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GENEALOGICAL RECONSTRUCTION IN THE HISTORIOGRAPHY OF TAFSIR: FROM CRITIQUE TO METHODOLOGICAL DEMONSTRATION

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Abstrak

Kata Kunci:

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Metodologis

Artikel ini bertujuan untuk mewacanakan genealogi sebagai perangkat analisis dan demonstrasi metodologis guna memahami sejarah tafsir. Artikel ini mengajukan dua pertanyaan: apa pandangan dan gagasan pokok tradisi genealogi dalam kajian sejarah tafsir? Dan bagaimana tradisi genealogis merekonstruksi kajian sejarah tafsir? Dengan meminjam gagasan tentang dekonstruksi Jacques Derrida, artikel ini menjelaskan tiga temuan: pertama, genealogi menggagas kajian sejarah tafsir pada kesinambungan bentuk tafsir (genre) serta analisis konfigurasi sejarah Islam yang terbentuk melalui konvensi ideologi, teologi, wacana dan keilmuan; kedua, genealogi memiliki lima gagasan pokok, yakni: penyandaran sumber utama tafsir, rekonstruksi dan adaptasi tafsir, kutipan tafsir, ringkasan tafsir dan afinitas penafsiran; ketiga, gagasan pokok tersebut dapat difungsikan sebagai perangkat rekonstruksi metodologi dalam kajian sejarah tafsir melalui empat instrumen analisis, yaitu: analisis arkeologis, analisis filologis, analisis kritik sejarah dan kritik ideologi. Genealogi menawarkan pendekatan kajian kesejarahan tafsir dengan menekankan analisis integratif antara karya tafsir dan aktivitas di luar karya tafsir untuk memahami keberadaan tafsir secara objektif serta memahami dengan cermat bagaimana tafsir bekerja dalam memproduksi makna.

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Abstract
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This article aims to discuss genealogy as an analytical tool and methodological framework for understanding the history of exegesis. This article poses two research questions: What are the key perspectives and ideas of the genealogical tradition in the study of the history of interpretation exegesis, and how does the genealogical tradition reconstruct the study of the history of exegesis. The analysis is conducted using the deconstructionist approach proposed by Jacques Derrida. This article presents several findings: First, genealogy conceptualizes the historical study of exegesis through the continuity of exegetical forms (genres) and the analysis of the historical configuration of Islam shaped by ideological, theological, discursive, and scholarly conventions; Second, genealogy encompasses five key concepts: the reliance on primary sources of exegesis, the recontextualization and adaptation of exegesis, exegetical quotations, exegetical summaries, and interpretive affinities; Third, these core concepts can function as methodological reconstruction tools in the historical study of exegesis through four analytical instruments: archaeological analysis, philological analysis, historical criticism, and ideological criticism. Genealogy provides an approach to the historical study of exegesis by emphasizing an integrative analysis that connects exegetical works with activities beyond them, allowing for an objective understanding of exegesis's existence and a careful examination of how it produces meaning.

Introduction

A historical study of exegesis from a Sunni historical perspective emphasizes the development of the science of exegesis as it relates to hadith and the science of hadith. Husayn al-Ẓahabī employed this analytical model in *at-Tafsīr wa al-Mufasssīrūn*. Al-Ẓahabī analyzed exegesis from the perspective of the exegetes' ideological schools as well as through a categorical-differential framework, distinguishing between exegesis based on tradition (*al-Ma'sūr*) and exegesis based on reason (*al-Ra'y*).¹ Al-Ẓahabī also divides exegesis into five phases of development: *first*, exegesis based on tradition but not yet compiled into books; *second*, exegesis divided into chapters integrated with hadith collections; *third*, transmitted exegesis compiled separately; *fourth*, transmitted exegesis mixed with Israiliyat and the opinions of scholars; and *fifth*, exegesis drawing on transmitted sources,

¹ Muḥammad Husayn Al-Ẓahabī, *At-Tafsīr Wa Al-Mufasssīrūn* (Kairo: Maktabah Wahbah, n.d.).

reason, and scientific knowledge.²

Al-Zahabī's reading tends to emphasize the role of tradition in exegesis and treats exegesis as part of hadith while denying that it constitutes an independent discipline. Tradition is not the sole standard in the history of exegesis. Since when has the science of hadith transmission been used as the benchmark for the truth of exegesis?³ On the contrary, cultural and intellectual transformations in Islamic history have provided an impetus for exegetes to avoid being fixated on hadith transmission.⁴

The history of exegesis is also examined from a critical-historical perspective.⁵ Through the approaches of historical criticism and the history of ideas, Goldziher provides a historical mapping and categorizes shifts in exegetical methodology into four categories: al-Ma'sūr, dogmatic, mystical, sectarian, and modernist.⁶ He used the ideological tendencies of exegetes to catalog schools of thought in the development of exegesis, and emphasized that exegesis is sectarian in nature and linked to sectarianism. Goldziher viewed exegesis in the early classical period—the 1st or 2nd century AH—as tending towards the mystical, with no critical scrutiny in accepting exegetical interpretations. Meanwhile, in the medieval period,

² Muḥammad Husayn Al-Zahabī, *At-Tafsīr Wa Al-Mufasssīrūn*, 104–108.

³ Walid A. Saleh, "Medieval Exegesis the Golden Age of Tafsir," in *The Oxford Handbook of Qur'anic Studies*, ed. Mustafa Shah dan Muhammad Abdel Haleem (Oxford: Oxford University Press, 2020), 674.

⁴ Walid A. Saleh, "Hermeneutics: Al-Tha'labi," in *The Wiley Blackwell Companion to the Qur'an*, ed. Rippin dan Jawid Mojaddedi (USA: Blackwell Publishing, 2017), 323.

⁵ Ignaz Goldziher, *Mazhab Tafsir: Dari Aliran Klasik Hingga Modern* (Yogyakarta: ELSAQ Press, 2010). The landscape of critical historicism, which links exegesis to Jewish tradition, is based on the assumption that the Qur'an and its exegesis have their origins in the Jewish-Christian scriptures and traditions. In addition to Goldziher, several other figures employed critical historicism, including Maxime Rodinson, Tor Andrae, Arthur Jeffery, K. Luke, William Muir, D.B. MacDonald, Alfred Guillaume, Richard Bell, W. Montgomery Watt, and John Wansbrough. Goldziher and Wansbrough focused more on the tradition of exegesis. H Ace Saefudin, "Metodologi Dan Corak Tafsir Modern: Telaah Terhadap Pemikiran J. J.G. Jansen," *Al Qalam* 20, no. 96 (March 31, 2003): 57–76, accessed January 2, 2026, <https://jurnal.uinbanten.ac.id/index.php/alqalam/article/view/651>; Syamsul Wathani, "John Wansbrough: Studi atas Tradisi dan Instrumen Tafsir Al-Qur'an Klasik," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 15, no. 2 (December 31, 2018): 295–314, accessed January 2, 2026, <https://ejournal.uinsaid.ac.id/al-araf/article/view/1247>.

