From Narration to Interpretation: Mapping Hadith Functions in Tafsir al-Dur al-Manthur (Surah al-Fatihah Case)

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	Abstract
Keywords: Hadith, *Al-Dur Al-Manthur*, Imam Suyuti	This study investigates the use of hadith in Al-Dur al-Manthur fi Tafsir bi al-Ma'thur by Imam Suyuti, a classical tafsir that applies the al-athari method by relying heavily on narrations from the Prophet Muhammad, his Companions, and the Tabi'in. The main issue addressed in this research is the absence of a detailed classification or mapping of how these hadiths are utilized within the commentary, which causes the tafsir to appear as a compilation of narrations rather than a critical analysis of the Qur'anic content. The purpose of this study is to classify the types of hadith based on their functional roles in the interpretation of verses, using Surah al-Fatihah as the primary focus.The research employs a qualitative method with data gathered through literature review. The primary data source is Al-Dur al-Manthur, while secondary sources include scholarly books and journal articles relevant to Qur'anic exegesis and hadith studies. The analytical approach is descriptive-analytical, aiming to identify patterns and categorize hadith usage. The findings reveal that hadiths in this tafsir serve seven distinct purposes: explaining alternative names of a surah, indicating the location of revelation, describing the benefits and virtues of a surah, providing explicit interpretations of verses, highlighting qira'at variations, and elaborating on legal implications. This study contributes to the field of Qur'anic interpretation by offering a structured framework for understanding how hadith is

	functionally employed in one of the most renowned traditional commentaries.
	Abstrak
Kata Kunci: *Hadis, Al-Dur Al-Manthur, Imam Suyuti*	*Penelitian ini mengkaji penggunaan hadis dalam Al-Dur al-Manthur fi Tafsir bi al-Ma'thur karya Imam Suyuti, sebuah kitab tafsir klasik yang menerapkan metode al-athari dengan mengandalkan riwayat dari Nabi Muhammad, para sahabat, dan tabi'in. Permasalahan utama dalam penelitian ini adalah belum adanya pemetaan atau klasifikasi yang rinci terkait fungsi penggunaan hadis dalam tafsir tersebut, sehingga kesan yang muncul adalah bahwa tafsir ini lebih berfokus pada pengumpulan riwayat daripada analisis kritis terhadap isi ayat-ayat Al-Qur'an. Tujuan penelitian ini adalah untuk mengklasifikasikan jenis-jenis hadis berdasarkan fungsinya dalam penafsiran ayat, dengan Surah Al-Fatihah sebagai fokus kajian. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data melalui studi pustaka. Sumber data primer adalah Al-Dur al-Manthur, sedangkan data sekunder berupa buku dan artikel jurnal yang relevan dengan studi tafsir dan hadis. Pendekatan analisis yang digunakan adalah deskriptif-analitis untuk mengidentifikasi pola dan mengkategorikan penggunaan hadis. Hasil penelitian menunjukkan bahwa hadis-hadis dalam tafsir ini memiliki tujuh kategori fungsi: pertama, menjelaskan nama lain dari surah; kedua, memberikan informasi tentang tempat turunnya ayat atau surah; ketiga, menggambarkan manfaat surah; keempat, menjelaskan keutamaan surah; kelima, menafsirkan ayat secara eksplisit; keenam, menjelaskan variasi qira'at; ketujuh, menerangkan kandungan hukum dalam ayat. Penelitian ini memberikan kontribusi dalam bidang studi tafsir dengan menawarkan kerangka pemahaman yang sistematis terkait penggunaan fungsional hadis dalam salah satu tafsir tradisional paling berpengaruh.*

Introduction

In the life of the Prophet Muhammad, the Companions could directly ask the Prophet about Qur'anic verses that were unclear or required further explanation. But after the Prophet's passed away, access to direct clarification was no longer available. In response to this condition, the Companions took to ijtihad in interpreting the Qur'an. However, not all Companions were authoritative in this subject, only those with a good deal of knowledge, such as

Ibn 'Abbas, who was identified as one of the leading mufasirs among the Companions (Hidayat, 2020).

