
INTERPRETATION OF BI AL-RA'YI MADRASAH TAFSĪR MAKKAH

M. Mizan Sya'roni

Institut Ilmu Al-Qur`An (IIQ) Jakarta

E-mail: sufyansyafii@gmail.com

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Abstracts

The interpretation of the Al-Qur'an does not only come from narrations, but also from the ratio or ijtihad, and intuition or inspiration whose methods are difficult to find, because they are transcendent. This explanation is the background of the author who will conduct the research with the aim of knowing the practice of the interpretation of the Al-Qur'an carried out by Tabi'in. It also shows the fact that Tabi'in uses ratio in interpreting the verse. The research method used in this research is qualitative research with the type of library research. This research discussion uses descriptive-analysis method. The results of this study conclude that in terms of term, the tendency of the tafsir book to not reach certain disciplines, is only limited to geographic influences and is thick with the nuances of the interpretation of the teacher, namely ibn abb's. There are at least 23 bi al-Ra'yi interpretations of Mujâhid's tafsir, which are also agreed upon by several scholars, both from the tabi'in and commentators, but not all of them are the same as the opinion of Ibn Abbâs as his teacher. Of the 23 bi-rayi interpretations, 15 of them are different from Ibn Abbas's interpretation and 8 of them have similarities with Ibn Abbas and are classified into 4 parts, namely: Tafsîr bi al-Ra'yi bi al-Qiyas, Tafsîr bi al-Ra'yi bi al- Qisshah, Tafsîr bi al-Ra'yi bi al-Lughah, Tafsîr bi al-Ra'yi bi al-Dhamir.



Keywords: Interpretation, Bi al-Rayi, Tafsir Makkah

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INTRODUCTION

The journey of the interpretation of the Al-Qur'an, especially the interpretation of bi al-ra'yi, develops from one period of interpretation to the next. The interpretation of the Koran itself has occurred at the time of the Prophet Muhammad. Prophet Muhammad is the first interpreter of the Qur'an, the first person to interpret the Koran, and is considered the most authoritative person in explaining it to his people (Mustaqim, 2012).

Subsequent developments after the Prophet Muhammad died, his role was replaced by Sahabat, Tâbi'in and Tâbi 'tâbi'in. They are the earliest generation of the interpreters of the Qur'an who at this time were dominated by the bi al-ma'tsûr (ie the interpretation of the Koran based on narrations). After the initial period of interpretation was completed, the Middle Age emerged. At this time began to stand out and there was a shift in the tradition of interpretation of bi al-ma'tsur to bi al-ra'yi interpretation (Al-Qaththân, 1973).

Madrasah al-tafsîr bi Makkah, which is known as the method of narrative interpretation, turns out to be some that use bi al-ra'yi and even Ibn 'Abbâs (w.68 H / 688 AD) as his teacher also has several interpretations of bi al-ra'yi. At the time of the friends, their interpretation was characterized by a lot of reference to the knowledge they had about the causes of the revelation of the verse and the events that led to the revelation of the verse

(Al-Aridl, 1994). The position of the bi al-ra'yi tafsir among the scholars, some reject it and some are supportive. Meanwhile, based his argument on the hadith which prohibits the interpretation of the Koran with the reason (ra'yu).

The scholars who support tafsir bi al-ra'yi refute the rejection of bi al-ra'yi by using the two traditions above. According to them, the prohibition is meant for people who interpret the Koran only with their tendencies and desires, without argument. The prohibition is also specifically meant for verses or lafadz in the Qur'an which contain musykilat and mutasyabihat which can only be understood by the explanation of the Prophet Muhammad. As for verses that do not contain musykilat and mutasyabihat, of course, there is no prohibition against interpreting them based on ijihad. For most people, interpreting the verse by adhering to the arguments and common sense considerations is of course also permissible (LAL & Anshori, 2010).

