

## THE HISTORY AND DYNAMICS OF TAFSIR IN THE TABI'IN ERA

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### Abstract

*The development of Quranic exegesis during the Tabi'in era, the second generation in Islam after the Companions of Prophet Muhammad, saw continued efforts within the Muslim community to understand and interpret the messages of the Quran to guide life and religious practices. When we revisit the discussed developments in exegesis, it becomes evident that each historical period has its unique characteristics. This research aims to explore the history of exegesis based on the Tabi'in period. The research method employed is a library research approach, gathering necessary information from various reference sources such as books, records, and research articles. The findings reveal that during the Tabi'in era, the activity of Quranic exegesis continued to evolve, giving rise to various schools, methods, and styles of interpretation. In the Tabi'in era, the development of exegesis was marked by the emergence of interpretive schools in Mecca, Medina, and Iraq. Exegesis development persisted with diversity in sources, styles, and methods of interpretation. This can be observed in the context of Tabi'in exegesis, where the primary sources still retained the interpretive methods used by the Companions, yet the Tabi'in began to engage in independent interpretation (ijtihad) and introduced new ways of thinking into their interpretations.*

**Keywords:** History, Dynamics, exegesis, Tabi'in.

### Abstrak

*Perkembangan tafsir Al-Quran masa Tabi'in, generasi kedua dalam Islam setelah masa Sahabat Nabi Muhammad SAW. dalam periode ini, komunitas Muslim terus berupaya memahami dan menafsirkan pesan Al-Quran untuk memandu kehidupan dan praktik agama. Dengan kembali mencermati perkembangan tafsir yang telah disinggung, maka tentu saja di setiap periode sejarah dan masa perkembangannya memiliki keunikan tersendiri. Penelitian ini bertujuan untuk mengetahui sejarah perkembangan tafsir berdasarkan periode masa Tabi'in. Metode penelitian yang digunakan adalah library research (penelitian pustaka) dengan mengumpulkan informasi-informasi yang dibutuhkan pada berbagai sumber referensi seperti buku, catatan, ataupun artikel penelitian. Hasil penelitian ini mengungkapkan bahwa pada masa Tabi'in, kegiatan tafsir Al-Qur'an terus mengalami perkembangan hingga melahirkan aliran-aliran dan metode serta corak tafsir yang sangat beragam. Pada masa tabi'in perkembangan tafsir ditandai dengan munculnya aliran-aliran tafsir di Mekah, Madinah, dan Irak. Perkembangan tafsir terus berlanjut hingga keragaman sumber, corak, beserta metode dalam penafsiran, hal ini dapat dilihat*

*dari konteks penafsiran Tabi'in yang sumber utamanya masih kental dengan penafsiran berdasarkan metode yang digunakan para sahabat, namun para tabi'in sudah mulai dengan mengambil ijtihad sendiri dan tafsir pun sudah mulai diwarnai dengan pemikiran-pemikiran baru.*

**Kata kunci:** Sejarah, Dinamika, Tafsir, Tabi'in.

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## A. Introduction

The revelation of the Qur'an signifies the prophethood and messengership of Muhammad. Therefore, the Qur'an serves as a guide and holy book for Muslims, revealed in Arabic. The understanding of the verses' meanings was often directly explained by Prophet Muhammad SAW. during the time of revelation. This occurred during the period of prophethood. The Prophet acted as a clarifier, explaining the Qur'an's meaning to his companions, especially regarding verses that were unclear or ambiguous.

After the Prophet's death, the interpretation of Qur'anic verses continued among the companions and has persisted to this day. The activity of Qur'anic exegesis began during the Prophet Muhammad's time and has developed over the ages, leading to various methods and styles of exegesis. Qur'anic interpretation is undertaken to understand the meanings contained in the verses. The study of Qur'anic interpretation has been ongoing from era to era, indicating that the Qur'an is continually interpreted. It must be acknowledged that not all meanings of the Qur'an were explained, either due to the absence of related narrations or because the Prophet did not explain all the contents of the Qur'an.<sup>1</sup>

The Tafsir of the Qur'an, which involves the interpretation and understanding of the sacred text in Islam, has served as an intellectual and spiritual foundation for adherents of this religion for centuries. A profound understanding of the Qur'an is crucial for comprehending Islamic teachings and shaping a Muslim's worldview. One particularly significant period in the

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<sup>1</sup> Muhammad Husain Ad-Dzahabi, *At-Tafsir Wa al-Mufasssirun*, Beirut: DarFikr, juz 1, p. 53.

history of Qur'anic exegesis is the era of the Tabi'in, the second generation in Islam following the generation of the Companions of Prophet Muhammad SAW. They were the direct students of the Companions and possessed an invaluable intellectual legacy in Qur'anic understanding.

