

## FOUNDATIONS OF ISLAMIC INTERPRETATION: A HISTORICAL STUDY OF THE MECCA AND MEDINA PERIOD DURING THE TIME OF THE PROPHET SAW

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### Abstrak

**Keywords:**

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*The presence of Qur'an exegesis studies has colored the development of knowledge in the Islamic religion. The interpretation of the Qur'an, which continues to develop, of course, mhas existed since Prophet Muhammad ﷺ was appointed as a messenger. His condition as a messenger certainly played a role in conveying the message given to him. Prophet Muhammad ﷺ began the light of his message in Mecca and Medina, which certainly had special conditions and contexts for the representation of the values of the Qur'an being revealed. Mecca and Medina became the starting point for the establishment of the religion called Islam, which was brought by the Messenger of Allah SWT. The depiction of interpretation in the early period when the Qur'an was revealed has its own uniqueness as a comparison to contemporary scholarship, which never stops renewing itself with the emergence of new mufasirs. This study aims to explore the development of interpretation during the early presence of Islam in Mecca and Medina. Through the library research method, this study is conducted to broaden and deepen knowledge through literature.*

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### INTRODUCTION

The world of interpretation has developed so rapidly until today. Starting from the *bi al-ma'tsur* method to the *ra'yi* method, each comes with its own advantages and distinct characteristics in research followed by contemporary interpreters with their respective scholarly expertise. It cannot be denied that the world of exegesis began during the time of the Prophet Muhammad ﷺ, who became a means of conveying revelation to humanity in this life. If there are those who think that interpretation only existed after the Prophet, the companions, or the *tabi'in*, then that certainly needs to be analyzed further.



According to Imam al-Zahabi, tafsir itself underwent development into three periods in its chronology, namely (1) Tafsir during the time of Prophet Muhammad ﷺ and his companions, whose development was *tafsir bi al-ma'tsur*, meaning that if the companions did not understand the meaning of a verse, they would ask Prophet Muhammad ﷺ, and he would explain, or sometimes there were verses revealed that clarified their meaning; (2) Tafsir during the era of the *tabi'in*, whose core development was marked by the establishment or emergence of tafsir schools among the community; (3) Tafsir during the period of codification, whose core development can be marked by the incorporation of *Israiliyāt* stories, which served as a stepping stone for tafsir bi *al-ra'yi* (al-Zahabi, 1976).

The development of tafsir during the time of Prophet Muhammad ﷺ represents a form of classification from the period of the *mutaqaddimīn*. A frequently asked question is, who actually was the first mufasir in interpreting the verses of the Qur'an? Of course, interpretation existed from the very first time the verses of the Qur'an were revealed. Looking back, the Messenger of Allah SWT received the revelation of the noble verses of the Qur'an, then he conveyed the revelation from Allah through the angel Gabriel ﷺ to the companions and explained it based on what he received from Allah SWT. Aisha r.a in her narration said that the Messenger of Allah ﷺ did not interpret the verses of the Qur'an except for certain verses that had been taught to him by Gabriel a.s.

Al-Syuyuthi argued that Prophet Muhammad ﷺ, at the time of the revelation of the Qur'an, was the only interpreter who possessed both spiritual and social authority. The companions and the people who asked about the meaning of the verses directly asked him, so that the answers to the questions and the purpose and meaning of the Qur'anic verses could be fully addressed. The need for interpretation was certainly different from the period after his passing, due to a gap from the main conveyor of the Qur'anic revelation.

Prophet Muhammad ﷺ provided explanations for verses whose meanings and intentions were unknown to the companions, because at that time only he was granted the knowledge of the interpretation of the Qur'an. Interpretations that explain the unseen were also carried out by him, as no one knows it except Allah SWT. Examples include the Day of Judgment, matters related to jinn, the soul, the condition of Allah, and matters related to them. The interpretations of the Prophet ﷺ were carried out in several ways, either through the Qur'an by the Qur'an or through his *ijtihad* based on the *taufiq* given and directed by Allah SWT (Hasan, 2020).

## LITERATURE REVIEW

The world of interpretation has come a long way. This is evident in the numerous commentators from the early and late periods, whose interpretations were used by the community to examine the meaning of Quranic verses and were also used in academia for further research on their interpretations and other interpretive tools.

