



DOI: [10.24014/jush.v33i2.38363](https://doi.org/10.24014/jush.v33i2.38363)

p-ISSN: 1412-0909

e-ISSN: 2407-8247

Available online at website: <https://ejournal.uin-suska.ac.id/index.php/ushuluddin>

Tafsir Ibn Abbas And The Role Of The Companions: Historical Criticism And Contemporary Implications

Suke Indah Khumaero¹ Muhammad Taufiq² Devi Aulia Utami³ Nindira Mei Devita⁴

^{1,2,4} Universitas Islam Negeri Mataram, Indonesia

³Universitas Islam Negeri Raden Fatah Palembang, Indonesia

*Correspondence Author: *sukeindahkhumaero_h_s2@uinmataram.ac.id

mtq6@uinmataram.ac.id, devi_aulia_utami@radenfatah.ac.id

nindirameidevita@gmail.com

Article Information

Received: August 13, 2025

Revised: August 28, 2025

Revised: September 15, 2025

Available online: October 01, 2025

Published regularly: December
2025

Copyright © 2025 by
Authors, Published by
Jurnal Ushuluddin. This is
an open access article under
the CC BY License

[https://creativecommons.org/
/licenses/by/4.0/](https://creativecommons.org/licenses/by/4.0/)

Keywords

*Ibn Abbas, Companion's
Exegesis (Tafsir Sahabat),
Tanwīr al-Miqbās*

Abstract

This study examines how Abdullah ibn Abbas and other Companions contributed to the core principles of Qur'anic interpretation, focusing on their methods, characteristics, and relevance for today's challenges. Using a historical and qualitative approach, the research finds that the Companions' tafsir was a dynamic process that combined divine authority with contextual understanding and independent reasoning. Ibn Abbas relied on sources such as the Qur'an and Hadith with a focus on language and literature, while others, such as Ibn Mas'ud, took a more textual approach, and Ali ibn Abi Talib emphasised rational and ethical perspectives. The study also reviews criticisms about the chain of narration in the book Tanwīr al-Miqbās attributed to Ibn Abbas. In conclusion, the Companions' exegesis remains an important foundation but needs to be integrated with modern hermeneutical, thematic, and socio-cultural methods to address current issues. This approach turns the historical legacy into a dynamic source of inspiration for a more reflective and inclusive Islamic hermeneutics

Introduction

Interpretation of the Qur'an began with Prophet Muhammad SAW and was continued by his companions, establishing a lasting tradition. Each era developed distinctive styles of tafsir, influenced by madhabs and socio-historical contexts. The Companions' period laid foundational epistemology for Qur'anic exegesis. Ibn Abbas, known as Tarjumān al-Qur'ān, notably shaped early tafsir with his historical insights and interpretive approaches based on asbāb al-nuzūl, classical Arabic, and his close connection to the Prophet PBUH.

However, following this foundational contribution, the interpretations of the Companions have been subject to both historical and epistemological criticism. These include concerns over historical authenticity, the possibility of interpolation after codification, and methodological limitations in tackling contemporary issues.

The study of Ibn Abbas's Tafsir (*Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*) has a complex position in modern interpretation debates. It is regarded as an authentic record of interpretive traditions handed down through generations of Companions, especially through Abdullah ibn Abbas (d. 68 AH/687 AD), who was known as *Tarjumān al-Qur'ān* and *Ḥibr al-Ummah*. This is not just a linguistic or technical issue but challenges the epistemological basis of how Muslims determine interpretive authority in light of the historicity of scientific transmission. Ibn Abbas, a cousin of Prophet Muhammad (saw) and a direct disciple of early Islam, is traditionally seen as a crucial link between divine revelation and human comprehension. However, when doubts arise about his attributed interpretations, a key question emerges: how reliably can we reconstruct his thought process, and how does this historical uncertainty shape our view of interpretive authority in Islam?