Given the transition from the era of the Companions to the era of the Tabi'in, this writing aims to present the history of Qur'anic exegesis during the time of the Tabi'in to explore the development of interpretative methods and the influence of the Tabi'in's interpretive approaches on those that came before them.

## Results and Discussion

### Exegesis During the Tabi'in Period

The term *tabi'in* etymologically is the plural form of the active participle *tabi'un*, derived from the root *tabi'a-yatbi'u-taba'an*, meaning to follow. "Lisan al-'arab" explains that *tabi'a* means to follow something earnestly. Thus, *tabi'in* refers to those who follow and adhere firmly to the teachings of their predecessors, namely Prophet Muhammad SAW. and his companions.

This period is known as the golden age of Islam. A narration states that the best of people are those of my era (the Prophet Muhammad's time), then the era after it (the companions' time), followed by those who come after them (the *tabi'in* period). In "Fathul Bari," Ibn Hajar al-Asqalani explains that there are differing opinions among scholars regarding the duration of one *qarn* (century). Some suggest it is a hundred years, others between ten to a hundred and twenty years, but the more popular opinion is the first. In the context of Qur'anic exegesis, this era marks the second period after the exegesis of the Prophet Muhammad SAW. and his companions.

After the period of exegesis by the companions ended, the second period of exegesis by the *tabi'in* began. These were people who were students of the companions and received much knowledge from them. Their efforts in exegesis were driven by the demands of changing times, which were not present during the lives of the Prophet and the companions. Additionally, the

expansion of Islamic rule into new regions brought about issues needing solutions from the holy Qur'an.

The exegesis during the tabi'in period was full of critical thinking and valuable Qur'anic interpretation. The tabi'in generation played a crucial role in conveying and understanding Islamic teachings after the prophetic era, ensuring that the Qur'an's messages were well-interpreted.

Tafsir during the Companions' era is considered to have ended with the death of notable mufasssir Companions, who were once the teachers of the Tabi'in. This marked the beginning of the Tabi'in era of tafsir, which started in the 2nd century Hijri (7th century CE) and lasted until the early 3rd century Hijri (8th century CE). Interpretation methods evolved rapidly over time. The Companions' interpretations were well-received by scholars from the Tabi'in across various regions of the Islamic world, leading to the emergence of groups of tafsir experts in these regions, which were centers for the spread of Islam during the Tabi'in period. This era lasted approximately from 723 M to 812 M, marked by the death of the last Tabi'in, Khalaf bin Khulaifat (d. 181 H).

The primary influence behind the development of tafsir during the Tabi'in period was the expansion of Islamic territories. As Islamic conquests extended, many Companions migrated to newly conquered regions, bringing their knowledge with them. The Tabi'in, as students of the Companions, learned from them. The conquests resulted in many Companions, including those skilled in Qur'anic interpretation, moving to new territories. In these new areas, many Companions established schools of tafsir. This led to a rapid development of Qur'anic exegesis among the generation after the Companions, the Tabi'in. The schools founded by the Companions spread to other regions, where they compiled tafsir bi al-ma'tsur (tafsir atsariy), with some interpretations attributed to the Prophet, but mostly to the Companions like Ibn Abbas and Ibn Mas'ud. The Companions transmitted their

interpretative methods through direct teaching (talaqqi), similar to the study of hadith.<sup>2</sup>

#### The Dynamics of Qur'anic Exegesis in the Tabi'in Era

After the era of the Companions, the Islamic community became more diverse, including the children of Companions raised in a religious environment, as well as Arabs and non-Arabs who had recently converted to Islam. As the time distance from the Prophet's era increased, the need for Qur'anic exegesis grew.<sup>3</sup> The tradition of Qur'anic interpretation was then continued by the generation of the Tabi'in. The interpreters of this period were Tabi'in who studied tafsir from the Companions. There was no significant change in the sources and characteristics of interpretation, except that the sources used by the Tabi'in increased, incorporating both the ijtiḥad of the Companions and their own ijtiḥad.<sup>4</sup>