Along with the times, efforts to interpret the Qur'an are continuously passed on to each generation. This process began with the companions, then continued by the *tabiin, tabi' al-tabi'in, atba' al-tabi'in, al-salaf al-salihin*, to the ulama of this time. In its development, the method and style of the interpretation also went through some innovations. This change is influenced by social dynamics, culture, and the challenges of the era that are constantly growing, so it requires a more contextual and relevant interpretation in order to answer problems according to the demands of each era (Irfanudien et al., 2023).

Basically, in interpreting the Qur'an, a mufasir must refer to *al-masadir* or sources of interpretation that become references in exploring the rules and meanings. Ulama have different opinions about the level of reliability of these sources, how to study them, and their quantities. Imam Suyuti in *Al-Itqan fi 'Ulum Al-Qur'an*, specifically discusses the main sources of interpretation in one chapter, where he cited the opinion of Imam Al-Zarkashi in *Al-Burhan fi 'Ulum Al-Qur'an*, that someone who wants to understand the interpretation of the Qur'an has many references, but there are four main sources that become the foundation, such as the history of the Prophet, the words of the Companions, the Arabic language, and interpretation based on the contextual meaning and principles of the verse. Similarly, Ibn Taymiyyah introduced the term *turuq al-tafsir* or interpretation method which includes four main sources, which are the Qur'an, the Prophet's hadith, the words of the Companions, and the opinions of the tabiin. Based on these different perspectives, it can be concluded that the main sources in the knowledge of interpretation consist of six aspects, namely the Qur'an as an interpreter of verses with other verses, the Prophet's hadith as an explanation of revelation, the words of the Companions who were direct witnesses to the revelation of the verse, the opinion of the tabiin, Arabic as the original language of the Qur'an, as well as rational approaches and ijtihad that remain based on the rules of sharia (Dimyati, 2020).

The variation of *al-masadir* in interpreting the Qur'an makes it important for each research to determine the specific focus of the research. This research specifically highlights *al-masadir bi al-sunnah al-nubuwwah*, which is interpreting the Qur'an through the Prophet's hadith. One of the books of interpretation that represents this atmosphere is *Al-Dur al-Manthur fi Tafsir bi al-Ma'thur* by Imam Jalaluddin Al-Suyuti. This interpretation has the main characteristic of using the *bi al-ma'thur* method, which is history-based interpretation. This characteristic is reflected in its systematic arrangement which places the Prophet's hadith as the main source in interpreting the verses of the Qur'an (Husnaini, 2021). In fact, the title of the book explicitly emphasizes that the application of the approach is *tafsir bi al-ma'thur*. However, Imam Suyuti's presentation of narrations in this interpretation seems to be more focused on the compilation of the history rather than a critical analysis of the content of the verse. Therefore, this research aims to map the application of hadith in *Al-Dur al-Manthur*. Thus, this study is expected to provide a more comprehensive understanding of the scope of *bi al-ma'thur* method applied in this masterpiece.

The author recognizes that research on *Al-Dur al-Manthur* is not something new. Some previous studies have been written with various focuses of study. Ica Fauziah H., for example, discussed the aspects of interpretation methodology, writing systematics, and interpretation style in this paper. (Husnaini, 2021). Meanwhile, Raden Rifa and the team evaluated this interpretation from the perspective of *al-ittijah al-tafsir* or interpretation orientation, by highlighting the definition, indicators of presence, and types of orientation in interpretation (Qodratinnisa et al., 2023). While Shasi and Ruhmiat analyzed it from the aspect of reporting israiliyyat, including criticism of *al-asil and al-dakhil* in the transmission of history (Syasi & Ruhmiat, 2020). Although many studies have been performed, there is no research that specifically reviews the mapping of hadith classification in Imam Suyuti's interpretative structure in *Al-Dur al-Manthur* in terms of its usability. Therefore, this study attempts to fill

the academic gap by offering a new perspective that has not been explored much in previous interpretative studies.