⁶ Goldziher, *Mazhab Tafsir: Dari Aliran Klasik Hingga Modern*.

exegesis had a critical nuance, yet it displayed the face of ideological exegesis.⁷

Goldziher's view above ignores historical facts and scholarly transformations, both in the early centuries and the Middle Ages. In fact, during the 2nd century AH, Islam⁸ expanded, requiring new ideas and opinions from the Mujtahids. The existence of scholarly codification⁹, the recognition of the equality of reason and hadith,¹⁰, and progressive discussions of the Qur'an all influenced interpretive activities.¹¹ Goldziher also denies the existence of scholarly development within Islam, which serves as the historical basis for the formative phase marking the beginning of exegesis in the late 2nd century AH.¹²

The two models of historical exegesis studies mentioned above have led to stagnation in this field. This stagnation is evident in historical accounts of exegesis, which are predominantly written by Sunni groups and authored primarily by historians from al-Azhar (*Al-Azhar Historians*) in Egypt.¹³ The historical study of exegesis proposed by Goldziher and al-Zahabī also presents a dilemma in the form of a choice between two positions: remaining in stagnation or advocating a new scholarly approach that will ultimately be legitimized outside the established tradition or heritage characterized by *al-Manqūl Ilainā* (what we have inherited), *al-*

⁷ Goldziher, *Mazhab Tafsir: Dari Aliran Klasik Hingga Modern*.

⁸ Jane Dammen McAuliffe, "An Introduction to Medieval Interpretation of the Qur'an," in *With Reverence for the Word Medieval Scriptural Exegesis in Judaism, Christianity, and Islam*, ed. Jane Dammen McAuliffe (New York: Oxford University Press, 2003), 313.

⁹ Hussein Abdul Raof, *Schools of Qur'anic Exegesis: Genesis and Development* (London: Routledge, 2013), 137, accessed January 13, 2026, <https://www.routledge.com/Schools-of-Quranic-Exegesis-Genesis-and-Development/Abdul-Raof/p/book/9780415850476>; Hāsyim 'Abd Yāsīn al-Syuhūrānī, *Sufyān Al-Šaurī Wa Ašarrubu Fī at-Tafsīr* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1971), 39–45.

¹⁰ Yeshayahu Goldfeld, "The Development of Theory on Qur'anic Exegesis in Islamic Scholarship," *Studia Islamica*, no. 67 (1988): 5–27.

¹¹ David S. Powers, "On the Abrogation of the Bequest Verses," *Arabica* 29, no. 3 (1982): 246–295, accessed January 13, 2026, <https://www.jstor.org/stable/4056186>.

¹² Claude Gilliot, "Exegesis of the Qur'an: Classical and Medieval," *Encyclopaedia of the Qur'an* (Brill, 2002), 104.

¹³ Walid A. Saleh, "The Place of the Medieval in Qur'an Commentary: A Survey of Recent Editions," in *Practices of Commentary*, ed. Christina Lechtermann dan Markus Stock (Frankfurt: Vittorio Klostermann, 2020), 45–54.

Mafhūm Lanā (what we understand), and *al-Muwajjih lisulukinā* (that which guides our conduct).¹⁴

Tafsir is often viewed as part of the science of hadith rather than as a distinct academic discipline with its own scholarly framework. It is often not regarded as a rule of interpretation (*Qanūn al-Tafhīm*)¹⁵ nor studied as an independent work (*al-Mustaqīl*) possessing its own style, method, and distinct characteristics.¹⁶ Therefore, the study of the history of exegesis needs to be approached in a more critical-constructive manner by proposing the concept of exegesis as a genealogical tradition.

This article poses two research questions: What are the key perspectives and ideas of the genealogical tradition in the study of the history of exegesis? And how does the genealogical tradition reconstruct the study of the history of exegesis? This article develops Walid Saleh's concept of the genealogical tradition of exegesis in a constructive, applied direction. The direction to be established is to realize the genealogical tradition as a theoretical-applied framework and methodological demonstration in researching the history of exegesis. Reading exegesis as a genre is a scholarly effort to shift the normative question from "Which exegesis is correct?" to the academic question "How does exegesis function in producing meaning?"

This article offers a critical reading through deconstruction. The term "deconstruction" is a concept from postmodern philosophy proposed by Jacques Derrida. Deconstruction is a reading practice that interprets texts in new ways, seeking to demonstrate that our understanding of the world today may differ from perspectives based on previous theories. The postmodernist school of thought does not limit

¹⁴ Muḥammad Syaḥrūr, *Al-Kitāb Wa Al-Qur'an: Qir'aab Al-Mu'aṣirah* (Damaskus: al-Ahālī, 1990), 30–32.

¹⁵ Abū Ḥāmid Al-Ghazālī, *Qanūn Al-Ta'wīl* (Damaskus: Dār al-Bayān, 1993), 15–20.

¹⁶ Although it has a distinct form and serves as the primary discipline for understanding the Qur'an, tafsir is a field of study that lacks practical applications, and its epistemological framework has yet to secure an ideal position in history. Tafsir is often viewed not as an Islamic discipline designed to guide the Muslim community toward faith or to draw them closer to God. Saleh, "Medieval Exegesis the Golden Age of Tafsir," 666.

understanding. For them, there is no definitive or universal understanding. Instead, each person has their own method of understanding. Postmodernists also view language not only in speech and writing but also in cultural history. Thus, there is no stagnant, universal, or definitive meaning; all meanings are dynamic. These views make deconstruction a positive concept. It opens up closed minds, providing opportunities to build new things and discover new meanings.¹⁷

Deconstruction is a form of internal criticism aimed at revealing the various rules that were previously invisible and unspoken within a text.¹⁸ It does not always imply something negative, such as destruction or demolition. In the tradition of structuralism, deconstruction refers to a process of breaking down an instrument or structure into its basic units.¹⁹ The goal is to understand how it was originally constructed and to dispel the impression of axiomatic certainty that the structure deliberately creates for itself.

Deconstruction also involves dismantling and critically analyzing the assumptions embedded in a methodology, then testing them through application to one or more research subjects to identify the strengths and weaknesses of that methodology.²⁰ Derrida's concept of deconstruction is also employed by Arkoun²¹ as a critical tool for rediscovering meanings sidelined by the closure and stagnation of Islamic thought.²²

¹⁷ Kevin O'Donnell, *Postmodernisme* (Yogyakarta: Kanisius, 2009), 58.

¹⁸ Suadi Putro, *Mohammed Arkoun Tentang Islam & Modernitas* (Jakarta: Paramadina, 1998), 23.

¹⁹ Derrida criticized the weaknesses of Levi-Strauss's framework, which relies on binary oppositions and incest. Deconstruction was proposed to distinguish the problematic issues within all contradictions, thereby giving rise to multidimensionality and plurality. Dadang Rusbiantoro, *Bahasa Dekonstruksi Ala Foucault Dan Derrida* (Yogyakarta: Tiara Wacana, 2001), 17–18, accessed June 8, 2026, <https://balaiyanpus.jogjaprovo.go.id/opac/detail-opac?id=40207>.

²⁰ Christopher Norris, *Membongkar Teori Dekonstruksi Jacques Derrida* (Yogyakarta: Ar-Ruzz Media, 2006).