With the expansion of Islamic territories, the Companions migrated to various regions. This migration was followed by the Tabi'in, ensuring the continuation of scholarly transmission. They then established schools or streams of tafsir (madaris at-tafsir) in their respective regions, such as in Mecca, Medina, and Iraq, which were further developed by the Tabi'in.<sup>5</sup>

#### Tafsir Trends during the Tabi'in Period

Several factors influenced the interpretation of the Qur'an during the Tabi'in period. As Islamic territories expanded, Companions of the Prophet moved to different regions, where the Tabi'in became their students.<sup>6</sup> Following numerous military conquests, the Companions relocated to newly conquered regions, including those skilled in Qur'anic interpretation.<sup>7</sup> The Companions established schools (madrasas) focused on tafsir (Qur'anic

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<sup>2</sup> Syaikh Muhammad Shaleh al-Utsaimin, *Muqaddimmat Al-Tafsir Ibnu Taimiyyah*, Kairo: Dar Ibnu Hazm, 2009. p.65.

<sup>3</sup> Abdullah Said, *Al-Qur'an Abad 21 Tafsir Kontekstual*, diterjemahkan oleh Ervan Nurtawab, Bandung: Mizan, 2016, h.19.

<sup>4</sup> Husein az-Zahabî, *at-Tafsîr wa al-Mufasssîrûn*, Cairo: Dâr alHadîs, 2005, p.91.

<sup>5</sup> Husein az-Zahabî, *at-Tafsîr wa al-Mufasssîrûn*, Cairo: Dâr alHadîs, 2005, p.92.

<sup>6</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, p.77-79.

<sup>7</sup> Manna' Qathan, *Mabahits fi Ulum al-Qur'an*, Mesir: Maktabah Wahbah, 2000, p.330.

exegesis), leading to significant development in tafsir studies among the generations following the Companions, namely the Tabi'in.

#### Aliran Mekkah

The Mecca school of tafsir was initially founded by Abdullah bin Abbas (ra), who was frequently attended by Tabi'in Companions. In this madrasa, Ibn Abbas taught tafsir and explained the complex meanings of the Qur'an to his students. These students diligently preserved and transmitted his teachings to subsequent generations. Notable scholars from Ibn Abbas's madrasa included Sa'id bin Jubair, Mujahid, 'Ikrimah (a freedman of Ibn Abbas), Thawus bin Kaisan al-Yamani, and 'Atha bin Abi Rabah. They were all of the mawali (non-Arab Muslims) and varied in their knowledge of Ibn Abbas's teachings, some knowing more and some less. Ibn Taimiyah remarked that the residents of Mecca were the most knowledgeable in tafsir because they were companions of Ibn Abbas, who was renowned for his extensive knowledge of Qur'anic interpretation. This madrasa was distinguished by: 1. Using various Qira'at (recitations) of the Qur'an. 2. Employing the aqliy (reason-based) method of interpretation.

#### The Medina School

This school was pioneered by Ubay bin Ka'ab, supported by other Companions in Medina, and continued by the Tabi'in in Medina such as Abu Aliyah, Zaid bin Thabit, Zaid bin Aslam, and Muhammad bin Ka'ab al-Qurazi. Many Tabi'in and Tabi'ut Tabi'in (the generation following the Tabi'in) studied tafsir under them.<sup>8</sup> The Medina school emerged due to the significant number of Companions residing in Medina.

These Companions conducted collective studies of the Qur'an and Sunnah, which were later joined by the Tabi'in, focusing on Ubay bin Ka'ab, who was renowned for his Qur'anic interpretations. This tradition was passed down to subsequent generations. The Medina school also saw the systematization of written works from Ubay bin Ka'ab through Abu Aliyah, with many tafsir transmitted by Abu 'Aliyah. Additionally, the practice of

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<sup>8</sup> Fahd Bin Abdurrahman, *Buhuts Fi Ushul at-Tafsir wa Manahijih*, 28.

tafsir evolved into takwil (interpretation of Qur'anic verses), as noted by Ibn 'Aun regarding the interpretations of Muhammad bin Ka'ab al-Quradliyy.

