

## The History of Qur'anic Exegesis during the Abbasid Period: From Codification to Philosophical Exegesis

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### Abstrak

Artikel ini bertujuan membahas sejarah perkembangan tafsir era dinasti Abbasiyah, yakni tahun 750 M-1258 M. Pembahasan difokuskan pada sejarah dinasti Abbasiyah, perkembangan tafsir dan kodifikasi tafsir, kitab-kitab dan mufasir, serta corak tafsir yang dominan falsafi. Penelitian ini menggunakan metode kualitatif dan jenis penelitian kepustakaan (*library research*) yang berfokus pada kajian teks dan pemikiran mengenai dinamika perkembangan tafsir al-Qur'an serta kemunculan tafsir falsafi pada era Abbasiyah. Hasil penelitian ini menunjukkan bahwa kodifikasi penulisan tafsir yang dimulai sejak zaman Nabi hingga abad pertengahan memunculkan cara penafsiran baru, yakni dengan *bi al-ra'y*. Tafsir ini berpijak pada penafsiran sebelumnya yang bersumber dari hadis Nabi, perkataan sahabat, maupun tabi'in. Terkait tafsir falsafi, konfrontasi ilmiah yang terjadi di dalamnya berangkat dari klasifikasi pola penafsiran menjadi dua, yakni *bi al-ma'thūr* dan *bi al-ra'yi (bi al-ijtihād)*, dengan tafsir falsafi termasuk dalam kategori tersebut. Sementara perbedaan di antara keduanya terletak pada keberadaan atau ketiadaan pijakan realitas historis dan linguistik dalam teks al-Qur'an sebagai dasar penafsiran. Artikel ini berkontribusi dalam memperkaya khazanah pemikiran Islam dengan menegaskan bahwa tafsir falsafi, meskipun menuai pro dan kontra, memiliki peran penting sebagai penghubung antara rasionalitas dan spiritualitas, sekaligus menunjukkan bahwa al-Qur'an dapat dipahami sebagai teks terbuka yang mendorong akal manusia untuk terus menggali hikmah baru sejalan dengan perkembangan ilmu pengetahuan dan teknologi. Selain itu, dialektika wahyu dan akal pada masa Abbasiyah menunjukkan kuatnya tradisi intelektual Islam, sehingga umat Islam perlu terbuka dan menyadari bahwa iman harus disertai pemahaman secara mendalam.

**Kata kunci:** Era Abbasiyah, Perkembangan tafsir, Tafsir falsafi

### Abstract

This article aims to discuss the historical development of Qur'anic exegesis during the Abbasid dynasty, namely from 750 CE to 1258 CE. The discussion focuses on the history of the Abbasid dynasty, the development and codification of exegesis, the works and exegetes, as well as the dominant philosophical pattern of exegesis. This study employs a qualitative method and a type of *library research* that focuses on the study of texts and ideas concerning the dynamics of the development of Qur'anic exegesis and the emergence of philosophical exegesis during the Abbasid era. The results of this study indicate that the codification of exegesis writing, which began from the time of the Prophet until the medieval period, gave rise to a new method of interpretation, namely *bi al-ra'y*. This form of exegesis is based on previous interpretations derived from the Prophet's hadith, the sayings of the

companions, and the *tabi'in*. Regarding philosophical exegesis, the scientific confrontation that occurs within it departs from the classification of interpretive patterns into two, namely *bi al-ma'thūr* and *bi al-ra'y (bi al-ijtihād)*, with philosophical exegesis included in this category. Meanwhile, the difference between the two lies in the presence or absence of a foundation in historical and linguistic realities within the text of the Qur'an as the basis of interpretation. This article contributes to enriching the treasury of Islamic thought by affirming that philosophical exegesis, although it invites pros and cons, plays an important role as a bridge between rationality and spirituality, while also showing that the Qur'an can be understood as an open text that encourages the human intellect to continuously explore new wisdom in line with the development of science and technology. In addition, the dialectic between revelation and reason during the Abbasid period demonstrates the strength of the Islamic intellectual tradition, so Muslims need to be open and realize that faith must be accompanied by deep understanding.

**Keywords:** *Abbasid Era, Development of Exegesis, Philosophical Exegesis*

## INTRODUCTION

The development of Qur'anic exegesis has taken place since the time of the Prophet up to the present, and will even continue in the future. Historical facts show that Muslims' interpretation of the Qur'an has always developed alongside the growth of human civilization and culture. This is due to the exegetes who continuously seek to understand meanings and messages from the Qur'anic verses that had not yet been fully comprehended.<sup>1</sup>

During the time of the Prophet and the early period of Islam, Qur'anic exegesis was composed in a brief and concise manner because, at that time, mastery of pure Arabic was sufficient to understand the style and structure of the Qur'anic language. However, over time, this mastery began to decline, especially due to cultural mixing as Islam spread to various regions and peoples. To preserve the authenticity of the Arabic language, scholars began to formulate linguistic rules such as *nahwu* (grammar), *balaghah* (rhetoric), and others. In addition, they began to write Qur'anic exegesis to provide guidance for Muslims. Through these works, Muslims were able to understand many meanings that were previously unclear or difficult to grasp.<sup>2</sup>

Scholars then made efforts to collect exegetical hadith transmitted from the companions and the *tabi'in*. They compiled exegesis by referring to specific verses and then including narrations explaining those verses, whether from the companions or the *tabi'in*. However, at that time, exegesis had not yet taken a fixed

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<sup>1</sup> Ilham Abiyusuf, et al., "Dinamika Kajian Tafsir Dari Masa Ke Masa (Tradisional, Tekstual, Dan Kontekstual)," *ALMUSTOFA: Journal of Islamic Studies and Research* 2, no. 01 (2025), 190.

<sup>2</sup> Abiyusuf, "Dinamika Kajian Tafsir Dari Masa Ke Masa (Tradisional, Tekstual, Dan Kontekstual)," 191-92.

form and was not systematically arranged according to the order of the Qur'anic mushaf. Exegetical hadith were scattered among various reports and often mixed with other hadith, such as those concerning worldly matters, marriage, and so on.<sup>3</sup>

As time and technology advanced, the science of exegesis continued to develop, both in terms of writing methodology and its increasingly diverse patterns, influenced by the scholarly backgrounds of the exegetes. This is evident in its present form, which reflects various approaches and perspectives in interpreting the Qur'an. Thus, the codification (tadwin) of exegesis can be said to have taken place toward the end of the 2nd century Hijriyah, at the end of the Umayyad period and the beginning of the Abbasid dynasty. This era also marked the emergence of various scientific disciplines. Since then, exegesis developed into an independent field, separate from hadith, and became a distinct branch of Islamic studies.