²¹ Leonard Binder, *Islamic Liberalism: A Critique of Development Ideologies* (Chicago: University of Chicago Press, 1988), 162, accessed June 8, 2026, <https://press.uchicago.edu/ucp/books/book/chicago/I/bo5947951.html>.

²² Muhammad Arkoun, *Nalar Islami dan Nalar Modern: Berbagai Tantangan dan Jalan Baru* (Jakarta: INIS, 1994), 17–18, accessed June 8, 2026,

Genealogical Traditions: Basic Perspectives and Conceptual Directions

The perspective of the history of ideas—as proposed by Goldziher—emphasizes interpretation as part of historical inquiry, with a focus on the roles of culture and ideology. He viewed the emergence of an interpretation as inseparable from the ideology espoused by the exegete. In other words, Goldziher believed that every interpretation is inevitably influenced by and embodies the ideology of its exegete. For Goldziher, every emerging school of thought seeks justification for its own truth in the holy scriptures. It uses them as a basis for demonstrating the compatibility of its ideas with Islam. Thus, a person can claim to hold a position within a particular religious system, which they will then steadfastly defend.²³

From the perspective of Sunni scholarly history, tafsir is regarded as an integral part of hadith/the science of hadith and transmission. Tafsir is a form of transmission, and in the early period, tafsir was essentially the hadith itself before it was eventually recorded separately from the hadith. Given the emphasis on “the science of transmission” as a hallmark of Sunni scholarship, the historical development of exegesis cannot be separated from the evolution of the science of transmission and hadith itself.

Meanwhile, exegesis, as a genealogical tradition, offers an alternative perspective on its own existence. Genealogy fundamentally asserts that the science—or the body of knowledge—of exegesis and the exegetical texts are inseparable. The science constitutes the scholarly discipline, while exegesis is the outcome of that very process. Genealogy views exegesis not merely as a series or sequence of practices for understanding the Qur’an and ideological interpretations but as a complete, systematic, measurable, and paradigmatic system of knowledge. Exegetes living in different eras and holding different interpretive ideas form a continuous chain of

https://catalogue.uiii.ac.id/?p=show_detail&id=11787.

²³ Goldziher, *Mazhab Tafsir: Dari Aliran Klasik Hingga Modern*, 3.

understanding that collectively shapes a distinct character and unity of interpretation.

In historical studies, genealogy is used to trace genealogical relationships, connections, influences, and the formation of a tradition or school of thought.²⁴ Genealogy explains the connections between ideas, concepts, and events within a specific period and their original forms of emergence.²⁵ In the study of exegesis, genealogy positions exegesis as a discipline whose primary elements are discourse and tradition. Genealogy views the history of exegesis not only as analyzing socio-political-ideological conditions and methodological diversity, but also as examining the continuity of genres (forms of exegesis) and the historical context or configuration of Islam, shaped by conventions in ideology, theology, discourse, scholarship, and other factors.²⁶

The historical context reveals that exegesis is a field that is constantly evolving and taking shape.²⁷ Genealogy views exegesis as a genre²⁸ that has a specific origin (genesis).²⁹ The form of exegesis is fundamental to understanding it. The forms of exegesis include traditional exegesis (*al-Tafsīr bi al-Maʿsūr*), rational exegesis (*al-Tafsīr bi al-Raʿy*), and summaries of

²⁴ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII Dan XVIII, Melacak Akar-Akar Pembaruan Pemikiran Islam di Indonesia* (Bandung: Mizan, 1998); Abdul A'la, *Genealogi Radikalisme Muslim Nusantara: Akar dan Karakter Pemikiran dan Gerakan Padri dalam Perspektif Hubungan Agama dan Politik Kekusaan* (Surabaya, 2008), 11, accessed January 2, 2026, http://digilib.uinsa.ac.id/6597/1/Genealogi_Radikalisme_Muslim_Nusantara.pdf.

²⁵ M. Zaki Mubarak, *Genealogi Islam Radikal di Indonesia: Gerakan, Pemikiran, dan Prospek Demokrasi* (Jakarta: LP3ES, 2008), 4–7.

²⁶ Walid A. Saleh, “Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach,” *Journal of Qurʿanic Studies* 1, no. 12 (2010): 7, accessed January 2, 2026, <https://www.jstor.org/stable/25831163>; Andrew Rippin, “Tafsir,” ed. E. Van Donzel, *The Encyclopaedia of Islam* (Leiden: Brill, 2000), X:84.

²⁷ Abd al-Fattāḥ Al-Khālidi, *Taʿrif Al-Dārisin Bi Manāḥij Al-Mufasssirin* (Damaskus: Dār al-Qalām, 2008), 35–47.

²⁸ Norman Calder, “Tafsir from Ṭabari to Ibn Kasir: Problems in the Description of a Genre Illustrated with Reference to the Story of Abraham,” in *Approaches to the Qurʿan*, ed. G. R. Hawting dan A. A. Shareef (London: Routledge, 1993), 103–134.

²⁹ Yusuf Olawale and Owa-Onire Uthman, “The Evolution of Qurʿanic Interpretation in the First Three Centuries of Islam,” *IJISH (International Journal of Islamic Studies and Humanities)* 4, no. 2 (October 9, 2021): 50–64, accessed January 2, 2026, <http://journal2.uad.ac.id/index.php/ijish/article/view/4462>.

exegesis (*al-Mukhtaṣarāt*), demonstrating the historical reality of exegesis as a genre.³⁰

The genealogical tradition of exegesis grounds the term “genealogical” in a fundamental perspective—or belief—that exegesis is generative, passing from one generation to the next.³¹ Exegesis is a genre that serves as a medium or vehicle for addressing the central dilemmas of the Islamic tradition. Every exegetical work is both coherent and contradictory. This is because exegesis always seeks to synthesize ideas and resolve the problems faced by its author, ultimately taking shape as a tradition in its own right.³²

Every exegesis has a dialectical relationship with part or all of the preceding exegetical tradition.³³ For Walid Saleh, as one of the initiators of exegesis as a genealogical tradition, exegesis exists within an already established field, so a new author does not have the “luxury” of acting as if that tradition had never existed. That is why an exegete cannot rely solely on independent reading or a method he claims is new. He must demonstrate access to and mastery of the traditional heritage, connect himself to the works that preceded him, and then reposition them within his own work.

Exegesis constitutes a lineage of authorship and a referential framework that draws upon sources spanning different traditions, generations, and regional contexts.³⁴ The continuity of the genre demonstrates that exegeses emerging throughout Islamic history exhibit connections to earlier exegetical works, even as each reflects the author’s unique perspective.³⁵ Thus, the genealogical tradition challenges the

³⁰ Walid A. Saleh, *The Formation of the Classical Tafsir Tradition: The Qur’an Commentary of Al-Tha’Labi* (Leiden: Brill, 2004), 14.

³¹ Walid A. Saleh, “Contemporary Tafsir: The Rise of Scriptural Theology,” in *The Wiley Blackwell Companion to the Qur’an*, ed. Andrew Rippin dan Jawid Mojaddedi (USA: Blackwell Publishing, 2017), 693.

³² Saleh, “Medieval Exegesis the Golden Age of Tafsir,” 669.

³³ Saleh, *The Formation of the Classical Tafsir Tradition: The Qur’an Commentary of Al-Tha’Labi*, 14–15.

