The Relevance of the Interpretation of The Qur'an
with Qaul Al-Ṣaḥābah as a source of Islamic law in the current era

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Abstract: The interpretation of the Qur'an with *Qaul al-ṣaḥābah* is a product of classical scholars. Interpretation with *Qaul al-ṣaḥābah* is considered as a very representative explanation of the truth of the understanding of the Qur'an because they are still meeting with the Prophet Muḥammad so that there are not many deviations. But this method of interpretation is often forgotten in the writing of tafsīr. Therefore, the purpose of this study is to analyze the process of interpretation of the Qur'an conducted by ṣaḥābah. This article is a research library with a descriptive approach to collect documentation data from various articles, books then analyzed by content analysis. The results of this research are the strengths of *Tafsīr al-Ṣaḥābah* are that they are neutral regardless of political interests or schools of thought, are free from the history of isrā'iliyyāt, and no difference. While its weakness is not yet interpreted broadly and in detail, it is still partial and free of critical nature. In some instances in the current era, it is possible to make laws based on *Qaul al-ṣaḥābah* as one of the sources of Islamic law. The similarity of this research with previous research is to discuss the interpretation of *Qaul al-Ṣhaḥābah*, including the characteristics and instruments and examples of interpretations of the Qur'an carried out by *Ṣaḥābah*, such as Ibn' Abbās, Ibn Masʿūd, ʿĀisyah, Abū Hurairah and ʿAlī bin Abī Ṭālib. While the difference is this research found the strengths and weaknesses of the interpretation of *Qaul al-Ṣhaḥābah*. In the discussion, this article also analyzes *Qaul al-Ṣhaḥābah* as a source of Islamic law in the current era.

Keyword: *Qawāʿid Tafsīr*; Interpretation of The Qur'an; *Qaul Al-Ṣaḥābah*

Introduction

The Qur'an is the words of God revealed to the Prophet Muḥammad through the Gabriel to be read, understood, practiced as a guide or guide to life.[1]

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[1] Aflatun Muchtar, *Tunduk Kepada Allah: Fungsi Dan Peran Agama* (Jakarta: Khazanah Baru, 2001), 2.

Al-Qur'an in the text does not change, but the interpretation of the text continuously varies according to human space and time. Because al-Qur'an opens itself to be analyzed, interpreted by using various tools, methods, and approaches to reveal its authentic content. Multiple methods and interpretations as a way to dissect the innermost meaning of the Qur'an.[2]

The miracle of Qur'an is evidenced by the inability of the human mind to match or emulate the style of the language of the Qur'an, in contrast to Ḥadīth, whose meaning is from Allah, while the *lafadz* is from the Prophet Muḥammad. Al-Qur'an, both substance, and *lafazd*, both come from Allah.[3] The Qur'an in its transmission is mutually in *qaṭ'ī al-wurūd*, and its authenticity is maintained.[4] It understands the Qur'an correctly required rules for interpreting the Qur'an. Because it is a sacred text interpreted, it opens up opportunities and various attempts to reconstruct the meaning of God's messages contained therein. Several commentary books have been written every time and try to explore the meaning behind the text using a diverse approach and emphasizing their respective specializations. *I'jāz al-Qur'an* has very diverse forms, including (1) Miracles in Language and literature *(I'jāz Bayānī wa al-'Adab)*, al-Qur'an is a miracle of the great, beautiful and logical Apostles. Al-Qur'an made the Arabs unable to do anything with the beauty of his *bayān*, the neatness of structure/ *uslūb*, uniqueness of the voice when reading (2). Miracles from aspects of the Sharia teachings they contained *(I'jāz al-Iṣlāḥī aw al- Tasyrī'ī)*, is covering the most important instructions and the most straight *manhāj* to guide humanity. Each *Mufrad* shows and explains that humans cannot produce the Qur'an, and (3) Scientific Miracles in the Qur'an *(I'jāz al-'Ilmī)* are instructions and cues for the scientific nature contained by the Qur'an. Which humans did not know when the Qur'an was revealed to precede his time, so it does not make sense for the Qur'an to be composed by humans.

The existence of the interpretation of the Qur'an occupies a central position in the study of Islamic science will be confronting one with a problem that gives rise to ambiguity when his reading of the understanding of the Qur'an does not equip with *tafsīr* knowledge. Excellence in understanding the method of interpretation contributed a lot to the scientific treasures of the Qur'anic insight.[5]

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[2] Muhammad Quraish Shihab, *Kontekstualitas Al-Qur'an Kajian Tematik Atas Ayat-Ayat Hukum Dan Al-Qur'an* (Jakarta: Paramadina, 2005), 3

[3] Wahbah Al-Zuhaylī, *Uṣūl Al-Fiqh Al-Islāmī* (Damaskus: Dār al-Fikr, 1986), 421

[4] Adik Hermawan, "*I'jāz* Al-Qur'an Dalam Pemikirian Yūsuf Al-Qarḍāwī," *Jurnal Madaniyah* 2, no. XI (2016): 205–225; Muhamad Ali Mustofa Kamal, "Dinamika Struktur Kemukjizatan Al-Qur'an," *Jurnal Syariati* 1, no. 2 (2015): 189–212.