"Allahumma faqihhu fiddin wa alimhu ta'wil" this prayer is one of the arguments that allow the bi al-ra'yi interpretation or what is also called interpretation by using ratio or ijihad. The prayer that the Prophet recited for Ibn 'Abbās (d. 68 H / 688 AD) made Ibn 'Abbās one of the friends who knew the most about the meaning of the Al-Qur'an and earned him the nicknames al-habr and al-bahr (Ubaid, 1991). The vastness of the knowledge of the meaning of the Qur'an which was owned by Ibn 'Abbās made Ibn 'Abbās establish a college in Mecca to study the interpretation of the Al-Qur'an, and one of his famous students was Mujāhid (Al-Qaththān, 1973).

Mujāhid ibn Jabr (21-103 H) tabi'in madrasah Makkah Ibn 'Abbās (d. 68 H / 688 AD) was a tsiqqah scholar, the most pious in the field of interpretation of his time and was an expert in worship. The interpretation is used by Imam Syāfi'i, Imam Bukhāri, and others. Mujāhid's assessment in terms of the interpretation of the Al-Qur'an has been agreed by the scholars, that his interpretation can be used as evidence. As a student of Ibn 'Abbās (d. 68 H / 688 AD), Mujāhid did not only take interpretations from Ibn 'Abbās, but Mujāhid also took interpretations from other companions such as Abū Hurairah (d. 678 H), Abdullah ibn Umar, Abdullah. ibn Amr, Abū Said, and Rafi ibn Juraij, but not a few people criticized their interpretation because they considered the existence of the book's writings (Ubaid, 1991).

Tafsir bi al-ra'yi is one of the methods in interpreting the Al-Qur'an taught by the Prophet, as the recipient and importer of revelation, of course, the Prophet also has the responsibility to explain what has been revealed to him. This is because not all verses in the Qur'an have a detailed meaning, but some verses are global and require further explanation. Meanwhile, the science of interpretation is a tool for understanding the Qur'an and becomes the mother of the knowledge of the Qur'an (Abdul Djalal, 1998).

The use of ta'wil or tafsir bi al-ra'yi was intensively developed by the Mu'tazilites, the Mu'tazilites prioritize reason, not least when they are faced with the verses of the Qur'an, what they do is use their ratio and only interpreted in the text or verses of the Qur'an, according to the ratio and language (Al-Khalidi, 2008). The Mu'tazilah controversy has indeed become a very classic concern among commentators, especially the Ahlussunnah group who consider the Mu'tazilah as heresy (bid'ah) and think that science based on rationality and not history contains many mistakes, this occurs when the time of good friends and tabi'in, as well as followers of tabi'in, has ended (Zaid, 2002).

The ratio in the interpretation of the Al-Qur'an is not all that is everything is wrong, because in the Al-Qur'an Allah has advised Muslims to always think and adapt the verses of the Al-Qur'an using the words nazara, tadabbara, tafakkara, faqiha, fahima, 'aqala, ulul albab, ulul abshar, and others, which contain verses about encouragement and even commands to think a lot and use their minds (Harun, 1986). Therefore Tafsir bi al-ra'yi is

divided into 2, namely: Tafsir al-Mahmûd, namely the appropriate interpretation with the aim of shari'at, far from ignorance and error, in line with Arabic rules, relies on Arabic grammar in understanding the texts. And Tafsir al-Madzmûm, namely the interpretation of the Koran without knowledge, this is what is called the interpretation "according to the interpreter's own taste" far from the guidance of syara ', far from the rules of Arabic, following lust, or bringing the Word of Allah to his School. who deviate or are corrupted, or to bid'ah dhalâlah, or deepen the Word of God Almighty with knowledge but know the rules of the Arabic language (Ma`rifah, 2005).

According to the author, the explanation above describes that the source of the interpretation is not only from history, but by reason or ijtiâh, and intuition or inspiration whose methods are difficult to find, because they are transcendent. This explanation is the background of the author who will examine the practice of interpreting the Qur'an by Tabi'in. It also shows the fact that Tabi'in uses ratio in interpreting the verse

Talking about rationality and interpretation during the tabi'in period, the writer saw a problem that needed to be discussed and resolved, finally the author was interested in studying the bi al-ra'yi interpretation of the tabi'in interpretation, so the writer felt it was important to examine Mujâhid's interpretation. The reason the author takes Tafsir Mujâhid is because the Madrasah of Makkah is thick with his narrations and Mujâhid uses ratio (rayu), this is contrary to the narrative as sampel.