³⁴ Saleh, “Medieval Exegesis the Golden Age of Tafsir,” 676.

³⁵ Muḥammad Fāḍil Ibn ‘Asyūr, *Al-Tafsir Wa Rijālubu* (Kairo: Majma‘ al-Buḥūs al-
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ideological aspect of exegesis by presenting the historical facts of scholarly transformation within Islam and acknowledging that exegesis embodies both uniformity and diversity—or even intellectual conflict—within it.³⁶ However, this diversity and uniformity do not necessarily imply that the ideological affiliations of their figures influence them. On the contrary, exegesis retains its fundamental character as a “scholarly endeavor” recognized by the exegete. This fundamental character is evident in both the diversity and the variety of exegetical works.

Key Concepts of Genealogical Traditions

The genealogical tradition contains key concepts that can be applied as tools for historical investigation and interpretation, for the study of interpretation in both synchronic and diachronic phases, and for the study of the forms and changes of interpretation throughout history. The key concepts of the genealogical tradition can also serve as an alternative analytical framework and a reference for the methodological reconstruction of the historical study of interpretation.

First, the reliance on primary sources of interpretation. Genealogy views interpretation as unable to stand on its own without being built upon by preceding traditions. The tradition of exegesis recognizes the form of concise exegesis (Summaries of Exegesis), which explains that it has a “parent” as its primary source of interpretation. The structure of an exegetical work is supported by the primary sources from previous exegetical texts, shaping and guiding subsequent exegetical traditions, whether comprehensively or not.

The use of genealogy as a primary interpretive source can be found in several works of exegesis. *Tafsir al-Azhar* by Buya Hamka (d. 1981 CE) uses the exegesis *al-Manār* by Muḥammad ‘Abduh (d. 1905 CE) and Muḥammad Rasyīd Ridā (d. 1935 CE) as the primary sources for

Islāmiyyah, n.d.), 81–97.

³⁶ Syamsul Wathani, “Konstruksi Ta’wil Al-Qur’an Ibn Qutaybah: Telaah Hermeneutis Epistemologis” (UIN Sunan Kalijaga Yogyakarta, 2016), 48–49.

interpretation and the writing of the exegesis.³⁷ Likewise, *Al-Tafsīr al-Munīr li Ma'alim al-Tanzīl* by Nawawi al-Bantani (d. 1897 CE) draws its primary sources of exegesis from four books, including *Futūḥāt al-Ilāhiyah* by Sulaymān ibn 'Umar al-'Ujailī (d. 1204 AH), *Mafātīḥ al-Ghayb* by al-Rāzī (d. 606 AH), *Iryād al-'Aql al-Salīm ilā Mazāyā al-Kitāb al-Karīm* by Abū al-Su'ūd ibn Muḥammad al-'Imādī (d. 982 AH), and *Al-Sirāj al-Munīr fī al-Tafsīr* by Muḥammad bin Aḥmad al-Khātib al-Syarbinī (d. 977 AH).³⁸

Second, the reconnection and adaptation of exegesis. Reconnection involves re-establishing a link between an exegesis and an earlier or earliest tradition. Meanwhile, adaptation involves aligning an exegetical work with previously established exegeses. Genealogy posits that exegesis typically synthesizes authoritative exegetical thought. Genealogy, in the form of reconnection and adaptation, can be found in several exegetical works that use *isnad* to reconnect and incorporate exegesis into the *hadīth*.

Al-Ṭabarī's (d. 310 AH) *Jāmi' al-Bayān* transmits exegetical traditions originating from the Companions and the Successors through *hadīth* chains.³⁹ Consequently, his exegesis consists largely of *hadīths* transmitted by authoritative narrators.⁴⁰ He also cataloged exegetical traditions with complete *isnads*⁴¹ and cited the views of early exegetes.⁴² Genealogy in the form of reconnection and adaptation is also found in *Zād al-Masīr fī 'Ilm*

³⁷ Afrizal Nur, *Memahami Orientasi Dan Corak Penafsiran Buya Hamka: Tela'ah Surah Al-Anfal Ayat 1-20* (Yogyakarta: Kalam Media, 2021).

³⁸ Anthony H Johns, "Qur'anic Exegesis in the Malay-Indonesian World: An Introductory Survey," in *Approaches to the Qur'an in Contemporary Indonesia*, ed. Abdullah Saeed (Oxford: Oxford University Press, 2004), 28.

³⁹ Banyak riwayat dalam tafsir Al-Ṭabarī diambil dari Ibn 'Abbās atau Mujāhid dari Ibn 'Abbās. Bahkan, sebagian besar tafsir Mujāhid dimasukkan ke dalam tafsir Al-Ṭabarī. Abdul Wahab, "A Study of Surat Al-A'raf: Development in Tafsir Studies" (University of Glasgow, 1997), 17–46, accessed January 2, 2026, <https://theses.gla.ac.uk/7234/>.

⁴⁰ Abdul Wahab, "A Study of Surat Al-A'raf: Development in Tafsir Studies", 37.

⁴¹ Herbert Berg, "The Use of Ibn 'Abbas in Al-Tabarī's Tafsir" (University of Toronto, 1996).

⁴² Ismail Lala, "An Analysis of the Sources of Interpretation in the Commentaries of Al-Tabarī, Al-Zamakhsharī, Al-Razī, Al-Qurtubī and Ibn Katthir," *QURANICA - International Journal of Quranic Research* 2, no. 1 (June 1, 2012): 17–46, accessed January 2, 2026, <https://ejournal.um.edu.my/index.php/quranica/article/view/5235>.

al-Tafsīr by Abū al-Faraj Ibn al-Jawzī (d. 597 AH), which summarizes and systematizes the discussion of Qur’anic verses from Jāmi’ al-Bayān by Al-Ṭabari (d. 310 AH).⁴³

Third, cited exegesis (cited tafsīr). Genealogy views exegesis as the intellectual product of the scholarly knowledge the exegete has mastered. If a book of exegesis is considered excellent and superior, it will serve as a source for subsequent exegeses. The citation of tafsīr grew with the emergence of encyclopedic tafsīr at the end of the third century AH. Encyclopedic tafsīr (*Muṭammalāt al-Tafsīr*) is written in many volumes or compiled in multiple volumes (*voluminous*) and encompasses the summa of tafsīr or major works of exegesis in Islamic history.⁴⁴ Thus, encyclopedic tafsīr usually serves as the primary reference for later exegetes.

Encyclopedic exegesis is cited as an effort to connect meaning to a prior tradition or to the intellectual context of Islam itself.⁴⁵ Furthermore, the citation of exegesis also demonstrates openness or inclusivity as well as recognition of a figure’s scholarly authority, regardless of their ideological affiliation, such as the citation of Al-Baiḍāwī’s (d. 685 AH) exegesis *Anwār al-Tanzīl wa Asrār al-Ta’wīl* regarding *Al-Kasyyāf* by Al-Zamakhsharī.⁴⁶ Another example is *ad-Durr al-Manṣūr fī al-Tafsīr bi al-Ma’ṣūr* by Jalāluddīn al-Suyūṭī (d. 911 AH)—the pinnacle of the *Tafsīr bi al-Ma’ṣūr* genre—⁴⁷which quotes and draws upon exegetical traditions from earlier exegetes, such as the exegesis of ‘Abd bin Ḥumayd bin Naṣr (d. 249 AH), the exegesis of Al-Ṭabarī (d. 310 AH), the exegesis of al-

⁴³ Andi Muhammad Ali Amiruddin, “Khazanah Tafsīr Singkat Ibn Al-Jawzi: Zad Al-Masīr Fi Ilm Al-Tafsīr,” *Tafsīr* 1, no. 1 (2019): 40–41.

