

Authority between Text and Context: Sources, Methods, and Interpretation Patterns of the Companions of the *Khulafāu al-Rāsyidīn* on Casuistic Issues

Abd. Shovy^{1*}, Is'ad Durrotun Nabilah², Mas Nadia Chasanah³,
Muhammad Adam Ali Fikar Irhamni⁴, Anjani I'anutul Maula⁵, Vina Umdatun Najakhah⁶

^{1,2,3,4,5,6} Sunan Ampel Islamic University of Surabaya, Indonesia

ABSTRACT

Article:

Accepted : February 03, 2024

Revised : December 28, 2023

Issued : June 29, 2024

© Shovy et.al (2024)



This is an open-access article
under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

Doi: [10.15408/quhas.v13i1.36439](https://doi.org/10.15408/quhas.v13i1.36439)

Correspondence Address:

abdshovy1998@gmail.com

The rationale for this research stems from the polarization of two groups: the Islamic Orthodox group and the group of inclusive reform thinkers. The problems that occurred since the time of the prophet and Khulafau al-Rasyidin's companions are very likely different from today's more complex times. Therefore, the researcher wants to re-read the intellectual struggle of the Companions in interpreting the Qur'an on casuistic issues at that time. Starting from the source, method, style of interpretation, and the struggle between text and context. The research method of this article uses the library research method, in which all data is taken from written materials that are directly related to and correlate considerably with the topic under study. One fundamental principle is that all the companions agreed that the preeminent source is the Qur'an and Hadith. It follows that the purpose of the Shari'ah that God intends is the purpose for which it contains elements of human benefit. The preservation of religion, soul, mind, lineage, and property. Known as Maqāṣid al-Syāriah.

Keywords: Development; Khulafāu al-Rāsyidīn; and Authority Text and Context.

INTRODUCTION

As the main source of Islamic teachings, the Qur'an will constantly be a material that has enormous potential to be studied, explored, and interpreted based on the needs of the times. Contextualization is one of the necessities for *mufasssir* to continue connecting the divine *kalāmullah* with the realities that take place on earth, while still paying attention to the rules of interpretation and methodology that most scholars have agreed upon in interpreting the Qur'an. Given that the Qur'an is the word of Allah that was revealed to the prophet Muhammad SAW. Through the angel Gabriel, it is clear how Allah has a message to convey to His believing servants so that they can capture the meaning contained therein. In order to make the Qur'an a guide in life both at the level that regulates how to build relationships between people, as well as to God, it is not accessible and immediately able to capture the meaning of the contents of the Qur'an, except with an interpretation.

The science of tafsir is a science that becomes an instrument for understanding the al-Qur'an al-karim, which was revealed to the prophet Muhammad SAW. Both from the aspect of explaining its meaning, istinbath (production), laws, and wisdom. (Miswar, 2016) Islam believes that studying tafsir is an activity with elements of glory and goodness. Considering how Allah in His word always commands His believing servants to interpret, think about the contents of the Qur'an as a guide to achieve salvation in this world and in the hereafter.

The history of Qur'anic interpretation dates back to the time of the Prophet Muhammad. Where he was also a prophet, mufasssir, muhaddist, faqih, rosul, leader of the Arab nation, and so on. His position became very central at that time when friends wanted to ask about the meaning of certain verses in the Qur'an. But since the death of the Prophet Muhammad, SAW. Then the interpretation of the verses of the Qur'an became the domain of the four companions, namely the khilafat rasyidin by using their ijtihad, which was based on the traditions of the prophet Muhammad SAW. Thus, from time to time, there are various colors of tafsir styles, some of which utilize ijtihad reasoning, and some are based on the reports received by the companions from the prophet Muhammad SAW. There are even those who combine the two. (M. Quraish Shihab, 2014)

Speaking of interpretation methodology, the authors are interested in the methodological concepts related to Abdullah Saeed's definition of textual and contextual interpretation. As in the work entitled *Interpreting the Quran: Towards a Contemporary Approach*. In the book, Saeed explains that textualists "argue for a strict following of the

text and adopt a literalistic approach to the text." (Abdullah Saeed). (Abdullah saeed). For textualist interpreters, the Quranic text cannot be affirmed in any form, meaning, or approach even though the times have and will evolve. The hegemony of society is different when the Qur'an was revealed and in modern society today. For them, the meaning and meaning of the Qur'an will remain a guide in navigating the complexities of life. Meanwhile, the contextualist group, in addition to paying attention to the linguistic meaning of the Qur'anic text, emphasizes the importance of looking at the sociohistorical context at the time of the revelation of the Qur'an (past context) and also the present context, which includes gender equality, human rights, globalization, etc. If the textualist group is called Salafi or Jihadi by Saeed, then the contextualist group is called Ijtihadi. (Ummah, 2019)

The following compilers will consider previous studies that have similarities in the substance of the discussion so that the value of novelty can be distinguished between previous studies and this article. (Jhon W Creswell, 2016)

One of the researchers, Sabil Mokodenseho, in an article entitled "Tafsir Al-Quran with the opinion of companions." In the article, the author emphasizes three things: the method of interpretation, sources, and style. All three become the main locus in the article. The author has not found an example of a case experienced by the four companions presented by the author of the article when providing interpretation with ijtihad style or even with a new style, namely, *maqāṣid* nuances. A study conducted by Hanna Salsabila et al., with the title, "Discourse of differences in interpretation of the Koran during the Companions" (Salsabila et al., 2023). It discusses one big value, namely with a variable in the form of a question, "Why are there differences in interpretation during the Companions?" From here, the compiler reads that he has not yet found specifications related to the interpretation products of each of the four Companions on specific issues.

