Classifying Islamic Exegesis: How Muslim and Western Scholars Categorize *Tafsīr* Traditions

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Abstract

The study of *madhāhib al-tafsīr* is essential for understanding the historical development of Qur'anic exegesis as a scholarly discipline. The evolution of exegetical methodologies has been shaped by various historical, social, political, and epistemological factors, leading to the emergence of diverse interpretive approaches. This study examines the evolution and intellectual classification of *madhāhib al-tafsīr*, focusing on the internal and external determinants that have influenced the methodological and thematic diversity of Qur'anic interpretation among Muslim and Western scholars. Employing a historical-critical approach combined with content analysis, this research investigates primary and secondary exegetical sources from both classical and contemporary Muslim and Orientalist scholars. The findings reveal that the evolution of *madhāhib al-tafsīr* has been shaped by socio-political dynamics, theological discourse, evolving exegetical methodologies, and Islam's intellectual engagement with other civilizations. The classification frameworks proposed by Muslim and Orientalist scholars reflect distinct epistemological paradigms in approaching the Qur'anic text, particularly concerning methodological principles, hermeneutical strategies, and ideological orientations. This study provides a more nuanced understanding of the historical trajectory of Qur'anic exegesis and its significance within contemporary Islamic scholarship. The findings underscore the importance of adopting a critical approach in assessing the development of tafsīr and distinguishing the epistemological foundations of Muslim and Orientalist exegetical traditions.

Kajian mengenai madhahib al-tafsir memiliki signifikansi akademik dalam memahami perkembangan tafsir al-Qur'an sebagai disiplin ilmu. Beragam faktor historis, sosial, politik, dan epistemologis berkontribusi terhadap munculnya berbagai pendekatan tafsir. Penelitian

ini bertujuan untuk menganalisis evolusi dan klasifikasi intelektual madhahib al-tafsir, dengan menyoroti determinan internal dan eksternal yang memengaruhi keragaman metode dan corak tafsir al-Qur'an di kalangan sarjana Muslim dan Barat. Studi ini menggunakan pendekatan historis-kritis dengan metode analisis isi terhadap sumber primer dan sekunder. Temuan penelitian menunjukkan bahwa perkembangan madāhib al-tafsīr dipengaruhi oleh dinamika sosial-politik, perbedaan teologi Islam, metodologi keilmuan, serta interaksi Islam dengan peradaban lain. Klasifikasi tafsir yang dikemukakan oleh sarjana Muslim dan orientalis mencerminkan perbedaan paradigma dalam memahami teks al-Qur'an, baik dari segi metode, pendekatan hermeneutis, maupun orientasi ideologis. Studi ini berkontribusi dalam memperkaya pemahaman tentang evolusi tafsir al-Qur'an dan signifikansinya dalam kajian Islam kontemporer. Temuan ini menegaskan perlunya pendekatan kritis dalam menelaah perkembangan tafsir serta mengidentifikasi distingsi epistemologis antara tradisi tafsir Muslim dan orientalis.

Keywords: *Madhahib al-Tafsir*; Tafsir Classification; Western Exegesis; History of Tafsir

Introduction

Qur'anic exegesis (*tafsīr*) is a cornerstone of Islamic intellectual tradition, shaping the evolution of Muslim thought and civilization. As the primary source of Islamic teachings, the Qur'an necessitates interpretation to bridge the gap between its divine message and the lived realities of Muslim societies.[1] However, the interpretation of the Qur'an has never been monolithic, rather, it has evolved in response to historical, theological, and epistemological shifts. The diversity of exegetical approaches reflects not only the intellectual dynamism of Islamic scholarship but also the ongoing contestation of authority in Qur'anic interpretation.[2]

The historical development of *tafsīr* demonstrates how exegetes have engaged with the Qur'anic text within distinct methodological frameworks.[3] Early exegetical works, such as those of Abī Ja'far Muḥammad ibn Jarīr al-

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[1]Naṣr Ḥāmid Abū Zayd, *Mafhūm al-Naṣṣ: Dirāsah fī 'Ulūm al-Qur'ān* (Beirut: al-Markaz al-Thaqāfī al-'Arabī, 1994), 9.

[2]Kenneth Cragg, *The Event of the Qur'an: Islam and Its Scripture* (London: George Allen and Unwin, 1971), 17; Islah Gusmian, *The Dynamics of the Qur'anic Interpretation in Indonesia* (Yogyakarta: Yayasan Salwa, 2017), 1.

[3]Hakan Çoruh, "Tradition, Reason, and Qur'anic Exegesis in the Modern Period: The Hermeneutics of Said Nursi," *Islam and Christian-Muslim Relations* 28, No. 1 (2017), 87. https://doi.org/10.1080/09596410.2017.1280915; Amer Zulfiqar Ali, "A Brief Review of Classical and Modern Tafsir Trends and Role of Modern Tafasir in Contemporary Islamic Thought," *Australian Journal of Islamic Studies* 3, No. 2 (2018), 41. https://doi.org/10.55831/ajis.v3i2.87

Ṭabarī (d. 301 H/932 CE) and ʿAbī al-Fidāʿ Ismāʿīl ibn ʿUmar ibn Kathīr (d. 774 H/1373 CE), prioritized *tafsīr bi al-maʾthūr*, drawing on prophetic traditions and reports from the Companions.[4] However, by the medieval and modern periods, interpretative approaches diversified, incorporating rationalist, theological, legal, mystical, and scientific perspectives. This transformation underscores the adaptive nature of *tafsīr* in responding to changing socio-political contexts, ideological movements, and intellectual challenges.[5]

In contemporary scholarship, the classification of *madhahib al-tafsir* has become a focal point for both Muslim and Orientalist scholars. Ignaz Goldziher and J.J.G. Jansen proposed exegetical classifications based on philological and historical-critical approaches, contrasting with models developed by Muḥammad Ḥusayn al-Dhahabī, Fahd bin ʿAbd al-Raḥmān bin Sulaymān al-Rūmī, and ʿAbdul Mustaqim, who structured *tafsīr* classifications according to historical periodization. These differing frameworks highlight a fundamental epistemological distinction: while Muslim scholars emphasize textual authority and the continuity of exegetical tradition, Orientalist scholars often regard *tafsīr* as a historically contingent discourse shaped by evolving contexts. A nuanced understanding of these classification models enriches contemporary Islamic scholarship by providing a broader perspective on the intellectual evolution and methodological diversity of Qurʾanic exegesis.

Despite extensive research on the history and methodology of *tafsīr*, studies on the evolution and intellectual classification of *madhahib al-tafsir* remain limited. Existing scholarship predominantly focuses on historical periodization or methodological typologies, without thoroughly examining how internal and external factors influence the development of exegetical traditions. Addressing this gap, this study investigates the genealogy and transformation of *madhahib al-tafsir* by identifying the key determinants shaping exegetical diversity in both Muslim and Orientalist scholarship. This research not only contributes to a more systematic classification of *tafsīr* but also offers new insights into the epistemological discourse surrounding Qurʾanic interpretation in contemporary Islamic studies.

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[4]Abu Ameenah Bilal Philips, *Uṣool at-Tafseer: The Methodology of Qurʾanic Interpretation* (Riyadh: International Islamic Publishing House, 2005), 12.

[5]Abdullah Saeed, *Interpreting the Qurʾān: Towards a Contemporary Approach* (Abingdon: Routledge, 2006), 9; Asyraf Hj Ab Rahman, Firdaus Khairi Abdul Kadir, and Fadzli Adam, "The Development of Tafsir from the Time of the Prophet Muahmmad (PBUH) Down to Ibn Kathir," *Medwell Journals* 12, No. 7 (2017), 1184.

Method

This study employs library research within a qualitative-descriptive framework, focusing on the genealogy and transformation of *madhahib al-tafsir*. Data is collected through documentary research, analyzing primary sources such as *Al-Madhāhib al-Islāmiyyah fī Tafsīr al-Qur'ān* by Ignaz Goldziher, *The Interpretation of the Quran in Modern Egypt* by J.J.G. Jansen, *Al-Tafsīr wa al-Mufassirūn* by Muḥammad Ḥusayn al-Ḍahabī, *Buḥūth fī Uṣūl al-Tafsīr wa Manāhijihi* by Fahd bin 'Abd al-Raḥmān bin Sulaymān al-Rūmī, and *Epistemologi Tafsir Kontemporer* by Abdul Mustaqim, alongside classical exegetical works such as *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* by Abī Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Al-Jāmī' li Aḥkām al-Qur'ān* by Abī 'Abdillāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Qurṭubī, and others. Secondary sources include scholarly books, journal articles, and academic research on tafsīr methodologies in both Islamic and Orientalist scholarship.

Data is analyzed using content analysis, which examines exegetical concepts, historical contexts, and epistemological frameworks to trace methodological shifts and the influence of internal and external factors. The study applies Gadamer's philosophical hermeneutics to explore how historical consciousness (*Wirkungsgeschichte*) shapes tafsīr methodologies and Foucault's episteme theory to assess how power structures, intellectual traditions, and social dynamics influence exegetical transformations. By integrating textual analysis with a theoretical approach, this study not only maps the historical development of tafsīr but also critically examines its epistemological trajectory within contemporary Islamic discourse.

