
Typology Towards Attempts to Interpret the Qur'an with As-Sunnah

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ABSTRACT

This study discusses the typology of attempts to interpret the Qur'an with as-Sunnah. In avoiding distortions and errors in interpretation, the most important thing to note is the source of an interpretation. Scholars argue that historical sources are the main ones, in particular the description of verses from the Qur'an with other verses and information sourced from the Prophet pbuh. So this paper examines the views and opinions of scholars in summing up patterns in interpreting the Qur'an with as-Sunnah. This research is library research and the methodology used in this research is descriptive research. The results of the discussion state that the form of interpretation of the Prophet Muhammad pbuh cannot be separated from the function of the sunnah itself as an explanatory. Sometimes the sunnah corroborates what the Qur'an says, other times the sunnah puts restrictions on the widely meaning pronunciation, sometimes also the sunnah details what is still common. The Prophet pbuh in interpreting verses sometimes begins by reciting the verses first then interpreting them or vice versa. In addition, there is also a form of interpretation of the Messenger of Allah pbuh by justifying what the friend misunderstood regarding the meaning of a verse or recitation in a verse.

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1. INTRODUCTION

This study discusses the typology of attempts to interpret the Qur'an with as-Sunnah. In avoiding distortions and errors in interpretation, the most important thing to note is the source of an understanding. Scholars argue that historical sources are the main ones, particularly the description of verses from the Qur'an with other verses and information sourced from the Prophet pbuh. So this paper examines the views and opinions of scholars in summing up patterns in interpreting the Qur'an with as-Sunnah. This research is library research, and the methodology used is descriptive research. The results of the discussion state that the form of interpretation of the Prophet Muhammad pbuh cannot be separated from the function of the sunnah itself as an explanatory. Sometimes the sunnah corroborates what the Qur'an says; other times, the sunnah restricts the broader meaning pronunciation, and sometimes the sunnah details what is still common. The Prophet PBUH, in interpreting verses, sometimes begins by reciting the verses first and then analyzing them or vice versa. In addition, there is also a form of interpretation of the Messenger of Allah PBUH by justifying what the friend misunderstood regarding the meaning of a verse or recitation of a verse.¹

¹ Abdul Hayyi al-Farmawy, *Al-Bidayah Fi At-Tafsir Al-Maudgu'i: Dirasah Manhajiyah Maudu'iyah*, terj. Rosihan Anwar, Maudhu'i Method of Interpretation (Bandung: Pustaka Setia, 2002), p. 16.

When interpreting the Qur'an is not done immediately because the interpretation, as mentioned by al-Zhahabi, is a science that discusses Allah Almighty's purpose in the Qur'an according to human ability. The definition of tafsir according to al-Zhahabi can only be said that tafsir is an explanation of the verses of the Qur'an as the poem is desired and intended by Allah swt. However, since it is difficult for a man to get to that point unless he gets the guidance of revelation, the phrase "within human ability" is added. The sentence does not necessarily mean leeway but is an excuse because human beings are full of limitations. Of course, this (declaration) applies when a person has researched the Qur'an to interpret it using methods, techniques, rules, and rules that have become the agreement of the scholars. The laws of interpretation that have been written by scholars and reviewers of the Qur'an become a reference -although not absolute because there are many rules in interpreting the Qur'an to avoid distortions and misinterpretations.²

To avoid distortions and errors in interpretation, the most important thing to note is the source of that interpretation. Scholars argue that historical sources are the main ones, particularly the description of verses from the Qur'an with other poems and information sourced from the Prophet pbuh. Likewise, the words friends and tabi'in are included in this category.

The Prophet's description or explanation of the Qur'an is the final explanation, and the central interpretation (compared to performances from other sources except for the interpretation of verses of the Qur'an with other verses), in that sense, is the interpretation or actual meaning of the verse. His duties as a prophet and apostle were to deliver the Qur'an and its explanations to the people. The Prophet PBUH was also a person who always received the guidance of revelation and did not say as he pleased. As the word of Allah swt. QS al-Najm/53: 3-4.

{ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ ۓ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ ۓ }

Translation : "And neither does it say (about the Qur'an and its explanations) based on its lust(). He (the Qur'an) is nothing but the revelation that was delivered (to him)"³

Departing from the description above, this article will discuss the interpretation of the Qur'an with sunnah or sourced from the Prophet pbuh and several things related to it.

2. DISCUSSION

Before discussing the meaning of the interpretation of the Qur'an with the sunnah, it is first necessary to know the importance of the sunnah itself. Linguistically, the word sunnah is used in a good or bad way, way or behavior. As a postulate that the word sunnah can linguistically mean both positive and negative, the hadith of the Prophet pbuh. issued by Imam Muslim from Jarir Ibn 'Abd Allah, Rasulullah pbuh.⁴

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ⁵

Translation: Whoever exemplifies a good sunnah in Islam then for him the reward and reward of the person who works the sunnah afterwards without detracting from their merits and whoever exemplifies the bad sunnah in Islam then for him the sin and sin that works the bad sunnah afterwards without diminishing the sindosa of the slightest perpetrator. (HR Muslim).

In the dictionary of *Maqayis al-Lughah*, the word سنّة comes from the root of the word سَنَّ، which means something that is done continuously. Thus, سنّة is defined as a behavior that is often carried out so that it becomes a habit.⁶

In terms of many meanings of sunnah, scholars have different views on defining sunnah. This difference is due to the scholars' diverse perspectives and areas of study in viewing the sunnah. The Usulscholars define sunnah as something that is narrated from the Prophet PBUH. Other than the Qur'an, be it words, deeds, or taqrir, which can contain or be used as a basis for syar'i law. Meanwhile, the fiqh scholars view that the sunnah is what was

² Muhammad Sayyid Husain al-Zahabi, *Al-Tafsir wa al-Mufasssirun*, Juz 1 (Al-Qahirah: Maktabah Wahbah, [t.th.]), p. 14

³ QS al-Najm/53:3-4

⁴ Jamal al-Dhin Muhammad Ibn Mukarram Ibn 'Ali Ibn ManzhYour *Oral al-'Arab*, Juz 13 (Cet. III; Bairut: Dar Shadar, 1414 H), pp. 224-226.

⁵ Muslim Ibn al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi, *Al-Musnad al-Sahih al- Mukhtasar bi Naql al-'Adl 'an al-'Adl ila Apostle Allah Salla Allah 'Alaihi wa Sallam*, Juz 4 (Bairut: Dar Ihya' al-Turas al-'Arabi, [t.th.]), p. 2059

⁶ Abu al-Husain Ahmad IBn al-Faris IBn Zakariya al-QAzWaiNi al-Razi, *Mu'hour MAqayis al-Lughah*, Juz 3 (Bairut: Dar al-Fikr, 1979 M/1399 H), h. 61

stipulated by the Prophet PBUH. And this is not obligatory, sunnah, in the view of fiqh scholars, is a syar'i order which is not forced to be carried out, and it is not sinful to leave it. The da'wah scholars see sunnah as the opposite of the word bid'ah. While the hadith scholars provide definitions, sunnah is the words, deeds, and interpretations of the Prophet PBUH. And its nature, both physical and non-physical (akhlak).⁷

The various definitions presented by scholars have something in common with each other. The equation in question is that the base of the sunnah is the Messenger of Allah PBUH. Thus, if it is associated with the interpretation of the Qur'an, then what is intended is the interpretation of the Prophet PBUH. QS al-Nahl/16: 44:⁸

{ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ۚ ۴۴ }

Translation: *We pass down the az-Zikr (Qur'an) to you so that you may explain to men what has been passed down to them and for them to think about.*⁹

The above verse is also the legal basis for the interpretation of the Qur'an with the sunnah. In addition, it is also important to know the function and position of the sunnah in Islam and its relation to the Qur'an so that it can be understood why the interpretation of the Qur'an with the sunnah has an important and main position in the interpretation of the Qur'an. In addition to verse 44 of QS al-Nahl/16 above, the legal basis for the interpretation of the Qur'an with the sunnah can also be referred to in QS al-Nisa/4: 59:¹⁰

{ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۚ ۵۹ }

Translation: *O people of faith, obey Allah and obey the Messenger (Prophet Muhammad) and ululamri (holder of power) among you. If you have a different opinion about something, return it to Allah (the Qur'an) and the Messenger (sunnahnya) if you have faith in Allah and the Last day. Thus it is better (for you) and better (in the world and in the hereafter).*¹¹

Abdul Halim Mahmud, in Quraish Shihab, stated that the scholars agreed upon two functions of the sunnah, namely, bayan *ta'kid* and bayan *tafsir*. *Bayan taking* reinforces, underlines, or reemphasizes what is contained in the Qur'an. In contrast, *bayan tafsir* helps to clarify, detail, and even limit the meaning of the verses of the Qur'an. Scholars dispute the function of the sunnah establishing new laws that still need to be established by the Qur'an. Those who approve of this function argue that the Messenger of Allah PBUH is a person who is preserved from mistakes and sins, especially in the delivery of sharia. While the contra to this function assumes that لا حكم الا الله (there is no law except Allah -i.e., the Qur'an), so the Messenger must also refer to Allah Almighty. (in this case, the Qur'an), when it comes to establishing the law. If the function of the sunnah to establish the law has just been disputed, then even more so has the function of the sunnah to nasakh the Qur'an.¹²

Although there are differences of opinion of scholars regarding the last two functions mentioned earlier, this does not make the position of the sunnah weak and cannot be used as a source of interpretation because the first two functions are sufficient to make the sunnah a basis of interpretation. The debate over the two ultimate functions is not the main field in the study of interpretation but rather the field of fiqh and jurisprudence. Therefore, the scholars' debate on this matter is not presented in this paper.

The next problem of interpretation with the sunnah is about the quality of the history used as an interpretation. Of course, what can be used as a source of interpretation is the histories that are acceptable, in the sense that the histories are not the histories of maudhu' that rests on the Prophet PBUH. The interpretation of the

⁷ Ahmad Ibn 'Umar Ibn IbraHIM IBn Isma'Il IBn Muhmmad IBn HasYim, *KiTaSump Al-Sunnah al- NAbawIyyah fi 'AHd al-NAbi SAlla Aljust 'ALaiHi wa SallAm wa al- SAhabah wa AsarUHA fi Hifz al-Sunnah al-NAbawiYyah* (Al-Madinah al-Munawwarah: Mujamma' al-Malak Fahd li Taba'ah al-Mushaf al-Syarif, [t.th.]), h. 6-7

⁸ Muhmmad Husain al-Zahabi, *Ilm al-Tafsir* (Al-Qahirah: Dar al-Ma'arif, [t.th.]), p. 21.

⁹ QS al-Nahl/16: 44. Ministry of Religion of the Republic of Indonesia, *Al-Qur'an and Its Translation*, p. 272.

¹⁰ Abd. Muin Salim, et al., *Maudhu'iy Tafsir Research Methodology* (Makassar: Alauddin Press, 2009), p. 111.

¹¹ QS al-Nisa/4: 59 See Ministry of Religion of the Republic of Indonesia, *Qur'an and Its Translation*, p. 87.

¹² M. Quraish Shihab, *Grounding the Qur'an: The Function and Role of Revelation in People's Lives* (Cet. XIX; London: Mizan, 1999), pp. 122-123.

rejected history is termed by scholars as a distortion in terms of history (الدخيل بالمأثور).¹³ This historical distortion is expected in the books of interpretation, and it then became a concern for *muta'akhhirin* scholars and contemporary interpreters to conduct research and "clean up" the distortions contained in the books of interpretation.

The interpretation of the Prophet Muhammad PBUH on the Qur'an certainly has an important position and is needed by the people in order to understand the meaning and message contained in the Qur'an. From the description of the forms of interpretation with the sunnah, it can be seen how important the explanation of the Prophet PBUH is to the Qur'an because sometimes its meaning is not as understood. This is not because the Qur'an is difficult to understand but because of the lack and limitations of human knowledge and reason. According to al-Farmawy, every perfection of religion and the world, whether in the short or long term, will not be obtained except with the help of sharia sciences and religious knowledge. The science and knowledge must be taken through hadith that is not mixed with errors and also taken from the Qur'an, which is passed down to a trusted person to convey to man and explain the maxim. The trusted person in question is the Messenger of Allah PBUH. Therefore, the interpretation with the explanation of the Messenger of Allah PBUH is the path to the happiness of the world and the hereafter.¹⁴

It is difficult to imagine how Muslims can apply the Qur'an's commandments, prohibitions, messages, and appeals without any interpretation from the Messenger of Allah PBUH. In addition, the sunnah is an inseparable part of the Qur'an because the Messenger of Allah PBUH also mandated that his people uphold the Qur'an and sunnah, as the hadith issued by Imam Malik in "Al-Muwattha," the Messenger of Allah PBUH.

