Exploring the Meaning, Development, and Sources of Interpretation of the Qur'an from a Theoretical Perspective

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ABSTRACT

The Qu'ran as a guide to human life contains global norms and rules so a study is needed to detail what is contained in it. Along with the development of the era, the study of the Koran has reached various scientific fields, including the field of study of Al-Quran interpretation itself. This research aims to explain the search for the meaning of interpretation, development, and sources of interpretation of the Al-Quran from a theoretical point of view. The method used is descriptive qualitative with a literature study approach technique. The research results show that tafsir is an effort to understand the holy verses of the Koran through several methodologies and has been started since the time of the Prophet, where he was the initial interpreter in explaining the contents contained in the word of Allah to his people. Then after he died, the interpretation of Al-Quran verses continued to develop and the relay of studying these verses continued to the companions, continued back to the tabi'in, and continued exponentially until the modern and digital era. The sources for interpreting the Koran include verses from the Koran, hadiths of the Prophet, or the atsars of friends, then it can also be done with the ability of human reason, and finally with selective Islamic stories.

Keywords:Interpretation; Al-Qur'an; Theoretical

INTRODUCTION

The Quran is a divine word filled with spiritual values intended as living and life guidelines originating from Allah Almighty and cannot be changed by humans and serves as a guide for them in navigating worldly life (Arifin, 2018). Allah's revelation (the Quran) was revealed to the Prophet Muhammad (peace be upon him) gradually and became the greatest miracle of the Messenger. However, in reality, the norms and rules contained in the Quran are not all ready for

used because it is still global in nature and requires more detailed explanation (Murjazin, Nurhuda, Susanti, et al., 2023).

The process of interpreting a verse of the Quran in greater detail is called Quranic interpretation, which involves explaining the wording and deeper meaning of a verse in order to better understand the intent and will of Allah regarding that verse (Shihab, 2013). Efforts to explain the meaning of a verse precisely, correctly, and with great care

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are crucial because errors in explaining and interpreting it can have fatal consequences for a person's complete understanding of a verse (Nurhuda & Aini Setyaningtyas, 2021). Therefore, a competent and expert interpreter is essential to minimize errors and misunderstandings of a verse (Amrona et al., 2023).

After the departure of the Prophet Muhammad (peace be upon him), the recipient of revelation from this life, the problems concerning the ummah became more numerous and complex (Nurhuda, 2023). The Prophet Muhammad (peace be upon him), as the primary source of Allah's extension and role model for all Muslims in the modern era, has shifted its position as the primary reference in seeking knowledge. This is characterized by the aspect that in this era, all life is measured only based on what is visible (empirical) and shifts the position of the transcendental (Azami et al., 2023). Facing such problems, the companions and the next generation tried to continue the struggle of the Prophet Muhammad's da'wah by continuing to study and deepen the verses of the Qur'an, one of the efforts being through the process of interpreting the verses of the Qur'an (Susanti et al., 2023).

Examining the early history of interpretation, it will be found that the Prophet Muhammad as the first interpreter of the Quran was certainly guided by Allah which was conveyed to the angel Gabriel (this is in line with His word in Surah An-Najm verse 4 which states that the prophet did not merely convey and teach religious teachings except only with the guidance of Allah's revelation), then continued to the period of the companions, then connected to the tabi'in, continued to the tabi'it tabi'in, until it reached the final interpreters and then to the people today (Masyhuri, 2014; Muhibudin, 2020).

Given its crucial role as a guide to understanding the verses of the Quran, Quranic interpretation has been increasingly studied exponentially across various scientific fields, including the study of Quranic exegesis itself (Muslihudin et al., 2023). Therefore, it is crucial to understand the meaning of interpretation, its development from classical to contemporary times, and the sources used to interpret the Quran.

Several previous studies have attempted to explore the meaning of interpretation, the development of interpretation, and the sources of interpretation of the Qur'an, including research conducted by Abd Aziz & Made Saihu (2022) with the topic of Historicity and Sources of Linguistic Interpretation in Understanding the Language of the Qur'an, Muhammad Zaini (2012a) with the title Sources of Interpretation of the Qur'an, Sasa Nurasa (2019) with the title Theory of Interpretation; (Study on Methods and Styles of Interpretation of the Qur'an), and Eko Zulfikar (2019) with the title Historicity of the Development of Interpretation During the Period of Islamic Decline: The Ninth and Tenth Centuries of Hijri. The position of this study is that the researcher examines the Search for the Meaning of Interpretation, Development, and Sources of Interpretation of the Qur'an Reviewed from a Theoretical Perspective which differs from previous studies in order to understand thoroughly

the deep meaning of interpretation, the development of interpretation from the past to the modern era, and what sources can be used in interpreting the Koran.