Result and Discussion

Historical Determinants: Factors Influencing the Emergence of *Madhahib al-Tafsir*

The development of *madhahib al-tafsir* did not occur in a vacuum but rather resulted from the dynamic interaction between the sacred text and the surrounding historical realities. From the early Islamic period to the contemporary era, various factors have contributed to the emergence of diverse approaches and methodologies in *tafsīr*.[6] These factors can be categorized into two main aspects: internal factors (*al-asbāb al-dākhiliyyah*), which pertain to the characteristics of the Qur'anic text itself, and external factors (*al-asbāb al-*

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[6]Islah Gusmian, "Tafsir al-Qur'an di Indonesia: Sejarah dan Dinamika," *Nun: Jurnal Studi Alquran dan Tafsir Di Nusantara* 1, No. 1 (2015), 16. https://doi.org/10.32495/nun.v1i1.8

khārijiyyah), which reflect the socio-historical conditions of the exegetes and their respective contexts.

1. Internal Factors (*al-Asbāb al-Dākhiliyyah*)

    a. Variations in Qur'anic Recitation (*Tanawwu' al-Qirā'ah*)

    The Qur'an was revealed in Arabic to a society with diverse dialects (*lahjah*), leading to variations in its recitation, which were accommodated through the system of *qirā'āt*.[7] This is supported by the hadith of the Prophet *saw.* stating that the Qur'an was revealed in seven modes (*sab'atu aḥruf*), granting flexibility in pronunciation.[8] The Prophet *saw.* directly taught these variations to his companions, adapting them to their respective dialects. Consequently, different companions learned different modes of recitation, some mastering one variant, others two, or even more.[9] These differences occasionally led to disputes, as seen in the case of 'Umar ibn Khaṭṭāb and Hishām ibn Ḥakīm when reciting surah al-Furqan. They brought their disagreement before the Prophet *saw.*, who affirmed both recitations and emphasized that the diversity of *qirā'āt* was part of the facilitation granted in Qur'anic recitation.[10]

    After the Prophet's passing, his companions dispersed to different Islamic regions, bringing with them the variants of recitation they had learned directly from him. The recitations taught by companions in certain areas then became the standard *qirā'āt* for those regions. For example, the *qirā'āt* of 'Abd Allah ibn Mas'ūd became predominant in Kufa, that of Ubay ibn Ka'b in Syria, and that of Abū Mūsā al-Ash'arī in Basra. This diversity persisted until the caliphate of 'Uthmān ibn 'Affān.[11] However, as the Islamic territories expanded, variations in recitation began to cause disputes among Muslims.

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[7]'Abd al-Mun'im al-Namr, *'Ulūm al-Qur'ān al-Karīm* (Kairo: Dār al-Kitāb al-Miṣrī, 1983), 127; Muhim Nailul Ulya, et al., "An Analysis of the Sanad Transmission by K.H. Muhammad Arwani (1905 – 1994) and His Role in the Dissemination of Qiraat Sab'ah Knowledge in Indonesia," *QOF: Jurnal Studi Al-Qur'an dan Tafsir* 7, No. 2 (2023), 248. https://doi.org/10.30762/qof.v7i2.1400

[8]Abī 'Abdillah Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. 3 (Kairo: n.n., 1306 H), 146.

[9]Muḥammad 'Abd al-'Aẓim al-Zurqānī, *Manāhil al-'Irfān fi 'Ulūm al-Qur'ān* (Beirut: Dār al-Kitāb al-'Arabī, 1995), 377.

[10]'Izz al-Dīn ibn al-Athīr Abī al-Ḥasan 'Alī ibn Muḥammad al-Jazarī, *Usd al-Ghābah fī Ma'rifah al-Ṣaḥābah* (Kairo: Dār al-Kutub al-'Ilmiyyah, 1995), 372.

[11]Khairunnas Jamal and Afriadi Putra, *Pengantar Ilmu Qira'at* (Yogyakarta: Kalimedia, 2020), 23.

The situation became particularly evident when Ḥudhayfah ibn al-Yamān witnessed discrepancies in Qur'anic recitation between the people of Syria and Iraq. Concerned about potential divisions, Ḥudhayfah reported the issue to Caliph 'Uthmān, who then initiated a project to standardize the Qur'anic text. He commissioned the transcription of the *Muṣḥaf 'Uthmānī* as the official standard[12] and ordered the destruction of other manuscripts that differed from it to prevent discord within the Muslim community.[13] Nevertheless, some historical reports indicate that certain communities continued to preserve distinct copies,[14] leading to the existence of *qirā'āt shādhdhah* (non-canonical recitations) in some scholarly traditions. Another contributing factor was that the copies of the *Muṣḥaf 'Uthmānī* distributed to various regions initially lacked diacritical marks, allowing for multiple interpretative possibilities in reading the text.

Dialectal differences generally did not affect meaning, as they were primarily phonetic variations without altering word substance. However, when *qirā'āt* differences pertained to word meaning, they had direct implications for exegesis, which, in turn, influenced Qur'anic interpretation.[15] In legal verses, such differences could lead to variations in scholarly understanding, thereby affecting the process of *istinbāṭ*. Thus, *qirā'āt* variations were not merely linguistic phenomena but also carried significant consequences for Islamic jurisprudence and other disciplines such as theology, linguistics, and Sufism.[16]

Differences in *qirā'āt* shaped the interpretative trends of exegetes, particularly in legal exegesis,[17] ultimately resulting in divergent scholarly

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[12]Muhammad Abdul Malik, "History of the Qira'at Asim School History of Hafs in the Archipelago: Critical Historical Review," *Alif Lam: Journal of Islamic Studies and Humanities* 3, No. 2, 23. https://doi.org/10.51700/aliflam.v3i1.431

[13]Nur Sakiinah Ab Aziz, "Application of the Requirements in Qiraat Mutawatirah as a Method in Determining the Validity of Data in Islamic-Based Research Methodology," *AJOCS: Asian Journal of Civilizational Studies* 2, No. 3 (2020), 44. http://dx.doi.org/10.6007/IJARBSS/v10-i12/8216

[14]Sha'bān Muḥammad Ismā'īl, *Al-Qirā'āt: Aḥkāmuhā wa Maṣdaruhā* (Kairo: Dār al-Salām, 2001), 116.

[15]Mannā' al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān* (Kairo: Maktabah Wahbah, 2004), 148.

[16]Mustopa, "*Qira'at* Diversity in Islamic Family Law Verses: Implications for Indonesian Marriage Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, No. 2 (2024), 1261. http://dx.doi.org/10.22373/sjhk.v8i2.23513

[17]Nasa'iy Aziz, et al., "The Paradigm of Modern Food Products and Its Relevance with the Concept of Food in the Qur'an," *Heliyon* 9, No. 11 (2023), 21358. https://doi.org/10.1016/j.heliyon.2023.e21358.

opinions.[18] This phenomenon influenced jurisprudential diversity and the formation of fundamental and subsidiary legal principles. Additionally, the variation in Qur'anic recitation impacted the interpretation of specific verses, sometimes leading to exclusivism and mutual refutation among scholars.

One prominent example of a *qirā'āt* variation affecting interpretation and Islamic law is found in surah al-Nisa' [4]: 43 regarding the legal implications of physical contact between men and women on ritual purity. In the *qirā'āt* tradition, Ibn Kathīr, Nāfi', 'Āṣim, Abū 'Āmr, and Ibn 'Āmir recite *lāmastum al-nisā'*, whereas Ḥamzah and al-Kisā'ī recite *lamastum al-nisā'*. This distinction is not merely phonetic but also influences the meaning of the verse and the formulation of legal rulings.[19] Exegetes and jurists have differed regarding the meaning of al-lams in this verse. 'Alī ibn Abī Ṭalib, Ibn 'Abbās, and al-Ḥasan al-Baṣrī interpreted *al-lams* as *al-jimā'* (sexual intercourse), a view upheld by the Hanafi school, which concluded that mere physical contact between a man and a woman does not nullify ablution (*wudu*). Conversely, Ibn Mas'ūd, Ibn 'Umar, and al-Sha'bī interpreted al-lams as physical touch (*al-mas bil-yad*), a view endorsed by the Shafi'i school, which ruled that skin-to-skin contact between unrelated men and women invalidates wudu. Imam Mālik took an intermediate position, asserting that touch nullifies wudu only if accompanied by desire.[20]

Some scholars distinguish between the two *qirā'āt* readings in determining their legal implications. According to this view, the reading *lāmastum al-nisā* refers to ordinary physical touch and nullifies ablution (*wuḍū'*), whereas the reading *lamastum al-nisā* is more indicative of marital relations, meaning that only sexual intercourse nullifies ablution. In this regard, al-Ṭabarī leans toward the interpretation that understands al-lams as referring to marital relations, citing a hadith from 'Ā'ishah, which states that the Prophet *saw.* once kissed one of his wives before prayer without

performing ablution again.[21] Based on this hadith, it can be concluded that touching a woman with one's hand does not nullify ablution, whereas sexual intercourse does.