[5] The scholars explain that there are four methods of interpreting the Qur'an, including (1) *taḥlīlī*, (2) *ijmālī*, (3) *al-tafsīr al-muqāranah* and (4) *al- tafsīr al-mawḍū'ī*. Muhammad Yunan Yusuf, "Tinjauan Atas Penafsiran Al-Qur'an Secara Tematik," *Jurnal Syamil* 2, no. 1 (2014): 57–67.

Qaul al-Ṣaḥābah is a product of the interpretation of classical times and has its advantages. *Ṣaḥabah* is considered a commentator who can be justified because they are still in the corridor of the supervision of the Prophet Muḥammad. Besides being a clever person in Arabic, *ṣaḥabah* also contributes significantly to the scientific realm of interpretation. The evidence from various kinds of narrations that *Ṣaḥābah* widely narrates.

This research is library research with a qualitative approach, which describes or explains the interpretation of the Qur'an carried out by *ṣaḥābah* and analysis of the use of *Qaul al-Ṣhaḥābah* as a source of Islamic law in the current era. The research data collection method uses the documentation method and various articles and books. It was then analyzed using the content analysis method, which analyzes library data that is a descriptive and scientific analysis of a premium message.

Understanding the Interpretation of the Qur'an with *Qaul al-Ṣaḥābah*

Al-Qur'an's interpretation is an explanation of al-Qur'an's verses that are possible to interpret. The interpretation itself has a meaning as a medium to explain the purpose of the verses of the Qur'an from various aspects, both the historical context and the *asbāb al-nuzūl*, by using expressions or information that can point to the desired meaning clearly and straightforwardly. *Tafsīr* is the science of knowing and understanding the content of the Qur'an revealed to the Prophet Muḥammad by taking an explanation of the substance, law, and wisdom contained therein.[6]

Qaul al-Ṣaḥābah is the words conveyed by *ṣaḥabah*, that is, those who meet the Prophet Muḥammad and believe in the Prophet as the Messenger of Allah. If there are people who, when meeting or gathering with the Prophet in a state of faith, then he is apostate (out of Islam), then that person is omitted (not classified) as *ṣaḥābah*. Because when he died, he was not in a state of faith but was apostate.[7]

So that can be drawn an understanding that what is meant by the interpretation of the Qur'an with *Qaul al-ṣaḥābah* is any explanation or information conveyed by *Ṣaḥabah* (the person who met the Prophet Muḥammad) about the Qur'an in the form of a description of meaning, historical or *asbāb al-*

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[6] Badr al-Dīn Muḥammad 'Abdullāh Al-Zarkāsyī, *Al-Burhān Fī Ulum Al-Qur'an* (Beirut: Dār Kutub, 1957), 13; Ahmad Maulidizen and Eka Pratiwi, "The Concept of Qat'I Dalalah: Definition, Laws and Perceived Conflict," *Khatulistiwa: Journal of Islamic Studies* 10, no. 1 (2020): 115–131.

[7] 'Abd al-Raḥmān Abū Bakr Al-Suyūṭī, *Al-Dar Al-Manthūr Fī Tafsīr Bi Al-Ma'tsūr* (Mesir: Dār al-Hijr, 2003), 6

nuzūl, the substance which is still *mujmāl* and all the purposes contained in the Qur'an which include the explanation of *fiqh, 'aqīdah, 'ib*ādah, and all the rules relating to human life.

Development of the Qur'anic Interpretation with *Qaul al-Ṣaḥābah*

The interpretation of *Qaul al-ṣaḥābah* in terms of historical chronology or classical interpretation.[8] The Prophet Muḥammad was the first to interpret the Qur'an. All scholars have agreed that the Prophet Muḥammad was *mufassir al-awwal al-Qur'an*, but the scholars differed as to whether the whole verse was explained or partially, according to the clan's needs at the time? Some scholars like Ibn Taimiyah said the Apostle interpreting the *ṣaḥābah* throughout the *lafadz* and the meaning of the Qur'an.[9]

After the Prophet Muḥammad's death, interpretive traditions carried out by *ṣaḥabah*, such as 'Abdullāh Ibn 'Abbās, 'Abdullāh Ibn Mas'ūd, 'Ubay bin Ka'ab, and Zā'yd ibn Tsābit. 'Abdullāh Ibn 'Abbās is among those who are considered qualified in the field of interpretation of the Qur'an.[10] Traditions in the *ṣaḥabah* era still use some history to apply the transmission results in an understanding. This method makes scientific transformation continue until the next generation. When some narrations are absurd, then *ṣaḥābah* can directly ask the Prophet Muḥammad.[11]

Indeed, in some literature, the interpretation by *ṣaḥābah* is rarely found in full in detailed bookkeeping. One of the factors causing this is that only made accounting in the second century Hijriyah. Besides that, not all the *ṣaḥābah*, especially *Khulafā' al-Rāsyidīn* have a commentary work which becomes a guide. The conditions do not allow to write interpretations because the Prophet Muḥammad was still alive and when there are questions that arise directly, the Prophet Muḥammad. God reveals Al-Qur'an as a guide for humanity (al-Baqarah: 2), and to understand the Qur'an comprehensively is not separated from the science of interpretation. The Prophet Muḥammad interpreted the Qur'an by understanding and explaining it to the *ṣaḥābah* who eventually descended from generation to generation.[12]

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[8] Abdul Mustaqim, *Epistimologi Tafsir Kontemporer* (Yogyakarta: LKIS, 2011), 34

[9] LA Anshari, *Tafsir Bi Ra'yi Menafsirkan Al-Qur'an Dengan Ijtihad* (Jakarta: Gaung Persada Press, 2010), 45; Suryanto, "Pemetaan Kajian Tafsir Priode Sahabat Dan Tabiin," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 2, no. 1 (2012): 94–109.