This research begins by recognising that the debate over the authenticity of Tafsir Ibn Abbas is more than just an academic matter—it carries practical significance. This significance becomes especially clear in contemporary Islam, where a focus on "returning to the Qur'an and Sunnah" and an idealisation of the salaf generation's understanding heightens the epistemological authority of interpretations attributed to the companions.

Given this context, if Ibn Abbas's interpretation stems from a later period, then the idea of a "pure understanding" of early Islam warrants critical evaluation.

Additionally, this issue connects to ongoing debates about interpretation and religious authority in modern times. In particular, Islamic discussions today frequently involve a tension between asserting authority through historical sources (such as what the companions "really" said) and adopting contextual interpretations that address present-day challenges.[1] A thorough examination of Ibn Abbas's Tafsir, therefore, shows that Islamic traditions are more nuanced and evolving than they are often portrayed in apologetic stories.

Another important aspect is recognising the collective contribution of the companions in interpreting the Qur'an. However, overemphasising figures like Ibn Abbas can obscure the fact that early Islamic understanding of the Qur'an developed through a dialogue-based and community-driven process. Companions from diverse backgrounds, skills, and experiences engage in interpreting the sacred texts, and this method has implications for contemporary Qur'anic hermeneutics.

While recognising the breadth of past scholarship, previous studies on the interpretations of the Companions have mainly outlined the traditions associated with them, often overlooking a detailed analysis of their epistemological and methodological importance in modern hermeneutic discussions. In today's context, marked by interpretive diversity, social-religious dynamics, and contextual challenges, it is crucial to critically reassess traditional methods. A central question is whether the interpretive techniques used by the Companions remain relevant today: do these methods still provide valuable insights for tackling complex issues involving hermeneutics, social influences, and language? This research aims to critically examine the methods, contributions, and

current significance of Ibn Abbas's and other Companions' interpretations through a historical-epistemological perspective, and to assess their implications for contemporary interpretive studies.

This study examines how the interpretive methods of Ibn Abbas and his Companions can be preserved, refined, or critiqued in light of modern challenges. It evaluates Ibn Abbas's contributions to Qur'anic exegesis, his methodology, and their relevance today. Using a historical-epistemological framework, it demonstrates the adaptability of the Companions' interpretive practices. The goal is to establish a basis for modern interpretations that unite classical and hermeneutic methods to address current concerns and uphold relevance.

Method

This study adopts a qualitative approach emphasising historical-epistemological aspects to examine how the Qur'an was interpreted during the era of the Companions, with special focus on Abdullah ibn Abbas's contributions. The qualitative method is appropriate because it aims for a deep understanding rather than numerical data. The historical aspect seeks to reconstruct events, transmission processes, and the socio-cultural context of the 7th century AD, while the epistemological aspect investigates the foundations of interpretive knowledge, source authority, interpretive methods, and their significance for modern studies.

This study is both descriptive and analytical, primarily utilising library sources. It was selected because it focuses on analysing existing written materials (secondary data) rather than collecting new primary data through interviews or fieldwork. The research process involves four steps: (1) pinpointing the problem through an initial review of literature; (2) gathering sources; (3) performing thematic analysis; and (4) synthesising the findings. This approach aligns with research on techniques, the systematic relationship between interpreters' perspectives (such as tafsir bil-riwaya and ijmālī), their personalities (such as Ibn Abbas and Ibn Mas'ud), and the historical critique featured in Tanwīr al-Miqbās.

The data sources are divided into primary and secondary to ensure depth and diversity of perspectives.