From these various opinions, it can be inferred that the term al-lams in this verse has two possible meanings: (1) touching with the hand, implying that skin contact between a man and a non-*mahram* woman nullifies ablution, as per the Shāfi'ī school; or (2) marital relations, meaning that mere physical contact does not nullify ablution unless sexual intercourse occurs, as per the Ḥanafī school. This difference in interpretation demonstrates how variations in *qirā'āt* contribute to differences in juristic reasoning (*ijtihād*) among scholars, particularly in the realm of Islamic law.

b. Objectivity of Multivalent Term in the Qur'an

The diversity of meanings in the Qur'an presents a significant challenge for exegetes, as it not only involves differences in contextual understanding but also concerns the objectivity of multivalent Qur'anic terms. This objectivity is influenced by the structure of the Arabic language, exegetical methodologies, and differences among legal and theological schools of thought. Linguistically, one form of semantic variation in the Qur'an is the dichotomy between *ḥaqīqī* (literal) and *majāzī* (figurative) meanings.[22]

In this context, the emergence of various *tafsīr* schools is inseparable from the complexity of the Arabic language, which allows a word to have different meanings depending on its context. Additionally, differences in exegetical methods influence interpretation, where *tafsīr bi al-ma'thūr* tends to rely on transmitted reports and traditional usage of words, whereas *tafsīr bi al-ra'y* is more flexible in understanding meaning based on reason and rationality. These differences contribute to how a term in the Qur'an is understood, for instance, whether it leans more towards a *ḥaqīqī* or *majāzī* meaning, ultimately affecting the broader scope of interpretation.

Beyond linguistic and methodological aspects, differences among legal schools also play a role in determining the meaning of a word in the Qur'an. Legal verses in the Qur'an often use multivalent terms that

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[21]Abī Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, Vol. 5 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1978), 100.

[22]Su'ūd ibn 'Abd Allāh al-Fanīsān, *Ikhtilāf al-Mufassirīn: Asbābuhu wa Āthāruhu* (Riyadh: Dār Shibīliyā, 1418 H), 191.

require further interpretation for application in Islamic law. A notable example is the varied interpretations of the term *ṣaʿīd*an in the verse on tayammum. The *Lisān al-ʾArab* lexicon notes that *ṣaʿīd* can mean soil in general,[23] but some scholars specifically define it as pure earth or clean dust. In surah al-Nisaʾ [4]: 43, Allah *Swt.* says: *fa tayammamū ṣaʿīdan ṭayyiban*, which has been interpreted diversely by exegetes and jurists.

These differences are evident in the perspectives of various legal schools. The Shāfiʿī school, for instance, understands *ṣaʿīd* as pure, uncontaminated dust, as explained in Imam al-Shāfiʿīʿs *Kitāb al-Umm*. According to this view, tayammum is only valid if performed with dust, whereas other materials, such as stone, do not meet the requirement. This opinion is based on a hadith narrated by Imam Muslim: The earth has been made a place of prostration for us, and its dust a means of purification. The mention of dust after earth in this hadith is interpreted as a restriction, indicating that only dust can be used for tayammum.[24]

Conversely, the Ḥanafī and Mālikī schools adopt a broader understanding. Imam Abū Ḥanīfah permits tayammum with anything derived from the earth, including stones, clay, chalk, bricks, and marble. Imam Mālik takes an even more flexible stance, allowing wood to be used for tayammum.[25] This perspective is reinforced by reports that the Prophet *saw.* once performed tayammum by touching a wall, suggesting that tayammum need not be limited to dusty earth but may include other surfaces derived from the earth.[26]

Beyond legal scholars, the meaning of *ṣaʿīd* has also been analyzed by linguists. Abū ʿUbayd and al-Farrāʿ define it as soil, whereas Ibn al-Aʾrābī understands *ṣaʿīd* as encompassing the entire surface of the earth.[27] Al-Quṛtubī also provides interpretation, stating that pure soil (*ṣaʿīdan ṭayyiban*) includes various types of soil, such as dust, stones, and even walls. Even dust particles clinging to the backs of animals or airborne

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[23]Ibnu Manẓūr, *Lisān al-ʿArab*, Vol. 3 (Beirut: Dār Iḥyāʾ al-Turath, 1999), 254.

[24]Abū ʿAbdillāh Muḥammad ibn Idrīs al-Shāfiʿī, *Al-Umm,* Vol. 1 (Kairo: Dār Iḥyāʾ al-Turāth, n.d.), 50.

[25]Ibn Rushd, *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*, Vol. 1 (Beirut: Dār Al-Ʃil, 1989), 51.

[26]Abdul Ghofur and Ahmad Musonnif Alfi, "Tayammum in QS. Al-Nisaʾ: 43: The *Muqāran* Tafsir Approach," *Al-Itqan: Jurnal Studi al-Qurʾan* 7, No. 1 (2021), 182. https://doi.org/10.47454/itqan.v7i1.765

[27]Al-Shāfiʿī, *Al-Umm*, Vol. 1, 254.

particles settling on mats may be used for tayammum.[28] These variations in interpretation demonstrate that Qur'anic exegesis is profoundly influenced by the legal and linguistic approaches adopted by scholars.

c. Homonyms in the Qur'an (*al-Mushtarak*)

In Qur'anic studies, *al-mushtarak* is a branch of lexical studies (*'ilm al-mufradāt*) that examines words with multiple meanings. This phenomenon arises because, in Arabic, a single word can appear repeatedly in the Qur'an in various derivations, yet its meaning differs depending on the *siyāq al-jumlah* (sentence context) and the broader textual context. Therefore, understanding *al-mushtarak* is crucial in Qur'anic exegesis to determine the most appropriate meaning within a given verse.[29]

The concept of al-mushtarak is often linked to the term *al-wujūh wa al-nazā'ir* in lexical studies of the Qur'an. This term refers to words that appear multiple times in the Qur'an with the same lexical form, both in root (*sighah*) and diacritics, yet carry different meanings depending on their context. In other words, a single word in the Qur'an can hold multiple interpretations based on its usage across different verses.[30] These semantic variations often lead to diverse exegetical interpretations, which in turn affect differences in Islamic legal rulings and understanding.

One example of *al-mushtarak* in the Qur'an is the word *qurū'*, the plural form of *qur'*. In Arabic, this term has two primary meanings, both considered linguistically valid: the period of purity and the menstrual cycle. For instance, in surah al-Baqarah [2]: 228, *qurū'* can be understood as either the period of purity or menstruation, as both meanings are commonly used in Arabic. The Arabs applied *qurū'* in both senses, sometimes referring to the time of purity and sometimes to menstruation. This makes it a classic case of al-mushtarak, as it encompasses two distinct meanings. The differing interpretations of this term have led to varying legal rulings, with jurists differing in their exegesis. As a result, in-depth analysis and ijtihad are required to determine the most appropriate

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[28]Al-Qurṭubī, *Al-Jāmi' li Aḥkā*m, 6, 329.

[29]'Abd al-'Ālī Sālim, *Gharīb al-Qur'ān fī 'Aṣr al-Rasūl wa al-Ṣoḥābah wa al-Tābi'īn* (Beirut: Mu'assasat al-Risālah, 1417 H), 14.

[30]Badr al-Din Muḥammad ibn 'Abd Allāh al-Zarkashī, *Al-Burhān fī 'Ulūm al-Qur'ān*, Vol. 1 (Beirut: Ḍar al-Fikr, 1980), 102.

meaning in the given context.[31] Among the early scholars (*salaf*), two main opinions emerged regarding the meaning of *qurū'*:

The first opinion holds that *qurū'* refers to the menstrual period. This view is attributed to 'Umar ibn al-Khaṭṭāb, 'Ali ibn Abi Ṭālib, 'Abd Allāh ibn Mas'ūd, Abu Mūsā al-Asy'arī, Mujāhid, Qatādah, al-Ḍaḥḥāk, Ikrimah, and al-Suddī. It is also adopted by the Hanafi and Hanbali schools of thought. The second opinion holds that *qurū'* refers to the period of purity. This view is narrated from 'Ā'ishah, Ibn 'Umar, Zaid ibn Thābit, al-Zuhrī, and Abān ibn 'Uthmān. It is followed by the Maliki and Shafi'i schools.[32] Each group of scholars presents linguistic and textual evidence supporting their view. Since *qurū'* can legitimately bear both meanings, determining the correct interpretation in a given context requires an analysis of *qarīnah* (contextual indicators) and other supporting textual and jurisprudential evidence. Differences in understanding al-mushtarak like this not only impact Qur'anic exegesis but also extend to various fields of Islamic scholarship, including jurisprudence (*fiqh*) and legal theory (*uṣūl al-fiqh*).[33]

2. External Factors (*al-Asbāb al-Khārijiyyah*)

   a. Political and Theological Dynamics

      From the late caliphate of 'Uthmān ibn 'Affān to the early rule of 'Ali ibn Abī Ṭālib, political conflicts not only led to divisions within the Muslim community but also gave rise to opposing sects. These disputes triggered the fabrication of hadiths and the emergence of Qur'anic interpretations influenced by sectarian biases. The Qur'an was not only regarded as a guide for life but was also frequently used to legitimize political interests, whether by individuals or groups. This phenomenon became an unavoidable reality in the development of Qur'anic exegesis, as the interpretation of the Qur'an was often shaped to justify political stances and actions.

      The politicization of *tafsīr* has been evident since the classical period, particularly during the arbitration (*taḥkīm*) following the Battle of Siffin between 'Ali and Mu'āwiyah, which led to the emergence of factions such

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[31]Abu Yasid, *Metodologi Penafsiran Teks: Memahami Ilmu Ushul Fiqh sebagai Epistemologi Hukum* (Jakarta: Penerbit Erlangga, 2012), 71.

