



# Changes in the Interpretation of The Hadith of Anti-*Tafsir Ra`yi* and Its Impact on The Way *Mufassirs* Interpret the Qur`an

Dadang Darmawan\*

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia; dadangdarmawan@uinsgd.ac.id

\* Correspondence: dadangdarmawan@uinsgd.ac.id

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**Abstract:** Several hadiths forbid the use of *ra`yi* in interpreting the Quran. This prohibition created a taboo for interpreting Quran with *ra`yi*. These hadiths are the main focus of this research. The purpose of this study was to trace the quantity and quality of hadith anti *tafsir ra`yi*. This study also intends to trace changes in the interpretation of these hadiths. The methods used in this study are *takhrij* hadith and intellectual history. The collected data were analyzed with Hegelian and Foucaultian approaches. This research found that none of the hadiths of anti *tafsir ra`yi* was *sahih*. However, these hadiths are very popular and widely accepted and practiced. The study also found that the interpretation of the hadiths of anti *tafsir ra`yi* has changed four times. These changes have also led to changes in how *mufasir* interpret the Quran. The study concluded that because *tafsir ra`yi* was forbidden, the *mufasir* eventually developed *tafsir ma'tsur*. The concept and practice of *tafsir ma'tsur* have changed four times due to changes in the interpretation of the hadith of anti-*tafsir ra`yi*.

**Keywords:** hadith; istidlal; *ra`yi*; *ma'tsur*; naql; *tafsir*.

**Abstrak:** Ada beberapa hadis yang melarang penggunaan *ra`yi* dalam menafsirkan Al-Quran. Larangan ini menyebabkan munculnya tabu untuk menafsirkan Alquran dengan *ra`yi*. Hadis-hadis inilah yang menjadi fokus utama penelitian. Tujuan penelitian ini adalah untuk menelusuri kuantitas dan kualitas hadis-hadis anti-*tafsir ra`yi*. Penelitian ini juga bermaksud untuk melacak perubahan *syarah* atas hadis-hadis anti-*tafsir ra`yi*. Penelitian ini menggunakan metode *takhrij* hadis dan sejarah ide. Data yang terkumpul akan dianalisis dengan pendekatan Hegelian dan Foucaultian. Penelitian ini menemukan bahwa dari dua puluh lima hadis anti *tafsir ra`yi*, tidak ada satupun yang *shahih*. Namun demikian hadis-hadis tersebut sangat masyhur dan diterima serta dipraktekkan secara luas. Penelitian ini juga menemukan bahwa penafsiran atas hadis-hadis anti-*tafsir ra`yi* telah beberapa kali mengalami perubahan. Perubahan ini telah menyebabkan perubahan juga dalam cara *mufasir* menafsirkan Al-Quran. Penelitian menyimpulkan bahwa karena *al-tafsir bi al-ra`yi* dilarang, maka para *mufasir* akhirnya mengembangkan *al-tafsir bi al-ma'tsur*. Konsep dan praktek dari *al-tafsir bi al-ma'tsur* ini telah mengalami empat kali revisi seiring perubahan *syarah* atas hadis-hadis anti-*tafsir ra`yi*.

**Kata Kunci:** hadis; istidlal; *ra`yi*; *ma'tsur*; naql; *tafsir*

## 1. Introduction

Some well-known hadiths forbid the use of *ra'yi* in interpreting the Quran. Therefore, scholars of Quranic exegesis generally argue that the first tafsir developed was *al-tafsir bi al-ma'tsûr* (Ali, 2018; Al-Syirbâshî, 1987, p. 67). According to them, it is the oldest interpretation that has existed since the time of Prophet Muhammad (peace be upon him) (Pratomo, 2020), while *al-tafsir bi al-ra'yî* only appeared during the Abbasid dynasty (M. H. Al-Dzahabî, 1976, p. 146).

That opinion has some truth. Indeed, the books of *al-tafsir bi al-ma'tsûr* were written earlier than *al-tafsir bi al-ra'yî*. But in practice, these two interpretations are the same age (Sya'roni & Sufyan, 2021). It has been reported that during the time of the Prophet Muhammad (peace be upon him) some of his companions had interpreted the Quran with their *ra'yi* (Darmawan, 2009). These reports prove that the activity of interpreting the Quran with *ra'yî* already existed in the time of Prophet Muhammad (peace be upon him). However, it had to wait several centuries before it could be properly developed (Haftador & Khodaparast, 2015). This is because there is a taboo to interpret the Quran with *ra'yi*

The taboo is usually associated with the hadiths of anti-*tafsir ra'yi*, also known as the Hadith of "*Do not explain the Quran according to your own opinion*". However, none of these hadiths meet the criteria of *shahîh*. So, it is hard to imagine that Prophet Muhammad (peace be upon him) conveyed that prohibition unless we are willing to accept hadiths whose status is *dha'if*. Therefore, the reluctance of the prophet's companions to interpret the Quran at that time was due more to ethical considerations than to prohibitions. They felt uncomfortable talking about the Quran when Prophet Muhammad (peace be upon him) was still living with them. But in cases when they were so far away from Prophet Muhammad (peace be upon him) that they couldn't consult him, they did not hesitate to express and put into practice their opinion about the Quran (Akhavan Moghadam, 2012). For example, the case reported by Ammar bin Yasir. Once he was sent by the Prophet Muhammad (peace be upon him) for business. On the way, he had wet dreams and did not find water for ritual bathing. Then he rolled on the ground like a creeping animal, to practice Quran:5:6: "*If you do not get water, then you must tayammum with good (clean) soil*". When he returned to Prophet Muhammad (peace be upon him), he told this incident him. The Prophet smiled, then corrected Ammar ibn Yasir's interpretation and showed him how to do *tayammum* (al-Bukhari, 2001, p. 347; Muslim, 1955, p. 368).

