The Consistency of Ibn Katsir in Using the Bi Al-Ma'Tsuri Method in the Interpretation of Al-Qur-Anul 'Azim

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Abstract
The interpretation of the Qur'an cannot be separated from the methodology, because the method of interpretation is a device and work procedures used in the process of interpretation of the Qur'an. This toolkit, theoretically involves two important aspects: first, the text aspect with the semiotic and semantic problems. Second, the context aspect in the text that presents the various social and cultural spaces in which the text appears. Based on the result, it can be seen that Ibn Kathir in interpreting the Quran on the verses of the law using bi al-ma'tsur method and he is very much underlying his explanation of the narrations and atsar-atsar of the Prophet's friends. But it is not absolute regardless of the pattern of reasoning and logic. This shows the lack of consistency in interpreting the piece of QS. al-Isra ': 78 about the time of shariatashar and isya'. Therefore, he does not fully use the interpretation bi al-ma'tsur*an sich*, only bi al-ma'tsurnya more dominant.
Keywords: Consistency, Method of Ibn Kathir, Bi Al-Ma'tsuri

A. Introduction

The study of interpretation or tafsir[1] is the most noble and highest degree of knowledge, since its discussion is related to Kalamullah which is a handbook guideline and a diver from the haq and batil. The science of interpretation has been known since the time of the Messenger of Allah and has developed into modern times. Likewise, the interpretation of the al-qur'an develops in tune with the rhythm of the development of the time and meets the needs of mankind in a generation. Every generation and generation produce al-Qur'an interpretations that suit the needs and needs of the generation without deviating from religious laws[2].

The interpretation of the Qur'an has been performed since the Qur'an was revealed, during the time of the Prophet. still alive, Muslims can ask and ask for clarification on the meaning of the contents of the Qur'an, especially concerning the unintelligible or still vague meanings. After he pass away, then if there were difficulties in understanding the verses of the Qur'an, the Muslims met the Rasullah friends to ask for their explanations or interpretations. According to al-Qaththan[3], dealing with such cases, Rasulullah friends sought to explain by adhering to the Qur'an and hadith. If it is not found, then they try to perform ijtihad by exerting their common sense. Interpretation of verses with verses, verses with hadith or interpretation of verses with the result of the ijtihad of the companions referred to as tafsir *bi al-ma'tsur*[4].

Such patterns of interpretation continue to develop until the tabi'in period. Thereafter, the pattern of interpretation of the Qur'an is based on the ratio, known as the *interpretation of bi al-ra'yi*. The earlier tafsir scholars used more *tahlily*methods, which interpreted the contents of the Qur'an from all its aspects in verse by letter and letter by letter according to the order of the Ottoman mushaf. This method, according to al-Farmawy, often mixes with linguistic discussions, some are too verbose with lengthy descriptions, and some are too simple and light[5].

Among the famous tafsir scholars is Ibn Katsir with his monumental interpretation, Tafsir al-Qur'an *al'Azhim*as much as four volumes. This monumental work has its own distinctive features compared to other interpretations. His privilege lies in the sharpness of his writer's analysis in examining various problems related to the interpretation of the Qur'anic verse. Discrepancies are clearly stated, then criticized by suggesting strong and defensible arguments. Similarly, the language used is very easy to understand because it is clear and inconsistent. In interpreting the verses of the Qur'an, Ibn Katsir uses his own method, as a mufassir, he is very careful and not too liberal by always adhering to the verses of the Qur'an, the hadeeth, the narrators of the companions and the views of the salaf scholars. The book of interpretation is fullwith various excerpts he quoted to explain the purpose of a verse. Excerpt is expressed in full with sanad, so it can be measured the validity of the excerpt.

The first step taken by Ibn Kathir in interpreting the verses of the Qur'an is to look for the interpretation of

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[1]The tafsir is derived from the Arabic "tafsiru", the masdar form of the verb "fassara". Etymologically, tafsir means al-ta'wil (turning), al-kasyf (opening), al-idah (explaining), al-bayan (explaining) and al-syarh (elaborating). Lois Ma'luf, al-Munjid Fi al-Lughat (Beirut: al-Katolikiyya, tt.), P. 613. According to al-Zarkasyi, interpretation is the science of understanding the Book of Allah revealed to the Prophet Muhammad, explaining its meaning, issuing the law and the wisdom it contains.Al-Zarkasyi, *al-Burhan fi 'Ulum al-Qur'an* (Mesir: Isa al-Baby al-Halaby, 1957), Juz I, hlm.13.