There is a journal written by Hayatullah Hilmi Aziz with the title, "Epistimomology of the Development of Tafsir in the Era of Friends." in the journal article, the author discusses several historical phases, then the methods, sources, and styles of interpretation of friends, as well as discussing the classification of *mufassir* figures in the era in question at that time (Aziz, 2023). Syaeful Rokim presented his article entitled, "Interpretation of the companions of the prophet: between *dirayah* and *riwayah*". Syaeful's emphasis is more on what *dirayah* and *riwayah* are and how the companions used the method of the two

styles of interpretation. They all speak at the definition and classification level (Rokim, 2020).

The four previous studies that previous researchers have conducted all have substantial value in common about interpretation in the Companion period from several points: talking about sources, methods, styles, classifications, and the background of differences in interpretation from each of the four Companions. From here, the author finds a space that can be entered with the locus that the author studies in this article, namely, the authority between the text and the context of an event on a particular event and how then the existing reality influences the form of interpretation of each Companion.

METHODS

The method used in this research is the library research method, in which all data is taken from written materials that are directly related and correlate considerably with the topic under study. By trying to conduct an in-depth analysis of the object under study and connecting it with supporting sources, a conclusion can be drawn from the theme discussed in the end. In this case, the research is obtained by examining books, literature, notes, and reports related to the history of the development of Qur'anic interpretation. Library research can also be a series of activities related to library data collection methods (Jhon W Creswell, 2016).

RESULT AND DISCUSSION

The development of tafsir has its own style in each era. Of course, this seems to be a natural dynamic experienced by the *mufassir* in interpreting the Qur'an to produce a solution or as an answer to different problems in each era. Periodically (Ahsin Sakho Muhammad, 2019), can be seen in the following periods:

First is the infancy period (1st-IVth century A.H.), which is from the time of the prophet, companions, *tabi'in*, *tabi'it tabi'in*, and after. This period is a fairly simple form of interpretation. Because the scholars are very careful when interpreting the Quran. Therefore, the existing interpretation is still limited in terms of difficult vocabulary (*gharib*), *azbabun nuzul*, and hadiths related to a verse.

Second was the golden age (IV-VIII AH) when tafsir became part of a rapidly developed scientific discipline. At that time, also tafsir became encyclopedic. The originality of interpretation is very pronounced. Examples of tafsir products at this time

such as Tafsir ath-thabari (w. 310 H), tafsir ar-razi (554-606 H), and tafsir ibn katsir (700-774 H). *Third* the stagnation phase. Namely the period (VIII-XII H) since the scholars did not more than just comment on the interpretations of previous scholars. *Fourth*, the period of enlightenment and revival. Namely (XII-Present), since Muhammad Abduh and Rashid Ridha tried to raise the awareness of Muslims from their decline through the interpretation of the Qur'an. In this period, the existing interpretations have the style of hida'i (emphasis on the guidance of the Qur'an), ijtima'i (social society), and hierarchy (movement). This period also tends to emphasize the theme of systematic interpretation.

The Development of Tafsir in the Caliphate Period

Every time the Prophet received a verse of the Qur'an, he immediately conveyed it to the companions and interpreted and explained it. Sometimes the interpretation done by the Prophet with sunnah qauliyah, fi'liyah, and sometimes with sunnah taqiyah. In the Qur'an, many verses cannot be understood by using only one scientific tool, namely language. While the ability of each companion is different levels and sharpness of analysis of a word. Therefore, some companions only explain mujmal related to a particular verse. Some others understand the verses of the Qur'an in tafshil. Of course, this is due to the proficiency and completeness of the scientific tools that are used. However, since the death of the Prophet Muhammad, the Companions have been called upon to be mubayyin and to take part in interpreting the Qur'an. The interpretation of the Companions refers to the essence and content of the Qur'an, leading to the explanation of the intended meaning and the laws contained in the verse and describing it with high meaning (Sanaky, 2008). On the other hand, the Companions would not add or learn more if they were not able to practice the content of the meaning. This is in line with the statement of Abdurr Rahman As-sulami who said (Ahsin Sakho Muhammad, 2019):

حد ثنا الذين كانوا يقرئونا انهم كانوا يستقرئون من النبي صلى الله عليه وسلم
فكانوا اذا تعلموا عشرين لم يخلفوها حتى يعلموا بما فيها من العمل، فتعلمنا القرآن والعمل جميع
*"Our teachers had the prophet recite the Qur'an to them. If they had learned ten
verses, they did not move on to the next until they had practiced its contents. Thus,
we were able to learn the Qur'ān and practice it at the same time."*

The Companions interpreted the Qur'an using ijthihad reasoning. Namely those who have qualified scientific capacity and high militancy. In interpreting certain issues, whether the story in the Qur'an or the history of the previous prophet, the Companions dialogued with

Jewish and Christian scribes. From this process, the israiliyyat stories appeared in the books of tafsir (Y. Rahman, 2012). For the generation of companions, learning tafsir was not difficult because they were able to receive it directly from the prophet Muhammad PBUH. When the prophet was still alive, they were blessed with ease in understanding the content of the Qur'an, among other things, because the Qur'an uses Arabic where the language is their own language, and also they know the atmosphere of the revelation of a verse by witnessing it firsthand (Rezi, 2021).