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمُ بِهِمَا : كِتَابَ اللَّهِ وَ سُنَّةَ رَسُولِهِ

Translation: *I leave you two things that will not mislead you if you cling to it, namely: the book of Allah (the Qur'an) and the sunnah of his prophet.* (HR Malik)¹⁵

The urgency of the interpretation of the Qur'an and the sunnah cannot be separated from the function of the Qur'an as an explanatory of the Qur'an and the Messenger of Allah PBUH.

There are several forms of interpretation of the Qur'an with sunnah, scholars and interpretive researchers differ in classifying these forms. However, in essence it remains the same, the difference is due to the different methods and ways of classifying them. The classification of sunnah interpretation of the Qur'an can be divided into several forms, Khalid al-Sabt wrote in "Qawaid al-Tafsir: Jam'an wa Dirasah". Here's the division:¹⁶

First, the Prophet pbuh interpreted the Qur'an with the Qur'an. The Prophet pbuh in some histories interpreted the verses in the Qur'an with other verses of the Qur'an. For example the application with this model hadith of the Prophet pbuh. narrated Imam al-Bukhari of Abd Allah RA. said: When descending the verse 'those who have faith and do not mix their faith with tyranny' (QS al-An'am/6: 82). We (Friends) said: O Messenger of Allah, which one of us does not tyrannize ourselves? The Prophet said: It is not so (unlike what you understand), 'people who have faith and do not mix their faith with tyranny' means shirk. Have you not heard the words of Lukman to his son 'O my son thou shalt not condemn Allah (to shirk), for indeed shirking is a very great tyranny' (QS Luqman/31: 13)¹⁷

Second, the Prophet pbuh interpreted the verses of the Qur'an with words. In this form the Messenger of Allah PBUH gave an interpretation of the Qur'an with words or words, the interpretation with this form is divided into two. First, the Messenger of Allah pbuh first interpreted the verse and then mentioned the interpreted verse. As for example, as the hadith issued by Imam al-Bukhari from Ibn 'Abbas¹⁸ra. said: The Messenger of Allah pbuh preached and said: "O all men, verily you will be gathered (facing) to Allah (in a state of) barefoot, naked and uncircumcised. The Prophet read (verse): 'As We have begun the first creation, so shall We repeat it. A promise

¹³ Abd al-Qadir Muhammad al-Husain, "Tamyiz al-Dakhil fi al-Tafsir al-Qur'an al-Karim", Jami'ah Damasq li al-'Ulum al-Iqtisadiyyah wa al-Qanuniyyah magazine 29, no. 3 (2013): p. 347.

¹⁴ Abdul Hayyi al-Farmawy, *Al-Bidayah Fi At-Tafsir Al-Maudgu'i: Dirasah Manhajiyyah Maudu'iyah*, terj. Rosihan Anwar, Maudhu'i Method of Interpretation, p. 17.

¹⁵ Malik Ibn Anas Ibn Malik, *Al-Muwattha*, Juz 5 (Cet. I; Abu Zabi: Mu'assasah Zaid Ibn Sultan Al-Nihyan li A'mal al-Khairiyyah wa al-Insaniyyah, 2004 AD/1425 H) , p. 1323.

¹⁶ Khalid al-Sabt, *Qawaid al-Tafsir: Jam'an wa Dirasah* ([t.t.]: Dar Ibn 'Affan, 1421 H), p. 130.