Previously, there were previous studies that were relevant to this research, one of which was the research written by (Alhaddar, 2012) entitled Rationality of Sahabat and Tabi'in Interpretation (Study of Tafsir bil Matsur). In this study, Muhsin explained that the rationality in the interpretation of the Qur'an has existed since the time of the companions and tabi'ins, but not all interpretations fall into the category of interpretation of bil matsur because the interpretation of bil matsur must be completely pure from history and not ijtiâh. The difference is that Muhsin's research only focuses on the categorization of the interpretations of friends and tabi'in on the interpretation of bil ma`tsur, while in this study it focuses on Mujâhid's rationality and Mu'tazilah's thoughts.

RESEARCH METHOD

The research method used in this research is qualitative research with the type of library research, namely by collecting all the books that discuss the bi al-ra'yi interpretation, Mujâhid's interpretation as the primary reference. Secondary sources of tafsir books that have a tendency towards ratios such as al-Kasyaf. In data collection, the authors collected data by means of literature search, either manually or computerized. Based on existing references, in the discussion of this study using a descriptive-analysis method.

RESULT AND DISCUSSION

A. Interpretation by Mujâhid Ibn Jabr

Mujâhid (21-104 H / 642-722 AD) was a student of Ibn Abbâs (w.68H / 688M) who was in the city of Mecca. Adz-Dzahabî (w.1333-1397 H / 1915-1999 AD) states that Mujâhid was a Tabi'in who used very large ra'yu compared to the use of narrations in understanding the texts of the Qur'an. This was comprehensively explained by Ignaz Goldziher (22 June 1850 - 13 November 1921) in his Madzahib al Tafsir al Islami. Mujâhid (21-104 H / 642-722 AD) is mentioned as the most trusted student of Ibn Abbas (w.68H /

suggestion) as a day of worship that is free from worldly activities. They were prohibited from fishing on that day. However, some of them violated in a cunning way. They do not

extensively. In his story, it is explained that Mujâhid's method of interpreting the Al-Qur'an is very careful in what he says about the Koran, even though they criticize him for using free-thinking in interpreting the Qur'an. However, according to his son at that time his father cried when asked about his interpretation using ra'yu. According to Mujâhid "I only brought as many as ten interpretations of friends related to the Qur'an."

This editorial team indicated that Mujâhid did not fully use ra'yu but only followed his teachers, namely friends. Indirectly, Mujâhid shows that his thoughts about the interpretation that come from the ratio or ra'yu are the teachings of his teachers. In addition, Mujâhid is in the category of Madrasah Makkiyah under the guidance of Ibn 'Abbâs (w.68H / 688M) (Saghir, 1983). In this madrasah, there are several methods used to interpret the Qur'an, including ijtiâh, qira'at, istinbath verses of law, and israiliyyat narrations. Of the

four methods, it is possible that Mujâhid used stories from israiliyyat, an indication of this can be seen from the madrasah where he studied. It is known that Madrasah Makkiyah is a madrasa under the guidance of Ibn 'Abbas (w.68H / 688M).

This indicates that Mujâhid followed the opinion of Ibn 'Abbas (w.68H / 688M), which facilitated the inclusion of Israiliyyat in interpretation. Based on the history of Ibn 'Abbas (w.68H / 688M), he always asked the people of the book regarding the problems of ancient stories and but he did not ask questions regarding the issue of aqidah and ushul al-din (Azzahabi, 1990).

This argument cannot be justified, because Ibn Abbas (w.68H / 688M) himself never explained that Ahl Jews at that time had their hearts changed, not their physical ones. This can be seen from the interpretation of Ibn Abbâs (w.68H / 688M) which came directly from his student, Mujâhid (Abbâs, 1992). In his interpretation, Ibn Abbas (w.68H / 688M) explained that on Saturday they (the Jews) violated Allah's provisions, then Allah blew the wind on them, then they became apes, then they were removed from the surface of the earth without being given offspring. The explanation of this verse is also found in the narration of al Dahhâk which is taken from the history of Ibn Abbas (w.68H / 688M), He (al Dahhâk) said that the change of the Jews at that time lasted less than three days, they could not eat, drink, and had children. , so that they are lost on this earth (Abu al-Fida, n.d.).