[32]Al-Qurṭubī, *Al-Jāmi' li Aḥkām*, Vol. 4, 37.

[33]Abdul Wahab Khallaf, *Ilmu Ushul Fiqih*. Trans. Moh. Zuhri and Ahmad Qarib (Semarang: Toha Putra Group, 1994), 186.

as the Shī'ah, who remained loyal to 'Alī, and the Khawārij, who opposed arbitration and later turned against 'Alī. These political rifts had theological implications, influencing Qur'anic interpretation as each group sought to validate its position through exegesis. For example, the Shī'ah Rāfiḍah reinterpreted certain Qur'anic verses to align with their theological stance. They viewed surah al-Lahab [111]: 1, *tabbat yadā abī lahabin wa tabb* (May the hands of Abu Lahab be ruined, and ruined is he) as referring to Abū Bakar and 'Umar ibn al-Khaṭṭāb. Likewise, surah al-Rahman [55]: 19, *maraj al-baḥrayni yaltaqiyān* (He released the two seas, meeting [side by side]) was interpreted as referring to 'Alī and Faṭimah.[34]

Subjective interpretations are common in *tafsīr* traditions influenced by political and ideological affiliations. Another example is surah al-Fatihah [1]: 6-7. In interpreting the sixth verse, al-Qummī understands the phrase *ṣirāṭ al-mustaqīm* as the path leading to knowledge of *imāmah*, which he believes refers to the leadership of 'Alī ibn Abī Ṭalib. Meanwhile, in his interpretation of the seventh verse, *ghair al-maghḍūb 'alaihim wa lā al-ḍallīn*, al-Qummī asserts that it refers to those who have gone astray due to their lack of understanding of the concept of *imāmah*.[35] This interpretation stands in clear contrast to the widely accepted Sunni exegesis, which understands the seventh verse as referring to the Jews and Christians.[36]

Following the era of the Khulafā' al-Rāshidīn, Islamic political dynamics continued with the establishment of the Umayyad Dynasty, which was later overthrown by the Abbasids. This transition of power did not occur instantaneously but was marked by various political maneuvers, including covert campaigns carried out in the name of religion. One such strategy was the interpretation of the Qur'an as a means of solidifying political legitimacy. An example of this phenomenon can be seen in the exegesis of surah al-Isra' [17]: 60. According to a narration transmitted by Ya'lā ibn al-Murrah al-Thaqafī, the phrase *al-shajarah al-mal'ūnah* in this verse refers to the Umayyad clan. Furthermore, a report from 'Ā'ishah mentions that the Prophet *saw.* once said to Marwān ibn al-Ḥakam: "O Marwān, you (the Umayyads) are the cursed tree mentioned in surah al-

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[34]Muḥammad Bāqir al-Majlisī, *Biḥār al-Anwār*, 37 (Beirut: Dār Iḥyā' al-Turāth al-Islāmī, n.d.), 96.
[35]Abū al-Ḥasan 'Alī bin Ibrāhīm al-Qummī, *Tafsīr al-Qummī* (Qom: Mu'assasah Dār al-Kitāb, 1303 H), 28-29.
[36]Al-Ṭabarī, *Jāmi' al-Bayān*, Vol. 1, 189.

Isra'."[37] This type of narrative illustrates how Qur'anic exegesis has been employed as a political tool, with both ruling authorities and opposition groups shaping interpretations to serve their respective interests. The politicization of *tafsīr* is not a new phenomenon in Islamic history, from the very beginning, political and theological divisions have played a crucial role in shaping the development of Qur'anic exegesis. Ideological differences, political agendas, and power dynamics have all been key factors in the formation of various exegetical schools within the Islamic tradition.

b. The Subjectivity of Exegetes

1) *Madhhab* and Ideological Affiliation

Differences in understanding (*ikhtilaf*) within Islam are an unavoidable reality. As long as these differences do not pertain to fundamental aspects of faith (*aqidah*) but remain within the realm of secondary religious matters (*furu'*), they are still acceptable. However, throughout Islamic history, the diversity of *madhhabs* has often posed challenges to the unity of the *ummah*. Each *madhhab* tends to use the Qur'an as a foundation to justify its teachings and views, leading to the interpretation of certain verses in ways that align with their respective interests. As Islamic thought evolved, a tendency emerged in which each group sought theological justification in the Qur'an.

The Qur'an is positioned as the primary reference to demonstrate the compatibility of their thoughts with Islam and the teachings of the Prophet *saw*. Consequently, individuals or groups identifying with a particular madhhab strive to firmly uphold their position. This phenomenon has led to the emergence of sectarian interpretations, where exegesis is not merely a tool for understanding revelation but also a means of doctrinal legitimization. The intellectual competition among madhhabs has intensified, both in terms of scope and the arguments presented in exegesis.[38]

Over time, each *madhhab* has not only built its own system of thought but also expanded its authority. Alongside this development, the phenomena of *taqlid* (blind adherence) and fanaticism have

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[37]Ḥusayn Muḥammad Ibrāhīm Muḥammad 'Umar, *Al-Dakhīl fī al-Tafsīr al-Qur'ān al-Karīm* (Kairo: Universitas al-Azhar, n.d.), 39-40.

[38]Arif Al Wasim, "Fanatisme Mazhab dan Implikasinya terhadap Penafsiran al-Qur'an," *Syariati: Jurnal Studi Al-Qur'an dan Hukum* 4, No. 1 (2018), 16. https://doi.org/10.32699/syariati.v4i01.1160

reinforced each *madhhab's* identity, creating separation from others. As a result, adherents of a *madhhab* do not merely seek to understand the Qur'an but also use it to support and strengthen their sectarian existence. This process has influenced the sources referenced in exegesis. Initially, Qur'anic interpretation relied solely on the Qur'an and hadith, but over time, *madhhab* doctrines began to serve as a basis for understanding certain verses. Consequently, Qur'anic comprehension became increasingly shaped by the theological and jurisprudential paradigms of each *madhhab*.

The influence of *madhhab* affiliation on Qur'anic interpretation is evident in various aspects, including theology, jurisprudence, and political movements. Each *madhhab* seeks to interpret Qur'anic verses in a way that aligns with its principles. If a verse appears inconsistent with a particular *madhhab's* doctrine, interpretive strategies are employed to ensure that the verse either supports or at least does not contradict its views. One clear example of an interpretation influenced by sectarian doctrine is the Aḥmadīyah Qādiyānīyah group's exegesis of surah al-Nisa' [4]: 69. The Aḥmadīyah Qādiyānīyah group believes that Mīrzā Ghulām Aḥmad was a prophet. Therefore, they interpret the phrase *min al-nabiyyīn wa al-ṣiddīqīn wa al-shuhadā' wa al-ṣāliḥīn* as an explanation of the previous phrase *wa man yuṭi' Allāha wa al-Rasūl*. Based on this understanding, they conclude that Muslims can attain the four ranks mentioned in the verse, prophethood (*al-nubuwwah*), truthfulness (*al-ṣiddīqiyyah*), martyrdom (*al-shahādah*), and righteousness (*al-ṣāliḥiyyah*). Through this interpretation, they argue that anyone who obeys Allah *Swt.* and His Messenger can achieve prophethood, as claimed by Ghulām Aḥmad.[39]

This phenomenon of sectarian-influenced interpretation often leads to bias and distortions in understanding the Qur'an. When a mufassir is bound by a particular *madhhab*'s doctrine, maintaining objectivity in interpretation becomes challenging. If Qur'anic verses were interpreted honestly and without sectarian bias, the resulting understanding would be more universal and relevant to all Muslims. In the case of surah al-Nisa' [4]: 69, for example, the majority of scholars interpret this verse as an elaboration of surah al-Fatihah [1]: 7,

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[39]Muḥammad al-Khaḍr Ḥusayn, *Al-Qādiyānīyah wa al-Bahā'īyah* (Lebanon: Dār al-Nawādir, 1431 H), 47.

emphasizing that the path favored by Allah *Swt.* is obedience to Him and His Messenger. This path has been exemplified by the prophets (*al-anbiyā'*), the truthful (*al-ṣiddīqīn*), the martyrs (*al-shuhadā'*), and the righteous (*al-ṣāliḥīn*).[40]

2) Intellectual Background

The intellectual background of a exegetes plays a crucial role in shaping the perspective and approach used in interpreting the Qur'an. This factor includes formal education, scholarly traditions followed, access to primary and secondary sources, and intellectual experiences that influence their methodological tendencies. Throughout the history of exegesis, variations in the scholarly backgrounds of mufassirs have given rise to diverse interpretative methods and styles that reflect the disciplines they specialize in.