METHOD

This study uses a qualitative descriptive approach to explain the phenomenon of English code-mixing on social media and how it relates to the language attitudes of Indonesian adolescents. This approach was chosen because the research focuses on understanding concepts, patterns, and trends based on published findings, without directly collecting field data. The data in this study comes from documents and written sources, such as journal articles, books, proceedings, and other scientific publications relevant to the topics of code-mixing, language attitudes, adolescent digital communication, and linguistic phenomena in social media. These sources were analyzed to identify concepts, language use patterns, and socio-linguistic factors that influence adolescents' language practices. Data analysis was conducted descriptively and analytically, namely by reading, interpreting, and connecting information from various sources, then compiling a systematic description of the relationship between code-mixing and adolescents' language attitudes. The results of the analysis are presented in the form of a comprehensive explanation that illustrates general trends and key findings from these sources.

RESULTS AND DISCUSSION

1. Understanding interpretation in terms of language

The noun form of the verb fassara is tafsir. Tafsir is an Arabic word that implies explanation, description, interpretation, or commentary (Al Baqi, 1987). This word occurs only once in the Quran, in Surah Al-Furqan/25:33 as follows:

وَلَّ يَأْتُوْنَكَ God willing قوَاَحْسَنَ تَفْسِيْرًا

> Meaning: "The disbelievers do not come to you (bringing) something strange, but We bring to you something that is true and the best explanation." (QS Al-Furqon: 33).

The word "tafsir" in the verse above indicates an explanatory meaning, meaning that interpretation is an attempt to explain. The linguistic meaning of interpretation can be grouped as follows:

a. Viewed from the aspect of lafazh, Tafsir is a form of mashdar تفسير, this lafazh فسر, this lafazh in terms of shorof science is in accordance with the word تفعيلا يفعل فعل which if seenIn the book Tahbiq Shorfi compiled by Abduh Rojih, the form of the lafazh taf'iilan can be seen in several meanings, it can show the meaning of taktsir, the meaning of ta'diyah, the meaning of tawajūh, the meaning of nisbah, the meaning of sulbi, because it is natural and appropriate (Hasanudin & Zulaiha, 2022).

b. According to the book Maqoyisul Al-lughoh, the meaning of interpretation in terms of language is based on
qomusor mu'jam is:

ايضحه Baran Alshay A and

From the descriptions above, it can be understood that interpretation, linguistically, is something that explains and clarifies. This is because the word "taf'il" indicates the meaning of "katsir" or indicates several meanings. Among these are words such as "to state" (al-Ibanah), "to explain" (al-Idharu), and "to reveal" (al-Kasyfu) (al-Qaththan, 1973).

2. Understanding Interpretation Terminologically

In terms of terminology, scholars have put forward the following definitions of interpretation, which are reviewed from the terminological perspective:

a. Imam Abu Hayan

Tafsir is a science that discusses how to pronounce the Al-Quran, its instructions, and its laws, both in the ifrad and tarkib, as well as the meanings accommodated by other tarkib, such as knowing the nasakh, because the nuzul explain the meaning, such as the story and the matsal (Huda, 1999).

b. Imam Al-Syuyuthi

Tafsir is the science that explains the nuzul (revelation) of the verses, their particulars, the stories, the reasons that occur in the nuzul, Makki and Madaniyah dates, muhkam and mutasyabih, halal and haram, wa'ad and wa'id, nasikh and mansukh, khas and 'am, mutlaq and muqayyad, commands and prohibitions, paraphrases, and so on.

c. Sheikh Al-Jazairi

"Tafsir essentially means clarifying the meaning of words that are difficult for the listener to understand. This is sometimes done by referring to the source, or something close to it, or by pointing to one of the paths of guidance."