A scholar named Ibn 'Atiyah arranged the order of the names of the scholars of tafseer from among the prophets. According to him, the leading scholar of tafseer who all the prophet's companions later recognized was Ali ibn Abi Talib r.a among the khulafaur ar rashidin who became the most source of riwayat. The other three caliphs have very few narrations sourced from them. These caliphs passed away first (Muhammad Ali As Shabuni, n.d., p. 98). Ali Ibn Abi Tahib, on the other hand, lived from and until the end of the three previous caliphs. Later, the leadership was in his hands with the development of Islam, when many people flocked to Islam, as well as the growth of a new generation of the sons of the Companions. They needed to learn and understand the secrets contained in the verses of the Qur'an (Muhammad Ali As Shabuni, n.d., p. 101). This is where the role of Sayyidina Ali as caliph and companion of the prophet is needed to disseminate and explain the meaning of the Qur'anic verse.

Source of Tafsir Khalifah Period

As for the sources that were universally used by the companions of the khulafau ar rasyidin and the period after that in interpreting the Qur'an as stated by Al-Zahabiy, namely: (a) the Holy Qur'an, (b) the hadiths of the Prophet, (c) ijtihad, (d) and the stories of the people of the book from the Jews and Christians (Miswar, 2016). After the death of the Prophet Muhammad SAW. no one has the right to be an explainer of God's revelation. Therefore, the companions were very careful in interpreting the Qur'an, especially when they wanted to do ijtihad. In the Qur'an and hadith, the prophet was not found, while the arguments could potentially be the answer to the latest problems of the people. On the other hand, the Qur'an itself has accommodated many problems found in the old books. Although with a fairly concise disclosure. According to Imam Ibnu Araby, what needs to be taken from the old stories is only al-wa'ad and al-i'tibar (Raihanah, 2015).

Tafsir Method of the Caliphate Period

The method used by the Companions is still based on the primary source, namely the Qur'an and as-sunnah. However, the general pattern of interpretation used by the Companions was interpretation by relying on what had been done by their predecessors, known as Tafsir Bil Ma'tsur. This form of interpretation is the Qur'an with the Qur'an and the Qur'an with the sunnah (Harun, 2017, p. 312) As follows:

1. Qur'an with Qur'an

The best interpretation is the Qur'ān with the Qur'ān, followed by the Qur'ān with the sunnah. However, the best interpretation here has a limited meaning. That is, it is necessary to see who is doing it or who is interpreting it. So, the forms of interpretation of the Qur'an with the Qur'an are detailed by al-syinqithi Rh. In adhawa al-bayan:

- a. Explaining the global (mujmal)
- b. Limiting the absolute (mutlaq)
- c. Specializing the general (al-'am)
- d. Explaining the explicit (al manthuq) and the implied (al mafhum)
- e. Interpreting word by word
- f. Interpreting meaning with meaning
- g. Interpreting the Qur'anic style of language in one verse with another verse
- h. Paying attention to the qira'ats of the sahih narrations and bringing one to the other to explain the meaning
- i. Unifying Qur'anic texts that at first glance appear to be contradictory 9.

2. Qur'an with hadith

The Sunnah is one of the most important sources, and it is the second tool after the Qur'an that is used to explain and understand the verses of the Qur'an. The Companions did not necessarily do ijtiḥad when they found some verses that were difficult to understand the meaning of their content. So, referring to the sunnah is a form of chronology when studying a verse. In fact, it is not an exaggeration that all the hadiths of the prophet are the first interpretation of the Qur'an. Some say that the Qur'ān needs the hadith more than vice versa. Imam Shafi'i said:

جميع ما حكم النبي صلى الله عليه وسلم فهو مما فهمه من القرآن

"All of the prophet's legal decisions were the result of his understanding of the Qur'an."

He also said in another wording which reads:

جميع ما تقوله الامة شرح للسنة. وجميع السنة شرح للقرآن

"What the scholars say is explanatory of the sunnah. And the sunnah is an explanation of the Qur'an."

However, although the hadith is one of the instruments for interpreting the Qur'an, the Companions also conducted very in-depth research regarding the level of originality of the hadith. Is it really from the prophet, or is it just an empty editorial attributed to the Prophet? (Abdul Mustaqim, 2014, p. 41). Nor does it contain israiliyyat stories. As for an example of interpreting the Qur'an with hadith, as the hadith narrated by al-bukhari and Muslim from ibnu mas'ud regarding the interpretation of QS. al-An'am [6]:82:

الذين امنوا ولم يلبسوا ايمانهم بظلم اولئك لهم الامن وهم مهتدون

"Those who believe and do not confuse their faith with injustice are the ones who have security and are the ones who are guided."