[10] Muḥammad 'Abdullāh bin Al-Khuḍārī, *Tafsir Al-Tabi'* (Riyāḍ: Dār Nasyr, 1999), 374

[11] Mustaqim, *Epistimologi Tafsir Kontemporer*, 38

[12] Aftonur Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat," *Jurnal Ulul Albab* 16, no. 2 (2015): 252.

In terms of conveying the explanation (transfer of knowledge) of interpretation to *ṣaḥabah*, in this case, the opinion of Ibn Khaldun said: "The Prophet explained the meaning of the Qur'an in general, distinguishing the *nāshikh* and *mansūkh*, then informing the *ṣaḥabah* so that they know *asbāb al-nuzūl* verses and situations that support." But the facts show that not all interpretations of the Prophet Muḥammad are known as a whole.[13] In the days of the Prophet Muḥammad's return to the beginning of the second century Hijriyah, the *Ṣaḥābahs* were reluctant in interpreting the Qur'an by using ratios *(ra'yu)* because what was called science at that time was a narration. The reluctance to interpret the Qur'an was experienced by 'Abdullāh Ibn 'Umar.[14]

After the death of Prophet Muḥammad, no one can continue to understand the Qur'an. Still, the *ṣaḥābah* cannot refuse the role of *ṣaḥabah* in interpreting it into a particular interest because can be understood not all verses of the Qur'an directly according to its *lafadẓ*. The task of *ṣaḥābah* is to maintain the interpretation of the Qur'an so as not to deviate from things that differ from Islamic teachings. Structurally, *ṣaḥābah* does not have full authority in interpreting the Qur'an when the Prophet was still alive. However, when the Prophet has died, they get a reference to interpret the Qur'an to stay awake in meaning and understanding.[15]

Characteristics of Qur'anic Interpretation with *Qaul al-Ṣaḥābah*

In terms of the interpretation *ṣaḥabah* of the Qur'an consider to be *ḥadīth marfū'*, namely ḥadīth the Prophet Muḥammad in the form of words, deeds or *taqrīr*; both those who rely on *ṣaḥabah, tābi'īn* or others; either the *sanad ḥadīth* is continued or interrupted.[16] In addition, the degree of interpretation like *ḥadīth mauqūf*, namely words *(mauqūf qawlī)*, deeds *(mauqūf fi'lī)* or decisions *(mauqūf taqrīrī)* which are relied on a *Ṣaḥabah*, whether his sanad is connected or not connected to the Prophet Muḥammad.[17]

Although the interpretation of *ṣaḥabah* in the rank of *mauqūf*, we must accept that interpretation, because *ṣaḥabah* are people who are experts in Arabic.

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[13] Muhammad Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Pesan Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 1997), 71; Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 232.

[14] Ahmad Maulidizen, *Studi Pemahaman Kontemporer Tentang Nilai-Nilai Moral Dalam Eknomi Islam, Hukum Islam*, vol. XVI, 2016; *Ignaz Golzier, Madzāhib Al-Tafsīr Al-Islāmī* (Cairo: Maktab al-Sunnah al-Muḥammadiyah, 1955), 73;

[15] Abdul Mustaqim, *Aliran-Aliran Tafsir* (Yogyakarta: Kreasi Wacana, 2005), 73.

[16] Ibn Ṣālaḥ, *Ma'rifāt 'Anwā'u Ulum Al-Ḥadīth* (Beirut: Dār al-Fikr, 1986), 45

[17] *Ibid*, 46

Hence, it is very supportive of the formation of a correct understanding of the Qur'an, and they know for sure revealed the conditions associated with a verse.[18] Ibn Katsīr, in his opening commentary, said: "At this time, if we do not find interpretation by the Qur'an or ḥadīth, then we must return to *Qaul al-Ṣaḥābah* because they witnessed the conditions that took place at the time when a verse revealing, and they have perfect understanding, knowledge, and charity, let alone their dignitaries like *Khulafā' al-Rāsyidīn*, Imām Arba'ah, and Ibn Mas'ūd."