1. Primary Data Sources: Includes classic texts of interpretation and the history of friends that are directly relevant to the topic. Examples:
 - a) *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās* by Abū Ṭāhir Muḥammad bin Ya'qūb al-Fairūzābādī (d. 817 AH), as the main representation of the commentary attributed to Ibn Abbas.
 - b) Early hadith and commentaries such as *Ibn Jarīr's Tafsīr al-Ṭabarī (Jāmi' al-Bayān)* by Ibn Jarīr aṭ-Ṭabarī, *Muqaddimah fī Uṣūl at-Tafsīr* by Ibn Taymiyyah, and *Al-Itqān fī 'Ulūm al-Qur'ān* by Jalāluddīn as-Suyūṭī, which narrate the commentaries of companions such as Ibn Abbas, Ibn Mas'ud, Ubay bin Ka'ab, and Ali bin Abī Ṭālib.
 - c) Specific narrations from sources such as *Ibn ar-Razzāq's Masā'il Nāfi'* and Muḥammad 'Alī aṣābūnī's *Safwat at-Tafsīr*, which contain dialogues and examples of interpretations (e.g., Qur'an. Al-Anbiyā' [21]:30 and QS. Ar-Raḥmān [55]:35).

This primary source was chosen because it directly connects to the history of the companions, allowing for the analysis of sanad and methodological patterns such as lughawī and ta'wīl.

1. **Secondary Data Sources:** Contemporary literature that discusses criticism and the development of interpretation, including:

- a) Books like *The History of the Qur'anic Text* by Muḥammad Muṣṭafā al-A'zāmī, *Uṣūl at-Tafsīr* by Abū Amīnah Bilāl Philips, and *Tafsīr wa al-Mufasssīrūn* by Adz-Dzahabī.
- b) Journal articles such as "The Quality of Hadith in the Book of Tafsir *Tanwīr al-Miqbās*" by Ḥasan Su'aidī (published in hadith journals), as well as studies on modern hermeneutics from Farīd Esack and Khālīd Abū al-Faḍl.
- c) Other sources, such as *Tadabbur-i-Qur'ān* by Amīn Aḥsan Islāhī and the journal *Al-Tahrīr*, analyse the diversity of interpretations among the companions.

These secondary sources support discussions of both current issues and historical critique, including the interpolation of the sanad and the Prophet's post-death political influence.

Collections are gathered through digital access (JSTOR databases, Google Scholar, and certified Islamic libraries on websites such as Shamela) and physical collections in university libraries; the focus is on critical or verified editions to prevent text manipulation. It is hoped that such a work will enrich the discourse on hermeneutics by reconfiguring the very essence transmitted to the Companions, particularly Ibn Abbas, in response to the needs and challenges of modern science.

Results and Discussion

Methods, Sources and Characteristics of the Interpretation of the Companions

Building on the interpretive relay handed down by the Prophet for 63 years, many distinguished companions have contributed to this field. According to Abdurrahman as-Suyūṭī, the ten most renowned companions include Khulafā ar-Rāsyidīn (Abu Bakr, Umar, Uthman, Ali), Ibn Mas'ud, Ibn Abbas, Ubay bin Ka'ab, Zaid bin Thabit, Abu Musa al-Ash'ari, and Abdullah bin Zubair. Sources indicate slight differences between the Qur'anic interpretations during the Prophet's time and those of the companions.

According to Ad-Dzahabi in his book **al-Tafsīr wa al-Mufasssīrūn**, the main sources of interpretation during the era of the Companions were four: the Qur'an, the Prophet's hadith, ijtihad, and the experts of the scriptures, namely the Torah, Gospel, and Zabur, with explanations from all their scholars. Adh-Dzahabi states that a mufasir (interpreter) should only seek explanations from a scripture expert if the explanation aligns with the Islamic creed and does not contradict the Qur'an. Regarding interpretation, the companions employed the **ijmali** (general) method, which involves concise, clear, and summarized explanations of the Qur'anic verses.

Based on the description above, it appears that the method of interpreting the Companion is the same as the method of interpreting bir-riwayah. In this case, the interpretation or opinion of the companions by the scholars is considered a hadith marfu' (attributed to the Prophet) when it comes to asbab al-nuzul and all matters that are impossible for ra'yu to include. As for things that are possible to include in ra'yu, then its status is mawquf (relying on the companions). So, it can be understood that the level of interpretation by the companions is equivalent to the hadith of marfu' and mawquf.