Method

This research uses a qualitative method, which aims to produce descriptive data in the form of narratives collected from the object of research (Murdiyanto, 2020). The sample in this research uses surah al-Fatihah as the focus of analysis to map the role of hadith in *Al-Dur al-Manthur*. The data sources used are classified into two categories: first, primary data which comes from *Al-Dur al-Manthur*; second, secondary data which includes many books, textbooks, and journal articles related to the research topic. Data collection is based on library research, while data analysis uses an analytical-descriptive approach.

Result and Discussion

Hadith in the Construction of Qur'anic Interpretation

Hadith of the Prophet Muhammad have a central role as a second source in interpreting the Qur'an. Ulama have various perspectives on this issue, especially considering that hadiths are of various levels of validity, starting from sahih to daif. Imam Al-Zarkashi has highlighted that the Prophet's history has a central place in interpreting the Qur'an, but its use requires selectivity, especially in sorting out weak or false hadiths. Meanwhile, Imam Suyuti in *Al-Itqan*, declares that the first step in interpreting the Qur'an is to looking for information in the Qur'an itself. If not found, the hadith becomes the next reference, because it serves as an explanation of the Qur'an. This opinion is confirmed by Imam Shafi'i who emphasized that every law set by the Prophet was the result of his understanding of the Qur'an. The Prophet said that in addition to the Qur'an, he received another revelation that has equal authority, called hadith, which serves as a guide in understanding revelation.

Ibn Kathir in his interpretations emphasizes that the main step in understanding the Qur'an is to seek its interpretation from other verses in the Qur'an. If not found, then the hadith becomes an explaining source that must be

referred to. Similarly, Ibn Hazm declares that the Qur'an is the main source of Shari'ah and that it contains the instruction to obey the Messenger of Allah, referring to Allah's words in surah al-Najm [53]: 3-4, which confirms that the Prophet did not speak based on his desires, but based on revelation from Allah. Based on this verse, Ibn Hazm concludes that the revelation from Allah to the Prophet is of two types: first, *matlu* revelation (recited revelation), which is the Qur'an, that has miracles and it is organized in a unique systematic way; second, *marwiy* revelation (narrated revelation), which is the hadith that comes from the Prophet. This revelation does not have the miracle of the Qur'an and is not recited in prayer, but it is still learned and used as a guide in understanding the Shari'ah (Dimyati, 2020).

Hadiths are one of the main sources of Islamic knowledge and are part of the revelations revealed by Allah. Following the hadith will lead someone to happiness and make them one of the guided people. On the opposite, anyone who rejects or turns away from it will be miserable and classified as people who have gone wrong. Therefore, the Qur'an explicitly directs Muslims to follow the hadith, tread its path, and make it one of the guidelines of life. In several verses, Allah swt reminds of the dangers of ignoring the hadith and the adverse consequences for those who ignore them (Ali & Himmawan, 2019). The Qur'anic word of Allah Swt in surah Ali Imran [3]: 32, which states " Say, Obey Allāh and the Messenger. But if you turn away-then indeed, Allāh does not like the disbelievers" (Departemen Agama RI, Vol. 1, 2011). Similarly, in surah al-Nur [24]: 63, Allah swt reminds, "…So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment" (Departemen Agama RI, Vol. 6, 2011).

Based on the importance of hadith in understanding the Qur'an, mufasir often use it as a primary source in interpreting specific verses. Imam Tabari in *Jami' al-Bayan fi Tafsir al-Qur'an*, argues that it is enough to refer to the Prophet's interpretation narrated through the Companions, *tabiin*, or *tabi' tabiin* in understanding a verse. Meanwhile, Ibn Taymiyyah emphasized that the Prophet

had explained the entire content of the Qur'an to his Companions, both in terms of lafaz or meaning. However, the amount of authentic narrations from the Prophet regarding the interpretation of the Qur'an is very limited. Imam Suyuti in *Al-Itqan*, stated that the marfuk narrations that directly came from the Prophet in the area of interpretation are very limited. This is also emphasized by Al-Zarkarshi, who requires the validity of the sanad in every narration of interpretation in order to be used as a reference, especially interpretations that come directly from the Prophet must go through strict verification of the sanad before being accepted as proof (Dimyati, 2020).