It must be admitted that after the death of Prophet Muhammad (peace be upon him), the hadith of anti-*tafsir ra'yi* became very popular. Moreover, there are also

many companions of the Prophet Muhammad (peace be upon him) who express similar opinions (Al-Tirmîdzî, 1978, p. 1952). For example, Abu Bakr once said: Which heaven will overshadow me, on which earth will my feet stand, if I speak of the Quran with my own opinion (al-Baihaqi, 1990, p. 2278). So, there is no doubt that these hadiths were held firmly by *Salaf al-shâlihîn*. It can be said that the development of Quranic interpretation is entirely based on the hadiths of anti-*al-tafsîr bi al-ra'yi*

The development of *al-tafsîr bi al-ma'tsûr* was also based on the hadiths of anti-*tafsîr ra'yi*. The origins of *al-tafsîr bi al-ma'tsûr* are usually attributed to the hadith of anti-*tafsîr ra'yi*. There is no Quranic text or hadith that mentions the term *al-tafsîr bi al-ma'tsûr*. So apparently *al-tafsîr bi al-ma'tsûr* was not developed on the orders of the text of the Quranic or hadith but based on necessity. It was because *al-tafsîr bi al-ra'yi* was forbidden by hadith, *al-tafsîr bi al-ma'tsûr* was developed to meet the Muslims' need for Quranic exegesis.

Therefore, the development of *al-tafsîr bi al-ma'tsûr* is directly related to the interpretation of the hadiths of anti-*tafsîr ra'yi*. These hadiths are the foundation of the whole structure of *al-tafsîr bi al-ma'tsûr*. Shifts in opinion about what is *ra'yi* and what is not, will automatically lead to shifts in the conception of *al-tafsîr bi al-ma'tsûr*. This is because the basic concept of *al-tafsîr bi al-ma'tsûr* is "interpreting the Quran without *ra'yi*".

This research intends to examine the hadiths of anti-*tafsîr ra'yi* to find out their quality. This study also intends to find out the various redactions of these hadiths. In addition, this study also intends to trace the shift in the meaning of *ra'yi* and its implications for *al-tafsîr bi al-ma'tsûr*.

The purpose of this research is to trace the quantity and quality of the hadiths of anti-*tafsîr ra'yi*, as well as to determine the influence of the shift in the meaning of *ra'yi* on the development of *tafsîr*, especially *al-tafsîr bi al-ma'tsûr*. The study also intends to reconstruct the history of *al-Tafsîr bi al-ma'tsûr* by detecting shifts in conception and the actors behind those shifts.

The method used is *takhrij* hadith which is used to collect the hadiths of anti-*tafsîr ra'yi* and analyze their quality. The research will also use historical methods to trace shifts in the meaning of *ra'yi* and its implications. The method was chosen because the main focus of this research is the shifts in the conception of *al-Tafsîr bi al-ma'tsûr* due to changes in the meaning of *ra'yi* so that this research is included in the genre of historical research, especially the history of ideas. Under the method used, there are four steps taken by this study, namely heuristics, verification, interpretation, and historiography. Heuristics means collecting historical data; verification means getting rid of inauthentic data; Interpretation means analyzing data and making conclusions based on them; historiography is compiling these conclusions into a complete and coherent narrative. The sources of data for this study are the books of hadith, *'ilm Tafsîr*, *ulûm al-qur'ân*, *manâhij al-mufasssîrîn*, the preamble of the books of *al-Tafsîr bi al-ma'tsûr* and other relevant books.

The data was collected by literature research and then arranged chronologically according to the scholars who convey it. The verified data will then be interpreted using Hegel's dialectical approach and Foucault's structural analysis. Hegel's dialectical approach was used because *al-Tafsīr bi al-ma'tsūr* is the antithesis of *al-tafsīr bi al-ra'yî*. The two contradict each other in such a way that the concept of *al-Tafsīr bi al-ma'tsūr* is the opposite of the concept of *al-Tafsīr bi al-ra'yî*. According to Hegel's dialectical approach, these two contradictory concepts are constantly criticized and influenced by each other, so each concept will change more and more sophisticated and may even find a synthesis (Ankersmit, 1987, p. 28). It was these changes that made *al-Tafsīr bi al-ma'tsūr* have its history. This means that *al-Tafsīr bi al-ma'tsūr* had its origins and life story. It starts from the basic concept and then changes over time.