The Abbasid dynasty therefore holds a very important place in the history of Islamic civilization, particularly in the study of Islamic cultural history, due to the complexity of its civilizational developments.<sup>4</sup> Its golden age is known as one of the most brilliant periods in Islamic history, with major contributions in fields such as science, education, economy, and culture. Although the dynasty eventually declined and collapsed, its legacy and influence have endured and continue to inspire the development of Islamic and global civilization, making it worthy of further in-depth study.<sup>5</sup>

Theoretically, this article enriches scholarly discourse on the classification of interpretive patterns, namely *bi al-ma'thūr* and *bi al-ra'yi*, and positions philosophical exegesis as part of the development of *ijtihad* influenced by intellectual dynamics and the translation movement of Greek philosophical works. Practically, this study serves as a guide to understanding how a mufassir's disciplinary background, ideological reasoning, and school affiliation shape interpretive outcomes, especially in legal and theological verses. This study complements the work of Benny Afwadzi on ideological reasoning in *fiqh* within Qur'anic exegesis by adding the variable of Greek philosophical influence in shaping philosophical exegesis during the same period. It also enriches the study of *Ittihad Tafsir Falsafi* by Pebriani Srifatonah et al. by presenting a systematic historical background of the codification of exegesis before discussing key figures. Furthermore, this research serves as an important comparison to the work of Eko Zulfikar on the historical development of exegesis

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<sup>3</sup> Teungku Muhammad Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Al-Qur'an dan Tafsir* (Semarang: PT. Pustaka Rizki Putra, 1997), 212.

<sup>4</sup> Firoj Alam, "The Abbasid Caliphate: An Era of Intellectual Revolution in Islamic History", *International Journal of Contemporary Research in Multidisciplinary (IJCRM)* 5, no. 2 (2026), 34.

<sup>5</sup> Pisdoni Mardianto, "The Role of Ulama in Building Islamic Civilization during the Abbasid Dynasty A Study of Scientific Contributions", *JIRE: Journal of Islamic Religious Education* 1, no. 2 (2025), 56-65.

during the period of Islamic decline, by clarifying the contrast between the golden age of the Abbasid era and the periods that followed.

## RESEARCH METHOD

This study is a *library research* focusing on texts and ideas related to the development of Qur'anic exegesis during the Abbasid dynasty, ideological dynamics in interpreting legal verses, and the emergence of philosophical exegesis. Data are taken from written sources, both primary and secondary, including classical tafsir works, writings of Abbasid scholars, books on Islamic civilization, and relevant academic literature. This research uses a qualitative approach with a descriptive-analytical method to understand patterns of thought, interpretive methods, and ideological tendencies of the exegetes.<sup>6</sup> In the analysis process, this study combines historical, thematic-conceptual, and intellectual approaches to trace the socio-intellectual background of the Abbasid era, including the translation movement and the development of knowledge, while also examining key concepts such as *tafsir bi al-ma'thūr*, *bi al-ra'y*, and philosophical exegesis.

Data collection is carried out through literature review, critical reading, and classification based on the research focus. The data are analyzed by reducing, grouping, and presenting them in a descriptive-analytical manner, supported by comparative reading among tafsir works to reveal differences in methodology and epistemological orientation. This study also employs a historical-critical approach to view tafsir as a product of its social, political, and intellectual context. Conclusions are drawn inductively by formulating general patterns of the development of exegesis during the Abbasid period, the role of sectarian ideology, and the position of philosophical exegesis within Islamic scholarship.

## RESULTS AND DISCUSSION

### A Brief History of the Abbasid Dynasty

In history, Islamic teachings have experienced ups and downs. From the time of the Prophet to the three subsequent periods, namely the *khilāfah Khulafā' al-Rāshidīn*, the Umayyad dynasty, and the Abbasid dynasty each had its own characteristics. The formation of Islamic teachings began during the time of the Prophet, was further consolidated during the period of the *Khulafā' al-Rāshidīn*, and reached its peak during the Abbasid dynasty, when a government considered to originate from the Prophet's family became an era of excellence in all fields. During

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<sup>6</sup> Ihdal Umami Jahira, Moh. Yardho, "Transformasi Historis Metode Tafsir Al-Qur'an Di Era Mutaakhirin (Abad 7-13 H)", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 5, no. 1 (April 21, 2025): 300–319. <https://doi.org/10.19109/jsq.v5i1.25750>.

the Abbasid period, Islam reached its golden age. At this time, Islam was known for its many intellectual figures, rapidly developing educational institutions, and scientific traditions such as deliberation and translation activities.

The rapid development during the Abbasid period made it a center of reference for nations around the world, indicating that it had reached the height of its glory.<sup>7</sup> The Abbasid dynasty was one of the major dynasties after the *Khulafā' al-Rāshidīn*, continuing the rule of the Umayyad dynasty. The founder of the Abbasid dynasty was 'Abd Allāh al-Saffāh ibn Muḥammad ibn 'Alī ibn 'Abd Allāh ibn al-'Abbās. He was born in Ḥumaymah in 104 AH and was appointed caliph on 3 Rabī' al-Awwal 132 AH. It is called the Abbasid dynasty because its rulers were descendants of al-'Abbās, the uncle of the Prophet. The Abbasid dynasty ruled for five centuries, from 750 to 1258 CE (132–656 AH).<sup>8</sup>

Many historians divide the Abbasid period into two phases. The first phase lasted from 750 to 945 CE (132–334 AH). During this time, the political authority of the Abbasids was very strong and gave rise to a highly advanced civilization, often referred to as the golden age. However, signs of crisis and political weakening began to appear toward the end of this phase. The second phase, from 945 to 1258 CE, was marked by political decline, as the caliphs lost control over various regions and smaller states (*duwaylāt*) emerged with their own independence. A characteristic of this period was the remaining influence of the earlier golden age, seen in the continued development of various fields of knowledge (*'ulūm*), construction (*'umrān*), and levels of prosperity, alongside negative aspects such as increasing luxury lifestyles (*taraf*). The Abbasid period ended in 1258 CE when Baghdad was conquered by the Mongols under the leadership of Hulagu Khan.<sup>9</sup>

### **The Development of Qur'anic Exegesis during the Abbasid Dynasty**

Since the time of the Prophet, the Companions, and the *tābi'īn*, Qur'anic exegesis developed from person to person, transmitted orally like hadith and without codification. In the early Hijri centuries, as many non-Arab Muslims entered Islam and the Arabic language was influenced by non-Arab (*'ajam*) languages, scholars felt the need to write tafsir so it could be understood by those less proficient in Arabic.<sup>10</sup> In the early Abbasid period, scholars began collecting exegetical hadith

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<sup>7</sup> Mahfud Ifendi, "Dinasti Abbasiyah: Studi analisis Lembaga Pendidikan Islam", *Jurnal Fenomena*, 12, no. 2 (2020), 140.