¹⁷ Muhammad Ibn Isma'il Abu 'Abd Allah al-Bukhari, *Al-Jami' al-Musnad al-Shahih al-Mukhtasar min Age of Allah's Apostle Shalla Allah 'Alaihi wa Sallam wa Sunanihi wa Ayyamihi*, Juz 4 ([t.t.]: Dar Thauq al-Najah, 1422 H), p. 141.

¹⁸ Khalid al-Sabt, *Qawaid al-Tafsir: Jam'an wa Dirasah*, pp. 131-132.

that We must have kept, truly, We will carry it out' (QS al-Anbiya/21: 104), to the end of the verse.¹⁹ Second, the Messenger of Allah pbuh recited verses from the Qur'an first and then interpreted them. As in the annals issued by the Muslim Imam of Uqbah Ibn 'Amir ra said: I have heard the Messenger of Allah pbuh when the Messenger of Allah was on the pulpit, saying: (he read the verse) 'And prepare with all ability to face them with the strength you have' (QS al-Anfal/8: 60), know indeed the power lies in the army of archers, know indeed the power lies in the army of archers, Know that the strength lies in the archers.²⁰(HR Muslim).²¹

Third, The Correction of the Messenger of Allah PBUH to the friend's misunderstanding of the meaning of the verse. Sometimes there are verses that are misunderstood by friends, in such a condition the Messenger of Allah pbuh then corrects and explains the true meaning or meaning. Like the friend's misconception about the recitation of الخيط الأسود and الخيط الأبيض in QS al-Baqarah/2: 187, in the account that Imam Bukhari issued from 'Adiyyi Ibn Hatim ra, he said: O Messenger of Allah: What is meant by الخيط الأبيض من ل الخيط الأسود (between white thread and black thread), are two threads (such is the case). The Messenger of Allah said: Truly you do not understand, if you pay attention to the two threads (of it). Then he said: Indeed, what is meant by 'black' is night and 'white' is day. (HR. al- Bukhari)²²

Fourth, The interpretation of the words of the Prophet Muhammad PBUH according to the verse, although in the hadith, there is no redaction of the verse in question. The point of this form of interpretation with the sunnah is to interpret the verse by returning to the hadith of the Prophet PBUH. This form of interpretation involves the ijthad of a mufassir by paying attention to the hadiths of the Prophet PBUH. Of course, with a strong belief that the two (verse and hadith) have similar meanings.²³

If this is the explanation, then this form of the excerpt is closer to the interpretation of ijthad, not with sunnah, because what is used as the basis for connecting it is ijthad. Although using ijthad, the interpretation with this model is still said to be interpreted with sunnah if the indicators are strong and the recitation in verses and hadith has similar meanings.

Fifth, the Interpretation of the Messenger of Allah PBUH by asking his companions about the meaning of the verse and then explaining it. Sometimes the Messenger of Allah PBUH interpreted the verse by asking his companions first; then, he answered the questions posed to his companions himself. As in the history issued by Imam Muslim, the hadith of Anas ra. who stated that when he came down surah al-Kausar, the Messenger of Allah PBUH read his companions, and then the Messenger of Allah asked his companions: Do you know *al-Kausar*?²⁴ The companions replied: Allah and His Messenger know better. The Messenger of Allah PBUH said: Verily *al-Kausar* is a river that Allah has promised me, to which there is much good. *Al-Kausar* is a lake my people will visit in doomsday; the number of vessels is the number of stars. (HR Muslim).²⁵

Sixth, The Explanation of the Messenger of Allah PBUH regarding the meaning of the verse that the friend disputed. The application of this form, the hadith narrated al-Turmuzi from Abu Zaid al- Khudri, about the dissent of a man from Bani Khudra and one from Bani 'Amr Ibn 'Auf regarding (المسجد الذي اسس علي التقوي): a mosque built based on taqwa, which bani Khudra said: The mosque in question is the Mosque of the Messenger of Allah (Masjid Nabawi), the other said: The mosque in question is the Mosque of Quba. Then, they went to the Messenger of Allah and asked what they were disputing. So the Messenger of Allah PBUH. Bersabda: The mosque is this Mosque -Masjid Nabawi- in it a lot of good. (HR al-Turmuzi).²⁶