There is no accounting for interpretation and is still part of the discussion on ḥadīth. Therefore, interpretations of the Qur'an verses that already exist are scattered in several ḥadīths and do not include all Al-Qur'anic verses. It is necessary to know several interpretive characters of *Ṣaḥābah* including; (1) There are no interpretations that are *'ilmī, fiqh*, literary, philosophical, or *madzhabī*, (2) No interpretation is *'ilmī, fiqh,* literary, philosophical, or *madzhabī*—the limiting understanding with explanations based on preliminary discussion, (3) The interpretation of the Qur'an at the time of the *Ṣaḥābah* is not yet complete. Not all verses of the Qur'an are all interpreted, only verses that are difficult to understand and cause confusion, (4) Are global *(ijmālī),* (5) There is little difference in understanding *lafadz* al-Qur'an because the problems faced at that time were not as complicated as those faced by the present, (6) There is no bookkeeping interpretation because new bookkeeping appeared around the second century *Hijriyah*, and (7) Interpretation at the time was a form of development of Ḥadīth.[19]

Ṣaḥābah contributes to interpreting the Qur'an: *First*, in terms of popularity, namely; Abū Bakr al-Ṣiddīq, 'Umar Bin Khaṭṭāb, 'Uthmān Bin 'Affān, 'Alī Bin Abī Ṭālib, Ibn Mas'ūd, Ibn 'Abbās, 'Ubay Bin Ka'ab, Zā'yd Bin Tsābit, 'Abdullāh Bin Zubair and Abū Mūsā al-Asy'ārī. *Second*, in terms of intensity and quantity; 'Alī Bin Abī Ṭālib, 'Abdullāh Ibn 'Abbās, 'Abdullāh Ibn Mas'ūd and 'Ubay Bin Ka'ab. [20] While *Ṣaḥābah* is relatively little in the interpretation of the Qur'an; Zā'yd Bin Tsābit, Anās Bin Mālik, Abū Hurayrah, 'Abdullāh bin 'Umar, Jābir bin 'Abdullāh, 'Abdullāh bin 'Amr bin 'Ash, 'Uthmān bin 'Affān, Abū Bakr al-Ṣiddīq, 'Āisyah, 'Umar bin Khaṭṭāb and 'Abdullāh bin Zubayr.[21]

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[18] Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 253

[19] Mustaqim, *Epistimologi Tafsir Kontemporer,* 36-37

[20] Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 254

[21] *Ibid.*, 255; Andi Miswar, "Perkembangan Tafsir Al-Qur'an Pada Masa Sahabat," *Jurnal Rihlah* V, no. 2 (2016): 145–162.

Interpretation of *Ṣaḥābah* is an interpretation categorized in the classical era. The style developed is undoubtedly very different from contemporary interpretations. However, there are advantages of interpretation with *Qaul al-Ṣaḥābah*: (1) not in the interests of defending a particular *mazhab* of thought,[22] it has become a tradition in interpretation that is to defend certain groups to advance their *mazhab* so that the potential of *mufassir* to apply knowledge in the field of the Qur'an influenced by the interests of a particular *mazhab* of thought. The Mu'tazilah have a different interpretation, namely *tafsīr al-Kashāf* written by Zamakhsyarī and others. Al-Qur'an's interpretation of *Qaul al-Ṣaḥābah* is purely a form of interpretation without regard to the *madzab* or specific groups because the lack of madzab has not yet appeared at that time transformation of knowledge in the field of the interpretation not influenced by an ideology that surrounds it. In short, *Tafsīr* al-Qur'an with *Qaul al-Ṣaḥābah* friend is trying to understand the Qur'an without taking sides with certain *mazhabs* of thought; (2) Not to mention the narratives of *isrā'iliyāt*, which damaged the *'aqīdah*,[23] and (3) Not much difference arises regarding the interpretation.[24] One of the advantages of the following *Ṣaḥābah* interpretation is that not many different variations emerged at that time because there is indeed a reference made based on the Prophet Muḥammad. Differences remain in the understanding of *Ṣaḥābah*, but they are very minimal. If the difference is assumed to exist, then it is nothing more than a difference than the historical path received. So, in the context of the interpretation of *Ṣaḥābah*, it can align an understanding in general. The different interpretations do not appear much—the difference in the era after *Ṣaḥābah did* not encounter differences in the understanding of the Qur'an. Several commentaries have been written from time to time, exploring the meanings behind the text, using different approaches, and emphasizing their respective specializations. Ibn 'Arabī, for example, has interpreted verses of the Qur'an with the theosophical system, al-Rāzī with a philosophical system, Sayyid Quṭb with a literary technique, Tanṭāwī Jauhārī with scientific style and others.

The weakness of the interpretation of the Qur'an with *Qaul al-Ṣaḥābah*,[25] (1) Interpretation is not made as a whole. What often happens is a global

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[22] Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 257.

[23] The history of *isrā'iliyāt* is a history that originated with both Jews and Christians who have entered Islam. The *isrā'iliyāt* narrations during the time of *Ṣaḥābah* have not yet appeared so much. Because at that time, there were still many histories that came directly from the Prophet Muḥammad. Thus, the product of interpretation carried out by *Ṣaḥābah* is still in the corridor to avoid the history of *isrā'iliyāt*. *Ibid.*