[2]Departemen Agama RI., *Al-Qur'an dan terjemahnya*, Proyek Pengadaan Kitab Suci Al-Qur-an, Jakarta, 1993, hal. 27.

[3]Manna' Khalil al-Qaththan. 1996, *Mubahits Fi 'Ululal-Qur'an*, (terj. Mudzakir AS) Jakarta: Litera Antar Nusa, h. 470.

[4]M. Ali al-Shabuni. 1985**, Al-Tibyan Fi 'Ulum al -Qur'an** Beirut: Alam al-Kutub, h. 67.

[5]Abd al-Hayy al-Farmawy. 1994, *Al-Bidayat Fi al-Tafsir al-Maudhu'iy*. (terj. Suryan A. Jamrah). Jakarta: Raja Grafindo Persada, h. 12.

the verse in the Qur'an itself. If his tafsir is not found, he tries to find it in al-Sunnah. Then he held on to the opinions of the Companions and after that he was handbook guideline by the opinion of the tabi'in and tabi'in, such as Mujahid ibn Jarir, Said ibn Jubair and al-Dhahak ibn Mazahim. Thus, the method he uses, based on the definition offered by Manna 'al-Qaththan and Muhammad Rashid Rida, including the method of bi al-ma'tsur. Even Ibn Kathir's commentary includes the popular bi alma'tsur commentary and occupies the second level after the interpretation of ibn Jarir al-Thabary[1].

In addition, Ibn Kathir also uses israiliyyat stories to support or reject an interpretation of the Qur'anic verse. But according to him, we must be selective in accepting or rejecting the story israiliyat, because some history israiliyat it is not valid or munkar. Ibn Kathir also mentions the opinions of the scholars in the matter of fiqh, even sometimes he rejects their opinion with arguments that he thinks more appropriate.

Although, Ibn Kathir uses the method of bi al-ma'tsur in interpreting thes Qur'an but seems to lack consistency when he interprets the piece of QS. al-Isra ': 78 about the time of shariatashar and isya'. In deciding both times of prayer, it is not based on the narrations or opinions of the Sahabah or tabi'in (as one method of bi al-ma'tsur). But he interprets the verse's verse with al-ra'yi (ratio). Based on the description on the background of the above, it can be formulated problems that is, whether Ibn Kathir consistent use of bilma'tsur method in the interpretation of the verses of the law?

This research is a literature (library research)[2]. In accordance with the purpose of research, then the main data source is the book of Tafsir al-Qur'an al-'Azhim by IbnuKatsir. The main data in this study were obtained through research books that discussed Ibn Kathir's thought (as a secondary source). From this main data, the writertrying to analyze the interpretation that has been done by Ibn Katsir, so it is possible to know the consistency of Ibn Katsir in applying the bi-al-ma'tsur method in the interpretation of the legal verses. Data is also compiled through books on ulum al-Qur'an and science, as well as thematic books such as patterns and methods of interpretation of the Qur'an, the interpretation of the Qur'an and others.

This study uses a historical approach. The approach is used considering one of the types of historical research is biographical research, which is a study of the life of a figure in relation to the community, the attributes, the character, the influence of thought, the ideas and the formation of character during his life[3]. Data analysis used content analysis, Content analysis[4] here is intended to analyze the meaning contained in the whole idea of Ibn Katsir. Based on the content contained in the idea, a grouping is made logically. For the perfection of information, it is also sought-after data from the Prophet Muhammad's hadith taken from al-Kutub al-Sittat. And to further deepen and sharpen the analysis, use the books of tafsir as auxiliary tools, such as: Jami 'al-Bayan fi Tafsir al-Qur'an, the work of Muhammad Ibn Jarir al-Thabari, al-Kasysyaf' An Haqaiq al-Tanzilwa 'Uyan al-Aqawil fi Wujuh al-Ta'wil, by Mahmud ibn Umar al-Zamakhsyari, Tafsir al-Manar, by Muhammad RasyidRidha, al-Mizan Fi Tafsir al-Qur'an, by Muhammad Husein al-Thabathaba'i , By mentioning some of the tafsir books it does not mean that the other interpretation of the book is ignored.