Al-Marâghi (1300–1371 H / 1883–1952 AD) in his interpretation explained that one of the violations committed by the ancestors of the Children of Israel was fishing on Saturdays, even though before that Prophet Musa had forbidden them to work on Saturday. on the contrary, instructing them to do obedience to Allah SWT on that day. And being serious in doing things that have to do with religious issues (worship), so that religious feeling are planted alive in their souls. This teaching of obedience also serves to undermine their greed in pursuing worldly ambitions. However, Allah SWT, has not forgotten their part in worldly affairs. For this reason, the Prophet Musa (as) allowed them to make a living on days other than Saturday. But they violated the orders of Allah SWT., Their actions have crossed the limits of religious provisions.

This makes them descend to the lowest order, their human nature is extinct, as well as animal life. It is still quite good if they are only categorized as animals, but have rather good traits. However, they get a curse from Allah SWT., The same as the lowest animals, namely like apes in terms of tendencies and like pigs in terms of giving way to their passions. Thus, they have been removed from the characteristic features of humanity, they are committing evil deeds openly, and without shame to anyone (Al-Maraghi, 1986). From al-Marâghi's explanation, it can be concluded that the Children of Israel at that time who changed was not their physical characteristics.

The author's analysis, which needs to be underlined is the animal that Allah SWT has pointed to. Apes are the only animals whose genitals are always visible because their genitals have a prominent color and are different from the entire color of their skin. On the other hand, apes had to be whipped for following orders. That was some of the Jews who were criticized by the Qur'an. They do not submit and obey unless after being sanctioned or warned with threats, as read in the previous verses. Furthermore, pigs are animals that do not have the slightest sense of jealousy so that, even if the female is "ridden" by other pigs, she is not indifferent. This is also a characteristic of some Jews. Jealousy doesn't touch them, even if his wife dances and dances with other men. What happened to the dissidents was an invaluable warning to be avoided by those who were not sanctioned, whether living then or future generations. This is also a lesson for pious people. Again, whether their physical form is changed or not, today is not important to prove. What is certain is that their morals and way of thinking are not straight.

2. Interpretation Bil Rayi Bi al-Qisoh

QS. Ali Imran [3] ayat 55

إِذْ قَالَ اللَّهُ لِمَنْ فِي السَّمَوَاتِ أَنِ اسْمِعُوا لِمَا يُوحَىٰ لِمَنْ فِي الْأَرْضِ وَأَنصِتُوا لَهُمْ أُولَئِكَ الْمُؤْمِنُونَ الَّذِينَ يَدْعُونَ إِلَى سُبْحَانَ اللَّهِ مُخْلِصِينَ لَهُ الدِّينَ اللَّهُ مُخْلِصُ الَّذِينَ يَدْعُونَ سِوَى اللَّهِ لَا يَدْعَى الْغَيْبُ وَيَدْعَى بِالْحَقِّ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

جَعَلَكُمْ لَأَحْكَمَ بَيْنَكُمْ فِيمَا لَكُمْ مِنْهُ لَقَدْ نَزَّلَ الْفُورُونَ

ذُوقُوا نَوْمَكُمْ لِمَنْ فِي الْأَرْضِ وَأَنصِتُوا لَهُمْ أُولَئِكَ الْمُؤْمِنُونَ الَّذِينَ يَدْعُونَ إِلَى سُبْحَانَ اللَّهِ مُخْلِصِينَ لَهُ الدِّينَ اللَّهُ مُخْلِصُ الَّذِينَ يَدْعُونَ سِوَى اللَّهِ لَا يَدْعَى الْغَيْبُ وَيَدْعَى بِالْحَقِّ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