Exegetes with a background in linguistic sciences (*lughawī*) tend to emphasize grammatical and semantic aspects in their interpretations. Their linguistic analyses encompass the structure of language, word meanings, and the use of figurative expressions (*majāz*) in the Qur'an to achieve deeper understanding. Mastery of nahw, sarf, and balaghah significantly determines how words or phrases in the Qur'an are interpreted, including distinguishing between literal (*ḥaqīqī*) and figurative (*majazī*) meanings. This linguistic approach is evident in works such as *Amthāl al-Qur'ān* by al-Māwardī (d. 450 H), *Al-Tibyān fī I'rāb al-Qur'ān* by Abī al-Baqā' 'Abdullāh bin Ḥusain al-'Ukbarī (d. 616 H), *Badī' al-Qur'ān* by Ibn Abī al-Iṣba' al-Miṣrī (d. 654 H), *Majāz al-Qur'ān* by 'Izz al-Dīn 'Abd al-Salām (d. 660 H), *Al-Tafsīr al-Bayān li al-Qur'ān al-Karīm* by 'Ā'ishah 'Abd al-Rahman bint al-Shāti' (d. 1998 M), among others.

On the other hand, exegetes with a background in Islamic jurisprudence (*fiqhī*) tend to focus their interpretations on legal verses (*āyāt al-aḥkām*), employing an approach that aligns with the school of jurisprudence they adhere to. For instance, within the Ḥanāfi school, there is *Aḥkām al-Qur'ān* by Abū Bakr Aḥmad ibn 'Alī al-Razī al-Jaṣṣāṣ (d. 270 H). The Shāfi'ī school is represented by works such as *Aḥkām al-Qur'ān* by Abū al-Ḥasan al-Ṭabarī (d. 504 H) and *Al-Iklīl fī Istimbaṭ al-Tanzīl* by Jalāl al-Dīn 'Abd al-Raḥmān bin Abī Bakr al-Suyūṭī (d. 911

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[40]Muhammad Ulinuha, *Metode Kritik Ad-Dakhīl fit-Tafsīr: Cara Mendeteksi Adanya Infiltrasi dan Kontaminasi dalam Penafsiran Al-Qur'an* (Jakarta: Qaf, 2019), 73.

H). Meanwhile, within the Mālikī school, notable works include *Aḥkām al-Qur'ān* by Abī Bakr Muḥammad bin 'Abdillāh bin al-'Arabī (d. 543 H) and *Al-Jāmi' li Aḥkām al-Qur'ān* by Abī 'Abdillāh Muḥammad ibn Aḥmad ibn Abī Bakr al-Qurṭubī (d. 671 H). These various exegetical works exemplify how legal exegetes interpret verses while considering the principles of *uṣūl al-fiqh* and the foundational rules of Islamic jurisprudence.

Exegetes with a philosophical background (*falsafi*), such as Fakhr al-Dīn al-Rāzī (d. 606 AH) with *Al-Tafsīr al-Kabīr aw Mafātīḥ al-Ghayb*, often interpret Qur'anic verses through rational and metaphysical approaches. Other works reflecting this interpretative style include *Rasā'il* by Ibn Sīnā (d. 370 AH), *Al-Isyārāt fī 'Ilm al-'Ibārāt* by al-Ghazālī (d. 505 AH), *Fuṣūṣ al-Ḥikam* by Ibn 'Arabī (d. 638 AH), among others.

A different approach is evident in the exegesis developed by scholars from the mystical (sufi) tradition. These exegetes interpret Qur'anic verses with deep esoteric and symbolic meanings, often influenced by spiritual experiences and sufi concepts such as *fanā'*, *ma'rifah*, and *ḥaqīqah*. Some works in this category include *Tafsīr al-Qur'ān al-'Aẓīm* by Abī Muḥammad Sahl ibn 'Abdillāh al-Tustarī (d. 283 AH), *Ḥaqā'iq al-Tafsīr* by Abī 'Abd al-Raḥmān Muḥammad ibn al-Ḥusayn al-Sulamī (d. 412 AH), *'Arā'is al-Bayān fī Ḥaqa'iq al-Qur'ān* by Abī Muḥammad Rūzbahān ibn Abī Naṣr al-Baqlī al-Shirāzī (d. 606 AH), *Tafsīr Gharā'ib al-Qur'ān wa Raghā'ib al-Furqān* by Niẓām al-Dīn al-Ḥasan ibn Muḥammad ibn al-Ḥusayn al-Qummī al-Naysābūrī (d. 728 AH), and *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Aẓīm wa al-Sab' al-Mathānī* by Abū al-Thanā' Maḥmūd bin 'Abdillāh al-Ālūsī al-Baghdādī (d. 1270 AH), among others.

With the advancement of scientific knowledge, a new wave of exegetes emerged, interpreting Qur'anic verses in relation to natural phenomena and scientific theories (*'ilmī*). For instance, some exegetes associate surah al-Anbiya' [21]: 30 with the Big Bang theory, indicating their inclination to interpret the Qur'an through a scientific lens. Works exemplifying this approach include *Al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm* by Ṭanṭāwī Jawharī (d. 1940 CE), *Tafsīr al-Ayatt al-Kawniyyah fī al-Qur'ān al-Karīm* by Zaghlul al-Najjār, *Kashf al-Asrār al-Nūrāniyyah al-*

Qur'āniyyah by Muḥammad bin Aḥmad al-Iskandarānī, and *Al-Tafsīr al-'Ilmī li al-Āyāt al-Kawniyyah* by Ḥanafī Aḥmad.

Another evolving approach is the socio-cultural or literary-social interpretation (*adabī ijtimā'ī*), which emphasizes the Qur'an's relevance within societal contexts. This type of exegesis seeks to connect Qur'anic messages with social dynamics and the lived realities of Muslim communities. Works such as *Tafsīr al-Manār* by Muḥammad Rashīd Riḍā (d. 1935 CE), *Tafsīr al-Marāghī* by Aḥmad Muṣṭafā al-Marāghī (d. 1945 CE), *Tafsīr al-Wāḍiḥ* by Muḥammad Maḥmūd al-Ḥijāzī (d. 1955 CE), *Tafsīr al-Qur'ān al-Karīm* by Maḥmūd Syaltūṭ (d. 1963 CE), and *Tafsīr al-Mishbaḥ: Pesan, Kesan, dan Keserasian al-Qur'an* by M. Quraish Shihab illustrate how modern exegetes strive to address contemporary challenges through a more contextual interpretation.

3) Source of Reference

In interpreting the Qur'an, an exegete must carefully consider the sources used as references. This is crucial because reliance on unauthentic sources can lead to distortions in understanding the Qur'anic message. Consequently, an exegete is required to possess comprehensive knowledge of valid exegetical sources to ensure a scientifically accountable interpretation.

In Qur'anic studies, authentic sources (*al-aṣīl*) are those with clear foundations and scholarly credibility. These include five primary components: (1) the Qur'an itself, where one verse may be interpreted using another (*tafsīr al-Qur'ān bi al-Qur'ān*); (2) authentic (*ṣaḥīḥ*) hadiths that validly explain or interpret Qur'anic verses; (3) authoritative opinions of the companions and successors (*tabi'ūn*) who had firsthand knowledge of the revelation's context; (4) established Arabic linguistic rules agreed upon by leading scholars to ensure interpretations remain consistent with the Qur'an's original language; and (5) reasoned *ijtihād* based on reliable data, principles, theories, and arguments that can withstand scholarly scrutiny. Interpretations lacking these sources fall under the category of unauthentic exegesis, termed *al-dakhīl*.

The concept of *al-dakhīl* in exegesis refers to interpretations falsely attributed to the Prophet *saw.*, his companions, or their successors without meeting transmission validity criteria. *Al-dakhīl* is not only limited to *tafsīr bi al-ma'thūr* but can also occur in *tafsīr bi al-ra'y* when

employing unreliable arguments or methods. There are two primary sources of al-dakhīl: (1) *isrā'īliyyāt*, narratives adopted from Jewish and Christian traditions, often lacking strong foundations in Islam;[41] and (2) fabricated (*mauḍū'*) hadiths, which fail to meet the authenticity standards of hadith science yet are sometimes used to support specific interpretations.[42]

c. Islam's Interaction with Other Civilizations

Islam's interaction with Persian, Byzantine (Eastern Roman), and Western civilizations played a crucial role in the development of Qur'anic exegesis. Following the conquest of Persia, a deep cultural assimilation took place, where Persian intellectual traditions, already influenced by Greek philosophy before Islam, contributed significantly to advancements in politics, science, theology, law, and Qur'anic interpretation. The concept of rationality in exegesis flourished, as seen in the works of Ibn Sīnā (*Rasā'il*) and Ibn 'Arabī (*Fuṣūṣ al-Ḥikam*).[43]

Meanwhile, interaction with the Byzantine Empire introduced Greek philosophy into the Islamic intellectual tradition. The large-scale translation movement during the Abbasid era, particularly under al-Ma'mūn, the son of Hārūn al-Rashīd, centered in Bayt al-Ḥikmah, brought the works of Plato, Aristotle, and Plotinus into the Islamic world. This profoundly influenced exegetical methodologies based on logic and philosophy, as reflected in al-Ghazālī's *Al-Isyārāt fī 'Ilm al-'Ibārāt*. However, in *Tahāfut al-Falāsifah*, al-Ghazālī also critiqued the excesses of philosophy that he deemed incompatible with Islamic orthodoxy.[44]

During the golden age of Islam, the transfer of knowledge to Europe, particularly through Spain and Sicily, shaped Western intellectual thought. However, in the colonial and postcolonial eras, this flow of influence reversed, with critical and hermeneutical approaches from the West being incorporated into Qur'anic studies. Fazlur Rahman, in *Major Themes of the Qur'an*, introduced the double movement method; Abdullah Saeed, in

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[41]Muḥammad Ḥusayn al-Dhahabī, *Al-Isrā'īliyyāt fī al-Tafsir wa al-Hadith* (Kairo: Maktabah Wahbah, 1990), 13-14.