⁴⁴ Saleh, “Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach,” 20–21.

⁴⁵ Saleh, “Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach.”

⁴⁶ Syamsul Wathani, “Al-Ṭizalat dalam Tafsīr Anwar Al-Tanzil Wa Asrar Al-Ta’wīl Karya Al Baiḍhawī,” *el-Umdah* 1, no. 1 (January 1, 2018): 87–98, accessed January 2, 2026, <https://journal.uinmataram.ac.id/index.php/el-umda/article/view/411>.

⁴⁷ Shabir Ally, “The Culmination of Tradition-Based Tafsīr: The Qur’an Exegesis Al-Durr Al-Mansur of Al-Suyūṭī” (University of Toronto, 2012), 2.

Munzīr al-Nīsābūrī (d. 318 AH), the exegesis of Abī Ḥātim al-Rāzī (d. 327 AH), the exegesis of al-Šaʿlabī (d. 427 AH), and the exegesis of al-Wāḥidī (d. 486 AH).⁴⁸

Fourth, summary commentaries. The genealogy of commentaries in the form of *Ḥasyiyah*⁴⁹ or *Mukhtaṣar*⁵⁰ commentaries holds that a commentary—especially an encyclopedic exegesis—is related to the concise commentaries produced subsequently. Concise commentaries are written for specific purposes, such as educational needs in madrasah institutions, political power, religious authority, and others. The genealogy in the form of a summary of exegesis seeks to rework existing commentaries. This reworking takes the form of collective summaries and the development of meaning. The meanings or interpretations found in previous exegetical works are supplemented with new ones in accordance with the cultural and intellectual developments within the Islamic tradition.⁵¹

Genealogies in the form of *Ḥasyiyah* or *Mukhtaṣar* can be found in several exegetical works. The exegesis *Kitābullāh al-ʿAẓīẓ* by Hūd bin Muḥakkam Al-Hawwārī (d. 280–290 AH), who belonged to the ʿIbādī group (moderate Kharijites), is a condensed form of the exegesis *at-Taṣārif li Tafsīr Al-Qurʿān* by Yaḥyā bin Salām (d. 200 AH).⁵² Al-Hawwārī supplemented Yaḥyā’s exegesis with additional explanations of ambiguous

⁴⁸ Tafsīr Ibn Abī Ḥātim dikutip sebanyak 10.940 kali, tafsīr Al-Ṭabarī 10.590 kali, tafsīr Ibn al-Munzīr sebanyak 8.657 kali dan tafsīr ʿAbd bin Humayd sekitar 7.644 kali. Ibid., 67; Gilliot, “Exegesis of the Qurʿān: Classical and Medieval,” II:99-124.

⁴⁹ Saleh, “Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach,” 13–14.

⁵⁰ Walid A. Saleh, “The Last of the Nishapuri School of Tafsīr: Al-Wāḥidī (d. 468/1076) and His Significance in the History of Qurʿanic Exegesis,” *Journal of the American Oriental Society* 126, no. 2 (2006): 235.

⁵¹ Saleh, “Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach,” 20–21.

⁵² Hūd bin Muḥakkam Al-Hawwārī, *Tafsīr Kitābullāh Al-ʿAẓīẓ*, ed. Saʿīd al-Syārifī (Beirut: Dār al-Gharbī al-Islāmī, 1990), I:17; Sāmī Maḥmūd Muḥammad, “Manhaj Syaikh Hūd Bin Muḥakkam Al-Hawwārī Fī Tafsīrihi: Dirāsatan Wa Naqdan” (Jāmiʿah Islamiyah Ghaza, 2002), 41–42.

verses (*Gamid*), rebuttals of certain views, and explanations of the origins of differences in opinion or interpretation.⁵³ Likewise, *Tafsīr al-Qur’ān al-‘Azīz* by Abī Zamanīn al-Andalūsī (d. 399 AH) is regarded as the second abridged commentary on *at-Taṣarīf li Tafsīr Al-Qur’ān* by Yaḥyā bin Salām (d. 200 AH). Abī Zamanīn condensed the repetitions and summarized some of the hadiths found in Yaḥyā bin Salām’s exegesis.⁵⁴

Fifth, affinity. Genealogy views that the affinity or similarity of an exegesis stems from the influence of a particular figure. This influence reflects the closeness and similarity of an interpretation to the intellectual currents of Islamic civilization. Genealogy emphasizes the historical process of an interpretation’s influence before and after it is written.⁵⁵

Affinities can be found in exegetical works from the Islamic Middle Ages. During that period, the influence of exegesis spanned generations and regions.⁵⁶ In exegesis, such affinities indicate continuity in tradition and thought. For example, al-Rāzī’s (d. 606 AH) *Mafātīḥ al-Ghayb* strongly and consistently draws upon *Al-Kaṣṣiyāf* in every exegetical interpretation and is influenced by Abī Ḥasan al-Wāḥidī’s (468 AH) *Al-Basīṭ*.⁵⁷ Likewise, *Ad-Durr al-Manṣūr fi at-Tafsīr bi al-Ma’ṣūr* by *Al-Suyūtī* (d. 911 AH) was influenced by *Anwār al-Tanzīl wa Asrār al-Ta’wīl* by Al-Bayḍāwī (d. 685 AH).⁵⁸

Through the five key concepts outlined above, genealogy—as an approach to the historical analysis of exegesis—offers a more rigorous, detailed, and superior explanation than the Sunni approaches of the

⁵³ Al-Hawwārī, *Tafsīr Kitābullah Al-‘Azīz*, I:32-36.

⁵⁴ Abī Zamanīn, *Tafsīr Al-Qur’ān Al-‘Azīz* (Kairo: al-Fazūq al-Ḥadīṣah, 2002).

⁵⁵ Saleh, “Medieval Exegesis the Golden Age of Tafsīr,” 675–676.

⁵⁶ Walid A. Saleh, “Ibn Taymiyah and the Rise of Radical Hermeneutics: An Analysis of an Introduction to the Foundation of Qur’anic Exegesis,” in *Ibn Taymiyah and His Times*, ed. Shahab Ahmed dan Yossef Rapport (Karachi: OUP Pakistan, 2010), 125; Saleh, “Medieval Exegesis the Golden Age of Tafsīr,” 675–676.

⁵⁷ Saleh, “The Last of the Nishapuri School of Tafsīr: Al-Wāḥidī (d. 468/1076) and His Significance in the History of Qur’anic Exegesis,” 224.