To track these changes, Foucault's structural analysis will be used. According to Michel Foucault, the shifts in a conception can be known by detecting changes in the structure of the discourse. Discourse is an act of language that aims to seek the truth. While the structure of discourse is the framework of reasoning used to achieve the truth. The structure of discourse consists of two pillars. The first pillar is the "principle" by which something true, permissible, or reasonable can be recognized. While the second pillar is the "rejection" of everything that is considered taboo, wrong, or madness. What is considered true, permissible, or reasonable changes over time, and so does what is considered taboo, wrong, or madness. According to Foucault, these changes are a sign of a more fundamental change, namely conceptual change (Foucault, 1972, pp. 149–150).

In the case of *al-Tafsīr bi al-ma'tsūr*, the discourse is about the interpretation of the Quran, while the structures of discourse are (1) *ra'yî* as something taboo, wrong or strange to use in the interpretation of the Quran, and (2) interpretation without *ra'yî* as something permissible, right, and proper to do. Both structures have changed several times. The essence of the so-called *ra'yî* and not *ra'yî* has changed over time. It is through this change that shifts in the concept of *al-Tafsīr bi al-ma'tsūr* can be detected.

The change in discourse structure is a milestone that marks a shift in conception. Therefore, changes in the discourse structure of *al-Tafsīr bi al-ma'tsūr* will be used as the basis for periodization. It is through periodization the history of *al-Tafsīr bi al-ma'tsūr* will be narrated. The periodization model chosen is one of the three periodization models proposed by J.H.J. Van Der Pot. Based on that periodization model, the history of *al-Tafsīr bi al-ma'tsūr* is divided into several stages, each of which is a continuation of the previous period.

This research is expected to be useful to provide insight to students and researchers in the field of Quranic exegesis regarding the history of *al-Tafsīr bi al-ma'tsūr*. This is important because, in addition to providing intellectual satisfaction, historical insight

is also a pillar for all the knowledge we have. With this insight, *al-Tafsîr bi al-ma'tsûr* will be seen as a concept that changes according to the needs of Muslims. The concept of *al-Tafsîr bi al-ma'tsûr* as we know it today would be seen as only one stage of a long historical development so that it could avoid the process of sacralization. The problems in this study as well as the thesis revealed to answer them, are all meant to show that *al-Tafsîr bi al-ma'tsûr* is not a concept that is taken for granted, but a concept formed and developed by Muslims over time.

## 2. Results and Discussion

### *Basic Concepts of al-Tafsîr bi al-Ma'tsûr*

The basic idea of *al-tafsîr bi al-ma'tsûr* is to interpret the Quran without *ra'yi*. This is the subject matter of the whole discourse on *al-tafsîr bi al-ma'tsûr*. This is a popular concept, but there is no explanation of how it came into being. The attempt to trace it instead led to the hadiths of anti-*tafsîr ra'yî*. There is nothing but the hadiths. So apparently *al-tafsîr bi al-ma'tsûr* was not developed on the orders of the text of the Quranic or hadith, but as an alternative, because the hadith forbids the interpretation of the Quran with *ra'yi*. No wonder the basic idea is how to interpret the Quran without *ra'yi*. Due to the strategic role of the hadiths of anti-*tafsîr ra'yî*, this study has tried to trace and analyze it with the *tahkrij* method.

*Tahkrij* is a method of verifying the authenticity of hadith. This method consists of several steps, namely: (1) Collecting all the hadiths studied; (2) tracing the *sanad* (chain of transmission) of each hadith whether it reached Prophet Muhammad (peace be upon him) or not; (3) Track the credibility of each hadith narrator (*rawi*) to ensure that they are trustworthy, reliable, and have a good memory; (4) check the content of the hadith to ensure that it does not contradict the teachings of Islam. As a result, a hadith will be judged. The highest level is known as "*sahih*" and is considered the highest level of authenticity for a hadith. Other values are "*hasan*" (good), "*da'if*" (weak), and "*mawdu*" (artificial). Only hadiths that are considered *sahih* or *hasan* are considered reliable and can be used as the basis of Islamic rules and practices (Yaqin, 2022).

### *Hadiths Anti-al-Tafsîr bi al-ra'yî*

What is meant by the hadith of anti-*tafsîr bi al-ra'yî* are hadiths that contain the threat of the Prophet Muhammad (peace be upon him) against those who interpret the Quran with *ra'yi*. As far as can be found, there are twenty-five hadiths, seventeen of which are from Ibn Abbâs (r.a.), while the remaining eight are from Jundab Ibn Abdillah (r.a.). The hadith from Abbâs (r.a.) reported by eight scholars namely: (Al-Tirmîdzî, 1978, p. 2950;2952), (Al-Nasa'i, 2001, p. 8084;8085), (Ahmad, 2001, pp. 2069; 2429; 2974; 3024), (Al-Thabrânî, 1993, p. 12392), (Al-Baihaqî, 1989, p. 2275;2276),

(Abû Ya'lâ, 1974, p. 1520;2338), (Al-Tabari, 2000, p. 34), (Al-Qadhâ'î, 1986, p. 554). The hadith from Jundab Ibn Abdillah (r.a) reported by seven scholars namely: (Abû Daud, 2000, p. 3652), (Al-Tirmîdzî, 1978, p. 2952), (Al-Nasa'i, 2001, p. 8086), (Abû Ya'lâ, 1974, p. 2721), (Al-Thabrânî, 1994, pp. 1672; 5101), (Al-Baihaqî, 1989, p. 2277), (Al-Rûyânî, 1995, p. 968).