And (Remember), when Allah said: "O Isa, verily I will deliver you to the end of your death and raise you up to Me and cleanse you from those who disbelieve, and make those who follow you above people - people who disbelieve until the Day of Resurrection. Then only to me will you return, then I decide between you about the things that you always argue with him "(QS.Ali Imrân [3] 55)

Mujâhid in his interpretation argues that the prophet Isa was raised by Allah alive (Ibn-Ġabr, 1989). This opinion is in accordance with the opinion of the scholars in the Tafsir at-Tabari, namely the opinion of al-Rabi who said the meaning of *وَأَنصِتُوا لَهُمْ* that Allah made Jesus sleep, then raised him in a state of sleep, alhasan said that "the Messenger of Allah said to the Jews that in fact Jesus was not dead yet, and he will return before the Day of Judgment. Mathar al-warraq agrees with Mujâhid that Isa was raised alive, as well as other scholars such as, Ibn Juraij, Muhammad bin Ja'far bin Zubair, Ibn Zaid, and al-Hasan.

However, in contrast to the opinion of Ibn Abbas who said that Isa was raised by Allah in a dead state or Allah killed Jesus when Jesus was raised by Allah, Wahb ibn Munabbih al-Yamani said that Allah gave Isa to Allah greetings within 3 hours during the day until Allah raised him, according to Abu Ishaq "The Christians say that Allah gave Isa to Jesus for 7 hours during the day and then brought him back to life (Ibn-Ġabr, 1989).

Based on some of the opinions of the scholars put forward by at-Tabari in his book, at-Tabari prefers the opinion that Jesus was raised alive, as said by the Prophet who was considered mutawattir that Isa bin Maryam would come down to earth, then kill the dajjal. Qatâdah and others say that this expression includes versions of the Muqaddam and Mu'akhkhar expressions, namely putting the last and ending the former first. The full form is, "Verily, I will raise you up to Me and deliver you to the end of your death, having been caught."

Ali Ibn Abu Talhah narrated from Ibn Abbas, that what is meant by mutawaffika is to kill you. Muhammad ibn Ishak has narrated from an unsuspecting person, from Wahb ibn Munabbih who said that Allah killed him for three hours (hours) at the beginning of the day, namely when God lifted him up to Him.

Ibn Ishaq said that Christians suspect that Allah turned him off for seven hours, then brought him back to life. Ishaq Ibn Bisyr narrated from Idris, from Wahb, that Allah killed him for three days, then brought him to life and lifted him up. Matar Al-Waraq said what he meant was that I would actually take you from the world, but not die in the sense of the word die. The same thing was said by Ibnu Jarir, that yuwaffihi means to lift him up.

Most scholars say that what is meant by dying in this verse is sleep, as is the meaning contained in His words:

ذُوقُوا نَوْمَكُمْ

"Having told us Qabishah told us Sufyan from Abdul Malik from Rib'i bin Hirasy from Hudzaifah bin Yaman he said; "When the Prophet sallallaahu 'alaihi wasallam was about to sleep, he would say: ' Bismika amuutu wa ahya (In your name I die and I am alive). ' And when he wakes up, he says: "Al-Hamdulillahilladzii ahyaana ba'da maa amatana wailaihi nusyur (Praise be to Allah who has revived us after killing us, and to Him is the place to return)." (al-Bukhari, 2013).

The meaning contained in His words:

is word

وَقَوْلِهِمْ كَذَبُوا وَعَصَوْا وَأَنكَبُوا عَلَىٰ آيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا يَهْتَكِرُونَ

وَمَا ذُكِّرُوا بِهِ وَمَا صَرَبُوا بِهِ وَلَئِن لَّبِئْسَ أَتْرَابًا

وَمَا ذُكِّرُوا بِهِ وَمَا صَرَبُوا بِهِ وَلَئِن لَّبِئْسَ أَتْرَابًا

وَمَا ذُكِّرُوا بِهِ وَمَا صَرَبُوا بِهِ وَلَئِن لَّبِئْسَ أَتْرَابًا

"And because of their disbelief (against Jesus), and their accusation against Maryam with a great lie (adultery), and because of their words," Verily we have killed Al-Masih, Jesus the son of Maryam, the Messenger of Allah, "even though they did not kill him and did not. (Also) crucified him, but (they killed) people who were likened to Jesus for them." (QS.An-Nisa: [4] 156-157)

The Dhamir contained in His words, "Qabla mautihi," returns (refers) to Isa As. In other words, none of the people of the book will believe in Jesus. This happened when Prophet Isa came to earth before the Day of Resurrection, as explained later. So at that time all the people of the book must have believed in him because they abolished jizyah and did not want to accept except Islam (is fighting against those who did not want to convert to Islam).