<sup>8</sup> A. Najili Aminullah, "Dinasti Bani Abbasiyah, Politik, Peradaban, dan Intelektual", *Genealogi PAI: Jurnal Pendidikan Agama Islam* 3, no. 2, (Juli-Desember 2016), 18.

<sup>9</sup> Susmihara, "Dinasti Abbasiyah (Kemajuan dalam Bidang Ilmu Agama, Filsafat, Pendidikan, dan Sains)", *Jurnal Al-Hikmah* 21, no. 2, (2019), 116.

<sup>10</sup> Eko Zulfikar, Aftonur Rosyad, "Methodology of Kitab Al-Jami' Interpretation of the Qur'an by Abdullah Bin Wahb Al-Mishri", *Aqwal: Journal of Qur'an and Hadis Studies* 4, no. 1 (2023), 2-3. <https://doi.org/10.28918/aqwal.v4i1.914>.

from the Companions and the *tābi'īn*, compiling them by referring to specific verses and citing related narrations. At that time, tafsir did not yet have a fixed format, as the Qur'anic *muṣḥaf* was not systematically arranged. Exegetical hadith were still scattered and mixed with other hadith, such as those on *mu'āmalah*, marriage, and other matters.

From the Prophet's time until the Abbasid era, tafsir was generally conveyed in the form of hadith and considered part of it. A narrator might report hadith on tafsir, law (*fiqh*), battles (*ghazwah*), or social matters. In the early Abbasid period, efforts emerged to collect hadith by topic and organize them into chapters, as seen in the work of Mālik ibn Anas in *al-Muwatta'*, which compiled hadith related to legal issues. The codification of tafsir paralleled that of hadith, where the Prophet's statements, including explanations of the Qur'an, were recorded based on reports from the Companions and *tābi'īn*. In this process, tafsir remained part of hadith literature.<sup>11</sup>

The expansion of Islam during the periods of the *tābi'īn* and *tābi' al-tābi'īn* led to significant territorial growth and increased interaction with non-Arab and non-Muslim societies. Islam spread to regions with diverse cultural and religious backgrounds, such as Persia, Central Asia, India, Syria, Turkey, Egypt, Ethiopia, Africa, and even Southeast Asia, which had been influenced by Buddhism and Hinduism. This expansion introduced Muslims to various scientific traditions, contributing to the rapid development of Islamic civilization, including the science of tafsir. As a result, exegetes began to move beyond reliance solely on transmitted reports and increasingly employed linguistic analysis and rational reasoning. Tafsir thus developed not only through *bi al-ma'tsūr* but also through *bi al-ra'y*.<sup>12</sup>

These factors shaped the distinctive characteristics of Qur'anic interpretation in this period. Tafsir experienced significant development, with greater focus on specific aspects depending on the tendencies of different groups of exegetes, distinguishing it from earlier classical forms.<sup>13</sup> In general, the process of codifying tafsir from the early to the middle periods can be summarized as follows:<sup>14</sup>

1. The *riwāyah-talaqqī* period during the time of the Prophet, the Companions, and the *tābi'īn*, where *athar* played a dominant role, although early forms of *tafsīr bi al-ra'y* also appeared. This period is known as the era of the *salaf*.

<sup>11</sup> Ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Al-Qur'an*, 213.

<sup>12</sup> Syukron Affani, *Tafsir Al-Qur'an dalam Sejarah Perkembangannya* (Jakarta: Prendama Media, 2019), 136.

<sup>13</sup> Eko Zulfikar, "Historisitas Perkembangan Tafsir Pada Masa Kemunduran Islam: Abad Kesembilan dan Kesepuluh Hijriah", *Jurnal Tribakti: Jurnal Pemikiran Keislaman* 30, no. 2, (Juli 2019), 287. <https://doi.org/10.33367/tribakti.v30i2.799>.

<sup>14</sup> Affani, *Tafsir Al-Qur'an dalam Sejarah*, 137-138.

2. The period of collection and writing within hadith codification, where tafsir became a chapter within hadith books (*tadwīn al-tafsīr ‘alā bāb min abwāb al-ḥadīth*). Scholars such as Yazīd ibn Hārūn al-Sulamī, Shu‘bah ibn al-Ḥajjāj, Wakī‘ ibn al-Jarrāḥ, Sufyān ibn ‘Uyaynah, Rūḥ ibn ‘Ubādah al-Baṣrī, ‘Abd al-Razzāq ibn Hammām, Ādam ibn Abī Iyās, and ‘Abd ibn Ḥumayd contributed to this effort, though their works have not survived.
3. The independent writing of tafsir separate from hadith (*tadwīn al-tafsīr ‘alā istiqlāl wa infirād*), arranged according to the *muṣḥaf* (*tartīb muṣḥafī*). Scholars such as Ibn Mājah, Abū Bakr ibn Mundhir al-Naysābūrī, Ibn Abī Ḥātim, Abū al-Shaykh Ibn Ḥibbān, al-Ḥākim, Abū Bakr ibn Mardūwayh, and especially Ibn Jarīr al-Ṭabarī played key roles, with tafsir still accompanied by *isnād*.
4. Tafsir writing based on *tartīb muṣḥafī* but relying on narrations without *isnād*, leading to the inclusion of *isrā’īliyyāt* and unclear reports. For example, in QS. al-Fātiḥah (1):7, multiple interpretations appear despite a known *ma’thūr* explanation referring to Jews and Christians, without disagreement among the early generations.
5. A later stage combining *bi al-ma’thūr* and *bi al-ra’y*, where rational interpretation gained recognition alongside transmitted sources. Exegetes began to apply personal reasoning, linguistic analysis, and selective comparison of opinions. Although the *tartīb muṣḥafī* model remained dominant, thematic and specialized approaches also emerged, contributing to the further development of Qur’anic studies.