Then Ibn Mas'ud asked, "who has not been unjust to himself." Which means that they will not enter Paradise. So the prophet explained:

ليس كما تقولون (ولم يلبسوا ايمانهم بظلم) بشرك. أولم تسمعوا إلى قول لقمان لإبنة (بيني لا تشرك بالله ان الشرك لظلم عظيم) . رواه البخاري

"Not as you say, "Do not mix faith with injustice" - for that is shirk. Did you not hear what Luqman said to his son: "Do not associate partners with Allah; indeed, associating partners with Allah is a great injustice." HR. Bukhari

The next interpretation pattern is Tafsir Bir Ra'yi. Scholars give the definition of tafsir bir ra'yi as follows (Afifudin Dimiyathi, 2020, p. 123):

و للعلماء تسمية للتفسير العقلي هي التفسير بالرأي. ويطلق الرأي في اللغة على الاعتقاد، والعقل والتدبير. كما يطلق الرأي في الاصطلاح على الاجتهاد. ومنه أطلق على اهل الفقه: اصحاب الرأي. وعلى ما تقدم، فإن التفسير بالرأي هو التفسي بالعقل والاجتهاد

"Ulama mention tafsir al-'aql is called tafsir that relies on the ability of ijtihad. Ijtihad in language can be called belief, way of thinking, and assumption of thought. Similarly, in the sense of the term, namely, the interpretation that utilizes the sharpness of reason (ijtihad). Like a fiqh expert, who always uses his ijtihad reasoning in producing laws."

So tafsir bir ra'yi is the activity of the mufassir who explores the meaning of the verse by maximizing reason (ijtihad) after being armed with a set of other auxiliary sciences (Ahsin Sakho Muhammad, 2019, p. 209). Then what auxiliary sciences are required in the style of tafsir bir ra'yi? Imam Suyuthi explained that there are about 15

scientific fans that must be owned by someone who wants to interpret the Qur'an with this method: nahwu, sharaf, ma'ani, badi', bayan, fiqh, ushul fiqh, nuzul causes, qira'at, hadith related to one verse, *nasihk-mansukh*, isytiqaq (word origin), ushuluddin, and finally the science of mauhibah, which is the sincere practice of knowledge that has been owned (Ahsin Sakho Muhammad, 2019, p. 211).

So it is not excessive if the legal products of the companions of the khalifaur rasyidin always take precedence as an answer to the problems of the ummah. This, according to the Shafiyah, can be caused by two things:

1. Companions are the closest people to the prophet, so they can always hear and listen (sima') all the prophet's explanations about anything. And they have the status of marfu'
2. When the Companions practiced ijtiihad, their opinions were stronger and took precedence over others. This is inseparable from the fact that the Companions could directly witness the revelation when, where, to whom, and about what the revelation spoke.

The practice of Qur'anic interpretation during the time of the Companions used a variety of interpretation techniques, including (Putra, 2018):

1. Textual Interpretation Technique

It is an interpretation that is done using the texts of the Qur'an or by history from the prophet Muhammad SAW. in the form of actions, words, or confessions.

2. Linguistic Interpretation Technique

It is an interpretation using the notions and rules of language that are analyzed based on etymological, morphological, and lexical meanings.

3. Socio-Historical Interpretation Technique

It is an interpretation carried out using historical data relating to the life and culture of Arab society when the Qur'an was revealed, including those related to the cause of the revelation of the Qur'an.

4. Theological Interpretation Techniques

Interpretation using the rules of fiqh is essentially a formulation of the wisdom contained in religious rules. Such interpretations can be found in the interpretation of the companions, as narrated by Aisha's interpretation of the word khair in QS. Al-Baqarah [2]:180, which is based on her knowledge.

The style of interpretation of Abu Bakr As-Siddiq r.a.

Companion Abu Bakr is one of the companions of the prophet Muhammad SAW, who is guaranteed to enter heaven. He is also included in the category of assabiqunal awwalun, namely, the first group of people to enter Islam, besides being the closest companion of the Prophet Muhammad. He was also a mufassir. As was the case when the friend of Abu Bakar interpreted surah ar-rum verse 41, which reads:

ظهر الفساد في البرّ والبحر بما كسبت ايد الناس ...

"There is destruction on land and in the sea caused by human hands..."

Sheikh Imam Nawawi Al Jawi in his book Nashaihul Ibad records that the interpretation of Sayyidina Abu Bakr in the verse ar rum: 41, has a Sufistic character. He said:

والمقالة الخامسة عشرة (عن أبي بكر الصديق رضى الله عنه في قوله تعالى - ظهر الفساد في البرّ والبحر - قال) أى أبو بكر في تفسير ذلك (البرّ هو اللسان والبحر هو القلب فاذا فسد اللسان) بالسب مثلا (بكت عليه النفوس) أى الأ شخاص من بنى آدم (وإذا فسد القلب) بالرياء.

"In the fifteenth rule. The Companion, Abu Bakr as-Siddiq (may Allah be pleased with him), said in Surah Ar-Rum verse 41 that the word البرّ is the tongue, and the word البحر is the heart. So if a person's tongue has been damaged for some reason, such as reproaching, slandering, insulting, reviling, and the like to others. It also includes the corruption of the heart for reasons such as, Riya." (Nawawi Al-Bantani, 2016).