The book "Methodology of Tafsir Science" (*Tabaqat al-Mufassirin*) outlines the global division of Quranic interpretation into three phases: 1) the early period, from the first to the fourth century of the Hijri calendar; 2) the late period, from the fourth to the twelfth century of the Hijri calendar; and 3) the new period, from the twelfth century to the present.

However, another opinion from Ahmad Mustafa Al-Maraghi (d. 1925 M)

distinguishes the interpretation of the mufasirin into seven stages, namely: 1) interpretation during the time of the Companions, 2) interpretation during the period of the Tabi'in, 3) interpretation during the period of collecting the opinions of the Companions and Tabi'in, 4) interpretation during the generation of Ibn Jarir and the scholars who began writing interpretations, 5) interpretation during the generation of the Mufasirs whose sources did not pay attention to the mention of the chain (sanad) of narration, 6) interpretation during the period of progress in terms of Islamic culture and civilization (*Ashr al-Ma'rifah al-Islamiyah*), and 7) interpretation during the writing, transliteration (copying) and translation of the Qur'an into various foreign languages (non-Arabic).

Meanwhile, Muhammad Husain Adz-Dzahabi chooses the history of interpretation into three periods, namely: 1) the phase of the Prophet Muhammad and his companions, 2) the phase of the successors, 3) the phase of writing interpretations (Manaf, 2021). From the three opinions above, the author observes that the interpretations made by the Prophet Muhammad are not always present in every opinion. Therefore, in this case, I would like to further explore the position of the interpretation made by the Prophet Muhammad, which is the first interpretation when categorized into the division of interpretations.

## RESEARCH METHODS

Interpretation is not unfamiliar in the discussion of Islamic jurisprudence, especially in the study of the Qur'an. Qur'anic interpretation has developed significantly over the years, from era to era, and from century to century. Many names of mufasir scholars line the lists of tafsir books, which are extensively studied by academics. However, there is still not much discussion regarding the world of interpretation at the time it first began to develop. Therefore, the author further examines in depth the world of interpretation in its early stages.

This research, related to the historical study of the interpretation of the Qur'an during the early period in Mecca and Medina, was conducted through library research with presentation through qualitative descriptive analysis. By exploring the literature concerning the historical development of these interpretations, it is hoped that it can strengthen the foundation of the developing field of interpretation and encourage the continuation of ongoing research, namely the knowledge related to the Qur'an whose meanings are endless to study. Through descriptive analysis, the author explains the results of their analysis of the historical interpretation through the perspective of the life of the Prophet Muhammad ﷺ in Mecca and Medina.

## RESULT AND DISCUSSION

Comparison of the Conditions of the Prophet Muhammad in Mecca and Medina

| Da'wah Segment   | Mekkah   | Madinah   |
|------------------|--|---|
| Role             | <ul style="list-style-type: none"> <li>• Prophet Preacher</li> </ul>           | <ul style="list-style-type: none"> <li>• Prophet Preacher</li> <li>• Politician</li> <li>• Warlord</li> <li>• Judge</li> <li>• Head of State</li> </ul> |
| Object of Da'wah | <ul style="list-style-type: none"> <li>• The polytheists of Quraysh</li> </ul> | <ul style="list-style-type: none"> <li>• Aus dan Khazraj</li> <li>• Kristen</li> <li>• Yahudi</li> </ul>  |

|                                 |   |  |
|---------------------------------|---|--|
| Social Conditions               | <ul style="list-style-type: none"> <li>• Homogeneous</li> <li>• Traditional</li> <li>• Commerce</li> <li>• Pagan</li> <li>• Ignorant</li> </ul> | <ul style="list-style-type: none"> <li>• Heterogeneous</li> <li>• Open</li> <li>• Commerce-Agriculture</li> <li>• Get to know the traditions of the Bible</li> </ul> |
| Geographical Conditions         | <ul style="list-style-type: none"> <li>• Arid Desert</li> </ul>   | <ul style="list-style-type: none"> <li>• Oasis</li> <li>• Agricultural areas</li> </ul>  |
| Strategy and Capital for Da'wah | <ul style="list-style-type: none"> <li>• Persuasive</li> <li>• Social</li> </ul>  | <ul style="list-style-type: none"> <li>• Persuasive</li> <li>• Repressive</li> <li>• Political-Diplomatic</li> </ul>   |
| Da'wah Approach                 | <ul style="list-style-type: none"> <li>• Cultural</li> </ul>  | <ul style="list-style-type: none"> <li>• Structural</li> </ul>   |
| The challenge of preaching      | <ul style="list-style-type: none"> <li>• Repressive</li> <li>• Coercive</li> </ul>  | <ul style="list-style-type: none"> <li>• Tricks and Intrigues</li> <li>• Jewish Dialectics</li> </ul>  |
| Da'wah Theme                    | <ul style="list-style-type: none"> <li>• Aqidah</li> <li>• Monotheism</li> <li>• Afterlife</li> </ul>   | <ul style="list-style-type: none"> <li>• Sharia Law</li> <li>• Social Relations and Rules</li> <li>• Emphasis on Rules of Worship and Muamalah</li> </ul>            |