B. DISCUSSION
1. The Interpretation Methodology of Al-Qur-an
What is meant by the methodology of interpretation is the science that deals with an orderly and thoughtful way to obtain the correct understanding of the verses of the Qur'an according to human ability. The interpretation method referred to here is a tool and work that is used in the process of interpreting the Qur'an. This toolkit, by defaulttheoretic point concerns two important aspects: first, the text aspect with the semiotic and semantic problems. Second, the context aspect in the text that presents the various social and cultural spaces in which the text appears[5].

The method of interpretation of the Quranis:
a. Tahlili' Interpretation

This method of interpretation aims to explain the content of the Qur'an verse by verse rather than all its aspects[6]. Mufassir describes a vocabulary, like a global verse, relates the intent of the verse to other verses, and searches his munasabah, discusses his ashab an-nuzulul, conveys the interpretations and evidence that the Apostle, companion, tabi'in, and ulama-clerics', as well as other materials deemed important by its mufassir. The background of the mufassir, both education, skills, lifetime, flow and school adhered, as well as other aspects of socio-cultural greatly affect the style of interpretation and tendency.

Here the mufassir may be subjective and use reason (ra'yi) freely. Because it describes some aspects of

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[1]Manna' Khalil al-Qaththan, **Op.cit**. h. 386.
[2]Whichis meant by library research is a study aimed at collecting data and information with the help of books, manuscripts, notes, written history stories, documents and library materials. Refer to Kamaruddin, **Kamus Riset** (Bandung: Angkasa, 1984), h. 145.
[3]Muhammad Nazir. 1998, **Metode Penelitian** Jakarta: Ghalia Indonesia, h. 62.
[4]Content analysis is a method of systematic analysis and quantitative depiction of the content of the communication process, refer to Komaruddin, **op.cit**., h, 23.
[5]Islah Gusmian, *Khazanah Tafsir Indonesia (dari Hermeneutika hingga Ideologi),* Jakarta, Teraju Cet. I, 2003. h. 196.
[6]Abdul al-Hayy Al-Farmawi, *Op.Cit.,* h. 12.

interpretation, this book of interpretation averages a thick and even voluminous page. However, this book is usually only a reference in a problem, not as a textbook in the study of tafsir, both cottage and academic. By this way, this method is most popular and widely used by generations of classical mufassir and contemporary.

Tahlili interpretationmethod has a tendency and several different hues. Al-Farmawi divides it to seven, namely: (1) at-Tafsir bi al-ma'thur, (2)at-Tafsir bi al-Ra'y; (3) at-Tafsir al-Sufi; (4) at-Tafsir al-Fiqhi; (5) at-Tafsir al-Falsafi; (6) at-Tafsir al-'Ilmi; (7) at-Tafsir al-Adab al-Ijtima'i[1]. In broad outline, these features can be classified in ma'thur commentaries and ra'y commentaries.

First, the interpretation of ma'thur is the interpretation of verse with verse; interpretation of the verse with the hadith of the prophet s.a.w. which explains the meaning of some verses that the Companions find difficult; or the interpretation of the verse with the results of the ijtihad of the tabi'in. Mufassir tried to trace the 'traces' or 'relics' of the past than the previous generation so to the prophet. By the name of ma'tsur or riwayah, the tafsir books classified in the type of ma'thur include Jami 'al-riwayah, Jami' al-Bayan fi Tafsir al-Qur'an by Ibn Jarir al-Tabari, and Tafsir al- Qur'an al-'Azim by Ibn Kathir[2].

Al-Ma'thur is derived from the word origin of 'athara which means something that is cited. Hadith al-Ma'thur also means news that is proclaimed (narrated) rather than centuries.   Athar means al-Hadith (news) or al-Sunnah (tradition) that is abandoned[3]. In terminology, al-Ma'thur in terms of the science of interpretation means something that is preached, both derived from the verses of the Qur'an, the hadith of the Prophet, even the opinions of the companions and tabi'in, used in explaining the purpose of the Qur'an[4].