A Biographical Sketch of Imam Suyuti

His full name is 'Abd al-Rahman b. Abi Bakr b. Muhammad al-Suyuti, a great ulama who was born in Cairo, Egypt, in 849 H. Since childhood, he has faced a severe test with the passing of his father, which made him grow up in an atmosphere that required independence and diligence in gaining knowledge. Genealogically, Al-Suyuti comes from a family that has lived in Asyut for generations. However, there are indications that his origin was from the east, the descendants of a Persian family who had originally settled in Baghdad before finally settling in Asyut. His father then moved to Cairo, where Al-Suyuti was born and raised (Iyazi, Vol. 2, 1386).

Al-Suyuti was known as a great ulama who followed the Shafi'i mazhab of fiqh and Ash'ari theology. His specialty was not only in the depth of his knowledge, but also in his extraordinary memory. From childhood, he had successfully memorized the Qur'an before reaching eight years of age. His journey in gaining knowledge was even more glorious by studying with some of the leading ulama of the era. Some of his teachers were Shaykh Kamal al-Din Muhammad b. 'Abd al-Rahman Ibn Humam, Shaykh Siraj al-Din al-Balqini, Shaykh Shihab al-Din al-Sharmasahi, Shaykh Taqiy al-Din al-Shamini al-Hanafi, Shaykh Jalal al-Din al-Mahalli, Shaykh 'Izzu al-Kinani Ahmad b. Ibrahim al-Hambali, and Shaykh Shamsu al-Sarami (Muflikhudin, 2020).

While he is known as a great ulama, Al-Suyuti is also a productive writer who contributed a lot to the world of Islamic knowledge. His writings are estimated to amount more than five hundred books containing various disciplines. Some of them are *Al-Itqan fi 'Ulum al-Qur'an, Tafsir al-Jalalayn, Tabaqat al-Huffaz, Al-Jami' al-Sagir, Al-Hawi Lilfatawa, Al-Ashbah wa al-Nazair fi Furu' al-Shafi'iyyah, Al-Iqtirah fi Usul al-Nahwi, Jiyad al-Musalsalat,* and *Al-Fiyyah fi Mustalah al-Hadith.* After living a full life of dedication to knowledge, Al-Suyuti passed away on Thursday, 9 Jumadilawal 911 H in Cairo and was buried in the Qusun graveyard (Khoirul et al., 2023).

An Overview of *Al-Dur Al-Manthur fi Tafsir bi Al-Ma'thur*

Al-Dur al-Manthur fi Tafsir bi al-Ma'thur is a summarized version of *Turjuman al-Qur'an,* both of them written by Imam Suyuti. The writing of this interpretation is based on the consideration that many readers prefer interpretations that focus on the matan of the hadith without containing lengthy sanads. This consideration is explained by Imam Suyuti in the preface of his tafsir (Al-Suyuti, Vol. 1, 2003).

The method of interpretation applied by Imam Suyuti in *Al-Dur al-Manthur* is classified as the *al-athari* method, which is the interpretation of the Qur'an based on the history of the Prophet Muhammad, the Companions, and the Tabiin (Dimyati, 2020). While the style of writing, using *tahlili*, because it presents the interpretation of the verses of the Qur'an systematically according to the order of the usmani mushaf and enriches understanding with various histories. Although it doesn't add personal analysis, the compiled collection of hadith and *athar* allows the reader to explore the meaning of the verse more deeply, as characteristic of the *tahlili* style of writing (Fitriyah et al., 2024). While in terms of the source of interpretation, this tafsir uses some approaches, including *al-qur'an al-karim, al-sunnah al-nubuwwah, aqwal sahabah, aqwal tabi'in,* and *qiraat.* Here the author provides the source of evidence of the interpretation used:

Al-Qur'an Al-Karim

An example of the application of Qur'anic sources in this tafsir can be found when Imam Suyuti interprets surah al-Ma'arij [70]: 19. In his interpretation, he quoted the narration given by 'Abd b. Humayd, Ibn Jarir, Ibn Munzir, and Ibn Abi Hatim from 'Ikrimah. It is mentioned that Ibn 'Abbas was once asked about the meaning of the phrase [*al-halu'a*]. He explained that its meaning is in line with the explanation in the next verse, which is [*idha massahu al-sharru kana jazu'a, wa idha massahu al-khayru kana manu'a*] (Al-Suyuti, Vol. 14, 2003).