In the mu'tabarah tafsir books, it is interpreted in a theological style, but by abu bakar's companions, it tends to be interpreted in a Sufistic style. Something that appears is interpreted specifically, namely al-lisan, while in the sentence that has the meaning of the ocean, it means something deep and broad interpreted by al-qalb. In the context of this verse, Sayyidina Abu Bakar r.a used the tafsir bir ra'yi method using ijthihad reasoning based on the Sufism approach. Namely المنهج العقلي the 6th, namely منهج التفسير الصوفي (Afifudin Dimiyathi, 2020, p. 159). In some literature, Sufi interpretation is divided into two parts: *nadzariy* and *isyariy*. The scholars made these two sections in order to contrast between the two. Most of the Salaf scholars rejected the interpretation that falls into the *nadzariy* Sufi interpretation and allowed *isyariy* Sufi interpretation (Afifudin Dimiyathi, 2020, p. 162).

Muhammad Hussein Ad Dzahabi explains the characteristics of Sufi *nadzari* interpretation as follows: First, in interpreting the verses of the Qur'an. The *nadzariy* style is very strongly influenced by the discipline of philosophy. Second, in Sufi *nadzariy*

interpretation things that are unseen are drawn into something real or visible (profane), in other words, analogizing the unseen with the real. Third, sometimes, they tend to ignore the grammatical structure of Arabic and only interpret what is in line with the mufassir's wishes. The Sufi isyariy style of interpretation is defined as follows: "the interpretation of the verses of the Qur'an that is different from its external meaning in accordance with the special instructions received by Sufism figures but between the two meanings can be compromised." But in general, the tafsir of tasawwuf style method is by the method of sign (isyarah). The signal in question is to reveal what is contained in a verse with the orientation of revealing the wisdom of a verse (M. Yunus, 2017).

The Style of Tafsir of Umar Ibn Khattab r.a.

Sayyidina Umar Ibn Khattab was one of the prophet Muhammad SAW's companions, which is phenomenal. Especially his loyalty after embracing Islam and becoming a close friend of the prophet. Umar was known as a friend who had a very hard and haughty attitude. He became a Muslim when one day he heard the verses of the Qur'an recited by his younger sister, who had converted to Islam (Abdad, 2014). Umar was an outstanding mujtahid who used his reason fearlessly and honestly to keep the teachings of Islam relevant where he lived and ruled. Companion Umar practiced ijti had not only when there was no guidance from the Qur'an and sunnah but also when there was guidance from revelation and hadith. He ventured into policies that were no longer in line with the literal meaning of the Qur'anic verses or the traditions of the prophet Muhammad PBUH because social conditions and environments have shifted (Abdul Mukti, 2015).

That is why Umar became an early pioneer in the history of Islam, carrying out the ijti had method of interpreting the Quran and sunnah after the prophet's death. Of course, this has been supported by Umar's ijti had capacity and ability in doing istin bath lil ahkam, such as intelligence, understanding of the Qur'an and sunnah, ijma' and qiyas, nasikh and mansukh, legal basis, and available Arabic language skills. Many of Umar's ijti had results are documented in historical documents, both during the time of the prophet Muhammad saw. Nor the time of the kahlifah al-shiddiq before Umar became caliph (Abdul Mukti, 2015). Like some of the following cases, the policy of sayyidina Umar Ibn Khattab in understanding the verses of the Qur'an with a contextual approach. Allah said:

"The man who steals and the woman who steals, cut off the hands of both (as) retribution for what they have done and as a punishment from Allah. And Allah is

the Mighty, the Wise. So whoever repents (among the thieves) after committing the crime and reforms himself, then surely Allah accepts his repentance. Verily, Allah is forgiving, and merciful." (QS. Al-Maidah [5]: 38-39).

The Asbabun nuzul of this verse comes from Abdullah Ibn Amr during the time of the Prophet SAW. A woman stole, so her right hand was cut off. Then the woman said, "O Messenger of Allah, do I have the opportunity to repent?" then Allah revealed verse 39 of surah al-ma'idah. (HR. Ahmad). In another narration. Once, a thief named Alamah Al Hatib Bin Abi Baltaah revealed his mistake to Sayyidina Umar. Then, Umar intended to punish the thief by cutting off his hand. It was also the season when famine was at its peak. As the sentence of hand cutting was about to be carried out, Umar suddenly stopped the procession moments later. He realized and claimed that he would have punished the thief if the reason for stealing was not because of the famine season, which caused most poor people to experience extreme hunger. Based on these considerations, *Sayyidina Umar* finally exempted the thief from the law of cutting hands. Some of the factors that became the basis of Sayyidina Umar's consideration in deciding the law were inseparable from the spirit of upholding justice (ghayah), the benefit of the Ummah, relative and situational.

Sayyidina Umar Ibn Khattab was one of the companions who dared to make ijthihad in a matter of the ummah. So it is not uncommon for him to differ in opinion with other companions. He sometimes tends to get opposition from people who disagree with his opinion. So when deciding laws such as the case of thieves who do not cut off their hands, at first glance, it seems to violate the rules in the Qur'an. Although in fact, such ijthihad was not carried out carelessly by Sayyidina Umar Ibn Khattab r.a.