Hadith Anti-al-Tafsîr bi al-ra'yî From Ibn Abbâs Ra.

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم من قال في القرآن بغير علم فليتبوأ مقعده من النار قال أبو عيسى هذا حديث حسن صحيح. (أخرجه الترميذى)

*Ibn 'Abbas reported God's messenger as saying, "Let him who interprets the Qur'an in the light of his opinion come to his abode in hell." A version has, "Let him who interprets the Qur'an without knowledge come to his abode in hell."*

عن ابن عباس عن النبي صلى الله عليه وسلم قال اتقوا الحديث عني إلا ما علمتم فمن كذب علي متعمدا فليتبوأ مقعده من النار ومن قال في القرآن برأيه فليتبوأ مقعده من النار قال أبو عيسى هذا حديث حسن. (أخرجه الترميذى)

*Narrated Ibn 'Abbas: that the Prophet said: "Beware of narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire. And whoever says (something) about the Qur'an according to his (own) opinion, then let him take his seat in the Fire".*

عن ابن عباس أن النبي صلى الله عليه وسلم قال من قال في القرآن برأيه فليتبوأ مقعده من النار (أخرجه الطبري)

*Narrated Ibn 'Abbas: that the Prophet said: "Beware of narrating from me except what I taught you, for whoever lies about me on purpose, then let him take his seat in the Fire."*

Hadiths From Jundab Ibn Abdillah.

حدثنا عبد الله بن محمد بن يحيى حدثنا يعقوب بن إسحاق المقرئ الحضرمي حدثنا سهيل بن مهران أخي حزم القطعي حدثنا أبو عمران عن جندب قال قال رسول الله صلى الله عليه وسلم من قال في كتاب الله عز وجل برأيه فأصاب فقد أخطأ (أخرجه أبي داود)

*Narrated Jundub: The Prophet (ﷺ) said: If anyone interprets the Book of Allah in the light of his opinion even if he is right, he has erred.*

عن جندب بن عبد الله قال قال رسول الله صلى الله عليه وسلم من قال في القرآن برأيه فأصاب فقد أخطأ قال أبو عيسى هذا حديث غريب. وقد تكلم بعض أهل الحديث في سهيل بن أبي حزم وهكذا روي عن بعض أهل العلم من أصحاب النبي صلى الله عليه وسلم وغيرهم أنهم شددوا في هذا في أن يفسر القرآن بغير علم وأما الذي روي عن مجاهد وقتادة وغيرهما من أهل العلم أنهم

فسروا القرآن فليس الظن بهم أنهم قالوا في القرآن أو فسروه بغير علم أو من قبل أنفسهم وقد روي عنهم ما يدل على ما قلنا أنهم لم يقولوا من قبل أنفسهم بغير علم حدثنا الحسين بن مهدي البصري أخبرنا عبد الرزاق عن معمر عن قتادة قال ما في القرآن آية إلا وقد سمعت فيها شيئاً حدثنا ابن أبي عمر حدثنا سفيان بن عيينة عن الأعمش قال قال مجاهد لو كنت قرأت قراءة ابن مسعود لم أحتج إلى أن أسأل ابن عباس عن كثير من القرآن مما سألت (أخرجه الترميذى)

*Narrated Jundab bin 'Abdullah: that the Messenger of Allah (ﷺ) said: "Whoever says (something) about the Qur'an according to his own opinion and he is correct, yet he has committed a mistake." This Hadith is Gharib. Some of the people of Hadith have criticized Suhail bin Abi Hazm. [Imam At-Tirmidhi said:] This is how it has been reported from some of the people of knowledge among the Companions of the Prophet (ﷺ), and others. They were very stern about this - about explaining the Qur'an without knowledge. As for what has been related from Mujāhid, Qatadah and others, among the people of knowledge, that they would interpret the Qur'an, then it should not be thought about them that they would say something about the Qur'an, or interpret it without knowledge, or according to their own intellect. Rather that which proves what we have said has been reported from them, that they would not say something from themselves without knowledge. Husain bin Mahdi Al-Basri narrated to us (he said: Abdur Razzaq narrated to us, from Ma'mar, from Qatadah who said): "There is no Ayah in the Qur'an except that I have heard something about it." Ibn Abi 'Umar narrated to us (he said): "Sufyan bin 'Uyainah narrated to us, from Al-A'mash who said: 'Mujāhid said: If you recited the recitation of Ibn Mas'ud, you would not need to ask Ibn 'Abbās about much of what you ask him regarding the Qur'an."*