[24] *Ibid.*

[25] *Ibid*, 257

interpretation *(ijmālī)*[26] will close the scope of understanding the verses of the Qur'an. *Al-Tafsīr al-Ijmālī*, the method of interpretation that suggests the understanding of the Qur'an globally. The exegete only outlined the verses of the Qur'an in outline, without any exact details at all. Therefore, the interpretation presented is concise, concerning words that require explanation. Sometimes this *ijmālī* method seems to translate. But the translation here is intended to explain the word being summarized, not just translating Language. That is why the *ijmālī* process appears to let the Qur'an explain itself; (2) Interpretation is still partial and less detailed. In the era of *Ṣaḥābah*, it was still unknown by the *taḥlīlī* method.[27] The *Taḥlīlī* Method is a method of unraveling and analyzing verses of the Qur'an in sequence by discussing all the meanings and aspects contained therein. *Taḥlīlī or tafsīr al-tazjī'ī* which means interpretation based on parts according to the verses of the Qur'an. This *Taḥlīlī* method gives full attention to all aspects contained in the verses of the Qur'an. This method includes; (a) *Al-munāsabah* (relationship), between one verse and another verse, between one surah and another, or between the beginning of the surah and its end; (b) *Asbāb al-Nuzūl*, namely the historical background or social conditions of the descending verses of the Qur'an; (c) *Al-Mufradat* (vocabulary) or *lafadz* from the point of view and linguistic method found in Arabic; (d) *Faṣaḥah*, *Bayān*, and *I'Jāz* contained in verse are being interpreted, especially verses that contain *balāghah* (the beauty of Language); (e) *Al-Ahkām fī al-Āyat*, by performing *istinbaṭ* so that *fiqh* law conclusions obtained from interpreting the verse; (f) *Al-Ḥadīth* which explains the purpose of the contents of the verses of the Qur'an, including *Qaul al-ṣaḥābah* companions and *tābi'īn* and (g) If the interpretation is scientific, the opinions of experts in their used as references by the *mufassir* So that it implies the interpretation process that they develop. A less detailed interpretation will also trigger an incomplete understanding; and (3) The approaches used are still not perfect—the age of *Ṣaḥābah* based on intellectuals. The current development method is used to develop an interpretation of the Qur'an can be seen in the era of *Ṣaḥābah*, there was not yet an approach or a specific set of knowledge in understanding the Qur'an. It tends to be less critical in accepting interpretation products. The consideration text is very central, so that the thinking model used is more inclined to the deductive thinking model. Therefore. in the period of *Ṣaḥābah*, the rethinking model used more narration methods.[28]

[26] Yusuf, "Tinjauan Atas Penafsiran Al-Qur'an Secara Tematik.", 60; Moh Abdul Kholiq Hasan, "Metode Penafsiran Al-Qur'an (Pengenalan Dasar Penafsiran Al-Qur'an)," *Al-A'raf; Jurnal Pemikiran Islam dan Filsafat* XII, no. 1 (2015): 51–58.

[27] Muhammad Quraish Shihab, *Kaidah Tafsir* (Jakarta: Lentera Hati, 2013).

[28] Mustaqim, *Aliran-Aliran Tafsir*, 35

Instrument of Qur'anic Interpretation with *Qaul al-Ṣaḥābah*; (1) Al-Qur'an, is the main source as a legal basis. In the Qur'an there is a connection between the verses and other verses, so that understanding the Qur'an cannot be separated from other verses, for example Ibn 'Abbās: *"O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends".* This verse is interpreted with al-Maidah [5]: 3: *"Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so, fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful".* (2) Ḥadīth. *Mufassir* from the *Ṣaḥābah* group will take from the Prophet meaning implied in the Qur'an. The impossibility of a verse, they immediately ask the Prophet Muḥammad about the importance of the law of the verse that came down. In taking a ḥadīth, the *Ṣaḥābah* clarifies whether or not the ḥadīth is from the Prophet Muḥammad. The interpretation of the *Ṣaḥābah* is closely related to ḥadīth. Because at that time still mixed between ḥadīth with the explanation of the Qur'an,[29] (3) *Ijtihād* is the last alternative to interpret the Qur'an. By using the *Ijtihād Ṣaḥābah* method by devoting the ability to analyze and understand the Qur'an as a moral-theological foundation to answer the problems and challenges of the times,[30] and (4) Arabic Language. Al-Qur'an is the word of God revealed to the Prophet Muḥammad using Arabic (Al-Zukhrūf: 3). Interpreting the Qur'an is inseparable from the use of Arabic rules. *Ṣaḥābah* is a person who can understand and have *dzauq* in the use of Arabic. The *Ṣaḥābah* use Arabic as a tool to understand the Qur'an.[31]

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[29] In other words, to make a tool or instrument in interpreting the Qur'an, *Ṣaḥābah* also does not deny ḥadīth as the source of the interpretation law of the Qur'an. Amīn Al-Khullī, *Al-Tafsīr Ma'ālim Ḥayātihi Wa Manhajuhu Al-Yawm* (Beirut: Dār Mu'allimīn, 1974), 273-274.

[30] Mustaqim, Aliran-Aliran Tafsir, 34

[31] The components of *ijtihād* needed by *Ṣaḥābah* when interpreting the Qur'an are (1) Knowing the forms of language and their secrets, (2) Knowing the habits of Arabs, (3) Knowing the condition of Jews and Christians in the Arabian Peninsula and (4) Knowledge of comprehension and freedom of knowledge. 'Abd al-Qadīr Muḥammad Ṣāliḥ, *Al-Tafsīr Wa Mufassirūn Fī 'Aṣr Al-Ḥadīth* (Beirut: Dār al-Ma'rifah, 2003), 90.