[42]Eva Musyarrofah, *Al-Dakhīl fī al-Tafsīr: Refleksi Analitik terhadap Infiltrasi dalam Penafsiran Alquran* (Jakarta: Kencana, 2023), 26.

[43]Ilal Fajri, et al., "Peradaban Pra Islam dan Pengaruhnya terhadap Pendidikan Islam di Indonesia," *Analysis: Journal of Education* 2, No. 2 (2024), 444.

[44]Adenan, et al., "Kontak Peradaban Arab, Yunani dan Persia terhadap Perkembangan Filsafat Islam," *Jurnal Pendidikan Tambusai* 8, No. 1 (2024), 12057-12058. https://doi.org/10.31004/jptam.v8i1.14290

Interpreting the Qur'an: Towards a Contemporary Approach, developed the contextual approach; while Amina Wadud, in *Qur'an and Woman*, applied feminist hermeneutics to Qur'anic interpretation. This dynamic exchange of ideas between Islamic and other civilizations has continuously shaped and expanded the landscape of Qur'anic exegesis, demonstrating its ability to evolve in response to intellectual and cultural developments across different historical periods.

The Classification of *Madhahib al-tafsir* by Scholars

1. Ignaz Goldziher

The study of Islam within Orientalism began to develop in the 17th and 18th centuries when European scholars started engaging with Islamic texts, driven by both academic curiosity and political interests.[45] However, significant progress was made in the 19th century, marked by the expansion of Islamic studies in Western academia. During this period, prestigious universities established dedicated chairs for Islamic studies, and the publication of books, articles, and journals proliferated. Additionally, a growing number of master's theses and doctoral dissertations contributed to the enrichment of this field.[46] Islamic studies at that time covered a broad spectrum of topics, including the Qur'an, the life of the Prophet *saw.*, Islamic history and civilization, as well as various branches of Islamic sciences such as *tafsīr*, *fiqh*, theology, and Sufism. One of the areas that received particular attention from Orientalists was Qur'anic exegesis, including its historical development and various interpretative approaches.

In this context, Ignaz Goldziher (d. 1921), a Hungarian scholar,[47] made a significant contribution through his work *Die Richtungen der Islamischen Koranauslegung* (Leiden, 1920). This book provides a systematic mapping of the different schools of Qur'anic exegesis in Islam based on their interpretative tendencies, tracing their development from the early period up to Muḥammad 'Abduh. However, it does not present a clear periodization of exegetical trends. The book has been translated into Arabic under the title

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[45]Bernard Lewis, *The Question of Orientalism* (New York: Review of Books, 1982); Dr Ghulam Mustafa and Ameer Hamzah, "Exploring Ignác Goldziher's Insights on Hadith Literature and Terminologies," *Acta-Islamica* 11, No. 2 (2023), 56.

[46]Abdessamad Belhaj, "Who Defines Islam? Critical Perspectives on Islamic Studies," *Religions* 14, No. 6 (2023), 753. https://doi.org/10.3390/rel14060753

[47]Christoph Rauch, "A Complicated Relationship: Carlo Landberg's Friendship with Ignaz Goldziher-Between Ambition and Anti-Semitism," in *Building Bridges: Ignaz Goldziher and His Correspondents: Islamic and Jewish Studies around the Turn of the Twentieth Century*, eds. Hans-Jürgen Becker, et al., (Leiden: Brill, 2024), 182. https://doi.org/10.1163/9789004690592_008

Al-Madhāhib al-Islāmiyyah fī Tafsīr al-Qur'ān by 'Alī Ḥasan 'Abd al-Qādir and into Indonesian as *Mazhab Tafsir: dari Aliran Klasik hingga Modern*, translated by a group of Indonesian translators.[48]

Goldziher categorizes Qur'anic exegesis into five main approaches. The first is *al- tafsīr bi al-ma'thūr*, which is narration-based exegesis that relies directly on the Qur'an, hadith, the opinions of the Companions, and the tābi'ūn. This method is considered the most authoritative as it relies on primary Islamic sources. Such exegesis developed in the early period of Islam and is commonly found in classical exegetical works. In this category, Goldziher mentions the tafsīr traditions of Ibn 'Abbās as transmitted by Mujāhid, 'Ikrimah, and 'Alī ibn Abī Talḥah, as well as *Tafsīr al-Ṭabarī*.

The second category is *al-Tafsīr fī Ḍau'i al-'Aqīdah*, or theological exegesis. In this category, Qur'anic interpretation is influenced by specific theological backgrounds, such as the Mu'tazilah. Exegetes with rationalist tendencies interpreted Qur'anic verses in a way that supported their doctrines, leading to variations in understanding fundamental concepts such as divinity, free will, and divine justice. In this category, Goldziher highlights works by Mu'tazilite scholars such as *Al-Kashshāf 'an Ḥaqā'iq at-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl* by Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī and Sunni scholars such as *Al-Tafsīr al-Kabīr aw Mafātīḥ al-Ghayb* by Fakhr al-Dīn al-Rāzī. This category is more oriented towards rational and conceptual arguments regarding theology and fundamental doctrines in Islam.

The third category, *al-Tafsīr fī Ḍau'i al-Taṣawwuf al-Islāmī*, refers to Sufi exegesis. Sufis interpret the Qur'an by emphasizing inner meanings and spiritual experiences. This method often employs symbolism and esoteric interpretations to uncover the deeper meanings of Qur'anic verses. In this category, Goldziher mentions *Al-Isyārāt fī 'Ilm al-'Ibārāt* by al-Ghazālī, *Fuṣūṣ al-Ḥikam* by Ibn 'Arabī, and exegetical works by Ikhwān al-Ṣafā'.

The fourth category, *al-Tafsīr fī Ḍau'i Firaq al-Dīniyyah*, refers to sectarian exegesis. This approach developed within religious groups that had specific ideological or political agendas. For instance, in the Shi'i tradition, exegesis often emphasizes the role of *Ahl al-Bayt* in understanding the Qur'an. Meanwhile, groups such as the Khawārij, Ahl al-Sunnah wa al-Jamā'ah, Ash'arites, and Qadarites also had distinct exegetical approaches that aligned with their doctrinal stances. This category highlights how Qur'anic

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[48]Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2010), 21.

interpretation has been used to reinforce sectarian identities and political ideologies.

The final category is *al-Tafsīr fī Ḍau'i al-Tamaddun al-Islāmī*, which represents modernist exegesis. This approach interprets the Qur'an in the context of social change and the development of Islamic civilization. It emerged in the modern era as an attempt to reconcile Islamic teachings with scientific advancements, human rights, and democratic values. Modernist tafsīr seeks to address contemporary challenges by reinterpreting the Qur'an. In this category, Goldziher highlights figures such as Sayyid Amīr ʿAlī, Aḥmad Khān, Jamāl al-Dīn al-Afghānī, and Muḥammad ʿAbduh.[49]

Goldziher's mapping of Qur'anic exegesis has made a significant contribution to *tafsīr* studies, particularly in understanding the evolution and trends of Qur'anic interpretation across different periods. His categorization not only illustrates the diversity of methodologies in interpreting the sacred text but also highlights the roles of theology, mysticism, sectarianism, and civilizational dynamics in shaping the Islamic exegetical tradition. As such, Goldziher's study remains a key reference in Orientalist scholarship on the development of Qur'anic exegesis in the Islamic world.

2. J.J.G. Jansen

J.J.G. Jansen (d. 2015), a Dutch scholar, examined the development of Qur'anic exegesis in modern Egypt in his book The Interpretation of the Koran in Modern Egypt (Leiden, 1974). He focused on how exegesis evolved within Egypt's social, political, and intellectual contexts, particularly following the Islamic reform movement led by Muḥammad ʿAbduh. Jansen classified exegetical trends in Egypt into three main categories: Koran Interpretation and Natural History (*tafsīr ʿilmī*), Koran Interpretation and Philology (*tafsīr lughawī*), and Practical Koran Interpretation (*tafsīr ʿamalī*). His categorization is based on methodological approaches rather than historical periodization.