⁵⁸ Walid A. Saleh, “The Qur’an Commentary of Al-Bayḍāwī: A History of *Anwār Al-Tanzīl*,” *Journal of Qur’anic Studies* 23, no. 1 (February 26, 2021): 81, accessed January 2, 2026, <https://doi.org/10.3366/jqs.2021.0451>.

history of ideas and scholarly codification. Genealogy frames the historical study of exegesis by emphasizing the formal aspects and the integrative nature of exegetical forms within their historical context, or by focusing on exegesis through its formal structures and continuity. Genealogy offers an integrative analysis of works of exegesis and activities outside of exegesis. Exegetical works are examined from a hermeneutical perspective using a referential framework to analyze genre and genealogy. Meanwhile, non-exegetical activities take the form of social network analysis—namely, the examination, evaluation, and analysis of the territorial spheres of exegetical figures, as well as the analysis of the contextual origins and the circle of authorship during the time and place the exegesis was written.⁵⁹

Genealogical Traditions: Reconstruction and Methodological Demonstration

The author formulates the genealogical tradition of exegesis as a tool for reconstructing and demonstrating the methodology of historical exegesis studies through the following analytical instruments:

First, archaeological analysis. Archaeology refers to the approach to understanding the emergence and development of exegesis within the movement of exegetical ideas from one phase to another. Archaeological analysis, as an initial phase in the formation of exegesis, can be traced through the existence of exegesis itself. Archaeological analysis offers a simultaneous examination encompassing four main aspects, namely; (1) understanding the diversity of interpretations and the diversity of discourse within exegesis; (2) understanding the continuity of ideas, forms, and concepts within exegesis; (3) understanding the historical development of discourse within interpretation; and (4) understanding the structure of interpretation as a whole—as a discipline and the ideal form of interpretation in its time.

Archaeological analysis can be used to understand the development of discourse and the role of science in shaping interpretation. For example,

⁵⁹ Saleh, “Hermeneutics: Al-Tha’labi,” 321.

what is understood as exegesis representing the early classical period—the 2nd and 3rd centuries AH—actually underwent a discourse development. Most exegesis in the 2nd century AH characterized the discourse of exegetical *ijtihād*. The form (genre) of exegesis in the 2nd century AH was *ijtihād*, in which the exegete was free to offer his views.⁶⁰ The activity of *ijtihād* in exegesis signifies the central role of the exegete—or the exegete as the focal point—in deriving the meaning or legal ruling of a verse, as evident in *Tafsīr Mujaḥid* by Mujaḥid bin Jabar (d. 102 AH), *Tafsīr Ḥasan al-Baṣrī* by Ḥasan al-Baṣrī (d. 110 AH), *Tafsīr Qatādab* by Qatādab bin Di‘āmah (d. 117 AH), *Tafsīr ad-Ḍaḥḥāk* by al-Ḍaḥḥāk ibn Muzāhim (d. 105 AH), *Tafsīr Muqātil bin Sulaymān* by Muqātil bin Sulaymān (d. 150 AH), and *Al-Jāmi’ Tafsīr Al-Qur’ān* by ‘Abdullāh bin Wahb (d. 197 AH).

Unlike in the second century AH, the discourse on exegesis in the third century AH treated exegesis as a linguistic investigation. Exegetes understood exegesis as a scholarly endeavor and inquiry⁶¹ aimed at uncovering what they considered the objective meaning of the Qur’an’s language. As evident in *Majāz Al-Qur’ān* by Abū ‘Ubaydah (d. 209 AH), *Ma’āmi Al-Qur’ān* by Al-Akhfasy al-Awsaṭ (d. 215 AH), *Ma’āni Al-Qur’ān* by Al-Farrā’ (d. 207 AH), *Ta’wīl Musykil Al-Qur’ān* by Ibn Qutaybah (d. 276 AH), and *Ma’āmi Al-Qur’ān wa I’rābuhu* by Abū Ishāq Al-Zajjāj (d. 310 AH).

Second, philological analysis. Philology refers to the study of origins to determine the form and content of a tafsir text. The history and philology of the exegetical text’s form are the primary focus, not the narrative text within the exegetical work.⁶² Philological analysis offers an interrelated examination of the values within the exegetical text/manuscript, the form of the exegetical work (Kitab), and the tracing

⁶⁰ Feras Hamza dan Sajjad Rizvi, ed., *An Anthology of Qur’anic Commentaries, Vol. I* (New York: Oxford University Press, 2008), 4, accessed January 13, 2026, <https://www.iis.ac.uk/publications-listing/an-anthology-of-quranic-commentaries-vol-i/>.

⁶¹ Mustafā al-Šāwī Al-Juwainī, *Manāḥij Fī Al-Tafsīr* (Iskandaria: Al-Ma‘ārif, n.d.), 50–51.

⁶² Saleh, “Medieval Exegesis the Golden Age of Tafsir,” 666–679.

of interpretive sources in surrounding or earlier manuscript notes.

Philological analysis can be used to understand the consistency of the linguistic form of exegesis in the 3rd century AH. Linguistic exegesis in the 3rd century AH not only cited contemporary exegetes but also linguists. The form of exegesis consistently employs scientific grammatical analysis that aligns with the development of grammatical studies of its time. The framework of linguistic science serves as the standard analytical tool for exegetical scholarship.⁶³ By the 3rd century AH, exegesis grounded in linguistic science had become a technical term, and the use of *Qiyās lughawī* in interpretation had begun.⁶⁴ As seen in *Ma'ānī Al-Qur'ān wa I'rābuhu* by Al-Zajjāj,⁶⁵ *I'rāb Al-Qur'ān* by An-Nahḥās, *Ma'ānī Al-Qur'ān by al-Farrā'*, and others.

The analytical approach of Arabic grammar is reflected in exegetical works from the third century AH. For example, al-Farrā' employed grammatical analysis to interpret the phrase “*Hudan li al-Muttaqīn*” in Surah Al-Baqarah: 2. Al-Farrā' wrote the following:

وأما قوله تعالى: هُدًى لِّلْمُتَّقِينَ، فإنه رفع من وجهين ونصب من وجهين إذا أردت ب (الْكِتَابِ) أن يكون نعتا ل (ذَلِكَ) كان الهدى في موضع رفع لأنه خبر ل (ذَلِكَ) كأنك قلت: ذلك هُدًى لا شك فيه. وإن جعلت لا زَيْبَ فِيهِ خبره رفعت أيضا (هُدًى) تجعله تابعا لموضع (لا زَيْبَ فِيهِ) كما قال الله عز وجل: (وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ) كأنه قال: وهذا كتاب، وهذا مبارك، وهذا من صفته كذا وكذا. وفيه وجه ثالث من الرفع: إن شئت رفعته على الاستئناف

⁶³ Mustafa Shah, “Introduction,” in *Tafsir: Interpreting the Qur'an: Critical Concepts in Islamic Studies*, ed. Mustafa Shah (London: Routledge, 2013), 14.

⁶⁴ Aisha Geissinger, *Gender and Muslim Constructions of Exegetical Authority – A Rereading of the Classical Genre of Qur'an Commentary* (Leiden: Brill, 2015), 114, accessed January 12, 2026, <https://brill.com/display/title/15735?srsid=AfmBOop8z-8avRqbLe8GXfLBX486xudmtftmrQB1RAJ6EuK4y1cJxhro>.