The Method of Interpreting the Qur'an with *Qaul al-Ṣaḥābah*

Method is a word derived from Arabic known as Qawā'id. The word قَوَاعِدُ (*Qawā'id*) is a plural from the word قَاعِدَةٌ (*Qaʿdah*) which means laws, regulations and principles.[32] In terms of Qāʿdah means the law, the source, the basis used in general that covers all aspects. The word. The word قَوَاعِدُ (*Qawā'id*) is found in al-Baqarah [2]: 127 and al-Furqān [25]: 33.[33]

The rules for the interpretation of the Qur'an at the time of *Ṣaḥābah* are as follows; (1) All the words delivered by *Ṣaḥābah* must be following the instructions of the Qur'an and Ḥadīth. Explanation *Ṣaḥābah* in interpreting the Qur'an must always be in the corridor of the lines that the teachings of Islam have set, (2) Explain the verses of the Qur'an by gathering the Prophet Muḥammad's hādīth which is not *ḍaʿif*. Because what is said Prophet Muḥammad is part of the explanation of the Qur'an implicitly contained in it, and explaining the Qur'an by using *ijtihād* does not diverge the meaning of the Qur'an. This ability of *ijtihād* is used as a reference to maintain the authenticity of the Qur'an.[34]

The Relevance of the Interpretation of The Qur'an with *Qaul Al-Ṣaḥābah* as a source of Islamic law in the current era

The Examples of Interpretation of the Qur'an with *Qaul al-Ṣaḥābah*: (1) Interpretation of Ibn 'Abbās; The name 'Abdullāh Ibn Abbās cannot be left out when someone talks about the interpretation of the Qur'an. In the world of interpretation, Ibn' Abbās is considered "the real father of the sciences of interpretation." Related reports from Ibn' Abbās regarding the interpretation of the Qur'an are abundant. There is almost no Qur'anic verse that is not associated with the interpretation of Ibn' Abbās. Aside from Ibn' Abbās including *ṣaḥābah* who was still alive in an age when Islamic territory was expanding, and the need for interpretation of the verses of the Qur'an was increasing, he also directly received special prayers from the Prophet Muḥammad. It can stat that Ibn' Abbās gained direct legitimacy from the Prophet Muḥammad to be able to understand and interpret the Qur'an. The full name of Ibn' Abbās is 'Abdullāh bin 'Abbās bin 'Abd al-Muṭalib bin Hashim bin 'Abd al-Manāf al-Quraishy al-Hasyīmī, cousin of the Prophet Muḥammad. His mother's name was 'Umm Faḍl Lubbābah bint Ḥarits al-Hilaliyyāh. Ibn' Abbās was born when bin Hashim was in the countryside, exactly three years before the emigration, namely during the boycott of the Quraysh against the family of the Prophet Muḥammad

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[32] Louis Ma'ruf, *Al-Munjid Fī Al-Lughah Wa Al-Aʿlam* (Beirut: Dār al-Fikr, 1986), 463.

[33] Alfatih Suryadilaga, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2005), 54

[34] Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 259

and supported him (the Children of Hashim and the Children of Muṭallib). 'Abdullāh bin 'Abbās was given the title of the ocean of the knowledge of his time. Ibn' Abbās in understanding the meaning of the word al-Qur'an, refers a lot to Arabic poetry because he has a sound understanding of ancient Arabic language and literature [35] al-Anfāl [8]: 41; in the explanation of this verse, one can understand that the person who gets the treasures of *ghanīmah* is Allah and the Messenger, orphans, the poor, and Ibn al-sabīl. It applied when the Prophet was still alive. So when the Messenger had died, the rights of the Prophet and his relatives to obtain the *ghanīmah*. In the context of the above verse, according to Ibn 'Abbās the treasures of *ghanīmah* can be divided into three parts, namely orphans who are not from Banī Muṭallib's family, poor people who are not from Banī Muṭallib's family, and to Ibn al-sabīl who is weak and in need of help.[36] Interpreting the Qur'an with the opinion of friends is based on the interpretation of other friends who know the interpretation of the Qur'anic verses. This usually happens when there is no detailed explanation of the Qur'an and ḥadīth. An example is when Ibn 'Abbās interpreted *"And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over all things, is competent"* al-Anfāl [8]: 41, *"The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray"* al-Fātiḥah [1: 7][37] and *"It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not*

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[35] Manna' Al-Qahṭān, *Dasar-Dasar Ilmu Al-Qur'an* (Jakarta: Ummul Qura, 2007), 568; Ali Mufron, *Pengantar Ilmu Tafsir Dan Qur'an* (Yogyakarta: Aura Pustaka, 2014), 323; Ahmad Nurul and Et.al, "Penafsiran Abdullāh Ibn Abbas Terhadap Surah Al-Fatihah," *Al-Munir: Jurnal Ilmu Al-Qur'an dan Tafsir* 1, no. 2 (2019): 79–102; A Hasan Asy'ari Ulama'i, "Tanwir Al-Miqbas Min Tafsir Ibn 'Abbās Karya Al-Fairuzabādī," *Jurnal Akademika* 6, no. 2 (2004): 143–156.