Seventh, The Interpretation of the Messenger of Allah PBUH by working on the content of the verse. The interpretation of the Messenger of Allah by working on the content of this verse can also be termed as an interpretation with the sunnah fi'liyyah, not with qauliyyah. As in the hadith narrated by Imam Bukhari of Ibn 'Abbas, he said: when descending verse QS. al-Syu'ara/26: 214 (وَإِنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ), The Messenger of Allah PBUH. Ascended to Safa Hill and called: O *Bani Fahr*, O *Bani 'Adiyy*...". Of course, there are many interpretations

¹⁹ Muhammad Ibn Isma'il Abu 'Abd Allah al-Bukhari, *Al-Jami' al-Musnad al-Shahih al-Mukhtasar min Age of Allah's Apostle Shalla Allah 'Alaihi wa Sallam wa Sunanihi wa Ayyamihi*, Juz 4 ([t.t.]: Dar Thauq al-Najah, 1422 H), p. 55

²⁰ Khalid al-Sabt, *Qawaid al-Tafsir: Jam'an wa Dirasah*, p. 133

²¹ Muslim Ibn al-Hajjaj Abu al-Hasan al-Qusyairi al-Naisaburi, *Al-Musnad al-Shahih al-Mukhtasar bi Naql al-'Adl 'an al-'Adl ila Apostle Allah Shalla Allah 'Alaihi wa Sallam*, Juz 3 (Beirut: Dar Ihya' al-Turas al-'Arabi, [t.th.]), p. 1522.

²² Muhammad Ibn Isma'il Abu 'Abd Allah al-Bukhari, *Al-Jami' al-Musnad al-Shahih.*, Juz 6, p. 26.

²³ Khalid al-Sabt, *Qawaid al-Tafsir: Jam'an wa Dirasah*, p. 137

²⁴ *Ibid.* p. 139

²⁵ Muslim Ibn al-Hajjaj, *Al-Musnad al-Shahih al-Mukhtasar bi Naql al-'Adl 'an al-'Adl ila Apostle Allah Shalla Allah 'Alaihi wa Sallam*, Juz 1, p. 300.

²⁶ Muhammad Ibn 'Isa Ibn Musa al-Turmuzi, *Sunan al-Turmuzi*, Juz 1 (Beirut: Dar al-Garb al-Islami, 1998 AD), p. 427.

of the Prophet Muhammad PBUH by working on the content of verses, such as prayer commands, fasting, and others. Similarly, the Messenger of Allah PBUH abandoned what the verses of the Qur'an commanded to abandon, also including part of the interpretation with the sunnah. Thus some form of interpretation with the sunnah, which basically all these forms are based on the Prophet PBUH. There is also a more global division, but in substance, it contains what has been put forward.²⁷

3. CONCLUSION

The Qur'an with sunnah is an interpretation derived from the Prophet PBUH both in the form of his words, deeds, and taqir. Tafsir with sunnah is part of the tafsir bi al-Ma'sur and is the highest position after the interpretation of verses from the Qur'an with other verses. However, the interpretation of verses from the Qur'an with other verses of the Qur'an cannot be separated from the valid history of the Prophet PBUH. The position of interpretation with such a sunnah is due to the function and duty of the Prophet PBUH sent indeed to deliver the Qur'an and Islamic treatises and the explanations related thereto. Then, the Qur'an itself commands us to obey Allah as well as obey His Messenger (QS al-Nisa/4: 59).

Basically, the form of the interpretation of the Prophet Muhammad's PBUH cannot be separated from the function of the sunnah itself as an explanatory. Sometimes the sunnah corroborates what the Qur'an says; other times, the sunnah restricts the wider meaning pronunciation, and sometimes the sunnah details what is still common. The Prophet PBUH, in interpreting verses, sometimes begins by reciting the verse first and then interpreting it or vice versa. In addition, there is also a form of interpretation of the Messenger of Allah PBUH by justifying what the friend misunderstood regarding the meaning of a verse or recitation in a verse.

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-----, *Al-Jami' al-Musnad al-Sahih al-Mukhtasar min Age of Allah's Apostle S}alla Allah 'Alaihi wa Sallam wa Sunanihi wa Ayyamihi*, Juz 6. [t.t.]: Dar Tauq al-Najah, 1422 H.

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