Tafsir style of Sayyidina Usman Ibn Affan r.a.

Specifically, some literature has not been found about Sayyidina Uthman's struggle to interpret the verses of the Holy Quran based on the way the Companions did when they became caliphs at that time. However, some other sources provide information that Sayyidina Uthman was considered a controversial figure compared to other caliphs. He was accused of being someone who practiced nepotism, prioritizing lineage in his politics. Not capacity and capability. Of course this accusation is very vile and directed to the friend who has two lights, the person who was married to the apostle of Allah. With his two daughters. In fact, several achievements were made during the leadership of Sayyidina

Uthman, such as the expansion of Islamic territory, the establishment of the Islamic naval fleet, and the codification of the Qur'an.

However, when looking at the periodization of the leadership of Sayyidina Uthman, which is still included in the historical period of the development of tafsir during the Companions, which is certainly not much different from the previous caliphs. The interpretation that was initially based on the sources they received from the prophet SAW. They listened a lot to the interpretation of the prophet and understood and lived it well. They received the recitation of the verses of the Holy Qur'an directly from the prophet, that is, after the verse was received by him, and they witnessed the events behind the revelation of the verse and knew the correspondence of one verse with another. In addition to mastering many sciences, they also mastered the Arabic language well, and knew and understood the culture of the Arabs at that time (Miswar, 2016).

Tafsir style of Sayyidina Ali bin Abi Thalib r.a.

Many words in the Qur'an have more than one meaning. This is because the Qur'ān is the Qur'ān of Allah, a miracle, and a guide for Muslims. In a statement (Imam Husain bin Mas'ud Al-Baghawi, 2004). Sayyidina Ali Ibn Abi Talib once argued with Ibn Abbas about the verse that reads. Al-'Adiyat / verse 01:

والعاديات ضبها ...

"for the sake of war horses that gallop with breathlessness" (QS. Al-'Adiyat: 01)

It is explained that there are different interpretations, first, the word al-'adiyat is understood as a horse (al-khayl) found in war. Imam Ibnu Abbas expressed this opinion. Second, the word al-'adiyat is interpreted as a camel (al-ibil). Sayyidina Ali Ibn Abi Talib expressed this opinion. Ibn abbas was an intelligent young man. Even Sayyidina Umar Ibn Khattab often asked Ibnu Abbas to interpret a verse. As for Sayyidina Ali is a companion of the prophet whose intelligence can be seen in the footsteps of the prophet's words which read, "I am the city of knowledge. And Ali is its door."

The story of the difference of opinion regarding the interpretation of the word al-'adiyat began when a man came to Imam Ibnu Abbas who was in hijr isma'il. The man then asked, "what does wal 'adiyati dhabha mean?" So Ibnu Abbas explained that the phrase means a horse used to fight in the way of Allah that is rested at night. And it is fed by the owner himself. But the man was not satisfied with Imam ibnu abbas's answer. So he then went to Sayyidina Ali and asked the same question. So Sayyidina Ali replied, "Have you

asked anyone other than me before?" and the man replied, "yes." Eventually, sayyidina ali told the man to call Ibnu Abbas after being told that he had asked Imam Ibnu Abbas.

Then, there was a difference of opinion between ibn Abbas and Sayyidina Ali. Ibn Abbas argued that the word al-'adiyat is horse. Sayyidina Ali said that the sentence meant camel. Imam Ali argued that the sentence did not mean horse because when the first war occurred, namely Badr, all Muslim troops rode camels. And the word al- 'adiyat here is a camel usually used during Hajj. So, in the end, Imam Ibnu Abbas withdrew his opinion. Although in the footsteps of the book of tafsir, both are still stated to differ in opinion regarding the meaning of al- 'adiyat. As the tafsir ar-razi states, "From the perspective of the text, the verse is about horses. Not camels. Once again bring, the source of this difference is the intersection between the text of the verse (ibnu abbas), and empirical context (imam ali).

Authority between Text and Context in the Casuistic Circle of Legal Verses: The Companions of Khulafau Al Rashidin and their Ijtihad

Of the four types recorded in the history of each ijtihad of the companions, Abu Bakr, Umar Ibn Khattab, Usman Ibn Affan, and Ali Ibn Abi Talib, all of them saw and gave each interpretation that could be said to be a proportional reading of the texts of sharia with the context of the problems that occurred. In the methodology of the study of shar'i law there are at least five categories that need to be sharply understood (Afifudin Muhajir, 2018):

1. A shar'i ruling that is derived from a text that is *qath'iy*, either in terms of its meaning (wurud) or its meaning (*dalalah*), i.e. a text that is believed to be valid and has an unequivocal meaning (monotafsir).
2. Shar'iy rulings derived from texts that are *qath'iy* in wurud, but *dhanniy* in *dalalah*, i.e. texts that are believed to be valid, but their meanings are unclear (multiple interpretations).
3. A shar'i ruling derived from a text that is *dhanniy* in its wurud but *qath'iy* in its *dalalah* (presumed validity and unequivocal in its meaning)
4. A shar'i ruling derived from a *dhanniy* text in its wurud and *dalalah*.
5. Shar'iy rulings that have no specific textual reference.