Al-Sunnah Al-Nubuwwah

In his writing, Imam Suyuti refers to various narrations from several well-known of ulama's hadith, such as Imam Bukhari, Imam Muslim, Imam Nasa'i, Imam Tirmidhi, Imam Abu Dawud, Ibn Jarir, Ibn Abi Hatim, and others. One example of the application of the source of *al-sunnah al-nubuwwah* in this tafsir can be seen in Imam Suyuti's interpretation of surah al-An'am [6]: 158. In his interpretation, he cited a hadith narrated by some of perawi, including 'Abd al-Razzaq, Ahmad, Bukhari, Muslim, Abu Dawud, Nasa'i, and Bayhaqi. The hadith comes from Abu Hurayrah, who reported that the Prophet said that the Day of Judgment will not occur until the sun rises from the west. When that happens, all people will believe. However, at that time, a person's faith will no longer be useful to them. After delivering this hadith, the Prophet then recited Surah al-An'am verse 158, which is [*yawma ya'ti ba'du 'ayati rabbik*] *al-ayah* (Al-Suyuti, Vol. 6, 2003).

Aqwal Sahabah

One of the examples of the application of the source of *aqwal al-sahabah* in this tafsir can be found in Imam Suyuti's interpretation of surah Ali Imran [3]: 103. In his interpretation, he cited the narration given by Sa'id b. Mansur, 'Abd b. Humayd, Ibn Jarir, Ibn Munzir, and Al-Tabrani through the line of al-Sha'labi, from Ibn Mas'ud. In his explanation, Ibn Mas'ud interpreted [*wa'tasimu bihabli*

Allah jami'a] as an invitation to maintain the unity of the ummah (Al-Suyuti, Vol. 3, 2003).

Aqwal Tabiin

One of the examples of the application of the source of *aqwal al-tabiin* in this tafsir can be found in Imam Suyuti's interpretation of surah al-Falaq [113]: 4. In his interpretation, he cited the narration given by Ibn Hatim from al-Dahak, who explained that the lafaz [*al-naffathat*] refers to female magicians. Meanwhile, Ibn Jarir and Ibn Abi Hatim also narrate from Mujahid that lafaz [*al-naffathati fi al-'uqad*] means the spells that are blown on the knots of yarn (Al-Suyuti, Vol. 15, 2003).

Qiraat

One of the examples of the application of the source of imam qiraat in this tafsir can be found in Imam Suyuti's interpretation of the lafaz [*wa arjulakum*] in surah al-Maidah [5]: 6. In his interpretation, he cited the narration of Sa'id b. Mansur, 'Abd b. Humayd, Ibn Munzir, and al-Nahhas who narrated that Ibn Mas'ud read the lafaz with *nasab* [*wamsahu biruusikum wa arjulakum*]. Meanwhile, Sa'id b. Mansur also narrated that Anas b. Malik read it with kasrah [*waarjulikum*] (Al-Suyuti, Vol. 5, 2003).

In addition to discussing the reasons behind the writing of the tafsir and the methodology of interpretation, it is also important to review the systematic presentation. This tafsir consists of fifteen volumes arranged in sequence according to the surah classification in the Qur'an. The first volume includes surah al-Fatihah to al-Baqarah verse 141, followed by the second volume which continues from verse 142 of surah al-Baqarah. The third volume includes verse 223 of surah al-Baqarah to Ali Imran verse 132, while the fourth volume continues from Ali Imran verse 133 to al-Nisa verse 113. The fifth volume includes al-Nisa verse 114 to al-Maidah, while the sixth volume includes al-An'am to al-A'raf. The seventh volume includes al-Anfal to Yunus, and the eighth volume covers Hud to al-Hijr. The ninth volume includes al-Nahl to al-Kahf, while volume ten continues from Maryam to al-Nur verse 26. The eleventh volume covers al-Nur

verse 27 to al-Ahzab verse 22, then the twelfth volume discusses al-Ahzab verse 23 to al-Zumar. Then, the thirteenth volume includes Gafir to al-Tur, the fourteenth volume includes al-Najm to al-Ma'arij, and the last volume, the fifteenth, covers al-Jin to al-Nas.