Then al-Tafsir bi Al-Ma'thur brings the intention of understanding the verses of the Qur'an by searching for information and details of the verses of the Qur'an itself, rather than the Sunnah of the Messenger of Allah, rather than utterance (description) of the Companions, andfrom the explanation bytabi'in[5]. Some of them classify such kind of interpretation as Al-tafsir bi Al-Ma'thur, but some others classify it as al-tafsir al-Ra'yi. Fawdah, al-Zarkashi, al-Farmawi, and some other scholars have stated that the fact that the tabi'in explanation is included al-Tafsir bi Al-Ma'thur. In addition, when viewed from some of the books of al-Tafsir bi al-Ma'thur such as the Book of Jami 'al-Bayan fi Tafsir Al-Qur'an by Ibn Jarir al-Tabari, it can be seen that in it there is no excerpt from the Messenger or friend, but many contain historical quotes from the tabi'in. Therefore, al-Tafsir bi Al-Ma'thur is the interpretation of the Qur'an with the Qur'an, the interpretation of the Qur'an with the hadith, the interpretation of the Qur'an with the quotes of the Companions, and interpretation of the Qur'an with reference to the tabi'in. Secondly, the interpretation of ra'iy is the interpretation of the Qur'an in which a mufassir interpreted the Qur'an with the powers of reasoning and scientific elements that developed in the Islamic world relating to the Qur'an. It is said that the interpretation is because the dominant is reasoning or ijtihad mufassir itself. An example of this kind of interpretation is Tafsir al-Kabir by al-Fakhrar-Razi and Tafsir al-Mizan by at-Tabari[6].

b. Interpretation Mawdu'i

Mawdu'I interpretation is a term that evolved among the present-day tafsir scholars and is the name of a new method in the world of tafsir. The term is composed of two words; Tafsir and Mawdu'i. These two words when separated each have different meanings. The interpretation of Tafsir according to Abd al-Sattar FathullahSa'id is "the science in which it is discussed about the recitation of the Qur'an rather than the meaning of the meaning of God's name s.w.t., based on human capability (mufassir)."[7]

According to Salāh 'Abd al-Fattâh al-Khálidi, mawdu'i is "the knowledge that specifically delineates the understanding of the meanings of the Qur'an and explains it."[8] The meaning of the word Mawdu'i according to Dr. 'Abd al-Sattăr is "a problem that exists withinThe Qur'an has many uslûb and is in some places, but the uslûb-uslûb has a meaning when it is integrated, either from the meaning or purpose.[9] "According to Mustafã Muslim is" a problem related to various dimensions of life such as the problem of aqidah, ethics, social, and natural phenomena that are presented by the verses of the Qur'an. "[10]

If the word mawdu'I interpretation be united, then it becomes a term that has a special meaning. Each of the interpretation experts in this case has different definitions. 'Abd al-Sattār mentions' tafsir mawdu'i' is a science that addresses the various problems of the same Qur'an in terms of meaning or purpose, by collecting verses scattered in various surah, then examining it in a special form and with some special terms for explaining its

[1] al-Farmawi *op.cit.*, h. 12-29.
[2] *Ibid.,* h.14
[3] Louis Ma'luf. 1973, *al-Munjid fi al-Lughah wa al-A'lam.* Beirut: Dar al-Mashriq, h.583
[4] Hasbi Ash-Shiddieqi. 1990, *Sejarah dan Pengantar Ilmu al-Qur'an/Tafsir,* Jakarta: Bulan Bintang, h. 213.
[5] Mahmud Basiyuni Faudah. 1987, *al-Tafsir Wa Manahijuhu,* H. M. Moectar Zoerni dan Abdul Qadir Hamid (terj.) Bandung: Pustaka h. 24. Dan Abu al-Hayy al-Farmawi (1977), *al-Bidayah fi al-Maudu'*i, Kaherah: al-Maktabah al-Gumhuriyah, h. 19.
    [6] Nur Faizin, *op .cit.,* h. 28.
[7] Abdul al-Sattăr Fathullāh Sa'id .1986, *al-Madkhal ilă al-Tafsir al-Maudŭ'i.* Kaherah: Dăr al-Tibā'ah li al- Nasyr, Cet. ke-1, h. 19.
[8] Salah 'Abd al-Fattāh al-Khālidi. 1997, al-Mawdû'i baina al-Nazariyyah wa al-Tatbiq. Yordan: Dăr al-Nafā'is, Cet. ke-1, h. 29.
[9] 'Abd al-Sattăr Fathullāh Sa'id, *op. cit,* h. 20.
[10] Mustafã Muslim, *op.cit.,*h.16.

meaning, issuing its intentions, and uniting it with a comprehensive bond. "[1]

2. Characteristic of Ibn Katsir's Interpretation

Ibn Katsir's interpretation of the Qur'an has certain characteristics. This is evident from his interpretation as in his tafsir book called Tafsir al-Qur'an al-'Azhim. Tafsir IbnuKatsirincluded the famous[2] bi al-ma'tsur tafsir and ranked second after Ibn Jarir al-Thabary's interpretation, as described by Manna 'al-Qaththan:

تفسير القران العظيم لاين كثير من أشهر ما دون فى التفسير بالمأثور ويأتى فى المرتبة الثانية بعد كتاب اين جرير فهو يفسر كلام الله بالاحاديث والآثار مسندة إلى أصحابها مع كلام عما يحتاج إليه جرحا وتعديلا, وترجيح بعض الأقوال على بغض وتضعيف بعض الروايات وتصحيح بعضها الآخر.[3]

Muhammad Rasyid Rida said that Ibn Kathir's interpretation is a very popular interpretation and a handbook guideline for scholars of Salaf interpretation. This interpretation explains the meanings of the verse and its laws, discusses i'rab al-Qur'an, matches the art of balaghah and leaves other sciences that are not needed in understanding the Qur'an and are not linked with fiqh.[4]

Meanwhile, Abdullah Mahmud Syahathah classified Ibn Kathir's interpretation into the Sunni Salafi interpretation. Because of this interpretation to interpret the Qur'an with the Qur'an, then with the complete hadiths with sanad and described sahih or not.[5]

There are characteristics of exegesis of the Qur'an by Ibn Kathir are:

1. In interpreting the verses of the Qur'an, Ibn Kathir uses the bi-a-ma'tsur method. The way is by presenting all the verses in the Qur'an in accordance with the composition in the Mushaf, then interpreted with other verses that have the same purpose and supported some hadith related to the verse complete with sanad, and accompanied by the narrations and opinions rasul's friends, tabi'in and tabi 'tabi'in.

2. In the interpretation also included stories of Israiliyyat by telling the validity of whether or not the story. This is done to remind us to be selective in facing the stories of Israiliyyat.

3. Regarding the verses of the law, Ibn Kathir also mentions the opinions of the scholars on the matter of law, and sometimes he rejects the opinions and arguments that they put forward.[6]

c. Ijmali Interpretation

This method is to interpret the verses of the Qur'an by introducing a global meaning (ijmal). The expressed meaning is usually placed in a series of verses by using the utterance of the Qur'an or the simple expressions and become more recognizable than the word (muradif) is the utterance[7]. Here he brings the reader to understanding the meaning of the language to then interpret itself as if it were the Qur'an itself which explains the meaning of this verse. Tafsir with this ijmali method gives an alternative pronoun in the same language (Arabic word matching). Some people cite the interpretation of this model with the "interpretation of mufradat", as it contains the vocabulary of the words of the sentence of the interpretation of the verse and questioned its eligibility to be called an interpretation.[8]

On the contrary, by using a language that is similar to the al-Quran, it is considered as an interpretative work and has a close relationship with the Qur'anic language, so as if the Qur'an itself speaks, makes meaning and the meaning of the verse becomes clear. For example, the al-Azhim Al-Azhim Tafsir al-Jalalain (Jalal ad-Din al-Mahalli and Jalal ad-Din as-Suyuthi) and Tafsir Marah Labid by Imam Nawawi Banten[9].

d. Muqaran Interpretation (Comparative)

This method introduces the interpretation of the verses of the Qur'an written by a number of scholars, examines and examines them, and then compares their respective directions and tendencies. Mufassir in muqaran also performs an analysis of these opinions, and sometimes convalesces it.[10]

The interpretation of this method can be very special by taking interpretations of the different interpretations and patterns. That is, the advantages of the pattern can be combined with neutralizationas much as possible the lack of each. The interpretation of this model is very practical and is a shortcut for someone who wants to study a number of interpretations with limited time and infrastructure. In terms of the analysis made by the mufassir itself, this method has the effect that interpretation is a human work, not a final, not sacred work and

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[1] 'Abd al-Sattār Fathullāh Sa'id, *Loc Cit.*.
[2] T.M. Hasbi Ash-Shiddieqy. 1972. Ilmu-ilmu al-Qur'an, Jakarta: Bulan Bintang, h. 206.
[3] Manna al-Qaththan, *Op. Cit*, h. 365.
[4] *Ibid.*, h. 386.
[5] Abdullah Mahmud Syahathah, t.t. *Manhaj al-Imam Muhammad Abduh Fi Tafsir al-Qur'an*. Mesir: Majlis al-A'lam Li Ri'ayat al-Funun Wa al-Adab Wa Ulum al-Ijtima'iyah, h.. 214.
[6] Muhammad Husein al-Zahaby. 1976. *Al-Tafsir wa al-Mufassiruun*. Juz I Mesir: Isa al-Baby al-Halaby, h. 245.
[7] Al-Farmawi, *op. cit.*, h. 29.
[8] Nur Faizin, *op .cit.*, h. 28.
[9] *Ibid*.
[10] *Ibid.*,h. 30.

thought, and always open to analysis, as the Quran expands to be interpreted back and forth wherever and wherever.