#### *Quality of Hadiths Anti-Tafsîr Ra'yî*

The *takhrij* on the hadith of anti-*tafsîr ra'yî* shows astonishing results, none of them meet the criteria of *sahih*, both the hadith of Ibn Abbās and those of Jundab ibn Abdillah. From the perspective of sanad, these hadiths are classified as *aziz* (Al-Khatibi, 1989, p. 362; Thahhan, 1995) because they are narrated from two different chains of transmission, one from Ibn Abbas, the other from Jundab Ibn Abdillah. Ibn Abbas's chain of transmission meets on "Abdul'a'lâ, from Sa'îd ibn Jubayr, from Ibn Abbās Ra.". While Jundab bin Abdillah Ra chain of transmission meets on "Suhayl bin Mihrân from Abu 'Imrân from Jundab bin Abdillah Ra.". It should be noted that both Abdul'a'lâ and Suhayl ibn Mihrân were *dha'if rowi*. Therefore, the level of hadith anti-*tafsîr ra'yî* becomes *dha'if* as well.

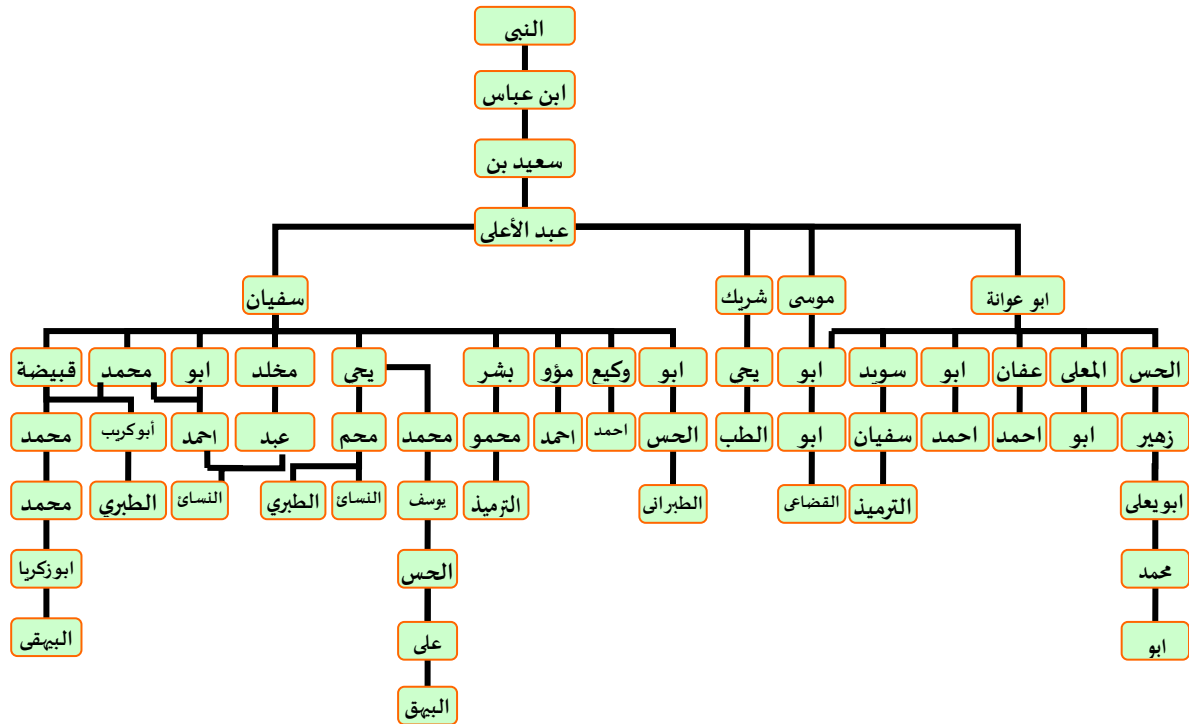


Figure 1 Scheme of Sanad Hadith Anti *Tafsir Ra'yi* Derived from Ibn Abbas R.a.