In general, the shar'i rulings refer to arguments that are not fully *qath'iy*, namely from the second to the fifth order. This is because its formulation requires the involvement

of *ijtihad*. In the case of the four Companions, it seems that quite serious problems related to the law are quite common. So, from casuistic cases, the four Companions in fact, have their own differences. When looking at the four issues of interpretation in the previous example by each Companion, all of them made *ijtihad* according to the context experienced. However, it does not necessarily remove the root of the problem from its main source as a solution, namely the Qur'an and hadith. It can only be said that each approach, style, and method of interpretation of the four companions is different. That is, depending on the problem at hand. But when brought to a more specific issue, namely the verses that talk about the Law, from here, the approach of the friend of Umar ibn Khatab is more obvious than the other three companions. Even his *ijtihad*, at first glance if contrary to the verse of the Qur'an.

Looking at the *ijtihad* of Umar ibn Khatab's companions as described in the previous paragraph, it appears that Umar was not in a hurry to decide the law on a case that occurred, before looking at the preponderant evidence, namely the quran, and hadith. As an example of the issue of the Law of Thieves. In Surah Al Maidah verse 38, it is clearly stated that:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (38)

“The man who steals and the woman who steals shall have their hands cut off (as) retribution for what they have done and as a punishment from Allah. And Allah is mighty and wise.”

In the case of theft at that time, Umar ibn Khatab did not forget the above verse as a *nash sarih* that is already contained in the Qur'an. The basic logic used by Umar ibn Khatab is very logical that there is no way that Allah revealed the Qur'an as a guide for the pious, containing the principles of Islamic sharia, which are *syumul*, such as upholding justice, equality, and others, will just let go and as if there is no solution offered by him on certain issues that have a connection with things that move outside the text itself, or can be referred to as the context, and *illat Hukum*.

The majority of scholars agree that the purpose of sharia is to create benefits. Umar ibn Khatab, long before a new paradigm was formulated regarding the objectives of sharia, or what came to be known as *maqasidhu al sharia*, had already implemented this paradigm. In his masterpiece book of *ushul*, *al Mustafa min ilmi ushuli*, Imam al Ghazali said that the purpose of shara' contained the value of *maslahah* to be achieved. He further emphasized that *maslahah* is an effort to maintain the objectives of shara, which includes

five basic values: maintaining the integrity of religion, soul, mind, lineage, and property rights (Ghazali, 2022, p. 233). While imam as- syatibi in the book *al muwafaqat fi ushul al- ahkam*. Simply put, according to As-Syatibi, Islamic law contains elements that are the purpose of *shara'*, namely the interests of humans in living their lives, both of which are *dharuriyat*, *hajiyat*, and *tahsiniyyat* (Kurniawan & Hudafi, 2021). From here it can be understood that *maslahah*, as a paradigm of thinking from the structure of *maqasidhu as sharia*, has become a theory formulated with various related perspectives and a fairly transformative method of thinking in Islamic law.

Umar ibn Khatab had in fact, practiced the theory long before later generations formulated it. The case of theft is sufficient evidence that Umar ibn Khatab is one of the companions who, in *ijtiḥad*, in addition to referring to the text, also holds on to his rational considerations with *ijtiḥad*. Of course, the Companion Umar's capacity is undoubtedly his credibility in *ijtiḥad*, because he was with the prophet from the beginning to the end, including the other three companions. Umar ibn Khatab at first glance, got a lot of opposition, both by his friend Abu Bakar on the issue of collecting or codifying the Qur'an, considering the many memorizers of the Qur'an who died in battle. Umar got a rebuttal from his friend bilal ibn abi rabah and other companions because it seemed to be considered ignoring the clear provisions of the text contained in the Qur'an (surah al Hasyr: 7) and the sunnah of the prophet which was understood textually and formalistically. Although, in the end, umar's *ijtiḥad* was originally considered contradictory, the intended benefit can be felt carefully afterward. In short, Umar can be said to be an early pioneer in Islamic history after the prophet's death, with his occasional *ijtiḥad* acrobatics in specific contexts, based on the meaning and substance contained in the text universally rather than the formal meaning of the text.

The above accounts for a century-long debate. On one side was a group known as the orthodox, who clung to textualism and formalism, while on the other side was an inclusive and substantive group that stood on its own feet. In more detail, the reformers constructed their thinking based on universal moral goals. Supported by a thorough understanding of the entire text, it creates the impression that the public interest is more tangible and long-term than the explicit words in a text. Whereas the orthodox group builds on a different foundation, namely the explicit existence of the text. Therefore, they tend to suspend a ruling that is not explicitly stated in the text (Z. Rahman, 2016).

Therefore, theoretical offers that speak in the certainty of legal verses become necessary to pay attention to the text (al quran and hadith) and the inevitability of context. Both have their authority, although within certain limits and circumstances, one will take precedence over the other in making legal decisions. To achieve *maqasidhu* as sharia, which contains elements of maslahah (good).