Mapping the Classification of Hadith in Imam Suyuti's Interpretation in *Al-Dur al-Manthur* in Review of Surah al-Fatihah

Hadith has an important role in the interpretation of the Qur'an, as seen in Imam Suyuti's tafsir, *Al-Dur al-Manthur*. In interpreting surah al-Fatihah, Imam Suyuti cited many narrations from the Prophet, the Companions and the Tabiin to explore the meaning of the verse from various aspects. However, he does not explicitly classify the hadiths based on their applications, but rather emphasizes on presenting the narrations comprehensively as part of the *athari* method of interpretation. Therefore, this discussion will mapping the hadith in Imam Suyuti's interpretation of surah al-Fatihah.

1) Explaining other names of a surah

Before interpreting a verse, Imam Suyuti presents various narrations that reveal the other names of a surah. As an illustration, here is an example when he presents the other names of surah al-Fatihah:

وَأَخْرَجَ الْبُخَارِيُّ، وَالدَّارِمى فى (مُسْنَدِهِ)، وَأَبُو دَاوُد، وَالتِّرْمِذِيُّ، وَابْنُ الْمُنْذِرِ، وَابْنُ أَبِي حَاتِمٍ، وَابْنُ مَرْدُوَيْهِ، فى [تَفَاسِيرِهِمْ]، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ : [الحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ] أُمُّ الْقُرْآنِ، وَأُمُّ الْكِتَابِ، وَالسَّبْعُ الْمَثَانِي. (Al-Suyuti, Vol. 1, 2003)

Al-Bukhari and al-Darimi in their musnads, also Abu Dawud, al-Tirmidhi, Ibn Munzir, Ibn Abi Hatim, and Ibn Marduwayh in their tafsirs, from Abi Hurayrah, he said: The Prophet said: "[*Alhamdulillahi rabbi al-'alamin*] is the *Ummul Qur'an*, the *Ummul kitab*, and seven repeated verses."

2) Explaining the place of revelation of the verse or surah

Imam Suyuti also presents the narration regarding the location of the descent of a verse or the entire surah. Here is an example of when he presented the narration of the place of the revelation of surah al-Fatihah:

وَأَخْرَجَ أَبُو بَكْرٍ بْنُ الْأَنْبَارِيّ فى (الْمَصَاحِفِ) عَنْ قَتَادَةَ قَالَ : نَزَلَتْ (فَاتِحَةُ الْكِتَابِ)

بِمَكَّة. (Al-Suyuti, Vol. 1, 2003)

Abu Bakr b. al-Anbari narrated in *al-Musahif*, from Qatadah, he said: "Surah al-Fatihah was revealed in Makkah."

3) Explaining the purpose of a surah

Then, Imam Suyuti also presented a narration that explains the value of reciting a surah. Here is an example:

وَأَخْرَجَ الثَّعْلَبِى مِنْ طَرِيقِ مُعَاوِيَة بْنِ صَالِحٍ، عَنْ أَبِي سُلَيْمَان قَالَ : مَرَّ أَصْحَابُ النَّبِيِّ

فِي بَعْضِ غَزْوِهِمْ عَلَى رَجُلٍ قَدْ صَرِعَ، فَقَرَأَ بَعْضُهُمْ فِي أُذُنِهِ بِأُمِّ الْقُرْآنِ فَبَرَأَ. فَقَالَ رَسُولُ اللَّهِ :

(هِيَ أُمُّ الْقُرْآنِ، وَهِيَ شِفَاءٌ مِنْ كُلِّ دَاءٍ). (Al-Suyuti, Vol. 1, 2003)

Al-Tha'labi narrated through the line of Mu'awwiyah b. Salih, from Abi Sulayman, he said: "The Companions of the Prophet were traveling when they passed a man who was having a seizure. Some of them recited the *Ummul Qur'an* in his ear, and he recovered." So the Prophet said: "The *Ummul Qur'an* is the cure of all diseases."