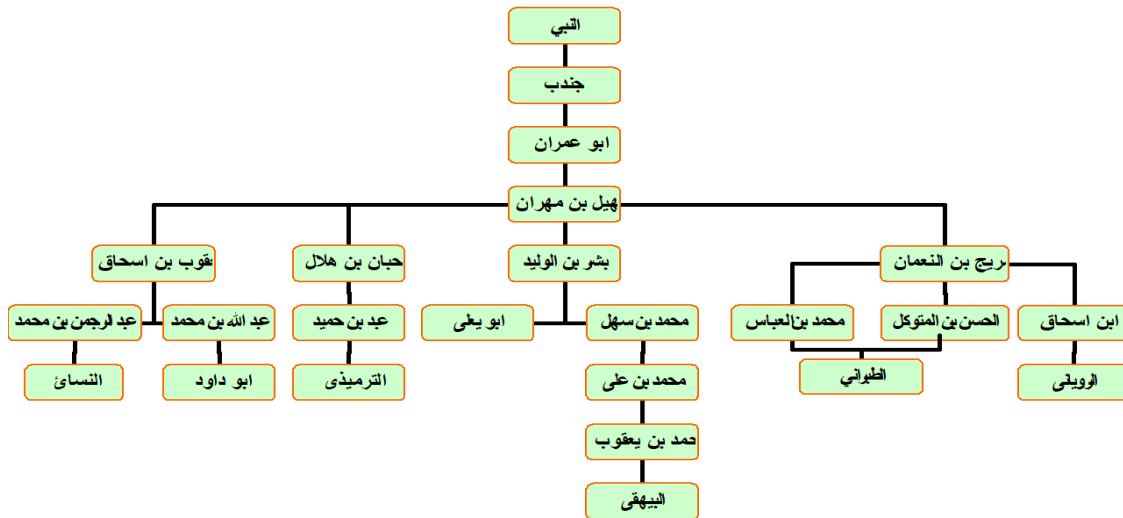


Figure 2 Scheme of Sanad Hadith Anti-*Tafsir Ra'yi* Derived from Jundab Ibn Abdillah R.a.

Abdul'a'la's full name is Abdu al-'a'la bin 'âmîr al-Tsa'labî al-Kûfî. It belongs to the rawî of the sixth Thabaqah. He died in 129 A.H. The hadiths he narrated generally come from Ibn Hanafiyah, Abu Abdurrahmân al-Sulamî, and Sa'id ibn Jubayr. Sufyân al-Tsawrî, Abû 'Awânah, and Sharîk ibn Abdillâh were three of his disciples (S. M. Al-Dzahabî, 1963, vol. 2: p.530). The majority of hadith scholars made negative comments against Abdul'a'la. Sofyân al-Tsawrî, Ahmad ibn Hanbal, Abû Zur'ah and Ibn Sa'ad judged him *dha'îf al-hadîts*. While Abdurrahmân ibn Mahdî refused to narrate the hadith from him. Abu Hâtim al-Râzi and al-Darâqutnî judged



him *laysa bi qawî*. Al-Nasâ'î and Ibn Ma'în judged him *laysa bidzâka qawî* (Al-Mizî, 1980, vol. 16: pp.352–355). Yahya ibn Sa'îd judged him *yu'rafu wa yunkaru wa huwa tsiqat*. While Ya'qûb ibn Sofyân judged him *yad'ifu* and on another occasion he said *fî hadîsihi layyin wa huwa tsiqât*. While Ibn Hajar judged him *shadq yahimu*. However, it is necessary to mention here that Imam al-Tirmîdzî has judged *hasan* for two hadiths anti-*al-tafsîr bi al-ra'yî* derived from Abdul'a'lâ from Sa'îd ibn Jubayr, from Ibn Abbâs Ra. This according to Ibn Hajar was due to the leniency of Imam al-Tirmîdzî in performing jarh against Abdul'a'lâ (Ibn Hajar al-Asqalânî, 1908, vols. 6; 98).

The full name of Suhayl bin Mihrân is Abu Bakr Suhayl bin Mihrân al-Qath'î al-Bashrî. he was also known as Suhayl bin Abdillah or Suhayl bin Abî Hazm. He is *rawî* of the seventh *Thabâqah*. The hadiths he narrated came from Tsâbit and Abu 'Imrân al-Juwânî. While those who narrated hadith from him include Basyar bin al-Walîd, Ya'qub bin Ihâq, Hibbân bin Hilâl, and Surayj bin Nu'mân. The hadiths he narrated can be counted on fingers, as well as *munkar*. This is because these hadiths are generally *gharîb*, have no *mutâba'ah*, and contradict what is narrated by the *tsiqat* (Ibn Hajar al-Asqalânî, 1908, vol. 4: p.261). Therefore, hadith scholars generally make negative comments against Suhayl. Al-Bukharî judged him *munkar al-hadîts*, on another occasion he said *laysa bi al-qawî*. Abû Hâtim and al-Nasâ'î also judged him *laysa bi al-qawî* (S. M. Al-Dzahabî, 1963, vol. 2: p.244). Yahya ibn Ma'în judged him *dha'îf*, but on another occasion he said *shâlih*. Abu Hafsh al-Wâ'idz also judged him *shâlih*. Abu Abdillah al-Dzahabî judged him *shâlih al-hadîts*. While Ibn Hajar judged him *dha'îf* (Ibn Hajar al-Asqalânî, 1986, p. 259).

#### *Text Variations of The Hadith of Anti al-Tafsîr bi al-ra'yî*

From the perspective of *matan*, the text of the hadiths of anti-*tafsîr ra'yu* is quite varied. Hadiths sourced from Ibn Abbâs Ra. expressed in at least seven different expressions. hadiths sourced from Jundab bin Abdillah Ra. In two different expressions. The variation occurs in the words *qâla*, *fi*, *al-qur'ân*, and *ra'yi* which are replaced with *kadzdzaba*, *'ala*, *bi*, *kitabillah*, and *bi ghayr ilm*.