Ibn Abu Hatim said, had told us my father, had told us Ahmad ibn Abdur Rahman, had told us Abdullah ibn Abu Ja'far, from his father, had told us Ar-Rabi 'ibn Anas, from Al-Hasan, that he has said in regard to the meaning of his words: verily I will carry you over. (Ali Imran: 55), namely dying with the understanding of sleep. That is, Allah lifted him up in his sleep. Al-Hasan said that Rasulullah Saw, once said to the Jews: "Verily Jesus was not dead, and indeed he will return to you before the Day of Resurrection."

Looking at some of the opinions and arguments put forward by the scholars above, the writer can see that the opinion of Mujâhid who said that the prophet Isa was raised alive was based on the words of the Prophet that Jesus had not died, and according to at-tabari it was not possible for Allah to kill Jesus twice, because in the passage of the Al-Qur`an Allah says:

أَلَمْ نَقُلْ لَكَ مَلَكًا مِّنْ أَمْرِنَا إِذْ نَبَاكَ أَن بُعِثْتَ خَلْقًا مِّنْ نَّفْسٍ لَّكَ مِثْلُ مِمَّا خَلَقْنَا لَعَلَّكَ تَفْهَمُ

وَمَا تَدْرِي مَا يُوعَدُ الْكَافِرِينَ

وَمَا تَدْرِي مَا يُوعَدُ الْكَافِرِينَ

وَمَا تَدْرِي مَا يُوعَدُ الْكَافِرِينَ

"It is Allah Who created you, then gave you sustenance, then killed you, then brought you back to life. Can any of those whom you accuse God do of such things? Glory be to Him
290 <http://eduvest.greenvest.co.id>

M. Mizan Sya'roni

and Most High from whom they associate. (Surah Ar Rûm [30] 40)

The verse clearly states that Allah created man and then killed and revived him in the barzakh realm to be accountable for human actions during his life (Ja, 2001).

The author's analysis if you look at this verse, it can be concluded that Allah only kills man once and does not happen twice. Although Mujâhid did not explain in detail the reasons for his interpretation of the verse on the condition of the prophet Isa when he was appointed by Allah, the reasons put forward by other scholars are like representing Mujâhid's arguments in stating his interpretation.

3. Interpretation Bil Rayi bi al- Lughoh

QS. An-Nisa' [4]:15
 وَ أَلْفِئَةٍ مِّن دُونِهَا وَلَوْ أَنَّمَا فِي
 آلِ الْبُيُوتِ مِنَ النِّسَاءِ تُزْنَعْنَ يُزْنَعْنَ
 وَ يُؤْتَوْنَ أَصْحَابَهُنَّ مِمَّا كَفَرُوا
 بِهَا فَبِئْسَ مَا كَانُوا يَفْعَلُونَ

"And (against) women who did heinous deeds, let there be four witnesses among you (who witnessed it). When they have testified, then lock them (the women) in the house until they meet their death, or until Allah gives him another way. " (QS. An-Nisa' [4]: 15)

Mujâhid interprets the word *نِزْنَعْنَ* in the above verse with lesbi (Ibn-Ğabr, 1989). The following is his history in Tafsir Bahr –al Muhith saying Abu Abdillah, Muhammad ibn Yusuf ibn Hayyan al-Andalusi popularly known as Abu Hayyan (d 745 H). The word *نِزْنَعْنَ* here most interpreters interpret it to mean adultery, except for those quoted by Muhajid and followed by Abu Muslim that it means lesbi. The history that interprets adultery as follows:

Al Muthanna told us, he said: Abdullah bin Sahlih told us, he said: Mu'awiyah bin Sahalih told me from Ali bin Abi Talha, from Ibn Abbas, about His words *نِزْنَعْنَ*: commits adultery, then he must be locked up in the house until he dies. Allah An- [24]: 2) *فَإِنْ كَانَا مِنْ أُمَّةٍ نَّزْنَعْنَا فِيهَا وَلَهُمْ عَذَابٌ أَلِيمٌ* jam' F SWT then sent down (Surah Nur both of them are married. This is the path that Allah ordained for both.