⁶⁵ Abū Ishāq Ibrāhīm Al-Zajjāj, *Ma'ānī Al-Qur'ān Wa I'rābuhu* (Beirut: 'Alam al-Kutub, 1988), 5–17.

لتمام ما قبله، كما قرأت القراء (الم، تِلْكَ آيَاتِ الْكِتَابِ الْحَكِيمِ، هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ) بالرفع والنصب. وكقوله في حرف عَبد الله: (أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخٌ) وهي في قراءةنا شَيْخاً. فأما النصب في أحد الوجهين فإن تجعل (الْكِتَابُ) خبراً ل (ذَلِكَ) فتنصب (هُدًى) على القطع لأن (هُدًى) نكرة اتصلت بمعرفة قد تم خبرها فنصبها لأن النكرة لا تكون دليلاً على معرفة. وإن شئت نصبت (هُدًى) على القطع من الهاء التي في (فيه) كأنك قلت: لا شك فيه هادياً⁶⁶.

Third, historical criticism. Historical criticism is used to verify the authenticity of the exegetical tradition's sources and to critique the codification (tadwin) framework in the history of exegesis. In the genealogical tradition, historical criticism is also used to map the phases of exegetical development, which can be observed through trends in scholarly development within the Islamic world. The genealogical tradition within the framework of historical criticism is carried out through two steps: (1) presenting historical data or evidence from an exegetical work; and (2) presenting a counter-argument to the historical data of an exegetical work.

Scholarly developments are invoked to interpret exegesis as a product of thought shaped by the scholarly trends of its time. Thus, the conception of classical exegesis—from the 1st to the 5th centuries AH—needs to be reconstructed by presenting the facts of scholarly transformation in the Islamic world. Scholarly thought in the Islamic world underwent developmental trends that shaped the forms of exegesis. Just as the differences in exegetical trends during the 2nd and 3rd centuries AH were also significantly influenced by scholarly developments.

The transition from the first to the second century of the Hijri

⁶⁶ Yaḥyā bin Ziyād Al-Farrā', *Ma'ānī Al-Qur'an* (Beirut: Al-Mazra'ah Binayah, n.d.), 11–12.

calendar marked a phase of fairly mature scholarly development.⁶⁷ The expansion of Islam, which necessitated the emergence of new ideas,⁶⁸ the recognition of the equal standing of reason and hadith in exegesis,⁶⁹ and debates regarding Qur'anic phenomena—such as *Muḥkam and Mutasyābih*, and *Nāsikh and Mansūkh*—fostered progressive thought in exegesis.⁷⁰ These conditions shaped the intellectual capacity of exegetes and contributed to the development of exegetical works and to the expansion of interpretation through exegetical *ijtihād*. In fact, this century is considered the starting point of exegesis as a scholastic discipline.⁷¹

As for the third century AH, it marked a new phase in exegesis with the introduction of grammar (*nahwi*), linguistics (*al-Lughah*), and philology into the field of exegesis,⁷² and it became the phase in which a form of exegesis emerged that focused on the lexical and grammatical features of

⁶⁷ Several exegetes of the second century AH emerged within the context of tafsir as an independent academic discipline, separate from hadith. The second century AH marked a period of scholarly codification accompanied by the emergence of new ideas and *ijtihād* within Islam. At least six Islamic disciplines were established in the second century AH, including the science of qiraat—the majority of the scholars of the Fourteen Qiraat originated from this century—the science of tafsir—such as the Tafsir of Mujahid, al-Dhahhak, and others—the science of hadith—such as the hadith scholars Ibn Shihab al-Zuhri, Ma'mar bin Rasyīd, Mālik bin Anas, Ibn Jurayj, and others—the science of fiqh, the science of theology (*al-'Aqāid*), and the science of Sufism. There is also a view that at least four disciplines were established in the 2nd century AH, namely, the science of Qiraat, the science of tafsir, the science of language, and the science of hadith. Raof, *Schools of Qur'anic Exegesis: Genesis and Development*, 137; Hāsyim 'Abd Yāsīn al-Syuharānī, *Sufyan Al-Sauri Wa Aṣarrubū Fī at-Tafsīr*, 39–45.

⁶⁸ McAuliffe, “An Introduction to Medieval Interpretation of the Qur'an,” 313.

⁶⁹ Goldfeld, “The Development of Theory on Qur'anic Exegesis in Islamic Scholarship.”

⁷⁰ Powers, “On the Abrogation of the Bequest Verses”; Andrew Rippin, “Al-Zuhri, 'Naskh Al-Qur'ān' and the Problem of Early Tafsīr,” *Bulletin of the School of Oriental and African Studies* 47, no. 1 (1984): 22–43, accessed January 12, 2026, <https://www.jstor.org/stable/618316>.

⁷¹ Rizvi, *An Anthology of Qur'anic Commentaries*, Vol. I, 2.

⁷² Khaled Troudi, “Qur'anic Hermeneutics with Reference to Narratives: A Study in Classical Exegetical Traditions” (University of Exeter, 2011), 44; Claude Gilliot, “The Beginnings of Qur'anic Exegesis,” in *The Qur'an Formative Interpretation*, ed. Andrew Rippin (London: Routledge, 2017), 23–24, accessed January 13, 2026, <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315264295-1/beginnings-qur-anic-exegesis-claude-gilliot>.

the Qur'an.⁷³ During the third century AH, the Abbasid period, the science of linguistics flourished in Basra and Kufa, whereas it did not develop in the Hijaz.⁷⁴ The advancement of linguistics had a significant impact on the emergence of a form of tafsir that emphasized linguistic analysis, including grammatical analysis, stylistics, i'rab, and philological analysis of the language. These conditions shaped the intellectuality of the exegetes and contributed to the development of exegetical works in the form of linguistic investigations. In fact, some researchers refer to the early 3rd century AH as the formative phase of exegesis.⁷⁵

Fourth, ideological criticism. A genealogical approach to exegesis within the framework of ideological criticism aims to examine and compare historical data regarding exegetical interpretations accepted by the majority of the Muslim community with those that were often unknown in their time but have resurfaced as standards of truth (orthodoxy). Ideological criticism is used to analyze the dilemma of interpretation, trace the connection between Islamic doctrinal concepts and books of interpretation, and verify the methodological validity of the concepts constructed within interpretation. Furthermore, ideological criticism is also used to examine the extent to which ideology has buried the tradition of interpretation throughout history.

For example, ideological criticism is used to understand the emergence of the hadith movement and the development of Sunni scholarly ideology, which altered the trajectory of exegesis. What is understood as historical exegesis is, in fact, part of what is understood as Early Islam. The development of hadith and its transmission are inseparable from the emergence of the hadith movement,⁷⁶ which took place from the late second to the third century AH by the generation of

⁷³ Geissinger, *Gender and Muslim Constructions of Exegetical Authority – A Rereading of the Classical Genre of Qur'an Commentary*, 90.

⁷⁴ Gilliot, "Exegesis of the Qur'an: Classical and Medieval," 108.

⁷⁵ Gilliot, "Exegesis of the Qur'an: Classical and Medieval," 104.