### The Characteristics of the Prophet Muhammad's Preaching in Mecca

The Prophet Muhammad ﷺ carried out the call to Islam throughout his life, starting from when he was appointed as a messenger until his death. There are four stages of the Prophet's preaching: 1) Preaching done secretly for three years. 2) Preaching openly using words without raising weapons of war, so that no war would break out. This stage continued until the command to migrate came. 3) Preaching carried out openly by fighting those who attack first, thereby igniting the flames of war or wrongdoing. This third stage continued until the year of the Treaty of Hudaibiyah. 4) Da'wah carried out openly by fighting anyone who obstructs those who wish to enter Islam. This final stage is where Islamic law and the existence of the law of jihad in Islam become commands that have high urgency in their implementation. Nevertheless, adjustments to the location and the prevailing socio-political conditions in a daulah or country are certainly necessary. (al-Buthy, 1999)

Examining the da'wah carried out during the Mecca period serves as the initial foundation in forming the principles of Islam. The main focus of the da'wah during the Mecca period was the strengthening of faith that leads to monotheism or the oneness of Allah SWT as a form of worship and devotion to God, as well as the moral improvement of the people of Mecca, who had a record of poor morals among themselves and were far from reflecting good character.

The Meccan phase was the expansion of the Prophet Muhammad ﷺ in carrying out constructions regarding worship and morality through various methods; First, through

*tazkiyah al-nafs* (purification of the soul). This *tazkiyah al-nafs* education was carried out by the Prophet ﷺ for the companions to restore the soul, which might have spaces for servitude, or to reflect on sins and mistakes that had been committed. In this regard, the Prophet used two methods; 1) Through obligatory worship, such as prayer, zakat, etc., and the meaning of worship in a broader sense, such as doing everything with the intention of drawing closer to Allah alone. 2) Education of the intellect, such as deepening knowledge through tarbiyah taught by the Prophet ﷺ to his companions, delivered in a very comprehensive manner. This is important because the Qur'an mentions that humans universally consist of the soul, body, and intellect. 3) The next step that needs to be taken in purifying the soul is through physical education, meaning that every human being has been granted a perfect body by Allah SWT. Therefore, it is natural for humans to take care of their bodies or physical selves with the aim of ensuring that the body can function properly and be beneficial for the good deeds available in life. It cannot be denied that when a part of the body is sick, it can affect daily activities, especially in worship and doing good deeds, which are the duties of humans in their creation. Thus, it is important to maintain physical health without neglecting small matters that occur in health. A healthy soul will certainly be happy and find it easy to carry out activities. It is important and necessary to continually instill in daily life. Islam has taught to love the smaller and care for the greater. As for the moral education that the Prophet taught, one of them is through taking lessons from the stories of previous people recorded in the Noble Qur'an. The moral education for the companions carried out by the Prophet Muhammad ﷺ was to purify their hearts from bad morals (Ash-Shallabi, 2012).

## The Development of Interpretation in Mecca

### A. Interpretation of the Prophet Muhammad ﷺ

The interpretation of the Quran began during the time of the Prophet Muhammad ﷺ and has continued to evolve over time. This development does not stop at interpretations continually being interpreted by those with the ability and willingness to develop, but also diverse interpretation methods and styles provide intellectual space for researchers who want to investigate and develop further. Interpretation of Quranic verses is carried out with the aim of understanding the meaning contained within a verse (Dozan 2019). On another occasion, Ibn Taymiyyah stated that if someone asks about the proper way to interpret the Quran, the answer is to interpret the Quran with the Quran itself (*tafsir qur'an bil qur'an*) (Hasan, 2020).