#### The Iraq School

The Iraq school was led by Abdullah ibn Mas'ud, who was considered by many scholars as a precursor to the *bi al-Ra'yi* (opinion-based) method. Supported by the Governor of Iraq,<sup>9</sup> many Companions taught tafsir in Iraq. However, the first to teach and establish a tafsir madrasa there was Abdullah ibn Mas'ud, known for his expertise in tafsir and numerous transmitted interpretations. This prominence was evident during Umar's caliphate, when Umar appointed Ammar bin Yasir as Governor of Kufa and Ibn Mas'ud as a teacher or preacher of Qur'anic interpretation, greatly followed by the Tabi'in in Iraq due to his fame. Over time, the Iraq school saw a rise in rationalist (*ra'yi*) scholars, leading to differing legal opinions and interpretative approaches. Ibn Mas'ud was seen by some scholars as laying the foundation for deductive methods (*istidlal*) in interpretation, a legacy carried forward by Iraqi scholars through generations. This school saw numerous interpretative disagreements due to its rationalist nature, with many issues arising from this approach. Renowned Tabi'in interpreters from Iraq included Al-Qomah bin Qais, Hasan al-Basri, Qotadah bin Di'amah as-Sadusi, Aqamah an-Nahhi, Masruq ibn Ajda al-Hamdani, among others, whose interpretations became widely followed in Iraq.

#### Sources and Methods of Tafsir in the Era of the Tabi'in

The mufasssir (interpreters) among the Tabi'in adhered strictly to the Qur'an and other sources as references for their tafsir (exegesis) of the Qur'an. These sources included the Qur'an itself, where one verse is used to explain another that remains universal, and interpreting the Qur'an with the Qur'an as practiced during the time of the Companions.<sup>10</sup> Berikut salah satu bentuk penafsiran tabi'in dalam tafsir Mujahid ibn jabr.

QS. at-Talaq/ 65:10

<sup>9</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, p.79.

<sup>10</sup> Musaid bin Sulaiman At-Thayyar, *Fushulu fi Ushul At-Tafsir*, Riyadh: Daru Ibnu Al-Jauzi. 1993, p.35.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا

"Allah has prepared for them a severe punishment, so fear Allah, O you who have intellect; those who have believed. Allah has sent down to you a reminder."

QS. asy-Syu'ara/ 26:52

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِّنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

"And thus We have revealed to you a soul [i.e., the Qur'an] of Our command. You did not know what the Book was, nor what faith was, but We have made it a light by which We guide whom We will of Our servants. And indeed, you guide to a straight path."

In addition to the Qur'an, the sources also refer to the Hadith of the Prophet, the hadiths narrated by the Companions from the Messenger of Allah (peace be upon him), and all the information heard by the Tabi'in from the Prophet Muhammad and the Companions. Interpreting the Qur'an with the Hadith of the Prophet (peace be upon him) follows the same method practiced by the Companions.<sup>11</sup> During this period, the interpretation of the Qur'an using Hadith was divided into two parts: first, tafsir that mentions the chain of narration (sanad) up to the Prophet (peace be upon him), also known as tafsir nabawi; second, the Tabi'in did not mention the chain of narration for these hadiths.<sup>12</sup>

The Tabi'in also referred to the tafsir of the Companions, whether it was their own opinion or the result of their ijtihad (independent reasoning), prioritizing the views of the Companions.<sup>13</sup> One of the prominent Tabi'in who directly received knowledge from the Companions was Sa'id bin Jubair and Mujahid, who learned from Ibn Abbas.

Likewise, the Tabi'in accepted information from the People of the Book (Jews and Christians) as long as these explanations did not contradict the

<sup>11</sup> Fahd Bin Abdurrahman, *Buhuts Fi Ushul at-Tafsir wa Manahijih*, Maktabah At-taubah, p.31.

<sup>12</sup> Musaid bin Sulaiman At-Thayyar, *Fushulu fi Ushul At-Tafsir*, 36.