[36] Abū Ṭāhir Ibn Ya'qūb Al-Fairuzabādī, *Tanwīr Al-Miqyās Min Tafsīr Ibn 'Abbās* (Beirut: Dār al-Fikr, n.d.), 116; Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 260.

[37] Ibn 'Abbās said that those who were blessed were angels, the Prophet, *Ṣidiqqīn*, *Syuhada'* and *Ṣāliḥīn* who always obeyed and worshiped Allah. This is an attempt by Ibn 'Abbās to give an interpretation of the Qur'an related to the meaning contained in a word. The interpretation is included in the category of interpretation with the language approach. Al-Suyūṭī, *Al-Dar Al-Manthur Fī Tafsir Bi Al-Ma'tsur*, 83.

approach them. Thus, does Allah make clear His ordinances to the people that they may become righteous" al-Baqarah [2: 187].[38] (2) Interpretation of ʿĀisyah; *"And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves"* al-Baqarah [2]: 222[39]; (3) Interpretation of Ibn Masʿūd; al-Fātiḥah [1: 6][40] and *"Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient"* al-Baqarah [2: 26][41] (4) Interpretation of Abū Hurayrah; *"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result"* al-Nisā' [4: 59][42] and Interpretation of ʿAlī bin Abī Ṭālib; *"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy".* al-Baqarah [2]: 267.[43]

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[38] Ibn ʿAbbās said that in the verse for those who are old both male and female, for him may not fast and at the same time there is no *qaḍa* for him. But there is an obligation that must be done instead of not fasting, namely paying *fidyah*. Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 260.

[39] Āisyah is among the *Ṣaḥābah* who are considered interpreters of the Qur'an. When interpreting the above verse about women *ḥaid*. According to ʿĀisyah, a married woman who is *ḥaid* should tighten the sarong under her body and after that the husband may make out with her, if she likes. Masrūq once asked ʿĀisyah, "What is lawful for a man from his wife who is *ḥaid*?" ʿĀisyah replied, "You may do something normal besides having sex". In other words, that a husband is forbidden to associate with his wife who is *ḥaid. Ibid.*, 261

[40] *"Guide us to the straight path".* In the context of the verse Ibn Masʿūd interprets the *lafadz sirāṭ al-mustaqim* with the religion of Islam. The above example is an interpretation with a language approach to limit an understanding so as not to be mixed with an understanding that deviates from religion. Thus it can be understood that the right path to go is Islam. Al-Suyūṭī, *Al-Dār Al-Manthūr Fī Tafsīr Bi Al-Ma'tsūr*, 76.

[41] The explanation in the above verse is a parable made by God. Ibn Masʿud when interpreting the above verse, he said that what was meant by the people who were led astray by Allah was the hypocrites, while the people were given instructions were believers. Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 226.

[42] Abū Hurairah interpreted the above verse that what is meant by them *(ulil al-ʿamri)* is the leaders or government. This is in line with what was conveyed by Maimūn bin Mihrān. *Ibid*, 261; Abū Ḥasan ʿAlī Bin Khalāf, *Syarḥ Ṣaḥīḥ Al-Bukhārī* (Riyāḍ: Maktabah Rusyd, 2003), 209.

[43] ʿAlī bin Abī Ṭālib explained that what is meant by some of your good efforts is to include gold and silver. Then in interpreting *lafadz wa mimma akhrajna lakum min al-ḍarḍ* (part of what we spend) includes seeds, dates and anything that requires the issuance of zakat. Al-Suyūṭī,

In its history, *Qaul al-Ṣaḥābah* appeared when the Muslims made the companions the primary reference in seeking certainty of Islamic law. There are at least two factors that contribute to the background of the emergence of *Qaul al-Ṣaḥābah*, among others, the expansion of Islamic territory and new issues and limited text. After the death of the Prophet Muhammad, Islam through the companions spread to several areas such as Persia, Egypt, Iraq, and Syria. This condition, of course, opens up opportunities for acculturation and assimilation between the various traditions that exist in these areas with Islamic rites. That thing then leads to the emergence of new problems experienced by Muslims. When some new issues, while the information that can be accessed from the existing texts turns out to be limited, this is what triggers the development of ijtihad. A number of the new case then gave rise to fatwas from *al-Ṣaḥābah*.[44]

At first, it is still possible to reach an agreement between several companions in a matter. But as the power of Islam expanded, the companions were increasingly scattered in the territory of Islamic rule, which is far apart. What happens next is- each companion performs *ijtihād* with rough issues which they face then appears and rapidly growing *Qaul al-Ṣaḥābah*.[45] *Qaul al-Ṣaḥābah* is the opinion of one *Ṣaḥābah*, which then spread among the other shahabah, without knowing that even a friend opposed it. *Qaul al-Ṣaḥābah* became the object of disagreement among the scholars when *Qaul al-Ṣaḥābah* became the argument for the generation of *Tābi'īn* and beyond.

Historically, the expansion of Islamic territory to various regions became factors that contributed to the emergence of new problems that necessitated the Companions to issue legal fatwas. Suppose you look at the classification of the method of *istinbāṭ* or legal evidence contained in the science of *uṣūl fiqh*. In that case, *Qaul al-Ṣaḥābah* is included in a category of text-oriented propositions, not ra'yu. If one adheres to the *Qaul al-Ṣaḥābah*, he follows the opinion of the result of ijtihad from one of the companions of the Prophet textual. In contrast to the use of propositions such as *qiyās* or *maṣlaḥah*, which tends to be oriented towards *ra'yu*. Type of proposition other text-oriented laws among others The Qur'an, Sunnah, and *Ijmā'*.