### **Books and Exegetes of the Abbasid Period (750–1258 CE)**

The early period of tafsir codification after the time of the *tābi’īn* began at the end of the Umayyad era and the beginning of the Abbasid period, around 130 AH / 750 CE (2nd century AH / 8th century CE). This does not mean that no tafsir writing existed earlier, but rather that specific compiled tafsir works had not yet been systematically produced. Among the tafsir works that emerged in this period are:

1. *Tafsīr al-Qur’ān* using the *bi al-ma’thūr* method by al-Ṣan’ānī. His full name is Imām Abū Bakr ‘Abd al-Razzāq ibn Hammām ibn Nāfi’. He was born in 126 AH / 742 CE in Ṣan’ā’, Yemen, and died in Shawwāl 211 AH / 827 CE.<sup>15</sup>
2. *Jāmi’ al-Bayān fī Ta’wīl al-Qur’ān*, known as the tafsir of al-Ṭabarī, also using the *bi al-ma’thūr* method, by Ibn Jarīr al-Ṭabarī (839–925 CE). His full name is Abū Ja’far Muḥammad ibn Jarīr ibn Yazīd ibn Kathīr ibn Ghālib al-Ṭabarī. He was

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<sup>15</sup> A. Husnul Hakim, *Ensikloedia Kitab-kitab Tafsir Kumpulan Kitab-kitab Tafsir dari Masa Klasik sampai Masa Kontemporer* (Jakarta: eLSiQ Tabararrahman, 2019), 13-14.

born in 223 AH / 839 CE in Āmul, Ṭabaristān (Iran), and died in 310 AH / 925 CE.<sup>16</sup>

3. *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Abī Ḥātim, also using *bi al-ma'thūr*. His full name is Abū Muḥammad 'Abd al-Raḥmān ibn Muḥammad ibn Idrīs al-Rāzī. He was born in 240 AH / 854 CE and died in 327 AH / 937 CE.<sup>17</sup>
4. *Aḥkām al-Qur'ān* by al-Jaṣṣās (Aḥmad ibn 'Alī al-Rāzī), a Ḥanafī scholar with Mu'tazilite leanings. Born in Baghdad in 305 AH / 915 CE and died in 370 AH / 980 CE. This tafsir is primarily *fiqh*-oriented but also discusses theology, history, and hadith.<sup>18</sup>
5. *Baḥr al-'Ulūm* (Tafsīr al-Samarqandī) by Abū al-Layth al-Samarqandī, combining *bi al-ma'thūr* and *bi al-dirāyah*. He lived in Samarqand (Uzbekistan) and died in 395 AH / 986 CE.<sup>19</sup>
6. *Laṭā'if al-Ishārāt*, also known as *Tafsīr al-Qushayrī*, and *al-Taysīr fī al-Tafsīr*, also known as *al-Tafsīr al-Kabīr*, are two exegetical works by Abū al-Qāsim al-Qushayrī. Al-Qushayrī wrote *al-Taysīr fī al-Tafsīr* before he became acquainted with Sufism in 410 AH. Like most tafsir works, this book explains the Qur'an in terms of language, word origins, *naḥw* (grammar), *ṣarf* (morphology), *qirā'āt*, and *asbāb al-nuzūl*. In addition, it mentions the number of verses in each sūrah as well as several *Isrā'īliyyāt* narratives, especially those related to verses about earlier communities. This work is also known as *al-Tafsīr al-Kabīr*. His second tafsir work is *Laṭā'if al-Ishārāt*, which has a Sufi (*ishārī*) orientation. In his interpretation, al-Qushayrī uses several hadith narrations or *athar* without mentioning their transmitters.<sup>20</sup>
7. *al-Nukat wa al-'Uyūn* by al-Māwardī. His full name is Abū al-Ḥasan 'Alī ibn Muḥammad ibn Ḥabīb al-Māwardī al-Baṣrī al-Shāfi'ī. He was born in Basra, Iraq, in 364 AH / 974 CE and died on 30 Rabi' al-Awwal 450 AH / 27 May 1058 CE.<sup>21</sup> This tafsir is categorized as *bi al-ma'thūr* and has a *lughawī* orientation, as it employs approaches from *balāghah* and Arabic language (literature).<sup>22</sup>
8. *al-Tibyān fī Tafsīr al-Qur'ān* by al-Ṭūsī. His full name is Abū Ja'far Muḥammad ibn al-Ḥasan ibn 'Alī al-Ṭūsī. He was born in the village of Ṭūs, Khurasan, in 385 AH / 965 CE and died in 460 AH / 1067 CE. Al-Ṭūsī was a jurist from the Imāmī

<sup>16</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 19.

<sup>17</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 29.

<sup>18</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 32-33.

<sup>19</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 38-39.

<sup>20</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 44-46.

<sup>21</sup> Tāj al-Dīn Abi Naṣr 'Abdu al-Waḥhāb bin 'Alī bin 'Abdu al-Kāfi al-Subkī, *Thabaqāt al-Syafi'iyyah al-Kubrā* (Mesir: Matbaah Isa al-Babi al-Halabi Wa Syirkahu t.t.) 269.

<sup>22</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 52.

Shī'ī tradition, and this tafsir is the first Shī'ī work to combine *bi al-ma'thūr* and *bi al-ra'y*.<sup>23</sup>