<sup>13</sup> Fahd Bin Abdurrahman, *Buhuts Fi Ushul at-Tafsir wa Manahijih*, 31

Qur'an. The Qur'an contains many verses related to the stories of the prophets and previous communities in brief, and sometimes there are no hadiths that explain these stories.<sup>14</sup> Therefore, the Tabi'in often quoted explanations from the People of the Book or Israiliyyat (Jewish and Christian traditions) more than from the Companions.<sup>15</sup>

Moreover, the personal reasoning of the Tabi'in regarding the Qur'an was also important, just as it had been for the Companions.<sup>16</sup> The methods used by the Tabi'in were the same as those used by the Companions. The method of *ijtihad* (independent reasoning) continued to be used during the Tabi'in era if they could not find interpretations from the Qur'an itself, the Sunnah, or the opinions of the Companions. This was because the interpretations made by the Companions did not cover all the verses of the Qur'an.<sup>17</sup> Additionally, the geographical distance of some Tabi'in from the centers of hadith study meant that when they could not find hadiths or statements from the Companions, they used their own reasoning (*ra'yu*) to interpret the Qur'an. They even traveled to various regions, resulting in diverse interpretative approaches. However, during the Tabi'in period, interpretations began to be influenced by Israiliyyat. Although Israiliyyat is largely associated with Jewish traditions, Christians also contributed to these interpretations. Jews were more prominent and dominant in this regard,<sup>18</sup> as many of them eventually converted to Islam. The inclusion of Israiliyyat in *tafsir* could distort the original interpretations or divert them from their true meanings.<sup>19</sup>

*Tafsir* during this period was still dominated by *tafsir bi al-riwayah* (interpretation based on transmission), as the Tabi'in narrated interpretations from the Companions, just as the Companions received

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<sup>14</sup> Fahd Bin Abdurrahman, *Buhuts Fi Ushul at-Tafsir wa Manahijih*, 32.

<sup>15</sup> Musaid bin Sulaiman *At-Thayyar, Fushulu fi Ushul At-Tafsir*, 37.

<sup>16</sup> Muhammad Husain Ad-Dzahabi, *At-Tafsir Wa al-Mufasssirun*, Beirut: DarFikr, juz 1, p.99.

<sup>17</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, p.81

<sup>18</sup> Fahd Bin Abdurrahman, *Buhuts Fi Ushul at-Tafsir wa Manahijih*, 31

<sup>19</sup> M. Hasbi Ash-Shidieqy, *Sejarah dan Pengantar Ilmu Al-Qur'an dan Tafsir*, p.223.

narrations from the Prophet Muhammad. Although there was emerging ijtihad among the Tabi'in in interpreting the Qur'an, the element of transmission remained more dominant. There was no formal codification of tafsir during the Tabi'in period, and the tradition of tafsir was still largely based on memorization and oral transmission. This period also saw increasing differences in interpretation between the Tabi'in and the Companions,<sup>20</sup> influenced by the specific nature of their respective learning environments and the emergence of differing opinions on verses related to matters of faith (aqidah).<sup>21</sup>

In general, there are four methods of tafsir used by mufasssirun (interpreters) to interpret the Qur'an. These methods, as classified by Al-Farmawi, include: Tahlili Method: Used by mufasssirun to explain all aspects contained in the Qur'an comprehensively. Ijmali Method: Used to explain only the main points of the Qur'an in a concise manner. Muqaran Method: Used to explain Qur'anic verses by comparing the interpretations of previous mufasssirun. Maudhu'i Method: Used by mufasssirun by collecting verses based on a particular topic and then interpreting them comprehensively.

### **Interpretation by the Tabi'in**

Interpretations during this period were closely aligned with the interpretations of their teachers, as they were largely mixed with narrations of hadith. However, there were some differences that distinguished the tafsir of the Tabi'in from the previous era. One notable distinction is that during this period, tafsir had a strong flavor of each interpreter's teacher, leading to the emergence of differences in interpretation and the beginnings of writing a comprehensive book of tafsir.

There was not much difference between the mufasssir (interpreter) of the Companions' period and that of the Tabi'in period. However, not all mufasssir among the Tabi'in had the same ability and skill in interpreting the

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<sup>20</sup> Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, p.82.

<sup>21</sup> Mahmud Basuni Faudah, *Tafsir-Tafsir Al-Qur'an: Tafsir-Tafsir Al-Qur'an, Perkenalan Dengan Metodologi Tafsir*. Bandung: Penerbit Pustaka, 1985. p.48

Qur'an, resulting in varied understandings and products. Despite this, many of the interpretations by the Tabi'in were used as references by later mufasssirun, such as the tafsir of Ibn Jarir al-Tabari, Ibn Kathir, al-Suyuti, and several others, continuing into the modern and even contemporary periods.