Tafsir of the Qur'an first began to exist when the holy verses of the Qur'an were first revealed. The process began when Rasulullah ﷺ received a revelation from Allah SWT through the angel Jibril a.s with his first revelation Q.s al-'Alaq/96: 1-5. The command to read that was revealed by Allah SWT has received many interpretations. Every revelation that came down to him was then conveyed to his friends and explained as he received it through the angel Gabriel a.s. Rasulullah ﷺ conveyed the verse and its interpretation based on what he had received. As the history presented by Aisyah r.a said that the Messenger of Allah did not interpret the verses of the Qur'an as revelation that came down except for a few verses that had been taught by Jibril a.s. His interpretation of the verses of the Qur'an were later immortalized by hadith compilers in existing hadiths. Whether it is in the form of an interpretation of the Qur'an bil Qur'an or in the form of an explanation outside of the verses of the Qur'an.

The Prophet Muhammad ﷺ had another task than conveying revelation, namely

interpreting the revelation that came down. The conclusion from reading this narrative is that the interpretation of the Al-Qur'an began during the time of Muhammad's prophethood. He interpreted with taufik and guidance that Allah had given. The hadith of the Prophet which later became an explanation of the verses of the Qur'an are a form of interpretation carried out by the Prophet. On the other hand, one verse with another also becomes a form of tauqified interpretation that he conveys in explaining revelation. His interpretation of the Qur'an with other verses of the Qur'an is also contained in the hadith. Thus, the Qur'an was revealed as an explanation (tafsir) of verses whose meaning is still unclear (mutasyabihāt). Rasulullah as the mubayyin al-awwal (first explainer) of the verses of the Qur'an among the companions was an important presence in the early days of the revelation of the Qur'an, especially in understanding the meaning and content of the verses. The Qur'an also explains that what the Prophet said was a word in the form of guidance from Allah SWT, not just because of his lust. (Faqih, 2024)

The Prophet Muhammad's interpretations come in three forms: 1) Sometimes they are in the form of answers to questions he asked the angel Gabriel a.s, 2) Sometimes they are in the form of his answers to questions from his companions about something in the Qur'an, and 3) Sometimes they are in the form of questions he asked his companions with the intention of seeking istifham (seeking clarification) or providing understanding to them through asking questions. This interpretation is often known as naqli interpretation. (Shalih, 1988)

The interpretation made by the Prophet Muhammad ﷺ was a practical and in-depth interpretation in accordance with the revelation received from Allah SWT. The following is how the Messenger of Allah interpreted the Qur'an:

#### 1. Oral explanation

Rasulullah ﷺ often provided explanations regarding direct interpretation of the meaning of the verses of the Al-Qur'an that were revealed. This explanation was made through his oral speech which is often known as hadith. The hadith explains the meaning of the verse, then the intended context of the verse, and the practice of a verse based on the revelation he has received. This explanation is very important to pay attention to and follow because he is the person who best understands the meaning of the revelation he brought.

#### 2. Through Exemplary Practice

In addition to explaining the material verbally, the Prophet Muhammad ﷺ also interpreted verses through practical application in his daily life. He exemplified that the Quran and its interpretation are not merely written or oral theories, but serve as guidelines for the daily actions and behavior of believers. For example, in the verses regarding zakat, the Prophet Muhammad ﷺ provided an explanation through concrete actions by leading the community in giving zakat.

#### 3. Through the Explanation of the Asbabun Nuzul

Most verses of the Quran were revealed for a reason. The Prophet ﷺ also explained the reasons for the revelations that had reached him. Through these Asbabun Nuzul, the Prophet ﷺ provided comprehensive explanations so that the community could understand the context and situations appropriate to the application of the revelations.

#### 4. Explanation through Hadith Qudsi

Hadith Qudsi is a lafazh revealed by Jibril a.s to the Prophet Muhammad ﷺ. Hadith Qudsi is the preaching of Allah SWT in the form of meaning through inspiration

or the medium of dreams, then the Prophet Muhammad ﷺ preached it to his people through his own editorial. The other hadiths are not attributed to Allah and are not narrated from Allah SWT. (Ghanim, 2011) It is in these hadiths that Rasulullah ﷺ explains the interpretation of the verses of the Qur'an in a very clear way, for example in explaining the characteristics of Allah, the relationship between humans and Allah, and also other discussions.