9. *Ma'ālim al-Tanzīl* (known as Tafsīr al-Baghawī) by al-Baghawī. His full name is Abū Muḥammad al-Ḥusayn ibn Mas'ūd ibn Muḥammad ibn al-Farrā' al-Baghawī. He was born in 438 AH in Bughshūr, a small village between Harrah and Marwazur in Khurasan, and died in 516 AH / 1122 CE in his hometown Marwazur, where he was buried beside his teacher al-Qāḍī Ḥusayn. In his tafsir, al-Baghawī frequently quotes from al-Tha'labī. He does not limit himself to *bi al-ma'thūr* but also discusses variations of meaning, *qirā'āt*, language, *i'rāb*, *wazn*, tafsir, and *ta'wīl*. He also addresses *fiqh* rulings, comments on differing opinions, and critiques fabricated (*mawḍū'*) hadith found in al-Tha'labī's tafsir.<sup>24</sup>
10. *Tafsīr al-Kashshāf* by al-Zamakhsharī. His full name is Maḥmūd ibn 'Umar ibn Muḥammad ibn Aḥmad al-Zamakhsharī al-Khwārizmī. He was born on Wednesday, 27 Rajab 467 AH in Zamakhshar, Khwārizm (now in Uzbekistan), and died in 538 AH / 1144 CE, buried in Jurjāniyah, Khwārizm. He wrote this tafsir between 1131 and 1133 CE.<sup>25</sup> Its full title is *al-Kashshāf 'an Ḥaḡā'iq Ghawāmiḡ al-Tanzīl wa 'Uyūn al-Aḡāwīl fī Wujūh al-Ta'wīl*. It is especially noted for its focus on *balāghah*, *bayān*, *i'rāb*, and Arabic literature, and is considered the most prominent Mu'tazilite tafsir.
11. *al-Muḥarrar al-Wajīz* by Ibn 'Aṭīyyah. His full name is Abū Muḥammad 'Abd al-Ḥaḡq ibn Ghālīb ibn 'Abd al-Raḡmān ibn 'Aṭīyyah al-Andalusī. He was born in 481 AH / 1088 CE in Andalusia (Spain) and died in 542 AH / 1147 CE. This tafsir is similar to *al-Kashshāf* in its literary orientation, based on Arabic linguistic principles, and combines *bi al-ma'thūr* and *bi al-ra'y*.<sup>26</sup>
12. *Majma' al-Bayān* by al-Ṭabarsī. His full name is Amīn al-Islām Abū 'Alī al-Faḡl ibn al-Ḥasan al-Ṭabarsī al-Ṭūsī. He was born in 468 AH / 1076 CE in Ṭabarsān, Qum, and spent most of his life in Khurasan and Sabzawār, Iran. He died in 548 AH / 1154 CE on the eve of 'Īd al-Aḡḡā. He was a scholar of the Twelver Shī'ī (*Ithnā 'Ashariyyah*) tradition. His tafsir follows the *bi al-ma'thūr* method, often supported by arguments from *ahl al-bayt*.<sup>27</sup>
13. *Zād al-Masīr* by Ibn al-Jawzī. His full name is Abū al-Faraj Jamāl al-Dīn 'Abd al-Raḡmān ibn 'Alī ibn Muḥammad ibn 'Abd Allāh al-Jawzī al-Qurashī al-Baghdādī. He was born around 510 AH / 1114 CE in Baghdad and died on Friday night, 12 Ramaḡān 597 AH / 1201 CE. This tafsir is a summary of his larger work *al-Mughnī fī Tafsīr al-Qur'ān*. He actually authored three tafsir works:

<sup>23</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 60-62.

<sup>24</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 70-72.

<sup>25</sup> Aiffani, *Tafsir Al-Qur'an dalam Sejarah*, 154.

<sup>26</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 87-90.

<sup>27</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 97-99.

*al-Mughnī fī Tafsīr al-Qur’ān* (large), *Zād al-Masīr fī ‘Ilm al-Tafsīr* (medium), and *Tadhkirah al-Arīb fī Tafsīr al-Gharīb* (concise). Its main sources include *Jāmi’ al-Bayān* by al-Ṭabarī, *Ma’ānī al-Qur’ān* by al-Farrā’ and al-Zajjāj, and *Majāz al-Qur’ān* by Abū ‘Ubaydah. This tafsir has a Ḥanbalī *fiqh* orientation.<sup>28</sup>

14. *Mafātīḥ al-Ghayb* by al-Rāzī. His full name is Muḥammad ibn ‘Umar ibn al-Ḥusayn ibn ‘Alī al-Qurashī al-Tamīmī al-Bakrī al-Ṭabaristānī, known as Fakhr al-Dīn al-Rāzī. He was born in Ray, Ṭabaristān, on 25 Ramaḍān 543 AH (some say 544 AH),<sup>29</sup> and died on ‘Īd in 606 AH / 1210 CE. His tafsir method is *bi al-ma’tḥūr*, as he relies on narrations from the Prophet and reports from the Companions in interpreting the Qur’an.<sup>30</sup>

### **Ideological Reasoning in the Interpretation of Legal Verses during the Abbasid Era**

During the Abbasid dynasty, which falls within the formative (middle) period, there was rapid progress in intellectual thought. In this era, many exegetes emerged who interpreted Qur’anic verses, both comprehensively and specifically on legal verses. They composed tafsir using a *fiqh*-based approach (*lawn al-fiqh*), reflecting their scholarly background in Islamic law. The discipline of *fiqh* they mastered was used as a tool to approach Qur’anic verses, uncover their meanings, and derive implicit legal rulings.<sup>31</sup>

However, as was a common tendency, the interpretation of legal verses during the Abbasid period often functioned as a defense of the school of thought adhered to by the exegete, so that the reasoning employed was ideological in nature. Ideology played an important role in determining the final outcome of interpreting legal verses. In other words, the *madhhab* followed by the exegete shaped both their way of thinking and their interpretive conclusions. At times, in the spirit of defending their school’s ideology, differing views were also attacked through Qur’anic interpretation.<sup>32</sup>

Thus, it can be said that the Abbasid era witnessed the emergence of tafsir as an independent discipline, distinct from the field of hadith. In earlier periods, Qur’anic interpretation was generally partial, focusing on certain verses and relying on the Prophet’s hadith, statements of the Companions, or Arabic poetry. During

<sup>28</sup> Hakim, *Ensikloedia Kitab-kitab Tafsir*, 105-108.

<sup>29</sup> Firdaus Firdaus, “Studi Kritis Tafsir Mafatih Al-Ghaib,” *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur’an dan Tafsir* 3, no. 1 (2020): 54, <https://doi.org/10.47435/al-mubarak.v3i1.214>.

<sup>30</sup> Firdaus, “Studi Kritis Tafsir Mafatih Al-Ghaib, 112-116.

<sup>31</sup> Benny Afwadzi, “Nalar Ideologis Fiqih Dalam Tafsir Al-Qur’an (Telaah Konstruksi Tafsir Pada Masa Abbasiyah),” *AL ITQAN: Jurnal Studi Al-Qur’an* 2, no. 1 (2016): 54, <https://doi.org/10.47454/itqan.v2i1.13>.