Examples of interpretations with this muqaran method are Shafwat at-Tafasir by Muhammad 'Ali ash-Shabuni. This book introduces the interpretation of the verses of the Qur'an in Tafsir at-Thabari, al-Kasysyaf, al-Qurthubi, al-Alusi, Ibn Kathir and al-Bahr al-Muhith. The books are Tafsir ma'thur and ma'qul (ra'iy) trustworthy and are in control.

C. Analysis of the Application of Ma'tsuri Bil Method in Tafsir Ibn Kathir on the interpretation of verses of the Law

This analysis was conducted to find out how the bi al-Ma'tsur method used by Ibn Kathir in interpreting the verses of the law. Therefore, it will be selected some verses interpreted by Ibn Kathir in the tafsir of al-Qur'an al-'Azhim as a sample.

That is the verses relating to Islamic law, either talk about *worship, muamalah, munakahah* or *Jinayah.*

1. Verse of Worship

The verses concerning to the worship becomes the sample as the material of the verses 78-79 of Surah al-Isra '(about prayer and prayer time).

Part that will be examined is Ibn Kathir's interpretations on some verses about prayer and time. The first is the 78th verse of Surah al-Isra ', which reads:

اقم الصلواة لدلوك الشمس الى غسق اليل وقران الفجر۩ ان قران الفجر كان مشهودا

Meaning: Establish prayer at the decline of the sun [from its meridian] until the darkness of the   night   and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.

Ibn Kathir's interpretation of this verse also begins directly with the excerpts of the opinion of Rasullah's friends like Ibn Abbas, Ibn Mas'ud, Mujahid den Al-Sya'bi. But these excerpts are only concerned with the explanation of words alone. However, it is very interesting, when he concludes the notion of the verse "because of the slipping of the sun to the dark night", not a single opinion of scholars either from Rasullah's friends or tabi'in circle. He mentions that in the chapter the verse contains prayer times: Zhuhr, Asr, Maghrib and 'Isha.[1]

But in later explanations, such as when he describes the notion of sentence (وقران) "and the reading of the dawn," he returns again fills the pages of his interpretation with dozens of scholarly opinions or narrations from the companions. To describe the last part of the above verse, which is about the testimony of the angels to the dawn prayer, he quotes the narrations from A'masy, from Abraham, from Ibn Mas'ud, and so on down to the Prophet. He also quotes the narrations and Al-Bukhari, Imam Ahmad, and At-Turmuzi and others, to corroborate his interpretation.[2]

2. Verses About *Munakahat*

In the discussion of this verse chosen is verses 3-4 of the letter an-Nisa 'and verses 229-230 of Surah al-Baqarah, these verses were chosen because they are considered the main points in the "rubi" of munakahat, namely the issue of marriage and divorce.

a. Verses 3 and 4 of Am-Nisa 'letter read as follows:

وان خفتم الا تقسطوا فى اليتمى فانكحوا ماطاب لكم من النسآء مثنى وثلث وربع فان خفتم الا تعدلوا فوحدة اوماملكت ايمانكم۩ذلك ادنى الاتعدلوا. واتوالنسآء صدقتهن نحلة فان طبن لكم عن شئ منه نفسا فكلوه هنيأ مريأ .

Meaning: And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

In the verse above Allah commands the believers to practice marriage. This shows that marriage maslahah-maslahah contains. The above verse mentions the command to carry out marriage begun by a condition: if you cannot do justice to orphaned women. In explaining the earlier part of this verse Ibn Kathir gives a few notes on the reason for the decline of the verse even quoting a narration which states that 'Urwah bin Zubir asked Aishah about this verse. Aisha replied that the orphans mentioned in the verse were under the guardianship of their guardian and they were allied in wealth. Her treasures and her beauty have made an awed wali. Therefore, he wanted to marry the orphaned woman by not being fair in the dowry, then the prohibition of marrying them down except in a fair way.[3]

Understanding the meaning of masnawatsulasawaruba '(مثنوثلث ع وربع) according to Ibn Kathir the understanding is marry other women besides the orphans you like a man with two women, three or four. A man