#### 5. Pay attention to Mutasyabihat and Muhkamat

The Qur'an is divided into muhkam and mutashabih verses. The muhkam verse is a verse whose meaning is clear, while the mutasyabih verse is a verse that requires a more in-depth explanation regarding its meaning. Rasulullah ﷺ taught that Muslims are asked to adhere to verses that are clear (*muhkamāt*), and not to delve too deeply into things that are *mutasyabihāt* (vague) so as to cause divisions. So, differences of opinion on mutasyabih verses are inevitable, but can be examined through authentic hadiths or branches of *ushul fiqh* such as *ijma'*, *qiyās*, etc.

#### 6. Avoiding Excessive Interpretation

The Prophet Muhammad ﷺ reminded his followers not to interpret the Quran excessively or solely according to personal desires. He warned them to be careful in interpreting the meanings of Quranic verses so as not to deviate from the original meaning revealed by Allah SWT. Therefore, in interpreting, it is necessary to align the intention solely with seeking Allah's pleasure and the benefit of the followers in using the Quran as a guide for life.

### B. Characteristics of Makiyah Verses

Manna al-Qaththan explains the characteristics of Makiyah verses in his book *Mabahits fii 'Ulūm Al-Qur'an*, there are at least 3 things that differentiate Makiyah and Madaniyah verses;

- 1) If we look at the time of their revelation, Makiyah verses are those that were revealed before the Hijrah, even though they were not in Mecca.
- 2) If we look at the place where they were revealed, the Makiyah verses are those that were revealed in the city of Makkah and its surroundings such as Mina, Arafah and Hudaibiyah. The result of this reason is that the verses that were revealed in Makkah, even after the hijrah, are still called Makiyah.
- 3) If seen from the context of the verses, the Makiyah verses are warnings whose appeals are addressed to the people of Makkah. The opinion that supports this opinion states that the verse of the Qur'an which contains the exclamation "*yā ayyuhan-nās*" is a Makiyah verse.

## The Development of Interpretation in Medina

### A. Socio-Political Conditions in Medina

During the Prophet Muhammad's (peace be upon him) reign in Medina, the complex social and political conditions demanded a multifaceted role. In Theodor Noldeke's view, the migration transformed Muhammad's position from a sacred transmitter of God's teachings to a public leader guiding worldly affairs (Permana & Rafsanjan, 2024). This explains why in Medina, his role expanded beyond the spiritual, becoming a state leader, diplomat, warlord, and mediator who maintained stability and peace between factions.

The socio-political landscape in Medina was very heterogeneous (Jamal et al., 2024), consisting of Arab tribes (Aus and Khazraj), Jewish communities (such as Banu Qaynuqa', Banu Qurayzah, Banu al-Nadhīr, and Khaybar), and Christian groups. After

migrating from Mecca, the Prophet Muhammad (peace be upon him) faced major challenges in consolidating political, social, and cultural power. The Medina Charter became an important milestone that marked the establishment of the first Islamic state, with the basic principles of peace and religious rights, which allowed different groups to coexist peacefully. However, the political dynamics in Medina did not always run smoothly, especially with political maneuvers carried out by Jewish and Christian groups, who felt threatened by the presence of Islam.

Theological and political conflicts arose, primarily related to the Jewish group's rejection of the Prophet Muhammad's (peace be upon him) apostleship and their corrections to Jewish teachings. These groups sought to undermine the consolidation the Prophet had established, ultimately leading to their expulsion from Medina. This decision was not taken by the Prophet solely for territorial control, but rather in response to the threat posed by their political maneuvers, which could jeopardize social, cultural, and political cohesion in Medina (Affani, 2019).

The characteristics of da'wah during the Medina period demonstrated a comprehensive transformation, encompassing both spiritual and sociopolitical dimensions. Internally, the Prophet Muhammad (peace be upon him) consistently implemented *tarbiyah* (Islamic education) and *tazkiyah* (Islamic guidance) as a foundation for strengthening the character of all levels of society, especially his companions. In the public sphere, his leadership successfully initiated a government system based on inclusive Islamic values—without being trapped by tribal sentiments or religious exclusivity. This was evidenced by his commitment to upholding sharia law, oriented toward justice and universal welfare (Al-Qaththan, 2013). Furthermore, this da'wah model strongly emphasized peaceful coexistence, where interactions with non-Muslim communities were built on the principles of harmonious and ethical *muamalah* (transactions).