Tafsir works from this period are fundamental pieces of Islamic scholarship and have significantly influenced subsequent generations. For instance, Mujahid ibn Jabar's tafsir is categorized under the Tabi'in period for two reasons. First, in terms of the time he lived, he belonged to the generation after the Companions of the Prophet, commonly known as the Tabi'in. Second, his tafsir work is closely associated with his teacher, Ibn 'Abbas, and occasionally includes his own *ijtihād* (independent reasoning).<sup>22</sup>

In his interpretation of the Qur'an, Mujahid aimed to explain verses concisely and succinctly, without lengthy elaboration. This approach is also characteristic of Ibn 'Abbas's interpretations. Thus, Mujahid's method of tafsir is identified with the methodology of his teacher, Ibn 'Abbas. Mujahid did not interpret the entire Qur'an comprehensively from beginning to end but focused on interpreting certain verses with concise and dense language. Therefore, it can be concluded that Mujahid used the *ijmali* method. This can be seen in his interpretation of the following verses:<sup>23</sup>

QS. al-Adiyat/100:1-3.

وَالْعَادِيَاتِ ضَبْحًا ۝ فَالْمُورِيَاتِ قَدْحًا ۝ فَالْمُغِيرَاتِ صُبْحًا ۝

"By the war horses that run swiftly, breathing hard, and the horses that produce sparks with their hooves, and the horses that raid at dawn".

أَخْبَرَنَا عَبْدُ الرَّحْمَنِ، قَالَ: ثنا إِبْرَاهِيمُ، قَالَ: ثنا آدَمُ، قَالَ: ثنا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ:

{وَالْعَادِيَاتِ ضَبْحًا} [العاديات: 1] ، يَعْنِي: «الْخَيْلُ تَضْبِحُ»

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثنا إِبْرَاهِيمُ، قَالَ: ثنا آدَمُ، قَالَ: ثنا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، فِي

قَوْلِهِ: {فَالْمُورِيَاتِ قَدْحًا} [العاديات: 2] ، يَعْنِي: «مَكْرَ الرِّجَالِ»

<sup>22</sup> Muhammad Husain adz-DZahabi, *At-Tafsir wa al-Mufasssirun*, Vol 1, p.80, 2021.

<sup>23</sup> Abu al-Hajjaj Mujahid bin Jabr, *Tafsir Mujahid*, Mesir: Dar al-Fikr al-Islami al-Haditsah, 1989, p.743.

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: {فَالْمُغِيرَاتِ صُبْحًا} [العاديات: 3] قَالَ: "يَعْنِي الْخَيْلَ، قَالَ: وَذَلِكَ فِي الْقِتَالِ"

By the war horses that run swiftly, breathing hard, and the horses that produce sparks with their hooves, and the horses that raid at dawn." "By the war horses that run swiftly, breathing hard.": Mujahid interprets this as "the horses panting." And those that produce sparks when striking.": Interpreted as the cunning of men. "And those that raid in the morning. ": Interpreted as the horses used in battle. From these interpretations, it is evident that Mujahid explained these verses in a very concise, dense, and clear manner. This method is used by Mujahid for all the verses he interpreted, indicating that his method in interpreting the Qur'an is the ijmalī method.

QS. al-Zalzalah/99:2-5.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۖ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

"And the earth brings forth its burdens, and man will say, 'What is [wrong] with it?' That Day, it will report its news, because your Lord has commanded it".

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: {وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا} [الزلزلة: 2] قَالَ: " يَقُولُ: «أَخْرَجَتْ مِنْ فِي الْقُبُورِ»

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: {يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا} [الزلزلة: 4] «تُحَدِّثُ بِأَخْبَارِ النَّاسِ بِمَا عَمِلُوا عَلَيْهَا مِنْ خَيْرٍ أَوْ شَرٍّ»

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: {بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا} [الزلزلة: 5] يَقُولُ: «أَمَرَهَا فَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ مِنْهُمْ»

In interpreting Surah Al-Zalzalah, which consists of eight verses, Mujahid only provides commentary on the second, third, and fifth verses. This indicates that Mujahid's tafsir does not offer a comprehensive interpretation of all the verses but rather focuses selectively on certain ones.