Al-Dār Al-Manthūr Fī Tafsīr Bi Al-Ma'tsūr, 2; Rosyad, "Qawa'id Tafsir: Telaah Atas Penafsiran Al-Qur'an Menggunakan Qaul Sahabat.", 262.

[44] Ahmad Kholiq, *Melacak Sejarah Metodologi Ijtihad* (Bandung: Sahifa, 2009), 54

[45] Muchamad Coirun Nizar, "Qaul Shahabi Dan Aplikasinya Dalam Fiqh Kontemporer," *Ulul Albab: Jurnal Studi dan Penelitian Hukum Islam* 1, no. 1 (2017): 25–26; Abdul Hakim, "Eksistensi Waul Al-Shahabi Sebagai Dalil Syar'i," *MIZANI: Wacana Hukum, Ekonomi dan Keagamaan* 5, no. 2 (2018): 37–48.

Scholars who accept *Qaul al-Ṣaḥābah* as Shariah arguments include Imām Mālik, al-Rāzī, Ḥanāfī, Shāfiʿī *(Qaul al-Qadim)*, Aḥmad bin Ḥanbal (most strong opinion). While those who reject the qaul shahabi become an argument among others Mu'tazilah, Shāfiʿī *(Qaul al-Jadīd)*, Shi'ah, and Ibn Hazm. These disagreements then give rise to *tarjīḥ* from Wahbah al-Zuhaylī by arguing that the *Qaul al-Ṣaḥābah* is an individual opinion, not an argument Islamic law that stands alone because you have the right opportunity and wrong. *Qaul al-Ṣaḥābah* can be an argument followed when having a backup in good *nash* (Qur'an and Ḥadīth). *Ikhtilāf* Ulamā' in *Qaul al-Ṣaḥābah* give influence to some of the problems between another problem of buying and selling credit, the maximum time of pregnancy, change loss of animal injury, and minimal menstrual period.

The application of *Qaul al-Ṣaḥābah* on fiqh issues, both classical and contemporary, it seems that the use of qaul shahabi in some problems, according to Jumhur Ulama, deleted its provision by other methods such as qiyas. Only the terms of sale and purchase of the credit system are different because Jumhur prefers to base his opinion on *Qaul al-Ṣaḥābah* if we refer back to Zakariya's statement al-Anshārī in the book *Ghāyah al-Wuṣūl*, *Qaul al-Ṣaḥābah* categorized as a *syar'iyyah* argument, but its degree is under qiyas. Consequently, when *ta'ārudh al-'adillah*, then the provisions are won through the method of qiyas. Even so, the use of *Qaul al-Ṣaḥābah* as an argument its degree below *qiyās* is an opinion contrary to *Qaul al-ashah*. Because according to *Qaul al-ashah*, *Qaul al-Ṣaḥābah* does not include in the *hujjah syar'iyyah*.

The majority of scholars (Ḥanafī, Mālikī, Shāfiʿī, and Hambalī) make *Qaul al-Ṣaḥābah* one of the sources of *istinbāṭ al-ahkām* with various considerations Shabbat are the people who are closer to Prophet Muhammad—compared to others. They are more aware of the purposes of the Sharīʿah because they witnessed the place directly and time of the revelation of the Qur'an, have sincerity and high reasoning, absolute obedience to the instructions of the Prophet saw and know the situations in which revealed the texts of the Qur'an. The opinions expressed by the companions are possible as part of the sunnah Prophet because the companions often gather with the Prophet Muhammad saw both in a state of joy and sorrow. Although there is still a debate among the scholars, the controversy only revolves around which companions can be used as a basis in determining Islamic law. Thus, in some instances in the current era, it is possible to take the law based on *Qaul al-Ṣaḥābah* as one of the *syar'i* propositions.

Conclusion

Al-Qur'an's interpretation of *Qaul al-ṣaḥābah* is one of the products of understanding that occurred in classical times. In practice, the agreement made by *Ṣaḥābah* is valid to be used as a reference for knowledge because it contains explanations or information conveyed by *Ṣaḥābah* (people who have met with the

Prophet Muḥammad) about the Qur'an. In the form of a description of the meaning of the word, history and *asbāb al-nuzūl*, the substance which is still *mujmāl* and all the purposes contained in the Qur'an which include reports of *fiqh, ʿaqīdah, ʿibādah*, and all the rules relating to human life. The laws of interpretation with *Qaul al-ṣaḥābah* must be following the instructions of the Qur'an and Ḥadīth. The explanation of the verses of the Qur'an by gathering with Ḥadīth of the Prophet Muḥammad which is not weak *(ḍāʿif)*, describes the Qur'an by using *ijtihād* which does not change or deviate. This method is essential to be followed by a generation of interpreters now so as not to be too careless in giving an interpretation of the Qur'an. In some instances in the current era, it is possible to take the law based on *Qaul al-Ṣaḥābah* as one of the *syarʿi* propositions

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