[1] *Ibid*., Juz III, h. 54.
[2] *Ibid.,*
[3] Ibn Katsir, *op.cit*., Juz I, h. 450.

should not marry more than four women at once. Ibn Kathir is well aware that the explanation of this verse is still general in the sense that the Qur'an does not mention fouras well as the last limit. To give a comparison and even to quote one verse of Fatir's [1] ter which speaks of angels as messengers of God who have wings of two, three and four respectively (مثنوثلثوربع) does not deny the existence of angels who have more than four wings because there are arguments about things the. It is therefore not surprising that, as quoted by Ibn Kathir, there is a group of Syi'ah who allow to gather more than four wives to nine. Even some of them consider no limit.[1]

However, all of this is argued by Ibn Kathir according to his statement contained in the marriage verses different situation with the verse about the angels, the verse of marriage speaks of the obligation of perm allowance, if marrying more than four people is allowed then will be mentioned. Here Ibn Kathir quotes Asy-Syafi'i who said that the sunna of the Prophet has clearly shown not allowed for a man to collect the wife of more than four people except the Prophet himself. This has been agreed upon by scholars other than the group mentioned above.[2]

To support his opinion Ibn Kathir quotes a considerable history with complete sanad-sanadnya and judgment of tar'dil and ta'dil against the sanad-sanad. These narrations generally explain that the person who converted to Islam in the time of the temple prophet who had the wife of more than 4 prophets sent him 4 wives who stayed, while the other had to be divorced. As an example, he mentioned a story narrated by Imam Ahmad with a complete sanadnya that Ghailan ibn Salamah bin Saqafi converted to Islam and he has 10 wives so the Messenger of Allah said to him choose 4 people in between.[3]

3. The Verse on *Jinayah*

The interpretation of the jinayah verse that will be discussed here concerns the three principal criminal acts mentioned in the Qur'an there are murder, adultery and theft. The verse to be studied is al-Baqarah verse 178 about the murder.

يأيها الذين آمنوا كتب عليكم القصاص فى القتلى الحر بالحر والعبد بالعبد والأنثى بالأنثى فمن عفى له من اخيه شئ فاتباع بالمعروف واراء اليه باحسان ذلك تخفيف من ربكم ورحمة فمن اعتدى بعد ذلك فله عذاب اليم.

Meaning: O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

The initial spirit of this verse according to Ibn Kathir is to uphold justice in the implementation of qishash (punishment for killing). Ibn Kathir mentions this verse is the case of Quraidhah and Nadhir in pre-Islamic times. Banu Nazdhir battles the Quran if a Banu Nazdhir kills Banu Quraidhah he is not killed as punishment for his actions, but just pay a fine.

But if Banu Quraidhah killed Banu Nazdir then he will be killed in return. Even if the ransom is received he must pay twice as much. Besides, he also mentions the reason for descending this verse through other narrations, it says that some people have converted to Islam swearing not to make up with other Muslims who have been involved in grudging killing in the age of Jahiliyah, until the group killed can do more revenge weight against the killing group. If the murderer is a slave or a woman then the one who is killed in return is a free man or a man.

4. The Verses on Fasting

In this chapter the verses to be examined are verses 183-187 of Surah al-Baqarah, which reads:

يأيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون. ايا ما معدودات فمن كان منكم مريضا او على سفر فعدة من ايام أخر وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيرا فهو خيرله وان تصومـــوا خير لكم ان كنتم تعلمون.

Meaning: O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -[Fasting for] a limited number of days. So, whoever among you is ill or on a journey [during them]- then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

From the verse above it is clear that the commandment of fasting is addressed to the believers and the people of Prophet Muhammad (PBUH) whose purpose is to cleanse the soul and eliminate the deplorable qualities of itself. In commenting on this verse Ibn Kathir seems to be more emphasizing the wisdom of fasting, namely the development of moral values in the life of the believers. In giving this explanation he directly underlies his interpretation of the texts of the Qur'an and hadith. He does use the verses of the Qur'an and the hadith but is not directly a supporter of the explanation he puts forward, since he uses only the analogy or qiyas

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[1] *Ibid.*,
[2] *Ibid.*,
[3] *Ibid.*,

pattern to relate it to his opinion.