No	Text Variation	Frekwensi
1	من قال في القرآن بغير علم فليتبوأ مقعده من النار	7
2	من قال في القرآن برأيه فليتبوأ مقعده من النار	2
3	من قال في القرآن برأيه أو بما لا يعلم فليتبوأ مقعده من النار	2
4	من قال في كتب الله بغير علم فليتبوأ مقعده من النار	1
5	من كذب في القرآن بغير علم فليتبوأ مقعده من النار	2
6	من كذب على القرآن بغير علم فليتبوأ مقعده من النار	2
7	من كذب بالقرآن بغير علم فليتبوأ مقعده من النار	1

Figure 3 Text Variations of The Hadiths of Anti-Tafsir Ra'yi Derived from Ibn Abbas R.a.

No	Text Variation	Frekwensi
1	من قال في القرآن برأيه فأصاب فقد أخطأ	6
2	من قال في كتاب الله برأيه فأصاب فلقد أخطأ	2

Figure 4 Text Variations of The Hadiths of Anti-Tafsir Ra'yi Derived from Jundab Ibn Abdillah.

### The Shifting Meaning of al-ra'yî

Variations of hadith texts are common and usually refer to the same meaning. But in this case, the variety has decisive consequences. The message conveyed by the hadith using the word “ra'yi” has different implications from the message conveyed by the hadith using the word “bi ghayr ilm”. The first tends to deny the role of reason in the interpretation of the Quran. The consequence is that these hadiths contradict QS: 4:82; 4:83; 38:24; 38:29; 39:27; 47:24; and 54:17 which advocates the use of reason to understand the Quran, and also contradicts the fact that after the Prophet Muhammad (peace be upon him) died, no interpretation of the Quran could escape reason. From this perspective, it can be said that the hadiths are *syadz*.

The second group of the hadiths of anti-tafsir ra'yi that use the phrase “bi ghayr ilm” is more compatible with the reason as long as it is supported by certain knowledge. Therefore, these hadiths are following QS: 4:82; 4:83; 38:24; 38:29; 39:27; 47:24; and 54:17 which advocates the use of reason to understand the Quran, and also under reality. It was based on this second group of hadiths that some 6<sup>th</sup>-century scholars, such as Al-Baihaqî, Al-Baghawi, al-Mâwardî, al-Ghazalî, al-Isfihânî, and al-Samarqandî stated the permissibility of *al-tafsîr bi al-ra'yî* as long as it was supported by credible knowledge (Darmawan, 2009, p. 56).

Again, although there are many flaws in the hadiths of anti-tafsir ra'yi both in terms of *sanad* and *matan*, the influence of the hadiths is undeniable. These hadiths have been held since the time of *salaf al-shâlihîn* in such a way that it can be said that the entire development of Quranic interpretation is indebted to the hadiths of anti-tafsîr ra'yi, either directly or indirectly.

### Changes In The Meaning of al-Ra'yî and Its Influence on al-Tafsîr bi al-Ma'tsûr

It was explained earlier that *al-tafsîr bi al-ma'tsûr* is interpreting the Quran without ra'yi. In the beginning, to interpret the Quran without ra'yi was to interpret the Quran with revelation. All interpretations of the Quran that do not have their source in revelation are considered taboo. There is no place for a reason. The conception of *al-tafsîr bi al-ma'tsûr* at that time was "a commentary derived from revelation". Therefore, this period is called the period of *wahy* (revelation). The interval is from the time the first revelation was revealed, until the death of the

Prophet Muhammad (peace be upon him). These revelations include the *matluw* (Quran), and the *ghayr mathluw* which are the sayings, deeds, and *taqrîr* of the Prophet Muhammad (peace be upon him). The interpreters of that period were two, namely Allah Almighty and Muhammad (peace be upon him). Therefore, the real form of *al-tafsîr bi al-ma'tsûr* at that time was also twofold, namely the *tafsîr* of Allah and the *tafsîr* of the Prophet. Allah Almighty is '*al-mubayyin al-awwal*' or the first party to explain the Quran. Through the Quran that came down for twenty-three years, Allah Almighty explained various problems gradually so that some of the Quran seemed to be explanatory to others (Al-Syirbâshî, 1987, pp. 33–34). Allah has also taught the Prophet Muhammad (peace be upon him) so that he can explain the contents of the Quran to his people. Therefore, the interpretation put forward by the Prophet also essentially comes from revelation (M. H. Al-Dzahabî, 1976, p. 33; Al-Qathân, 1973, p. 334).

After the Prophet Muhammad (peace be upon him) died, the companions of the Prophet faced problems that they had never encountered before. Revelation can no longer answer these problems because it has stopped. This puts the companions of the Prophet in a dilemma between ignoring these issues, or answering them by interpreting the Quran using reason, even though it means they have to break the taboo. Eventually, they interpreted the Quran and replaced the old taboo with a new one. At that time, what was considered taboo was no longer non-revelatory interpretation, but interpretation without the support of knowledge. All interpretations are forbidden except those based on certain knowledge such as pre-Islamic Arabic poetry, Arabic language, and others. Umar Ibn Khattab once said: O my people, preserve pre-Islamic poetry because in it there is an interpretation for the Quran (Al-Qurthubî, 1967, pp. 10: p.110-111). The real form of *al-tafsîr bi al-ma'tsûr* at that time was *al-tafsîr bi al-'ilm*. Therefore, this period is called the period of *ilm* (knowledge). The interval is from the death of the Prophet Muhammad (peace be upon him) to the time of *Tâbi'în*. This *tafsîr* includes all *tafsîr* based on the Quran, hadith, *sabab nuzûl*, Arabic language, and *isrâ'îliyat*. The combination of these sources with the thoughts of the *companions* of the prophet and *tâbi'în* has produced several original and reliable commentaries.