In line with the narration of Ibn Abbâs above, Qatada, Abdullah bin Katsir, and As-Suddi whose editorial is that a heinous act is an adultery. The road is the punishment for hudud, stoning, and caning (Ja, 2001).

According to Ibn Kathir. In the early days of Islam, the law that applies when a woman commits adultery and it is proven that her adultery with strong evidence is that she is locked up (detained) in house, not allowed to go out until she dies in it. Therefore says His word *نِزْنَعْنَ* "And (towards) women who do heinous deeds," Allah the meaning is adultery (Abu al-Fida, n.d.).

Ibn Abbas said, "The applicable law is that until Allah sent down the letter of An-Nur, then he was told with the punishment of beating or stoning." It is also narrated from 'Ikrimah, Sa'id Ibn Jubair, Al-Hasan Al-Basri, Atha' Al-Khurasani, Abu Salih, Qatadah, Zaid Ibn Aslâm and Adh-Dhahhâk, that he is mansukh and this is an agreed matter.

Imam Ahmad narrated: Muhammad Ibn Ja'far told us, Sa'id told us, from Qatada, from Al-Hasan, from Hiththan Ibn Abdillah Ar-Raqqasyi, from 'Ubadah Ibn Ash-Shamit, he said, if Rasulullah received revelation, then it feels heavy for him, his face is tense. One day Allah sent a revelation to him, after which he was happy and said, "Take me, Allah has set a solution for them: men who are married to women who are already married, men who are not married to women who are not yet married, those who were married were beaten by a hundred and stoned with stones, while those who were not married were beaten by a hundred and exiled for a year."

Narrated by Abu Dâwud, Muslim, Ibn Majah and Ad-Dârimi from several routes from Qatada, from Yunus, from Hiththan, from 'Ubadah, from the Prophet

M. Mizan Sya'roni

"Having told us Bakr bin Khalaf Abu Bisyr, told us Yahya bin Sa'id from Sa'id bin Abu Arubah from Qatadah from Yunus bin Jubair from Hithan bin Abdullah from Ubadah bin Shamit, he said; "The Messenger of Allah -peace, and prayer of Allah be upon him- said:" Take it (the rule of law) from me. Allah has made a way for them, virgins and virgins by being beaten a hundred times and exiled for one year. Meanwhile, a widow and widower were beaten a hundred times and stoned. "

Imam Ahmad also narrated from Waki 'said; has told us Al Fadl bin Dalham from Al Hasan from Qabishah bin Huraitis from Salamah bin Muhabbiq said; Rasulullah said:

"Has told us Waki 'said; has told us Al Fadl bin Dalham from Al Hasan from Qabishah bin Huraitis from Salamah bin Muhabbiq said; Rasulullah said: "Take (for example) from me, take from me. Truly Allah has made the business of women, that men (virgins) and women (girls) are whipped a hundred times and exiled for a year. The people who are married women, the punishment is flogged a hundred times and stoned (stoned) to death ". Abu Dawud narrated it at length from the hadith of Al-Fadhil Ibn Dalham, then he said, he is not a hafiz. He's the butcher at With Abu Bakr Ibn Mardawaih said: Muhammad Ibn Ahmad Ibn Ibrahim told us, Abbas Ibn Hamdan told us, Ahmad Ibn Dawud told us, 'Amr Ibn Abdul Ghaffar told us, Isma'il Ibn Abi Khalid told us, from Asy -Sya'bi, from Masruq, from Ubai Ibn Ka'ab, he said, Rasulullah is said: "Unmarried men and women were beaten a hundred and ostracized. The men and women who had won were beaten by a hundred and stoned. And old men and women were stoned. "

Ath-Thabrani narrating from the line of Ibn Luhai'ah, from his brother Isa Ibn Lahi'ah, from 'Ikrimah, from Ibn Abbas, he said, when An-Nisa's letter' came down, Rasulullah said, "There will be no more detention of women at home after An-Nisa's letter came down."