d. 'Ali Hasan Al-'Aridl

Tafsir is a science that discusses how to convey the words of the Al-Quran, the meanings that are displayed and the laws of the Al-Quran, both standing alone and when composed, as well as the meanings that are possible when composed.

e. Imam Al-Jurjaniy

Originally, interpretation is opening and giving birth. From a syara' perspective, it is a clear explanation of the meaning of the verse, the story, and the reasons for the revelation of the verse, using lafad (dahir) (Zainuddin & Ridwan, 2020).

f. Imam Az-Zarkasyiy

Tafsir is a science that teaches humans how to understand the Book of Allah Subhanahu Wata'ala which was revealed to His Prophet Muhammad Ṣallāhū 'alaihi wassalam. Explaining the meaning of the Koran and issuing commands and wisdom (Anwar, 2005; Zainuddin & Ridwan, 2020)

g. Imam Al-Kilaby

Tafsir is interpreting the Al-Quran, explaining its meaning and explaining what is meant by the text or its instructions, or its purpose.

h. Imam Az-Zarqaniy

Tafsir is a science that discusses the Al-Quran Al Karim which is analyzed from the perspective of what Allah desires and what can be achieved by mankind (Zarqani, 2001).

i. Ahmad Asy Shirbashiy

Tafsir Al-Quran (Tafsirul Quran Al Karim) is an attempt to explain the word of Allah 'Azza Wajalla by explaining the meaning of sentences and all statements in the Al-Quran.

j. Another scholar said:

Tafsir is a science that analyzes issues from the Al-Quran al-Karim in terms

of what Allah means.

As an effort to explore the meaning, understanding, and reasons for the revelation of a verse from the Qur'an, the science of interpretation has continued to evolve over time after the Prophet's death. The journey of interpretation after the Prophet continued to the Companions, the Tabi'in, the Tabi'it Tabi'in, and up to the modern era, it continues to develop, with those who have achieved sufficient competence in interpreting the Qur'an (Abdussalam & Surahman, 2022). The consequence of the breadth of interpretation carried out by various audiences who have achieved sufficient competence in interpreting the Qur'an is the emergence of various types of interpretations, thus increasing the richness of references in the treasury of Qur'anic interpretation.

Development of Quranic Interpretation

Examining the historicity of Quranic interpretation, it is found that Quranic interpretation has been occurring since the Prophet Muhammad's (peace be upon him) life. When his companions asked the Prophet about a verse, the Prophet answered and provided an explanation of the verse (Hidayat, 2020). Another source states that the development of Quranic interpretation is divided into three periods: classical, middle, and contemporary (Affani, 2018). Meanwhile, other sources say the development of Quranic interpretation began with the Prophet, then continued with the companions, then continued again with the successors, then to the successors, then to the classical scholars of interpretation, up to the contemporary period (Mu'min, 2016; Manaf, 2021).

In more detail, Suaidah (2021) describes the results of her study of the development of Al-Quran interpretation as follows:

1. During the time of the Prophet Muhammad, he was the initial interpreter of the explanations of the verses of the Koran with the guidance of Allah through angels;
2. Then during the time of the Companions, the Koran was interpreted using the riwayah method or sometimes the ijtihad method was used if a verse was not explained in more detail by the Prophet;
3. The period of the tabi'in interpretation of the Qur'an was marked by the emergence of several schools of interpretation in Mecca, Medina and Iraq;
4. The interpretation of the Quran continued until the emergence of tafisr books which occurred during the tadwiin period (codification of tafsir);
5. And in the modern era, the interpretation of the Qur'an is marked by a new method, namely the maudhu'i method.

Then, moving on to the modern period, based on the results of Dinni Nazhifah's (2021) study, interpretation in the modern (contemporary) era contains studies of the philosophy of the Quran, the Quran and natural history, and the Quran as a reference and actual problems in the daily lives of Muslims. Meanwhile, Igisani (2018) explains that the content of interpretation studies in Indonesia consists of three dimensions: epistemology (sources/methods/criteria of Quranic knowledge used), methodology (how to translate the normative dimension of the Quran applied), and the history of science.

Looking at the Indonesian context, drawn further back, the development of the interpretation of the Quran specifically in Indonesia began with 'Abd al-Rauuf al-Sinkili with the work of interpretation he wrote, namely Tarjuman al-Mustafid as an inspiration for the development of interpretation of the Quran in the following period (Said, 2017).