<sup>32</sup> fwadzi, “Nalar Ideologis Fiqih Dalam Tafsir Al-Qur’an...,” 54.

the Abbasid period, tafsir developed rapidly, marked by the emergence of comprehensive interpretations of the Qur'an.<sup>33</sup>

Nevertheless, as a general trend, interpretations of legal verses during the Abbasid dynasty often served as a tool to defend particular *madhāhib*, resulting in an ideologically driven approach. This ideology significantly influenced both the direction and conclusions of interpretation. The doctrinal affiliation of an exegete shaped their reasoning and interpretive outcomes, and in some cases, tafsir was also used to criticize opposing views.<sup>34</sup>

To illustrate how ideological reasoning operates in the interpretation of legal verses, the following is an example of interpretation influenced by the exegete's *madhhab*, particularly regarding a specific expression in the context of the punishment for *zinā* in QS. al-Nūr [24]: 2:

الرَّائِيَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

"The woman and the man guilty of adultery or fornication – flog each of them with a hundred lashes."

The term *khāṣ* basically refers to a wording that is specifically directed to a particular meaning and is not general. Islamic legal scholars agree that the meaning (*dalālah*) contained in a *khāṣ* expression is definitive (*qaṭ'ī*). However, they differ on two points. First, whether this definitive meaning is self-evident and requires no further interpretation or modification, or whether, despite being *qaṭ'ī*, it still allows for further interpretation or clarification. Second, regarding additions (*ziyādah*) to a *khāṣ* text—whether such additions are considered a form of abrogation (*naskh*) or not.

The Ḥanafī school holds that such additions constitute *naskh*, and therefore they do not accept additional rulings derived from *khāṣ wāḥid* (reports transmitted by a single narrator). In contrast, the majority of scholars from the Shāfi'ī, Mālikī, and Ḥanbalī schools argue that such additions do not amount to *naskh*, thus allowing the inclusion of additional rulings based on hadith, even in relation to *khāṣ* verses. Each school affirms this position in its exegetical works. For example, Abū Bakr al-Jaṣṣāṣ, a Ḥanafī scholar, in *Aḥkām al-Qur'ān*, states that the punishment for an unmarried adulterer is limited to flogging, without exile. His reasoning is that he does not recognize additions to a *khāṣ* text. Although there is a hadith from 'Ubādah ibn al-Ṣāmit mentioning an additional punishment of exile (*taḡhrīb*), it is classified as *aḥād*, and therefore, in his view, cannot serve as a basis for legal addition due to its lower level of transmission. This view is also held by the founder of the school, Imām

<sup>33</sup> Ahmad Shalabiy, *Mausu'at al-Tarikh al-Islamiyy wa al-Hadarat al-Islamiyyah*, 8 ed. (Maktabat al-Nahdah al-Misriyyah, 1985), 233–34.

<sup>34</sup> Afwadzi, "Nalar Ideologis Fiqih Dalam Tafsir Al-Qur'an, 38.

Abū Ḥanīfah, who prescribes only flogging without exile. This Ḥanafī position was later addressed by Fakhr al-Dīn al-Rāzī of the Shāfi'ī school in his work *al-Tafsīr al-Kabīr*. He argues that an *aḥād* hadith mentioning exile does not negate the Qur'anic ruling of flogging; rather, both punishments can be combined. This view is also held by Imām al-Shāfi'ī. Furthermore, scholars from the Mālikī and Ḥanbalī schools share this opinion, although the Mālikīs add that the punishment of exile does not apply to women.<sup>35</sup>

### **The Emergence of Philosophical Exegesis in the Abbasid Era**

The discussion of philosophical exegesis is closely linked to the Abbasid dynasty, particularly to the caliphs al-Manṣūr and al-Ma'mūn. Al-Manṣūr initiated the translation of philosophical works from various languages into Arabic, and al-Ma'mūn continued and expanded this movement. To ensure the accuracy of translations, the Abbasid state involved scholars from diverse backgrounds, including Persians, Indians, and adherents of other religions.<sup>36</sup> The translation of philosophical texts received strong support from the caliphs, especially works by Plato and Aristotle.<sup>37</sup>

Historically, the development of Qur'anic exegesis in general, and philosophical exegesis in particular, is often traced to the interaction between the Islamic world and Greek philosophy, which had spread eastward since the time of Alexander the Great in the 4th century BCE.<sup>38</sup> This interaction contributed to the emergence of many Muslim intellectuals in regions such as Persia, Syria, Mesopotamia, and Egypt. Since the time of the Prophet's Companions, elements of philosophical-style interpretation can already be seen, for example in the approach of 'Abd Allāh ibn Mas'ūd. His intellectual sharpness made him more flexible in *ijtihād* (*tafsīr bi al-ra'y*), especially as he was active in Iraq, a major center of learning during the Abbasid period.<sup>39</sup>

When translated philosophical texts first appeared, it cannot be denied that many Muslims openly rejected their content. This was because their initial impression upon reading these texts was that their teachings were in stark contradiction to Islam.<sup>40</sup> The presence of philosophical texts was considered a threat

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<sup>35</sup> Abu 'Abdillah Muhammad Fakhr al-Din Al-Razi, *Al-Tafsir al-Kabir*, 3 ed. (Dar Ihya' al-Turath, 1999), 528–30.

<sup>36</sup> Muhammad Husain Al-Dzahabi, *al-Tafsir wa al-Mufasssirun* (Maktabah Wahbah, 2010), 120.

<sup>37</sup> Aldomi Putra, "Kajian Tafsir Falsafi," *Al Burhan: Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 17, no. 1 (2017): 23, <https://doi.org/10.53828/alburhan.v17i1.83>.

<sup>38</sup> Syafieh Syafieh, "Perkembangan Tafsir Falsafi Dalam Ranah Pemikiran Islam," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 2, no. 2 (2017): 2, <https://doi.org/10.32505/at-tibyan.v2i2.385>.

<sup>39</sup> Pahlawan Ostrada, "Analisis Dominasi Corak Falsafi Dalam Tafsir Mafatih Al-Gayb" (PTIQ, 2023), 27.

<sup>40</sup> Muhammad Husain Al-Dzahabi, *al-Tafsir wa al-Mufasssirun* (Maktabah Wahbah, 2010), 158.

to Muslims, as they taught the use of reason that was too dominant and unrestrained.<sup>41</sup> However, others saw a great opportunity to reconcile philosophical knowledge with religious insight. They viewed the potential for philosophy to become a religion, and conversely, to position religion as a form of philosophy.<sup>42</sup>

According to Quraish Shihab, philosophical exegesis can be defined as the interpretation of the Qur'an in relation to philosophical issues.<sup>43</sup> Other scholars define it as interpreting the Qur'an through the lens of philosophical theories, where Qur'anic verses are used to justify philosophical ideas. In this sense, works by Ibn Sīnā, al-Fārābī, and Ikhwān al-Ṣafā' are considered examples of philosophical exegesis. However, such approaches were criticized by scholars like al-Dhahabī, who argued that they distort Islamic teachings.