#### B. Characteristics of Madaniya Verses

According to Manna Al Qaththan's opinion, in the book *Mabāhith Fī Ulūmil Qur'ān*, he explains the characteristics of Makiyah and Madaniyah verses, and he also adds that the language style used in the verse or Surah determines the style of preaching that applies to each situation and condition (Rafiza et al., 2023).

According to Manna' Al-Qatthan, Madaniyah verses or Surahs have several main characteristics (Rafiza et al., 2023).

##### 1. Legal Content and Sanctions

Each Surah in this category generally contains legal provisions, including obligations and sanctions (*had*) for certain violations.

##### 2. Mention of Hypocrites

Almost all Madaniyah Surahs mention the existence of hypocrites, except for Surah Al-Ankabut.

##### 3. Interaction with People of the Book

The Madaniyah Surahs often discuss the Jews and refute their teachings. It also contains an invitation to the People of the Book, both Jews and Christians, to accept Islam. Apart from that, it also explains the deviations they made towards their holy book, their hostile attitude towards the truth, as well as the internal conflicts between themselves.

##### 4. Language Style and Paragraph Length

Another characteristic is that the verses tend to be long with a more emphatic language style, aimed at emphasizing Sharia law and explaining the intent and purpose of each Surah

The Madaniyah Surahs are distinctive in their discussion in terms of themes that focus on aspects of law and social life. The themes raised include various rules in worship, social interaction (*mu'āmalah*), criminal law (had), as well as provisions regarding family and inheritance. Apart from that, Surah Madaniyah also discusses jihad a lot, both in the context of war and the struggle to defend religion.

Furthermore, these suras also regulate social relations, both within the Muslim community and with other groups, including during times of peace and conflict. International relations and regulations governing interactions between Muslims and outsiders are also central to the discussion in these suras. Furthermore, Madaniyah verses play a role in establishing the principles of Islamic law and legislation, which serve as the foundation for building a government and society based on sharia. The language used is also more assertive and detailed, aiming to emphasize the rules that must be applied in daily life (Afifah & Sakdiah, 2022).

#### C. Interpretation of the Prophet Muhammad ﷺ in Medina

During the Medina period, the Prophet Muhammad's interpretation shifted from strengthening faith to providing practical guidance for life. He not only explained the contents of the Quran but also transformed the revelation into a just social order through several key approaches (Awadin et al., 2023):

1. Reinforcement of Rules (*Bayan al-Tasrif*). The Prophet served as an authority who clarified the principles of the Quran so that they became official laws binding on society.
2. Technical Details (*Bayan al-Tafshil*). Many Quranic verses were revealed in broad outline form. The Prophet then provided guidance to ensure these rules were ready to be implemented and detailed general points into clear technical details.
3. Just Legal Limitations (Limitation/Modification of Meaning). To prevent a law from being applied excessively or haphazardly, the Prophet provided conditions and provisions (qualifications). He often narrowed the meaning of overly broad verses to make them more targeted.
4. Practical Application (Real Implementation). The Prophet's interpretations in Medina were always based on problem-solving. He provided concrete examples through direct action or judicial decisions.

#### D. Interpretation of the Prophet Muhammad on Madaniyah verses

The following is an example of a Madaniyah verse and the Prophet's interpretation

1. Verses about war strategy. In Surah Al-Anfal/8:60,

{وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ}

"And prepare to face them whatever force you can." (Surah Al-Anfal/8: 60).

وروي أن النبي صلى الله عليه وسلم قرأ على المنبر: {وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ} فقال: "ألا (1917) إن القوة الرمي" ثلاثاً (رواه مسلم

"It is narrated that the Prophet ﷺ read on the pulpit the verse: "And prepare to face them whatever strength you can" (Al-Anfal/8: 60). Then he said: "Know that true strength is archery," he said three times. (HR. Muslim, no. 1917)"

This hadith explains the Prophet Muhammad's interpretation of the meaning of

the verse in Surah Al-Anfal/8: 60. When reciting this verse on the pulpit, the Prophet Muhammad stated: (ألا إن القوة الرمي) which means: "Know that power is in archery." He repeated this three times (Al-Wahidi, 2008)

The Prophet's interpretation of "strength" as archery does not indicate that "strength" in the verse refers only to archery, excluding other things like swords and spears. However, archery is a form of strength, and the Prophet did not say that strength is limited to archery alone, without other forms." (Al-Wahidi, 2008).