For the second verse, "wa akhrajati al-ardu athqalaha" (And the earth discharges its burdens), Mujahid interprets this as the earth bringing forth the dead that are within it. For the fourth verse, "yaumaidhin tuhaddithu akhbaraha" (That Day, it will report its news), he explains it to mean that the earth will narrate the deeds of people, both commendable and blameworthy. As for the fifth verse, "bi anna rabbaka awha laha" (because your Lord has commanded it), Mujahid interprets this as referring to the earth receiving the command from Allah, as mentioned in Surah Al-Inshiqaq [84]: 4, "and has cast out whatever was in it and relinquished it." Mujahid also used the Qur'an to interpret the Qur'an, as seen in his interpretation of the fifth verse, which refers to QS. al-Inshiqaq [84]:4. This indicates that Mujahid's tafsir also included tafsir bi al-ma'tsur (interpretation based on transmitted reports).

Another example using bi al-ma'tsur sources can be seen in his interpretation when he includes several hadiths of the Prophet and also the opinions of his teacher Ibn 'Abbas in QS. al-Kautsar [108]: 1. In this verse, Mujahid provides the following interpretation:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝

"We have given you abundant blessings."

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثنا إِبْرَاهِيمُ، قَالَ: ثنا آدَمُ، قَالَ: ثنا شَيْبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَتَيْتُ عَلَى نَهَرٍ حَافَتَاهُ قَبَابُ الْوَلُؤِ الْمُجَوَّفِ، فَقُلْتُ: «مَا هَذَا يَا جِبْرِيلُ؟» قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ فَأَهْوَى الْمَلِكُ بِيَدِهِ وَاسْتَخْرَجَ مِنْ طِينِهِ مِسْكَاً أَذْفَرَ

It was narrated to us by 'Abd al-Rahman, who said: Ibrahim narrated to us, who said: Adam narrated to us, who said: Shayban narrated to us, from Qatadah from Anas, he said; When the Prophet (PBUH) experienced the Mi'raj to the sky, he said: "I came to a river with domes of hollow pearls on its banks. I asked, 'What is this, O Jibril?' He replied, 'This is Al-Kawthar that your Lord has given you.' The angel then touched it with his hand and extracted a strong fragrance of musk from its soil."

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: نَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا وَرْقَاءُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَمَّا نَزَلَتْ: {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ} [الكوثر: 1] قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هُوَ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ يَجْرِي عَلَى الدَّرِّ وَالْيَاقُوتِ، تَرْبَتُهُ أَطْيَبُ رِيحًا مِنَ الْمِسْكِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ الثَّلْجِ، وَطَعْمُهُ أَشَدُّ حَلَاوَةً مِنَ الْعَسَلِ»

It was narrated to us by 'Abd al-Rahman, who said: Ibrahim narrated to us, who said: Adam narrated to us, who said: Waraqaa narrated to us, from 'Ata' bin al-Saib from Muharib bin Dithar from Ibn 'Umar, he said; when the verse {Indeed, We have granted you al-Kawthar} [al-Kawthar: 1] was revealed, the Prophet (PBUH) said to us: "It is a river in Paradise, its banks are made of gold, it flows over pearls and rubies, its soil is more fragrant than musk, its water is whiter than snow, and its taste is sweeter than honey."

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا عِيسَى بْنُ مَيْمُونٍ، قَالَ: ثَنَا مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أُوتِيَتْ الْكَوْثَرُ، آيَتُهُ عَدَدُ النُّجُومِ»

It was narrated to us by 'Abd al-Rahman, who said: Ibrahim narrated to us, who said: Adam narrated to us, who said: 'Isa ibn Maimun narrated to us, Muhammad bin Ka'b al-Qurazi, from Ibn 'Abbas, he said that the Prophet (PBUH) said: "Al-Kawthar was given to me, and its vessels are as numerous as the stars."

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: نَا آدَمُ، قَالَ: ثَنَا هُشَيْمٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "الْكَوْثَرُ: الْخَيْرُ الْكَثِيرُ"

It was narrated to us by 'Abd al-Rahman, who said: Ibrahim narrated to us, who said: Adam narrated to us, who said: Hisham narrated to us, from 'Ata' bin al-Saib from Sa'id bin Jubair, from Ibn 'Abbas, he said, "Al-Kawthar means abundant goodness."

أَنْبَأَ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ: "الْكَوْثَرُ: الْخَيْرُ كُلُّهُ"

It was narrated to us by 'Abd al-Rahman, Ibrahim, from Ibn Abi Najih, from Mujahid, he said, "Al-Kawthar means all goodness."