⁷⁶ Scott Cameron Lucas, *Constructive Critics, Hadith Literature and the Articulation of Sunni Islam* (Leiden: Brill, 2004).

the *atbā' al-Ṭābi'īn*.⁷⁷ This movement was led by groups of traditionists (*Muḥaddiṣīn*) and Hadith scholars (*Ahl al-Ḥadīṣ*), who influenced the shaping of Islamic intellectual and scholarly works, including fiqh and exegesis.⁷⁸ Likewise, the existence of the Sahih al-Bukhari and Sahih Muslim hadith collections in history marked the initial wave of the Sahih Movement (*The Ṣaḥīḥ Movement*) by the *Ahl al-Ḥadīṣ*.⁷⁹ The convergence of traditions, the strengthening of hadith, and the hadith movement generated exegetical material. Consequently, the transmission of hadith-based exegetical material was quite stable by the 2nd century AH.⁸⁰ By elevating hadiths regarding the superiority of a particular generation to the status of a supreme authority, hadith scholars launched a massive campaign to “counter” other scholarly thinkers, including those from the field of linguistics/grammar.⁸¹

Ideological criticism can also be applied to the categorization of exegesis into *al-Tafsīr bi al-Ma'ṣūr* and *al-Tafsīr bi al-Ra'yī*. From a scholarly perspective, no exegesis is entirely *al-Ma'ṣūr* or entirely *al-Ra'yī*. The division of exegesis into *al-Ma'ṣūr* and *al-Ra'yī*, along with the examples of exegetical works within them, constitutes an ideological category used as a standard of orthodoxy. It is called “orthodoxy” because this division contains several ideological elements: (1) the terms and use of the science of hadith in history were once employed as an effort to attack groups that did not share their views (Sunni);⁸² (2) the science of hadith constitutes a

⁷⁷ Scott Cameron Lucas, “The Arts of Hadith Compilation and Criticism: A Study of Emergence of Sunnism in the Third/Ninth Century” (Chicago University, 2002), 213.

⁷⁸ Nabia Abbott, *Studies in Arabic Literary Papyri II; Qur'anic Commentary and Tradition* (Chicago: The University of Chicago Press, 1967), 26.

⁷⁹ Rifqi Muhammad Fatkhī, “Kontestasi Nalar Dalam Periwiyatan dan Kodifikasi Hadis” (UIN Syarif Hidayatullah, 2010), 77.

⁸⁰ Shahab Ahmed, *Before Orthodoxy: The Satanic Verses in Early Islam* (USA: Harvard University Press, 2017), 48–49.

⁸¹ Asma Afsaruddin, “The Excellences of the Qur'ān: Textual Sacrality and the Organization of Early Islamic Society,” *Journal of the American Oriental Society* 122, no. 1 (January 2002): 5–6.

⁸² Naṣr Ḥāmid Abū Zayd, *Al-Ittijāh Al-'Aqlī Fī Al-Tafsīr: Dirāsah Fī Qaḍīyah Al-Majāz Fī Al-Qur'ān 'inda Al-Muṭaḥḥilīn* (Beirut: Markaz al-Ṣāqafī al-'Arabī, 2007), 141–143.

categorical claim used as the basis of authority in establishing Sunni exegetical orthodoxy;⁸³ and (3) *al-Tafsīr bi al-Ma'sūr* and *al-Tafsīr bi al-Ra'yī* are ideologically conservative terminologies that emerged from Ibn Taimiyah's Muqaddimah, in line with his ideological concepts of purification and conservative exegesis.⁸⁴ Genealogically, Ibn Taimiyah was a student of Ibn al-Jauzi, the father of exegetical conservatism.

The earliest traces of Hadith-oriented Qur'anic exegesis can be found in the Hadith collections of early exegetical works, dating to the early centuries of the development of the Sunni tradition in Islam. The chapters on exegesis in these collections of Hadith represent the most prominent manifestation of the tafsir bi al-Ma'sur paradigm itself.⁸⁵ The most extreme pinnacle of this model's orthodoxy is the emergence of Ibn Taimiyah's radical hermeneutics, which understands exegesis—or the hermeneutics of interpretation—as a narrative of the Hadith rather than a tradition of thought. Tafsir is the opinion of the Prophet Muhammad and his followers—the early generations—as the guardians of his Sunnah.⁸⁶ The birth of the orthodox model—and radical hermeneutics—in history has led to a narrowing of the hermeneutical work of tafsir, where tafsir is understood merely as a takhrij activity within the science of Hadith (i.e., *istafsīr formulated as a takhrij work*).⁸⁷

Conclusion

Genealogy views the history of exegesis as focused on seeking continuity within the genre and the historical context or configuration of Islam, which is shaped by conventions regarding ideology, theology,

⁸³ Saleh, *The Formation of the Classical Tafsīr Tradition: The Qur'an Commentary of Al-Tha'Labī*, 17.

⁸⁴ Saleh, "Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach," 24.

⁸⁵ Al-Žahabī, *At-Tafsīr Wa Al-Mufasssīrīn*, 104–108.

⁸⁶ Saleh, "Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach," 26.

⁸⁷ Saleh, "Preliminary Remarks on the Historiography of Tafsīr in Arabic: A History of the Book Approach," 32.

discourse, and scholarship. Exegesis is generative, passing from one generation to the next. Every exegesis maintains a specific dialectical relationship with either part or the entirety of the preceding exegetical tradition.

Genealogy has five key concepts, including (a) reliance on primary sources, namely, the perspective that exegesis cannot stand alone without being built upon the traditions that emerged previously; (b) the reconnection and adaptation of exegesis, namely, the perspective that exegesis typically synthesizes exegetical thought considered authoritative; (c) cited exegesis (cited Tafsir), namely, the perspective that exegesis is a product of the scholar's mastery of the relevant body of knowledge; (d) summary of exegesis, through the idea that an encyclopedic exegetical work usually relates to concise exegeses produced subsequently as an effort to rework the exegesis; and (e) affinity, through the idea that the similarity of an exegesis arises from the influence of previous exegetical traditions or schools of thought, rather than from the exegete's ideological influence.

The five key concepts of the genealogical tradition outlined above can serve as a framework for reconstructing the methodology of exegetical historical studies through four analytical tools, namely: *First*, archaeological analysis to understand the emergence and development of exegesis within the context of the evolution of exegetical ideas from one phase to the next; *second*, philological analysis to trace the origins and understand the form and content of an exegetical text; *third*, historical-critical analysis to verify the authentic sources of the exegetical tradition and map the phases of interpretive development from the perspective of scholarly trends; and *fourth*, ideological criticism to examine the connection between doctrinal concepts and exegetical texts, as well as to conduct methodological verification against the concepts established within the exegesis.

Reading exegesis through a genealogical framework is a scholarly endeavor aimed at examining the nature of exegesis more objectively and

carefully understanding how exegetes apply their knowledge and how their exegesis functions in the production of meaning. Genealogy offers an approach to the historical study of exegesis by emphasizing an integrative analysis of the work of exegesis and activities outside it. Exegetical works are analyzed from a hermeneutical perspective using a referential framework to examine genre. At the same time, non-exegetical activities focus on the analysis of social networks, the context of origin, and the circle of authorship during the writing of the exegesis.

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