After the *tabi'în* period passed, social, political, and theological conflicts intensified. Each side uses the Quran as the ultimate weapon. It was very difficult for the *mufassirs* of that time to free themselves from the conflict unless they were silent (Al-Qurthubî, 1967, vol. 1: p. 35). Therefore, they prefer to quote the interpretation derived from the Prophet Muhammad (peace be upon him), on *shahâbat* and *tâbi'în*. Talking about the Quran has become a taboo item, although not everyone thinks so. It was then that the conception of *al-tafsîr bi al-ma'tsûr* changed again, from "knowledge-based interpretation" to "*riwayat*-based interpretation". Masruq, one of the famous *mufassir* of the time said: beware of *tafsîr* because it is a narration (*riwayat*) from Allah (Ibn Katsîr, 1990, vol. 1: p.7). Hence this period is called the *naql* period,

with time intervals covering the post-*tâbi'în* period to the time of Ibn Taymiyah. As for the forms of *al-tafsîr bi al-ma'tsûr* in this period there were four. *First*, it was written as part of the books of hadith. *Secondly*, those written autonomously. *Third*, it combines the commentaries of the Prophet, *shahâbat*, and *tâbi'în* in one encyclopedic book. *fourth*, which is written without *sanad* (M. H. Al-Dzahabî, 1976, pp. 153–154).

The conception of *al-tafsîr bi al-ma'tsûr* in the *naql* period was too rigid. This makes it stagnant and unable to develop its quantity or quality. Ibn Taymiyah broke the stagnation by offering the idea of "*ahsan thuruq al-tafsîr*". It was this idea that later became widely accepted as the conception of *al-tafsîr bi al-ma'tsûr*. The idea is to interpret the Quran with the Quran, hadith, and the opinions of *shahabat* and *tâbi'în*. The essence of Ibn Taymiyyah ideas is not "*riwayat*-based interpretation" but *istidlâl* (Ibn 'Abd al-Hâdî, 1995, p. 43). Therefore, this period is called the *istidlâl* period whose time interval is from the time of Ibn Taymiyah to the present. *Istidlâl* means to interpret the Quran with *ra'yi* based on argumentation, and the best argumentation is the Quran, then the hadith, then the opinion of *shahâbat* and *tâbi'în*. Therefore, the hierarchy of *al-tafsîr bi al-ma'tsûr* according to Ibn Taymiyah's version is five, namely: (1) *tafsîr* Prophet Muhammad SAW, (2) *tafsîr al-qur'ân bi al-qur'ân*, (3) *tafsîr al-qur'ân bi al-sunnah*, (4) *tafsîr shahabat* and (5) *Tafsîr tâbi'în* (Ibn Taymiyah, 1971, pp. 93–105).

*Istidlâl* is the idea that became the meeting point between *al-tafsîr bi al-ma'tsûr* and *al-tafsîr bi al-ra'yi al-mahmûd*. There is no firm boundary between the two interpretations except that *al-tafsîr bi al-ma'tsûr* has applied stricter rules. First, *istidlâl* should not be preceded by preconception. Second, *istidlâl* should not only pay attention to text but also context, and vice versa (Ibn Taymiyah, 1971, pp. 79–93). Although Ibn Taymiyyah ideas were very popular, it is rare for a Quranic commentary to be written based on them, except at the end of the 20<sup>th</sup> century when *al-Tafsîr al-Mawdhû'î* began to be known and developed rapidly. *Al-Quran yufassiru ba'dhuhu ba'dhan* (Quranic interpreting each other) as the basic concept of *al-tafsîr al-mawdhû'î* has placed that *tafsîr* as the most up-to-date and progressive form of *al-tafsîr bi al-ma'tsûr* (Al-Farmâwî, 1977, p. 54).

### 3. Conclusion

Several hadiths forbid the use of *ra'yi* in interpreting the Quran. Although none was *sahih*, these hadiths are popular, widely accepted, and practised. The study concluded that because *tafsîr ra'yi* was forbidden by hadith, the mufasir eventually developed *tafsîr ma'tsur*. The interpretation of the hadiths of anti *tafsîr ra'yi* has changed four times. These changes have also led to changes in how mufasir interpret the Quran. The concept and practice of *tafsîr ma'tsur* *tafsîr* have changed four times due to changes in the interpretation of the hadith of anti-*tafsîr ra'yi*. The history of *al-Tafsîr bi al-Ma'tsûr* can be divided into four periods namely the period of *wahy*, *ilm*,

*naql*, and *istidlâl*. Each period has its conception, source, and form. The four periods prove that the concept of *al-tafsir bi al-ma'tsûr* is not taken for granted but is the result of the evolution of thought developed by Muslims throughout the ages.

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