Imam Ahmad Ibn Hanbal argues following the above hadith content, namely combining whipping with stoning for married adulterers, while some scholars have a different opinion, that people who are married are only stoned without being flogged. They said because the Prophet only stoned the Ma'iz of the Ghamidiah women as well as two Jews, and the Prophet had not flogged them before that. This shows that the punishment of flogging does not have to be, even in the opinion of the jumhur, mansukh.

4. Interpretation Bi al-Rayi bi Dhamîr

QS. Yusuf [12] 42

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"And Joseph said to the man whom he knew would be safe between them both:" Explain my situation to your master." So Satan made him forget to explain (Joseph's condition) to his master. Therefore he (Joseph) remained in prison for several years. " (Surah Yûsuf [12] 42).

Mujâhid said: Yusuf said to him "explain my situation to your lord" He said the man did not convey it until the king himself had a dream and this was because the devil caused him to forget his Lord, and ordered him to remember the king and ask for his release. "Because of that Joseph remained in prison for several years", because of the words "explain my situation to your master" (Ibn-Ġabr, 1989).

Another opinion said that it was the king's servant who forgot to convey Yusuf's condition to his king. Ibn Ishaq is one of the commentators who thinks so by saying; When he came out - that is, one of the two who thought he would survive - then he was returned to his original place and his friend was happy, then Satan made him forget to convey Yusuf's request to the king, so Yusuf remained in prison for several years. Allah said "So Yusuf remains in prison because of what he said to one of his two friends who survived, namely when he said explain my situation to your master" for several years as a punishment for him from Allah because of that. "

M. Mizan Sya'roni

There are also those who argue that the dhamir returned to Yusuf, as narrated by Ibn Abbas. He said the Prophet said, "If he had not said - that is Yusuf - the sentence that had been uttered, then he would not have been in prison for a long time, until -until he asks for a way out from other than Allah".

In his interpretation Mujâhid said that Yusuf was made to forget by Satan his God. Basically a person is not sinful if he forgets. Even in the authentic hadith narrated by Imam al-bukhari it turns out that a prophet is also an ordinary human who might forget:

"Having told us 'Uthman said, having told us Jarîr from Manshur from Ibrâhîm from' Alqamah said, 'Abdullah said," The Prophet sallallaahu' alaihi wasallam performed prayers. "Ibrâhîm continued, "But I do not know whether he was excess or less raked. After the Salam, he was asked:" O Messenger of Allah, something has happened in prayer! He asked: "What is it?" So they replied, "You pray such and such." He then sat on his feet facing the Qibla, then he bowed down twice, then Salam. When facing us, he said: "In fact, if there is something new from prayer, I will definitely tell you. But I am only a human like you who can forget as well as you can forget, so if I forget remember it. And if someone. of you doubt in his prayers then he must believe which is right, then let him perfect it, then greetings then prostrate twice. "

CONCLUSION

Based on the analysis, it can be denied that in terms of term, the tendency of the tafsir book to not reach certain disciplines, is only limited to geographic influences and is thick with the nuances of the interpretation of the teacher, namely ibn abbâs. There are at least 23 bi al-Ra'yi interpretations of Mujâhid's interpretation, which are also agreed upon by several scholars, both from the tabi'in or commentators, but not all of them are the same as the opinion of Ibn Abbâs as his teacher. Of the 23 interpretations of bi Rayi, 15 of them are different from Ibn Abbas's interpretation and 8 of them have topics with Ibn Abbas and are classified into 4 parts of Tafsîr bi al-Ra'yi bi al-Qiyas, Tafsîr bi al-Ra'yi bi al-Qisshah Tafsîr bi al-Ra'yi bi al-Lughah, Tafsîr bi al-Ra'yi bi al-Dhamir.

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