The Prophet's hadith about romy (archery) in the interpretation of verse 60 of Surah al-Anfal is not intended to limit the meaning of strength, but rather to emphasize one of the important forms of preparation in war. Therefore, any form of preparation that can strengthen Muslims in facing the enemy is also included in the meaning of this verse.

### 2. Verses about worship such as the rules for fasting Ramadan, in Surah Al-Baqarah/2: 187

قوله تعالى: حَتَّى يَبْيُنَّ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ لَمَّا نَزَلَتِ الْآيَةُ، قَالَ لَهُ عَدِي: يَا رَسُولَ اللَّهِ، إِنِّي أَجْعَلُ تَحْتِ وَسَادَتِي عَقَالًا أبيض وعقالًا أسود، فقال صلى الله عليه وسلم: «إن وسادك إذن لعريض إثمًا ذلك بياض النهار من سواد الليل». [أخرجاه في الصحيحين]

When the verse in Surah Al-Baqarah/2: 187 was revealed: ("Until the white thread becomes distinct to you from the black thread, that is, the dawn"), the Companion 'Adi bin Hatim r.a. understood this verse literally and tried to put a white and a black string under his pillow to see when the white string would become distinct from the black string. When he told this to the Prophet ﷺ, he replied jokingly: "Then your pillow is truly wide! What is meant is the brightness of the day from the darkness of the night." (Al-Dzahabi, 2000).

This hadith indicates that the "white thread" represents the light of dawn and the "black thread" represents the darkness of night, not physical white and black ropes. The Prophet (peace be upon him) used a wise style of speaking to improve the understanding of his companions in a way that was easily understood.

### 3. Verses about sanctions or punishments

It is stated in Surah An-Nisa'/4: 16,

وَالَّذَانِ يَأْتِيَانَهَا مِنْكُمْ فَادُّوهُمَا، فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرَضُوا عَنْهُمَا، إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

"Two of you who commit an indecency, harm them; then if they repent and do good deeds, turn away from them. Indeed, Allah is the One Who Accepts Repentance and the Most Merciful."

This verse explains the punishment for adultery, the meaning of which applies to both single (bikr) and married (tsayyib), based on the saying of the Prophet Muhammad ﷺ

ويؤيده أن المراد بهذا البكر والثيب من الرجال والنساء تفسير النبي صلى الله عليه وسلم بقوله فيما رواه مسلم والأربعة والدارمي عن عبادة بن الصامت رضي الله عنه «قد جعل الله لهن سبيلًا، البكر بالبكر جلد مائة وتغريب عام والثيب بالثيب جلد مائة والرجم» فالحديث مبين لما أجمل في الآية من ذكر السبيل

In a hadith narrated by Muslim, Abu Dawud, Tirmidhi, Nasa'i, and Darimi from Ubadah bin Shamit r.a., the Prophet ﷺ said: "Allah has determined a way out for them. For those who are single (bikr), the punishment is 100 lashes and exile for one

year. As for those who are married (tsayyib), the punishment is 100 lashes and stoning." (Al-Baq'a'i, 1984)

This hadith explains the Quranic verse that mentions the punishment for adultery, as it only mentions a general "way out" (سبيلًا) for adulterers. The punishment for unmarried adulterers is 100 lashes and a year of exile, while for married adulterers it is 100 lashes and stoning to death.

## CONCLUSION

The tradition of interpreting the Quran dates back to the time of the Prophet Muhammad. As the first interpreter, the Prophet explained the Quranic verses through his responses to various events around him, adapting them to the different characteristics of Mecca and Medina. However, he did not interpret the entire Quran in its entirety. Therefore, the opportunity to broaden interpretation, as exemplified by the Prophet Muhammad ﷺ, by relying on authenticity and observing socio-historical aspects to achieve the Quran's purpose as guidance and promoting welfare, is paramount in writing interpretations.

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