The first category, scientific exegesis (*tafsīr ʿilmī*), seeks to connect the Qur'an with modern scientific discoveries. Exegetes in this category strive to demonstrate that the Qur'an already contains scientific principles that have only been uncovered in the modern era. One of the key figures in scientific exegesis is Ṭanṭāwī Jawharī, who, in his work Al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm, attempts to link Qur'anic verses with natural sciences and

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[49]Ignaz Goldziher, *Al-Madhāhib al-Islāmiyyah fī Tafsīr al-Qur'ān.* Trans. ʿAlī Ḥasan ʿAbd al-Qādir, ed. ʿAbd al-Ḥalīm al-Najjār (Kairo: Maktabah al-Sunnah al-Muḥammadiyyah, 1955), 6-12.

contemporary scientific theories. Additionally, in his 26-volume *tafsīr*, Jawharī includes illustrations related to science. Another scholar who has contributed to scientific exegesis is Ḥanafī Aḥmad, with his work *Al-Tafsīr al-'Ilmī li al-Āyāt al-Kawniyyah fī al-Qur'ān*, which emphasizes cosmological verses in the Qur'an.[50]

The second category is philological exegesis (*tafsīr lughawī*), which focuses on linguistic analysis in understanding the Qur'an. This approach examines the meanings of words in the Qur'an using philological methods and Arabic grammatical analysis. Notable figures in this category include 'Ā'ishah 'Abd al-Rahman bint al-Shāti', whose work *Al-Tafsīr al-Bayān li al-Qur'ān al-Karīm* explores the linguistic aspects of the Qur'an through semiotic and structural analysis.[51]

The final category is practical exegesis (*tafsīr 'amalī*), which emphasizes the relevance of Qur'anic teachings in the daily lives of Muslims. This type of exegesis highlights Islamic law, social ethics, and how the Qur'an serves as a guide in addressing societal issues. A major example of this category is *Fī Ẓilāl al-Qur'ān* by Sayyid Quṭb, which not only interprets Qur'anic verses but also contextualizes them within socio-political realities and Islamic ideology. Through this categorization, Jansen illustrates how exegesis in Egypt has evolved in response to social and intellectual dynamics. This approach not only reflects the diversity of exegetical methodologies but also highlights how the Qur'an continues to be interpreted in light of contemporary challenges and the changing times.[52]

3. Muḥammad Ḥusayn al-Dhahabī

Muḥammad Ḥusayn al-Dhahabī, in his work *Al-Tafsīr wa al-Mufassirūn*, classifies the development of Qur'anic exegesis into several historical periods, reflecting the dynamic transformation of exegetical methods. This work, originally his doctoral dissertation at Al-Azhar University in 1946, has become a primary reference in the study of Qur'anic exegesis. In this book, al-Dhahabī traces the history of *tafsīr* from the Prophet's time to the contemporary era, focusing on the characteristics and trends of each period.

The first period in al-Dhahabī's classification is the era of the Prophet and his Companions. Exegesis during this time had distinct characteristics, such as addressing only specific Qur'anic verses that required further

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[50]J.J.G. Jansen, *The Interpretation of the Quran in Modern Egypt* (Leiden: Brill, 1974), 44-45.
[51]Ibid., 59.
[52]Ibid., 79.

explanation rather than interpreting the entire text. The interpretations were *ijmālī* (general) rather than detailed and were heavily focused on linguistic aspects. At this stage, *tafsīr* was not yet compiled into dedicated books but was instead transmitted through various hadith reports. The transmission method was largely oral and non-sectarian, without the intent of defending any particular school of thought. Prominent figures of *tafsīr* from this period include ʿAbd Allāh ibn ʿAbbās, ʿAbd Allāh ibn Masʿūd, ʿAli bin Abī Ṭalib, and Ubay ibn Kaʾb.[53]

The second period is the era of the Tābiʾin, during which *tafsīr* began to develop in a more systematic form, though it had yet to be formally codified. During this time, *tafsīr* still relied heavily on memorization and transmitted reports, but *isrāʾīliyyāt* (narratives of Jewish and Christian origin) began to appear as part of the effort to provide more detailed explanations of Qurʾanic stories. Differences in doctrinal schools also started to emerge in the interpretation of certain verses, leading to varying perspectives between the Tābiʾin and the Companions. Al-Dhahabī divides the exegetical approaches of this period into three major schools: The Meccan School (Madrasah Makkah), led by ʿAbd Allāh ibn ʿAbbās and followed by Saʾid bin Jubair, Mujāhid bin Jabir, and ʿIkrimah; The Meccan School (Madrasah Makkah), led by ʿAbd Allāh ibn ʿAbbās and followed by Saʾid bin Jubair, Mujāhid bin Jabir, and ʿIkrimah; The Medinan School (Madrasah Madinah), centered around Ubay ibn Kaʾb and including figures such as Abū al-ʾĀliyah, Muḥammad bin Kaʾb, and Zayd bin Aslam; and the Iraqi School (Madrasah ʿIraq), pioneered by ʿAbd Allāh ibn Masʿūd and producing exegetes like ʿAlqamah bin Qays, Masrūq, al-Aswad bin Yazīd, ʿĀmir al-Shaʾbī, and al-Ḥasan al-Baṣrī.[54]

The third period, known as the era of *tafsīr* codification (*ʿuṣūr al-tadwīn*), saw the compilation of *tafsīr* into more systematic books. Al-Dhahabī describes how this codification evolved, beginning with *tafsīr bi al-maʾthūr*, which relied on narrations from the Prophet and the Companions, and including studies on *isrāʾīliyyāt* found in classical exegeses. Among the significant *tafsīr* works produced in this period were: *Jāmiʾ al-Bayān fī Taʾwīl al-Qurʾān* by Abī Jaʾfar Muḥammad ibn Jarīr al-Ṭabarī, *Baḥr al-ʾUlūm* by Abī al-

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[53]Muḥammad Ḥusayn al-Ḍaḥabī, *Al-Tafsīr wa al-Mufassirūn*, Vol. 1 (Kairo: Maktabah Wahbah, n.d.), 73.
[54]Ibid., 97.

Layth Naṣr ibn Muḥammad ibn Aḥmad al-Samarqandī, *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* by Aḥmad ibn Muḥammad ibn Ibrāhim al-Ṭha'labī, *Ma'ālim at-Tanzīl* by Abī Muḥammad al-Ḥusayn ibn Mas'ūd al-Farrā' al-Baghawī, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz* by Abī Muḥammad al-Ḥusayn ibn Mas'ūd al-Farrā' al-Baghawī, *Tafsīr al-Qur'ān al-'Azīm* by Abī al-Fida' Ismā'il bin 'Umar ibn Katsīr, *Al-Jawāhir al-Ḥasān fī Tafsīr al-Qur'ān* by Abī Zakariyā Yaḥyā ibn Ibrāhim ibn 'Umar al-Ṭha'alabī, and *Al-Durr al-Manthūr fī Tafsīr al-Ma'thūr* by Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī. Each of these works possesses distinct characteristics in its interpretative method.[55]

In addition to *tafsīr bi al-ma'thūr*, al-Dhahabī also discusses the development of *tafsīr bi al-ra'y*, which emphasizes rational analysis in understanding the Qur'an. He categorizes *tafsīr bi al-ra'y* into two types: permissible (*al-ra'y al-jā'iz*) and reprehensible (*al-ra'y al-madhmūm*). Examples of accepted rational exegesis include: *Al-Tafsīr al-Kabīr aw Mafātiḥ al-Ghayb* by Fakhr al-Dīn al-Rāzi, *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by Naṣir al-Dīn 'Abd Allāh ibn 'Umar al-Bayḍāwi, *Madārik al-Tanzīl wa Ḥaqā'iq al-Ta'wīl* by 'Abd Allāh ibn Aḥmad ibn Maḥmūd an-Nasafī, *Tafsīr al-Jalālayn* by Jalāl al-Dīn Muḥammad ibn Aḥmad al-Maḥallī and Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī, and *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān al-'Azīm wa al-Sab' al-Mathānī* by Abū al-Thanā' Maḥmūd bin 'Abdillāh al-Ālūsi al-Baghdādī. Meanwhile, *tafsīr* that is considered deviant (*al-ra'y al-madhmūm*) is often associated with Mu'tazilah exegesis, such as *Al-Kashshāf 'an Ḥaqā'iq at-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh at-Ta'wīl* by Abū al-Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī, which heavily employs rationalistic approaches in interpreting Qur'anic verses.[56]

4. Fahd bin 'Abd al-Raḥmān bin Sulaymān al-Rūmī

Fahd bin 'Abd al-Raḥmān bin Sulaymān al-Rūmī, in his work *Buhūth fī Uṣūl al-Tafsīr wa Manāhijihi* (1994), maps out the periodization of Qur'anic exegesis, reflecting the historical development of interpretative methods. Fahd al-Rūmī divides the progression of *tafsīr* into four main periods: the first period, which encompasses *tafsīr* during the time of the Prophet *saw.*; the second period, *tafsīr* in the era of the Companions; the third period, *tafsīr*

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[55]Ibid., 104-107.
[56]Ibid., 183-189.

during the time of the Tābi'ūn; and the fourth period, marked by the expansion and codification of *tafsīr*.

During the first period, *tafsīr* developed directly under the guidance of the Prophet *saw*. The primary method employed was *tafsīr bi al-ma'thūr*, which relies on revelation, either through the Prophet's direct explanations or his teachings to the Companions. *Tafsīr* in this period remained limited, focusing only on verses that required further clarification, such as those related to legal rulings or specific historical events (*asbāb al-nuzūl*). Additionally, the interpretations were generally *ijmāli* rather than detailed. At this stage, the Prophet *saw*. was the sole authority ensuring the accuracy of any interpretation, which granted *tafsīr* during this period a strong level of legitimacy.

The second period marks the era of *tafsīr* by the Companions. At this stage, the Companions began interpreting the Qur'an based on their understanding of the Prophet's teachings and their own experiences in grasping the context of revelation. Prominent figures in this period included 'Abd Allāh ibn Mas'ūd, 'Abd Allāh ibn 'Abbās, and 'Ā'ishah. The *tafsīr* methodology was still predominantly *tafsīr bi al-ma'thūr*, but it began expanding to incorporate linguistic aspects and social contexts. However, exegesis during this era had yet to be systematically codified and remained scattered across various oral traditions.