From these interpretations, it is evident that Mujahid in interpreting QS. al-Kawthar above uses the hadith of the Prophet and the opinion of his teacher, Ibn 'Abbas. He does this to obtain a relevant understanding in line with what is desired. The interpretation above also proves that besides Mujahid using bi al-ma'tsur sources, his interpretation is also influenced by his teacher, Ibn 'Abbas. Thus, it is quite strong to state that Mujahid's tafsir, or the interpretation from the tabi'in figures, in their interpretations use bi al-ma'tsur sources, as was also used during the companions' period, although it cannot be denied that Mujahid, in interpreting some verses of the Qur'an, uses bi al-ra'yi sources.

Apart from that, the use of isra'iliyyat as a source in interpreting the Qur'an was also done by Mujahid to explain certain verses that required additional information related to the stories in the scriptures of the People of the Book. This interpretation using isra'iliyyat done by Mujahid is evident when he interprets QS. al-A'raf [7]: 129, as follows:

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۖ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

"We have been oppressed (by Pharaoh) before you came to us and after you came to us." Musa replied: "It may be that your Lord will destroy your enemy and make you successors on the earth, so He may see how you act."

Regarding this verse, Mujahid provides an interpretation with a narration conveyed by Wahb bin Munabbah, who is notably among the original Jewish people who often narrated isra'iliyyat stories. Wahb bin Munabbah's narration is:<sup>24</sup>

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<sup>24</sup> Abu al-Hajjaj Mujahid bin Jabr, *Tafsir Mujahid*, Mesir: Dar al-Fikr al-Islami al-Haditsah, 1989, p.341.

أَنَا عَبْدُ الرَّحْمَنِ، قَالَ: نَا إِبْرَاهِيمُ، قَالَ: نَا آدَمُ، قَالَ: ثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: نَا أَبُو سِنَانٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، فِي قَوْلِهِ: {قَالُوا أَوْذَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا} [الأعراف: 129] قَالَ: "قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى يَا مُوسَى، إِنَّ فِرْعَوْنَ كَانَ يُكَلِّفُنَا اللَّبَنَ وَيُعْطِينَا التَّبْنَ قَبْلُ، فَلَمَّا جِئْتَنَا كَلَّفَنَا اللَّبَنَ مَعَ التَّبْنِ وَقَالَ مُوسَى: يَا رَبِّ أَهْلِكَ فِرْعَوْنَ، حَتَّى مَتَى تُبْقِيهِ؟ فَأَوْحِيَ إِلَيْهِ يَا مُوسَى، إِنَّهُمْ لَمْ يَعْمَلُوا الْعَمَلَ الَّذِي أَهْلَكُهُمْ بِهِ بَعْدُ"

From this narration, it is clear that Wahab bin Munabbah said: Wahb bin Munabbih, regarding Allah's words in Surah Al-A'raf (Verse 129): They said, 'We have been oppressed before you came to us, and (after) you came to us.' Wahb said: "The Children of Israel said to Musa, O Musa, Pharaoh used to burden us with a tax of milk and give us straw before. However, when you came to us, we were still burdened with the tax of milk and straw. Musa said, 'O my Lord, destroy Pharaoh, how long will You let him live?' Then it was revealed to him, 'O Musa, they have not yet done the deeds by which I would destroy them after.

Thus, it can be concluded that Mujahid did indeed use israiliyyat stories sourced from original Jews who had converted to Islam. Mujahid took these narrations, albeit to a very limited extent, and he had a strong perception that the narrations he took from these original Jews were well-known among the Arabs and did not cause harm or danger to the Islamic religion.

## Conclusion

The activity of interpreting the Qur'an began during the time of Prophet Muhammad and has continued to develop through different eras, eventually giving rise to various schools and methods of tafsir. Not much different from the time of the companions, the Qur'an was interpreted using the riwayat method, except in certain matters where the companions sometimes interpreted the Qur'an using ijtihad, because not all verses were interpreted by the Prophet Muhammad during his lifetime. In the time of the tabi'in, the development of tafsir was marked by the emergence of different schools of tafsir in Mecca, Medina, and Iraq. On the other hand, changes in interpretation have incorporated new thoughts both in terms of sources and

methods, where interpretations began to include israiliyyat stories and also started to accept narrations from the People of the Book. However, the tabi'in also made efforts to interpret the Qur'an with ijtihad (the bi al-ra'yi method), and their thinking was still heavily influenced by the interpretations of the previous period.

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