For example, he uses the hadith narrated from Imam al-Bukhari and Muslim, about the commandment of fasting aimed at young men who are unable to marry. In the hadith the Messenger of Allah orders them to fast, because fasting is a "sedative" for lust. According to Imam IbnKathir, the Messenger of Allah commanded so because fasting can cleanse the soul and narrow the way for Satan. This is clearly the opinion of Ibn Kathir only. Although that opinion is not to be contradicted, but his attitude already reflects the "deviation" of the pattern of bi al-ma'tsur as expressed by the scholars of his interpretation.[1]

When explaining "as was required to the people before you", Ibn Kathir underlies all his explanations of the narrations of the Prophet (s). Here he again very strictly quotes and filters out the hadiths he put forward. In fact, he did not make the definite decision of what is meant by the above cut phrase; all he did was to quote the words of the exegete and Tabi'in commentators, such as Ibn 'Abbas, Ibn Umar, al-Sya'bi, Atha' and others.[2]

Likewise, Ibn Kathir's explanations further refers seriously to the atsar-atsar and opinion of the 'ulama. The quoted histories are more pertinent.with the circumstances and conditions of fasting in the early days of Islam, which is happening among the Rasulullah's friends.

Regarding the word of God "and upon those who are able to fast fidyahie give food to the poor", Ibn Kathir discussed the mansukh or not the verse. Some scholars such as Ibn Abbas say the verse is not mansukh. If at the beginning of Islam, the execution of fasting can be replaced with fidyah then now the understanding of this verse turns to the elderly and sick people who are unable to carry out the fast. In explaining the above verse, he always quotes the opinion of the religious scholars of tafsir.[3]

From the interpretation of Ibn Kathir on the two verses above it appears that he did very much underlie his explanation of the narrations and atsars of the Prophet's companions. But it is not absolute regardless of the pattern of reasoning and logic. Sometimes he quotes verses or hadiths, but the texts he formulated with his comprehension to produce conclusions that support the interpretation he has put forward. This is clearly not entirely the interpretation of *bi al-ma'tsur an sich*. It's just bi al-ma'tsurnya more dominant.

The description above, ithas attempted to present some examples of Ibn Kathir's interpretation of the verses of the Qur'an, especially those relating to the law. Ibn Kathir is a mufassil of the Qur'an that uses the general approach. He does not specialize with certain aspects and branches of science. In his interpretation he discusses and explains the purposes of the versesof the Qur'an in general. He studied it from various aspects, therefore it is not too detailed with no depth, compared with the interpretations that specialize in the point of certain studies such as linguistic, or certain verses such as legal verses, or moral verses and so forth.

If attention is focused on the verses of the law, then it will be seen that Ibn Kathir was very good at giving arguments to the legal issues that can be drawn from the verses of the Qur'an. However, the author's concern here is how to put Ibn Kathir by the method of bi al ma'tsur which he usesin the context of a legal understanding that is always evolving in accordance with the social development of human culture.

One thing that is often found in his interpretation of the verses of the law is that he never came out of the frames jumhur, and he always reject opinions that are outside the Sunni group or Ahlus Sunnah. However, despite this, he always poses objective reasons for his rejection.

With this in mind, it can be said that the method of bi al-ma'tsur as Ibn Kathir's point of reference in interpreting the Qur'anic verses does not constitute an obstacle to the understanding of legal matters in a more recent context, insofar as atsar- the atsar used as the basis for interpreting the verses of the Qur'an remain interpreted again in accordance with the development of legal thought.

Concerning the laws relating to mahdhah worship or ritual worship, such as prayer, fasting and hajj, the method of interpretation of bi-al ma'tsur is most appropriate. Because, in this case that should be the handle is the authority syara 'solely. So here is the foundation of none other than the ordinances of God and His Messenger normatively.

Ibn Kathir has spoken of the law in the context of his time, so his interpretation may seem somewhat inadequate in terms of law to contemporary contexts. This is not a deficiency, but it has been a historical law in human civilization that continues to roll forward. If Ibn Kathir's interpretation has been a great work of interpretation for his time, then for the present interpretation becomes a monumental reference that is very meritorious.

D. CONCLUSION

Based on the results of research can be seen that the interpretation of Ibn Kathir in the verses of the law it appears that he is very much underlie his explanation of the narrations and atsar-atsar of the Prophet's companions. But it is not absolute regardless of the pattern of reasoning and logic. Sometimes he quotes verses or hadiths, but the texts he formulated with his comprehension to produce conclusions that support the

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[1] Ibn Katsir, *op.cit.*, Juz I, h. 213.
[2] *Ibid.*,
[3] *Ibid,*. h. 215.

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