In the third period, Qur'anic exegesis underwent significant development during the era of the Tābi'ūn. These scholars interpreted Qur'anic verses by referring to the understandings of the Companions. During this time, three major centers of *tafsīr* emerged: the Makkah school, led by Mujāhid ibn Jabr, 'Ikrimah, and 'Atā' ibn Abī Rabāh; the Madinah school, led by Sālim ibn 'Abd Allāh and Zayd ibn Aslam; and the Iraq school, led by al-Ḥasan al-Baṣrī and al-Sha'bī. The *tafsīr* of this period began to reflect methodological differences among these schools. Moreover, this era saw the introduction of *isrā'īliyyāt*, narratives from Jewish and Christian traditions used to explain Qur'anic stories. Nevertheless, *tafsīr* remained largely transmission-based, maintaining the *sanad* in its reports.

The fourth period was characterized by the systematic codification of tafsir. During this time, *tafsīr* began to be compiled into independent books rather than merely being part of hadith collections or scattered reports. One of the earliest codified works was *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* by Abī Ja'far Muḥammad ibn Jarīr al-Ṭabarī, which became a key reference in *tafsīr*

bi al-ma'thūr. Additionally, Qur'anic interpretation started to evolve in a more analytical direction, giving rise to *tafsīr bi al-ra'y*, which relies more on rational thought in understanding the Qur'anic text. This period also saw the influence of various Islamic theological schools, such as the Mu'tazilah, Ash'ariyah, and Māturīdiyah, each of which adopted distinct approaches in interpreting the Qur'an.[57]

Fahd al-Rūmī's periodization of *tafsīr* provides a systematic overview of the development of Qur'anic exegesis from the time of the Prophet *saw.* to the era of codification. His historical approach demonstrates how *tafsīr* evolved from an oral tradition based on narration into a more structured and methodological discipline. This underscores that *tafsīr* is not merely a product of interpretation but also a reflection of the intellectual and social dynamics within Islamic history.

5. Abdul Mustaqim

Abdul Mustaqim, in his mapping of Qur'anic exegetical schools, employs the history of ideas of Qur'anic interpretation approach, drawing on figures such as Ignaz Goldziher, Kuntowijoyo, and Jürgen Habermas. Based on this approach, Mustaqim categorizes the development of Qur'anic exegesis into three main periods: the formative era characterized by quasi-critical reasoning, the affirmative era marked by ideological reasoning, and the reformative era distinguished by critical reasoning.

The formative era with quasi-critical reasoning represents the initial phase of exegetical development, which began during the time of the Prophet *saw.* In this period, Qur'anic interpretation had yet to undergo formal codification and remained entirely dependent on the authority of the Prophet *saw.* and his companions, who received direct teachings from him. The Prophet *saw.* was positioned as the sole authoritative source of interpretation, and any exegesis that did not originate from him or from companions with direct instruction was not recognized as valid. Critical engagement with interpretation was still very limited, and the dominant exegetical approach was one of transmission and faithful reproduction (*tafsīr bi al-ma'thūr*). Thus, this period can be regarded as the initial formative stage of exegesis, which was still heavily dominated by a literal and tradition-based approach.

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[57]Fahd bin 'Abd al-Raḥmān bin Sulaymān al-Rūmī, *Buḥūth fī Uṣūl al-Tafsīr wa Manāhijihi* (n.p.: Maktabah al-Tawbah, n.d.), 14-35.

Entering the affirmative era with ideological reasoning, Qur'anic exegesis began to evolve alongside the emergence of theological schools, jurisprudential thought, and more diverse Islamic intellectual traditions. This period coincided with the medieval phase of Islamic history, during which Qur'anic interpretation became increasingly influenced by the ideological orientations of specific theological and legal schools, as well as Sufism. Exegesis was no longer merely a tool for understanding the text but also served as an instrument for legitimizing theological and sectarian positions. Figures such as al-Ṭabarī, al-Zamakhṣarī, and al-Rāzī exemplify the exegetical models developed during this period, characterized by debates between different doctrinal schools.

In the reformative era with critical reasoning, Qur'anic interpretation underwent a significant transformation with the emergence of modern thinkers such as Sayyid Aḥmad Khān, Muḥammad 'Abduh, and other reformists. Critical reasoning in exegesis aimed to reevaluate Qur'anic interpretations that had long been considered rigidly tied to sectarian and hegemonic traditions. Figures like Fazlur Rahman, Muhammad Shahrur, Naṣr Ḥamid Abū Zayd, Mohammad Arkoun, and Farid Esack promoted more progressive approaches to Qur'anic interpretation. They rejected the dominance of ideological exegesis and emphasized the importance of a contextual reading of the Qur'an, ensuring its relevance to contemporary challenges.[58]

Fazlur Rahman, for instance, developed the double movement theory, which seeks to derive the Qur'an's moral messages and fundamental principles to be applied in ever-changing social contexts. Meanwhile, Muḥammad Syahrūr and Naṣr Ḥamid Abū Zayd emphasized the necessity of linguistic, hermeneutical, and philosophical approaches to understanding the sacred text. They rejected rigid and dogmatic readings, advocating for a more dynamic and responsive exegesis that engages with contemporary realities. Modern and contemporary exegetes assert that the Qur'an must be continuously reinterpreted in response to the demands of the times. They reject the notion that existing interpretations represent a final, definitive understanding and instead open the door for new possibilities in engaging with the sacred text. Consequently, exegesis in this era is not only an effort

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[58]Mustaqim, *Epistemologi Tafsir*, 24-25.; Siti Khodijah and Iffah, "Pig Xenotransplantation in the Qur'an: Application of Jasser Auda's Theory of *Maqaṣid al-Sharī'ah*," *Refleksi: Jurnal Kajian Agama dan Filsafat* 22, No. 2 (2023), 387. https://doi.org/10.15408/ref.v22i2.37398

to comprehend divine revelation but also serves as a medium for addressing evolving socio-religious challenges.

Critical Analysis of the Classification of *Madhahib al-tafsir*

The classification of *madhahib al-tafsir* by scholars reveals fundamental epistemological differences between Muslim and Orientalist approaches. Ignaz Goldziher and J.J.G. Jansen represent the historical-critical school, which views *tafsīr* as a fragmented historical phenomenon, shaped primarily by sociopolitical factors rather than an ongoing intellectual tradition. Their classification emphasizes historical evolution and philological analysis, often neglecting the continuity of exegetical methodologies within the Islamic epistemological framework. In contrast, Muḥammad Ḥusayn al-Ḍahabī, Fahd bin 'Abd al-Raḥmān bin Sulaymān al-Rūmī, and Abdul Mustaqim adopt a more integrative classification, highlighting the historical continuity of *tafsīr* within Islamic scholarship. Their models not only categorize tafsīr based on historical periodization, but also consider theological, methodological, and intellectual influences in each developmental phase. Unlike the Orientalist perspective, which often isolates exegetical trends as separate historical entities, al-Ḍahabī and al-Rūmī emphasize *tafsīr* as a cumulative and adaptive intellectual process, shaped by continuous interaction between text, exegete, and historical context.

However, both approaches have limitations. The Orientalist framework often disregards the normative dimension of Islamic *tafsīr*, treating it merely as a reaction to sociopolitical realities rather than an independent intellectual tradition with its own methodological principles. Meanwhile, the Muslim scholars' approach, while emphasizing continuity, sometimes does not sufficiently account for the paradigmatic shifts and methodological transformations that have shaped modern exegetical discourse. Thus, a critical and integrative approach is required, one that acknowledges both the historical progression of *tafsīr* and its epistemological evolution, allowing for a more comprehensive understanding of Qur'anic exegesis as a dynamic intellectual tradition. This study asserts that tafsīr classification should not be limited to historical periodization, but must also analyze how *tafsīr* develops as a knowledge system shaped by the interplay between text, exegete, and socio-intellectual contexts. Future research should explore how contemporary exegetical methodologies respond to modern intellectual challenges and how Islamic scholarship can critically engage with Orientalist approaches to *tafsīr* in order to foster a more comprehensive and balanced discourse in Qur'anic studies.

Conclusion

This study demonstrates that *madhāhib al-tafsīr* have evolved dynamically, shaped by both internal and external factors influencing the diversity of exegetical methodologies. The classification of *tafsīr* by Muslim and Orientalist scholars reflects distinct epistemological paradigms, highlighting differing approaches to interpreting the Qur'an across various intellectual traditions. This study confirms that tafsīr is not a static textual endeavor but rather a discipline shaped by historical, theological, and socio-political contexts, continuously adapting to intellectual and civilizational developments.

Despite its comprehensive historical and methodological analysis, this study is limited by its focus on textual sources, without incorporating empirical data on the practical application of *tafsīr* in contemporary discourse. Future research could explore the application of *tafsīr* methodologies in modern Islamic thought, particularly in response to contemporary socio-political and ideological challenges. Additionally, further critical engagement with Orientalist approaches to tafsīr could provide deeper insights into their methodological contributions and limitations, enriching the discourse on the evolution and classification of tafsīr within contemporary Islamic scholarship.

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