وَأَخْرَجَ أَبُو الشَّيْخِ فِي (الثَّوَابِ) عَنْ عَطَاءٍ قَالَ : إِذَا أَرَدْتَ حَاجَةً فَاقْرَأْ فَاتِحَةَ الْكِتَابِ

حَتَّى تَخْتِمَهَا، تَنْقَضَى إِنْ شَاءَ اللَّهُ. (Al-Suyuti, Vol. 1, 2003)

Abu Shaykh narrated in *al-Thawab*, from 'Ata' who said: "If you have a desire, then recite al-Fatihah until you finish it, then it will be fulfilled, insyaallah."

4) Explaining the priority of a surah

Then, Imam Suyuti also presents a narration that describes the priority of a surah. Here is an example when he explains the priority of surah al-Fatihah:

وَأَخْرَجَ عَبْدُ بْنُ حُمَيْدٍ فى (مُسْنَدِهِ) بِسَنَدٍ ضَعِيفٍ عَنْ ابْنِ عَبَّاسٍ يَرْفَعُهُ إِلَى النَّبِيِّ :

(فَاتِحَةُ الْكِتَابِ تُعْدِلُ بِثُلْثَى الْقُرْآنِ). (Al-Suyuti, Vol. 1, 2003)

'Abd b. Humayd narrated in his musnad with a weak sanad from Ibn 'Abbas, who related to the Prophet: "Surah al-Fatihah is equal to the two-thirds of the Qur'an."

5) Explaining the interpretation of a verse explicitly

The style of writing that is used by Imam Suyuti in interpreting a verse is rather simple and straightforward, where he explicitly displays the verse first, then followed by the interpretation. It can be seen in his interpretation of the second verse as follows:

وَأَخْرَجَ ابْنُ جَرِيرٍ، وَابْنُ أَبِي حَاتِمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ : [الْحَمْدُ اللَّهَ] هُوَ الشُّكْرُ وَالِاسْتِخْذَاءُ اللَّهَ، وَالْإِقْرَارُ بِنِعْمَتِهِ وَهِدَايَتِهِ وَابْتِدَائِهِ وَغَيْرُ ذَلِكَ. (Al-Suyuti, Vol. 1, 2003)

Ibn Jarir and Ibn Abi Hatim narrated from Ibn 'Abbas, he said: "Lafaz [*Alhamdulillah*] is an expression of gratitude, submission to Allah, acknowledgment of His favors, His guidance, His grace, and so on."

6) Explaining variations in the qiraat of a verse

Imam Suyuti also presents some narrations regarding the recitation of qiraat, but only to the extent of presenting the variations without elaborating on their implications for interpretation. This can be seen in his interpretation of the lafaz ['*alayhim*] in the seventh verse:

وَأَخْرَجَ ابْنُ الْأَنْبَارِيُّ عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقْرَأُ : [عَلَيْهِمِي] بِكَسْرِ الْهَاءِ وَإِثْبَاتِ الْيَاءِ.
(Al-Suyuti, Vol. 1, 2003).
Ibn al-Anbari narrated from Hasan that he recited ['*alayhimi*] with make it kasrah in the letter *ha* and set the letter *ya*.

وَأَخْرَجَ ابْنُ الْأَنْبَارِيّ عَنِ الْأَعْرَجِ، أَنَّهُ كَانَ يَقْرَأُ : [عَلَيْهُمُو] بِضَمِّ الْهَاءِ وَالْمِيمِ وَإِلْحَاقِ الْوَاوِ. (Al-Suyuti, Vol. 1, 2003)

Ibn al-Anbari narrated from al-A'raj that he recited ['*alayhimu*] with make it dhammah in the letter *ha* and *mim* and also added the letter *waw*.