As Islam spread, the companions were encouraged to move into the conquered areas to share their knowledge. In Makkah, the Madrasah of Tafsir Ibn Abbas stood as a significant centre. In Medina, Ubay Bin Ka'ab was more renowned in Tafsir. In Iraq, the Tafsir Ibn Mas'ud school was established. These tafsir madrassas later became places for the Tabiin generation to learn tafsir.

The superiority of the interpretation provided by the Companions covers three main points: first, they were direct witnesses to the revelation. Second, they had a better understanding of the language used in the Qur'an. Third, it was important to know to whom and in what context the verse was revealed. In the riches of Qur'anic interpretation, the Prophet's companions employed different approaches to interpreting the verses, depending on their scientific background, proximity to the Prophet, and individual intellectual capacities, including:

Ibn Abbas

He is known as Turjuman al-Qur'an and is also nicknamed the "Sea of Knowledge." In fact, there is hardly a verse of the Qur'an that is not associated with Ibn 'Abbas's interpretation. He also directly received a special prayer from the Prophet. In his interpretation, Ibn 'Abbas used various sources, such as the Qur'an, hadith, asbabun nuzul, linguistic analysis, and ancient Arabic verses, for ta'wil and ijtihad. The pattern of interpretation tends to be lughawi (linguistic) and adabi (literary), with an approach that combines history (naql) and thought (ra'y). He often used ancient Arabic verses to explain the meaning of the words in the Qur'an. In interpreting the Qur'an, he prefers the narration and nash-nash of the Prophet Muhammad (PBUH). Even so, he is not monotonous in using the standard method of interpreting verses with other verses or with the hadith of the Prophet. For example, Ibn 'Abbas dared to do ijtihad and was recognised by the companions. A notable example of his interpretation is when Ibn Umar asked Ibn 'Abbas to interpret QS. Al-Anbiya [21]: 30.

"And do the disbelievers not know that the heavens and the earth were once one and the same, and then We separated them. And from water, we made every living thing. So why do they not also believe?"

In interpreting this verse, Ibn Abbas did not cite the Qur'an or the hadith but relied on his own ijtihad. He interpreted the sky as being connected with the earth. He argued that the sky does not cause rain, nor does the earth produce plants on its own. Instead, he believed that God separated the two by sending rain from the sky and causing vegetation to grow on the earth.

Regarding the meaning of the "words" of the Qur'an, as analysed through further language study, he frequently quotes from Arab sha'irs as a secondary source (of tradition), since he draws heavily on them after receiving excellent training in understanding ancient Arabic language and literature. Ibn 'Abbas stated, "If you ask me about the gharib words in the Qur'an, seek the explanation of them from the ancient Arabic verses, for the ancient Arabic verses are the source of Arabic references (diwan al-'Arabic)." For example, as mentioned in the book Masa'il Nafi' Ibn Al-Razaq.

قال (نافع بن الأزرق): أخبرني عن قول الله عز و جل: يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ، ما الشواظ؟ قال (ابن عباس): هو اللهب الذي لا دخان له. قال (نافع بن الأزرق) و هل كانت العرب تعرف ذلك من قبل أن ينزل الكتاب على محمد صلى الله عليه وآله ه And when it comes to the Prophet Muhammad (peace be upon him), the Prophet (peace and blessings of Allah be upon him) said: "O Prophet Muhammad (peace be upon him)." (إلى أن قال) يمانيا * و ينفخ دأبنا لهب الشواظ. قال: صدقت.

Nafi' bin al-Azraq asked, "(O Ibn Abbas) explain to me the words of Allah in al-Rahman [55] verse 35. What does al-syuwazh mean?" Then Ibn Abbas replied: "Al-Shuwazh is a smokeless fire." Nafi'

asked, "Was that word known to the Arabs before the Quran was revealed to Muhammad?" Then Ibn Abbas replied: "Have you ever heard of this Umayyad bin Khalaf verse?" (Ibn Abbas mentions 3 stanzas, one of which reads).