CONCLUSION

The companions of the khulafau al rasyidin had the same consensus regarding the main sources of interpretation, namely, the Qur'an itself and the hadith. Although all of them have different characteristics in doing istinbath al ahkam. especially in certain cases. Especially those that are closely related to Islamic law. But all agree that in the text of the Sharia brought by the prophet Muhammad, it is a mercy lil alamin from which it is to achieve what is called maqasidhu al sharia which contains elements of benefit for the people. With five basic principles, namely the preservation of religion, soul, mind, lineage, and property.

REFERENCES

- Abdad, M. Z. (2014). Ijtihad Umar Ibn Al-Khattàb: Telaah Sosio-Historis Atas Pemikiran Hukum Islam. *Istinbath: Jurnal Hukum Islam*, 13(1), 37–50.
- Abdul Mukti. (2015). IJTIHAD POLITIK UMAR IBN AL-KHATTAB (Implementasi Fiqh Kontekstual dalam Pemerintahan Islam). *NUANSA*, 12.
- Abdul Mustaqim. (2014). *Dinamika Sejarah TAFSIR AL-QURAN: Studi aliran-aliran tafsir dari periode klasik, pertengahan, hingga modern-kontemporer* (Revisi). PT. Adab Pers.
- Afifudin Dimyathi. (2020). *Ilmu Tafsir ushuluhu wa manahijuhu* (2nd ed.). Al Azhar Al Syarif.
- Afifudin Muhajir. (2018). *Membangun Nalar Islam Moderat* (M. . dan A. M. K. Asmuki (ed.); I). Tanwirul Afkar.
- Ahsin Sakho Muhammad. (2019). *Ilmu Al-Quran: memahami ilmu qiraat, ilmu Rasm Usmani, ilmu tafsir, dan relevansinya dengan muslim Indonesia* (1st ed.). PT. Qaf Media Kreativa.
- Aziz, H. H. (2023). Epistemologi Perkembangan Tafsir Era Sahabat. *Al-Jadwa: Jurnal Studi Islam*, 2(2), 147–169. <https://doi.org/10.38073/aljadwa.v2i2.907>
- Ghazali, A. M. bin M. Al. (2022). *Al Mustasfa Min 'Ilmi al-Ushul*.

- Harun, S. dkk. (2017). *kaidah-kaidah tafsir* (II). PT. Qaf Media Kreativa.
- Imam Husain bin Mas'ud Al-Baghawi. (2004). *Tafsir Al-Baghawi* (Cetakan 1). Dar Al Kotob Al-Ilmiyah.
- Jhon W Creswell. (2016). *Research Design*. Pustaka Pelajar.
- Kurniawan, A., & Hudafi, H. (2021). Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat. *Al Mabsut*, 15(1), 29–38.
- M. Qurais Shihab. (2014). *Membumikan" Al-Quran : fungsi dan peran wahyu dalam kehidupan masyarakat* (Ihsan Ali Fauzi (ed.); Terbaru). Mizan Pustaka.
- M. Yunus, B. (2017). Pendekatan Sufistik Dalam Menafsirkan Al-Quran. *Syifa Al-Qulub*, 2(1), 1–12. <https://doi.org/10.15575/saq.v2i1.2384>
- Miswar, A. (2016). Perkembangan Tafsir Al-Qur'an pada Masa Sahabat. *Jurnal Rihlah*, 3(2), 145–162.
- Muhammad Ali As Shabuni. (n.d.). *At-tibyan Fi Ulumul Quran*. Dinamika Berkat Utama.
- Nawawi Al-Bantani. (2016). *Nashaih al-ibad* (Cetakan 1,). PT. Wali Pustaka.
- Putra, A. (2018). Metodologi Tafsir. *Jurnal Ulunnuha*, 7(1), 41–66. <https://doi.org/10.15548/ju.v7i1.237>
- Rahman, Z. (2016). *Fiqh Nusantara dan Sistem Hukum Nasional* (Arief Fauzi (ed.); Cetakan 1). Pustaka Pelajar.
- Raihanah. (2015). Israiliyat dan Pengaruhnya Terhadap Tafsir Alqur'an. *Tarbiyah Islamiyah*, 5(1), 96–116.
- Rezi, M. (2021). Sejarah dan Karakteristik Metodologi Tafsir Al-Qur'an. *Perada: Jurnal Studi Islam Kawasan Melayu*, 4(2), 133–142.
- Rokim, S. (2020). Tafsir sahabat nabi: antara dirayah dan riwayat. *Ilmu Al-Qur'an Dan Tafsir* Vol.05 No.01, 5(1), 75–94. <https://doi.org/10.30868/at.v5i1.819.30868/at.v4i01.427>
- Salsabila, H., Azhari, H. N., & Solehudin. (2023). Diskursus Perbedaan Penafsiran Al-Qur'an Pada Masa Sahabat. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 8(01), 1–14. <https://doi.org/10.30868/at.v8i0>
- Shafiyurrahman Al-Mubarakfuri. (2020). *Ar Rahiq Al-Makhtum: Sirah Nabawiyah* (Cetakan 1). PT. Qisthi Press.
- Ummah, S. C. (2019). Metode tafsir kontemporer Abdullah Saeed. *Humanika*, 18(2), 126–142. <https://doi.org/10.21831/hum.v18i2.29241>