In terms of characteristics, philosophical exegesis tends to emphasize theological and doctrinal discussions, especially concerning beliefs.<sup>44</sup> The Mu'tazilah, for instance, were known for their openness to rational thought and philosophical systems, positioning reason alongside revelation, including the Qur'an, in understanding religious matters.<sup>45</sup> The term philosophical exegesis is also often referred to as *falsafī al-kalāmī*, reflecting the interaction between theological schools such as the Jahmiyyah and the Mu'tazilah. The Jahmiyyah, led by al-Jahm ibn Ṣafwān, denied the attributes of God and viewed the Qur'an as created, while the Mu'tazilah critically examined divine attributes and their nature.<sup>46</sup>

Conceptually, philosophical exegesis is rooted in *tafsīr bi al-ra'y*. From this approach emerged various interpretive styles such as *adabī al-ijtimā'ī*, *ṣūfī*, theological, and philosophical exegesis.<sup>47</sup> Furthermore, al-Ghazālī classified philosophers into three groups: *dahriyyūn*, *ṭabī'iyūn*, and *ilāhiyyūn*.<sup>48</sup> The first group denied the existence of God, the second focused on the natural world and material phenomena, and the third affirmed the existence of God and sought to prove it through philosophical reasoning, as seen in figures like Plato, Aristotle, and Socrates.<sup>49</sup> In response to the influence of philosophy within Islamic thought,

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<sup>41</sup> Ishmatul Karimah Syam, et al., "Kajian Historis Tafsir Falsafi," *Hanifiya: Jurnal Studi Agama-Agama* 6, no. 1 (2023): 85–92, <https://doi.org/10.15575/hanifiya.v6i1.18321>.

<sup>42</sup> Muhammad Husain Al-Dzahabi, *al-Tafsir wa al-Mufasssirun* (Maktabah Wahbah, 2010), 133.

<sup>43</sup> M. Quraish Shihab, et al., *Sejarah dan Uloom Al Qur'an*, (Jakarta: Pustaka Firdaus, 1999), 182

<sup>44</sup> Syafieh, "Perkembangan Tafsir Falsafi Dalam Ranah Pemikiran Islam," 146.

<sup>45</sup> Syafieh, "Perkembangan Tafsir Falsafi Dalam Ranah Pemikiran Islam," 147.

<sup>46</sup> Syam, "Kajian Historis Tafsir Falsafi," 87.

<sup>47</sup> Ostrada, "Analisis Dominasi Corak Falsafi Dalam Tafsir Mafatih Al-Gayb," 29.

<sup>48</sup> Abu Hamid al-Ghazali, *al-Mustashfa* (Dar al-Kutub Al-Ilmiah, 2010), 210.

<sup>49</sup> Al-Ghazali, *al-Mustashfa*, 34.

scholars were divided into two camps: those who rejected the integration of religion and philosophy,<sup>50</sup> and those who fully supported their reconciliation.<sup>51</sup>

### Figures of Philosophical Exegesis in the Abbasid Era

#### 1. Al-Farabi

Al-Farabi's full name is Abū al-Naṣr Muḥammad ibn Muḥammad ibn Ṭarkhān ibn Awzalagh. He was born in 259 AH / 870 CE in the city of Farab, Turkistan. According to various sources, his father worked as a military officer, which caused him to frequently move from one place to another.<sup>52</sup>

In general, al-Farabi is better known as a philosopher. However, he was not merely a philosopher, but also a scholar in various fields of knowledge. His intellectual brilliance is evident in his success in constructing metaphysical and epistemological views as the foundation of Islamic political philosophy. He was also given the title *al-mu'allim al-thānī* (the Second Teacher), meaning that he was regarded as the representative of Aristotle within the Islamic intellectual tradition.<sup>53</sup>

One example of al-Farabi's interpretation, influenced by Plato's view – particularly regarding the eternity of the universe – can be found in his reading of QS. al-Ḥadīd: 3. From this verse, al-Farabi held that the universe (everything other than God) possesses a form of eternity (*qadīm*), due to its close relation to Him. In other words, he affirmed that God is truly the First (*al-awwal*), while also acknowledging a temporal gap when the universe had not yet been created. Thus, although God remains absolutely eternal, the universe, by virtue of its relation to Him, is also considered to possess a form of eternity.<sup>54</sup>

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<sup>50</sup> Among those who rejected philosophy, *Tahāfut al-Falāsifah* and *al-Munqidh min al-Ḍalāl*, both written by al-Ghazālī, stood at the forefront. According to al-Ghazālī, practitioners of philosophy tend to over-glorify themselves, believing that they can only attain honor by refusing to accept truth through *taqlīd*. Meanwhile, on the side of those who accepted philosophy, no Muslim philosopher is found to have written a complete tafsir by fully applying philosophical theories; rather, they only interpreted certain verses related to philosophical concepts. Al-Ghazālī explicitly rejected the metaphysical theories of Ibn Sīnā. Nevertheless, some scholars, when encountering philosophical views that do not contradict Islamic law, accepted such theories – while still positioning established exegetical paradigms as their primary framework, rather than philosophy itself. Conversely, when faced with philosophical theories that conflict with Islam, they firmly refused to allow such theories to dictate the interpretation of Qur'anic verses in a radical manner.

<sup>51</sup> This group entirely employs philosophy as the standard for interpreting Qur'anic verses. According to al-Dhahabī, the interpretation carried out by this group is wholly misguided, as it prioritizes philosophical thought over the established principles of tafsir. In his view, this is problematic because, fundamentally, some explanations (*sharḥ*) of Qur'anic verses already address matters related to philosophical theories.

<sup>52</sup> M. Yusuf Jamil, "Gagasan Al-Farabi Tentang Negara Ideal (Al-Madinat Al-Fadhilat)", *Al-Qisthas: Jurnal Hukum dan Politik* 7, no. 2 (2016): 167.

<sup>53</sup> Jamil, "Gagasan Al-Farabi Tentang Negara Ideal, 168–69.