Sources of Interpretation in the Al-Quran

The Quran is the holy book of the Prophet Muhammad (peace be upon him) and serves as a guideline for human life because it contains rules for living (Azami, Nurhuda, & Murjazin, 2023). The revelation of these rules in the form of Islamic law was carried out gradually. However, according to Quraish Shihab (2007), not all verses of the Quran clearly express the rules of Islamic law, therefore, explanations of these verses by experts are still needed.

The interpretation of the Qur'an after the death of the Prophet Muhammad (peace be upon him) was carried out by the Companions and the Tabi'in. This period of interpretation was called tafsir bil matsur, which lasted until 150 Hijri. It is called tafsir bil ma'tsur because this type of interpretation is based on atsar-atsar or narrations from the Prophet, Companions, and the Tabi'in generation (Shihab, 2007). Entering the second period after the era of the Companions and Tabi'in, the interpretation of the Qur'an was carried out by commentators who later became known as tafsir bil ra'yi, where this interpretation uses human understanding, reasoning, and thought but is still not absolutely free from subsequent interpretations (Zaini, 2012b).

The sources of interpretation of the Quran mean that there are factors that serve as basic references in understanding the content of the verses of the Quran. This basis is used as an explanation in interpreting the Quran in order to approach the intent of the verse in question (Nurhuda et al., 2023). To date, scholars have several differences of opinion regarding the various sources of interpretation of the Quran. According to Abd al-Wahab Fayd (1980), he explained that the main sources of reference for the interpretation of the Quran are five, namely the Quran, hadith, the sayings of the Companions and Tabi'in, linguistic rules and ijtihad based on evidence. In addition, according to Imam Az-Zarkasyi, there are four sources of interpretation, namely the hadith, the sayings of the Companions, the absoluteness of the Arabic language, and in accordance with sharia law (as-Suyuthi, 1862). Based on the results of the analysis, there are three sources of interpretation in interpreting the Quran which are described and explained as follows:
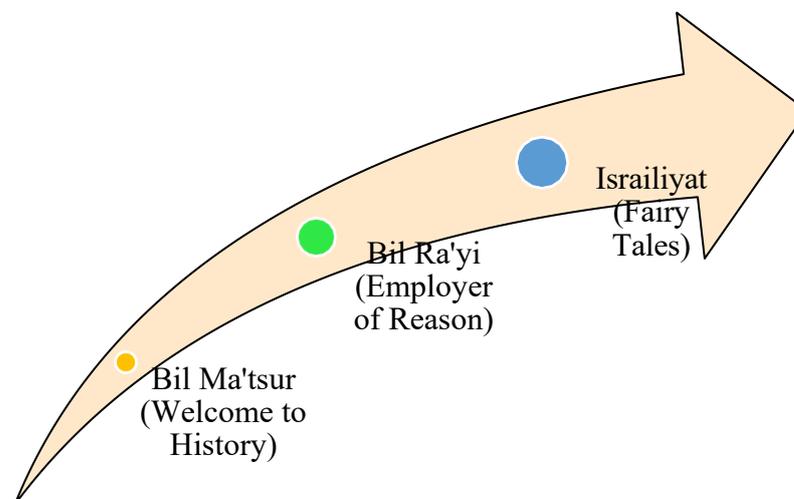

Figure 1. Sources in the Interpretation of the Koran

Interpretation of Bil Ma'tsur

Tafsir bil matsur is an interpretation quoted from Allah through the Koran, which was

quoted from the Prophet, companions and tabi'in. According to Al-Dzahaby (2000) that tafsir bil matsur is a tafsir whose explanatory information in the Al-Quran is taken from several verses of the Al-Quran, the Prophet Muhammad Ṣallāhū 'alaihi wassalam and from the companions and tabi'in. He categorized the tabi'in's explanation of the Al-Quran as tafsir bil-Ma'tsur, because Ibn Jarir Al-Thabary in his Tafsir Jami'ul Bayan fi Tafsir al-Quran included this category in Tafsir bil-Ma'tsur, although there are those who dispute it.

