al-tafsīr bi al-ma'thūr*. The second is the intersection of *al-tafsīr bi al-ma'thūr* and *al-tafsīr bi al-ra'yi*. The third is the pure *al-tafsīr bi al ra'yi* (see in the table diagram above). The pure *al-tafsīr bi al-ma'thūr* does not accommodate various approaches and interpretations. The pure *al-tafsīr bi al-ra'yi* is very open to various approaches and interpretations, while the intersection of the two types of interpretation has two characters. The first character belongs to the type of *al-tafsīr bi al-ma'thūr*, which influenced by the interpreter's reasoning (*ra'y*). This interpretation is tantamount as the pure *al-tafsīr bi al-ma'thūr* that does not accommodate various approaches in interpretation. Meanwhile, the second character refers to the type of *al-tafsīr bi al-ra'yi* which is based on tradition. The interpretation of this category is similar to the pure *al-tafsīr bi al ra'yi* that accommodates various approaches and interpretations but still attached to the traditions.

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