<sup>54</sup> Al-Dzahabi, *al-Tafsir wa al-Mufasssirun*, 156

## 2. Ikhwān al-Ṣafā'

Ikhwān al-Ṣafā' (the Brethren of Purity) refers to a secret society consisting of a number of mysterious Arab Muslim philosophers, centered in Basra, Iraq. Their magnum opus, *Rasā'il Ikhwān al-Ṣafā'*, promotes the idea that heaven corresponds to the planetary system and its astral realm, while hell is the lower realm, namely the earthly world. They also state that the planets in the universe are angels of God assigned to govern earthly beings, just as kings on earth act as vicegerents.<sup>55</sup>

Furthermore, they interpret the term *shayāṭīn* in QS. al-An'ām: 112 as evil souls separated from bodies and beyond sensory perception. They believe that the Qur'an is merely a symbolic representation of realities that lie beyond human comprehension.<sup>56</sup> They also argue that the Prophet conveyed Islamic teachings to the general public using *musytarak* expressions that are open to interpretation, so that the outward (*zāhir*) meaning of the Qur'anic text is not necessarily the intended one.<sup>57</sup>

## 3. Ibn Sīnā

Ibn Sīnā, known in the West as Avicenna, bears the full name Abū 'Alī al-Ḥusayn ibn 'Abd Allāh ibn Ḥasan ibn 'Alī ibn Sīnā. He was born in Afshana (near Bukhara) in 980 CE, at a time when his father served as a governor under Nūḥ ibn Manṣūr (in present-day Afghanistan). His father, 'Abd Allāh, was a respected scholar affiliated with the Ismā'īlī Shī'ī tradition. Growing up in an intellectually and financially supportive environment, along with the flourishing of knowledge during the Abbasid golden age, greatly influenced Ibn Sīnā's achievements as a physician, chemist, and Islamic philosopher.

Ibn Sīnā interpreted the "Arsh" mentioned in QS. al-Ḥāqqah: 17, as the ninth planet.<sup>58</sup> At the same time, the eight angels described in that verse were interpreted as the eight supporting planets beneath it. Thus, Ibn Sīnā defined the "Arsh" as the culmination of all His material creations. The view put forward by Ibn Sīnā is consistent with the explanation provided by Aristotle in his work titled *Metaphysics*.<sup>59</sup>

## 4. Ibn Rusyd

Ibn Rushd, known in the West as Averroes, has the full name Abū al-Walīd Muḥammad ibn Aḥmad ibn Muḥammad ibn Aḥmad ibn Aḥmad ibn Rushd. He was

<sup>55</sup> Syam, "Kajian Historis Tafsir Falsafi," 90.

<sup>56</sup> Pebriani Srifatonah, et al., *Ittijah Tafsir Falsafi: Analisis Tafsir Penciptaan Alam Menurut Imam Al-Ghazali dan Al-Farabi*, (T.tp: t.t), 45.

<sup>57</sup> Al-Dzahabi, *al-Tafsir wa al-Mufasssirun*, 169

<sup>58</sup> The ninth planet is a hypothetical planet located in the outermost region of the solar system. Its orbit is estimated to be about 20 times farther than that of Neptune.

<sup>59</sup> Al-Dzahabi, *al-Tafsir wa al-Mufasssirun*, 210

born in Cordova, al-Andalus, in 510 AH / 1126 CE. Although widely recognized as an Islamic philosopher, Ibn Rushd demonstrated greater caution in presenting philosophical exegesis compared to other philosophers. He sought to harmonize philosophical ideas with the teachings of the Qur'an.<sup>60</sup> An example of Ibn Rushd's interpretation appears in his reading of QS. Hūd: 7. Based on this verse, he argues that the universe was not created out of absolute nothingness, but rather from a pre-existing reality – namely water, above which was God's throne, as well as from vapor mentioned in another verse.

## CONCLUSIONS

The Abbasid dynasty ruled for five centuries, from 750–1258 CE / 132–656 AH. The founder of the Abbasid dynasty was 'Abd Allāh al-Saffāh ibn Muḥammad ibn 'Alī ibn 'Abd Allāh ibn al-'Abbās. During the Abbasid period, Islam reached its peak of glory. At this time, Islam was known for producing many intellectual figures, rapidly developing educational institutions, and scientific traditions such as deliberation (*shūrā*) and translation activities of books, among others. The rapid development that occurred during the Abbasid era made the dynasty a center of reference for nations around the world. This indicates that the Abbasid dynasty had reached the height of its prosperity.

The process of codification of tafsir works from the early to the middle period can be summarized as follows: (1) the *riwāyah-talaqqī* period, which took place during the time of the Prophet, the Companions, and the *tābi'īn*, where the role of *athar* was highly dominant. Although some forms of *tafsīr bi al-ra'y* appeared, the dominant tradition remained *tafsīr bi al-riwāyah*; (2) the period of collection and writing within a single project, namely the codification of Hadith, in which tafsir became part of the chapters of Hadith compilations (*tadwīn al-tafsīr 'alā bāb min abwāb al-ḥadīth*); (3) the writing of tafsir as a separate discipline from Hadith (*tadwīn al-tafsīr 'alā istiqlāl wa infirād min abwāb al-ḥadīth*), arranged according to the order of the *muṣḥaf* (*tartīb muṣḥafī*), with *isnād* included; (4) the writing of tafsir according to the *muṣḥaf* order (*tartīb muṣḥafī*), but with variations in explanation due to reliance on reports without *sanad*; (5) the writing of tafsir according to the *muṣḥaf* order (*tartīb muṣḥafī*) that combines sources of *bi al-ma'thūr* and *bi al-ra'y*, where *tafsīr bi al-ra'y* began to be seriously recognized, although *ma'thūr* sources remained the primary reference.

Regarding philosophical exegesis, it can be concluded that the intellectual confrontation within it stems from the classification of interpretive patterns into two types: *bi al-ma'thūr* and *bi al-ra'y* (*bi al-ijtihād*), in which philosophical exegesis falls

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<sup>60</sup> Syafieh, "Perkembangan Tafsir Falsafi Dalam Ranah Pemikiran Islam," 148.

within this framework. One of the fundamental differences between the two lies in the presence or absence of historical and linguistic realities within the Qur'anic text as the basis of interpretation. Each of these approaches has its own limitations. *Tafsīr bi al-ma'thūr*, for instance, leaves little room for the interpreter's creative intervention, whereas *tafsīr bi al-ra'y* raises questions regarding its objectivity.

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