Scholars of interpretation agree that the primary source of interpretation of the Quran is the verses of the Quran. According to the term, revelation is God's notification to His Prophet containing the laws or rules of God, news and also stories revealed to His Prophet who believes that what is revealed is true comes from Allah 'Azza wa Jalla (Lestari & Anwar, 2022). The explanation of a verse of the Quran is largely explained by other verses that were revealed after it. Interpretation that takes the source or revelation from the Quran is the highest model of interpretation that cannot be compared with others (Zaini, 2012b). Hadith is one of the sources of interpretation in tafsir bil ma'tsur because the explanation of a verse in the Quran is found in the Quran itself, so the explanation or interpretation of it should also be sought in something found in the sunnah or hadith of the Prophet Muhammad (peace be upon him), because the function of the sunnah itself is as an explanation or
the light of the Quran (Siregar, 2018).

Interpretations of the Quran from the Companions or Tabi'in are performed when there is no explanation from the Quran or Sunnah, provided they receive a direct explanation from the Prophet, either explaining the verse in general or addressing its problems. Furthermore, the Companions lived and witnessed the circumstances of the Quran's revelation, thus providing a sound understanding and solid knowledge (Siregar, 2018).

Interpretation of Bil Ar-Ra'yi

The next source of interpretation is ar-Ra'yi, or human reason. The term ra'yu means ijtihad, or the free use of common sense based on sound principles. The foundations used in interpretation are language, Arabic culture, knowledge of everyday language, and an awareness of the importance of science in interpreting the Quran (Ushama, 2000).

With the end of the Salaf period around the 31st century AH, Islamic civilization advanced and developed. It was at this time that various schools of thought and schools of thought emerged within the Muslim community, using the Prophet's hadith as sources and interpreting them according to their own beliefs. This situation marked the beginning of the development of tafsir bil Ra'yi (interpretation of the Quranic verses) (Sofyan, 2015).

As this interpretation of bil ra'yi developed, several interpretations emerged from experts. The Fuqaha interpret the Koran from the perspective of Fiqh such as Al-Jashshash and Al-Qurtubi. Theologians interpret the Koran from a theological perspective such as Tafsir Al-Kasysyaf by Al-Zamakhsary. Sufis also interpret the Koran according to their inner understanding and experience, such as Tafsir Al-'Adzim by Al-Tustari (Permana, 2020).
Israel

According to Adz-Dzahabi, israiliyat contains two meanings, namely, first: stories and fairy tales which are inserted into tafsir and hadith whose origin of narration goes back to its source, namely Jews and Christians. Second: israiliyat, namely stories that are deliberately smuggled into tafsir and hadith which cannot be found at all in old sources (Ira, 2020). According to Asy-Syarbasi, Israiliyat are stories and news smuggled by Jews into Islam (Rohmah & Mildasari, 2022).

So, israiliyat is something that is included in tafsir and hadith where the narration is related to Jewish and Christian sources, whether it concerns religion or not and the stories in it are mixed with various religions and beliefs that came to the Arabian Peninsula brought by Jews and Christians. However, the Companions did not take anything from the people of the book when they focused on the interpretation of the Koran, except for certain things, which were very small. During the tabi'in era, the number of followers of Islam increased among the people of the book and it is reported that the tabi'in took a lot of information from them. The mufassir who came after the tabi'in period were also more active and diligent in adopting information originating from the Jews (Ushama, 2000). From the opinions above there is nothing that suggests there is a prohibition or necessity in using Israiliyat information as a source of interpretation. This means that it is permissible if it does not conflict with the Koran, sunnah and ra'yu (logic).

CONCLUSION

From the study described in this article, it can be concluded that tafsir is an attempt to understand the meaning of the holy verses of the Koran through several methodologies from the sources that have been explained. The interpretation of the Al-Quran itself has begun and existed since the time of the Prophet, where he himself was the initial interpreter in explaining and explaining the contents contained in the word of Allah, namely the Al-Quran, to his people and all creatures as a whole. Then after his death, the interpretation of the Al-Quran continued to develop and the relay of studying the verses of the Al-Quran through this interpretation continued to the friends, continued back to the tabi'in and continued exponentially until the modern and digital era. The sources for interpreting the Koran include the atsar-atsar of the Companions (tafsir bil matsur), ra'yi (reasoning ability), and israiliyat with provisions that are of course very selective in taking them.

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