وَأَخْرَجَ ابْنُ الْأَنْبَارِيّ عَنْ أَبِي إِسْحَاقَ، أَنَّهُ قَرَأَ : [عَلَيْهُمُ] بِضَمِّ الْهَاءِ وَالْمِيمِ مِنْ غَيْرِ الْحَاقِ وَاوٍ. (Al-Suyuti, Vol. 1, 2003)

Ibn al-Anbari narrated from Abi Ishaq that he recited ['*alayhumu*] with make it dhammah in the letter *ha* and *mim* without adding the letter *waw*.

7) Explaining the legal content contained in a verse

Not only interpreting a verse in terms of its lafaz, Imam Suyuti also describes the legal content contained in it. Here is an example when he explains the ruling of reciting "amin" after reading the seventh verse:

وَأَخْرَجَ مُسْلِمٌ، وَأَبُو دَاوُد، وَالنَّسَائِيُّ، وَابْنُ مَاجَهْ، وَابْنُ أَبِي شَيْبَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيّ قَالَ : قَالَ رَسُولُ اللَّهِ : إِذَا قَرَأَ – يَعْنَى الْإِمَامَ – [غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّين]، فَقُولُوا : آمِينَ. (Al-Suyuti, Vol. 1, 2003)

> Muslim, Abu Dawud, al-Nasai, Ibn Majah, and Ibn Abi Shaybah narrated from Abi Musa al-Ash'ari that the Prophet said: "When the imam recites [*gayri al-magdubi 'alayhim wa la al-dallin*] then say amin."

Conclusion

Based on the explanation above, it can be concluded that hadith plays a central role in the construction of Qur'anic interpretation. Scholars such as Imam Al-Zarkashi, Imam Suyuti, Imam Shafi'i, and Ibn Hazm emphasized that hadith is the second primary source after the Qur'an in understanding divine revelation. Hadith serves as an explanatory source for verses that are not elaborated upon directly in the Qur'an. However, its use must be selective and go through strict verification of the chain of transmission (sanad), considering not all hadiths have the same level of authenticity. Scholars like Imam Suyuti and Al-Zarkashi also stress the necessity of verifying the sanad, especially for narrations directly attributed to the Prophet Muhammad (peace be upon him).

A concrete example of the application of hadith in Qur'anic interpretation is seen in Imam Suyuti's work, Al-Dur al-Manthur fi Tafsir bi al-Ma'thur. This tafsir adopts the athari method, which emphasizes narrations from the Prophet, the Companions, and the Tabi'in, and follows a tahlili approach in systematically interpreting the Qur'an according to the order of the Uthmani mushaf. Although Imam Suyuti does not explicitly classify the hadiths based on their levels of authenticity, he presents them comprehensively to enrich the understanding of each verse. His interpretation of Surah al-Fatihah, for example, draws from various narrations to explore the meanings in depth. Thus, hadith is

not merely a complementary source, but a foundational element in fully grasping the message of the Qur'an.

Some ulama, including Imam Suyuti, Imam Al-Zarkashi, Ibn Kathir, Imam Shafi'i, and Imam Tabari, agree that hadith is the second source of reference in interpreting the Qur'an after the Qur'an itself. One of the tafsir literature that uses the *athari* method is *Al-Dur al-Manthur fi Tafsir bi al-Ma'thur* by Imam Suyuti. This method focuses on interpreting the Qur'an through narrations from the Prophet Muhammad, the Companions, and the Tabiin. Based on the mapping of hadith classifications in this interpretation, at least there are seven main roles of Imam Suyuti's application of hadith. First, as an explanation of the other name of a surah. Secondly it provides information about the place of revelation of a verse or surah. Third, it describes the purpose of a surah. Fourthly explaining the priority of the surah. Fifth, interpreting the verse explicitly. Sixth, describing the variations of qiraat of a verse. Seventh, explaining the legal content contained in the verse.

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