يَمَانِيًا يَظَلُّ يَشْبُ كَيْرًا * وَ يَنْفُخُ دَائِيًا لَهَبَ الشُّوَاطِ

Nafi' replied, "You're right." Then the dialogue continued with other questions. *Wallahu a'lam*.

In fact, some of his interpretations are based on the story of the Scriptures. For example, the interpretation of the verse "*qulna ihbitu minha jami'an*" (Qs 2:38) is interpreted:[\[3\]](#)

(قلنا) لآدم وحواء وحية وطاوس وإبليس (اهبطوا) منها من السماء

That is, we said to Adam, Eve, the serpent, the bird and the devil: "Come out of the sky, all of you.

In addition, the main approach used by Ibn Abbas is to interpret the Qur'an using Asbabun Nuzul, with *Tawfiqi* (stick to the history). In his interpretation, he is very careful and emphasises that the explanation of *Asbabun Nuzul* must be based on a solid historical basis. One of the histories, *Asbabun Nuzul*, which is attributed to Ibn Abbas, regarding the words of Allah in Surah Al-Baqarah, verse 223:

نِسَاؤُكُمْ حَرْثٌ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ قُلَىٰ وَاعْلَمُوا أَنَّكُمْ مُّؤْمِنُونَ وَبَشِّرِ الْمُؤْمِنِينَ

This narration explains that the verse came down to refute the assumptions of the Jews in Medina:

قال جابر: كانت اليهود تقول: من أتى امرأته في قبلها من دبرها جاء الولد أحوّل، فأ نزل الله: نِسَاؤُكُمْ حَرْثٌ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ

"Jabir said: 'The Jews used to say: 'Whoever comes to his wife in the pubic from behind her, then his child will be born squint.' So Allah Almighty said: 'Your wives are fields for you, so come to your fields anytime and in any way you like.'[\[4\]](#)

Regarding the linguistic pattern, the verse uses the parable of حَرْثٌ (farm or place to cultivate) to refer to the wife. In linguistic and contextual terms within Arab tradition, a field is a place that produces seeds. Ibn Abbas interpreted حَرْثٌ as a place to plant seeds (children), specifically referring to the genitals (qubul). The phrase أَنَّى شِئْتُمْ (anytime and in any way you like) is also explained. In Arabic, أَنَّى can mean 'where', 'how', or 'when'. Ibn Abbas associated it with حَرْثٌ and the event's context. He explained that "however you like" indicates the manner of approach, provided that the destination is the genitals (qubul). This interpretation aligns with the history of Asbabun Nuzul, which addresses the issue of positions in intercourse, not the location of intercourse itself. This serves as an example of the linguistic pattern in Ibn Abbas's interpretation.[\[5\]](#) Therefore, this verse refutes the Jewish notion that the method of sexual intercourse is limited; as long as the destination (reproductive organs) is the field (genitals), the approach (أَنَّى شِئْتُمْ) can be from the front or back. The verse also directly responds to Asbabun Nuzul, which stems from questions or assumptions about position.

Ahmad Ash-Syirbashi revealed that the Tafsir of Ibn Abbas has been printed and published, even if only partially. The commentary is titled Tanwirul Miqbas bi Tafsir Ibni Abbas, which was compiled by Shaykh Abu Thahir Muhammad bin Ya'kub al Fairuuz Abadi asy Shafi'i. Based on the author's research, it was found that this interpretation has two paths of interpretation, for example:

1. While interpreting al-Basmalah, al-Fairuuz Abadi took a narration from Ibn Abbas with a sanad like this: from Abdullah ats Tsiqah bin Ma'mun al-Harwi narrated to us that he said: My father narrated to me and said: Abu Abdillah Mahmud bin Muhammad ar Raazi who

narrated to us and said: "Ammar bin Abdul Majid al-Harwi narrated to us and said: Ali bin Ishak as-Samarqandi has narrated to us from Muhammad bin Marwan as-Sudi as-Shaghir, from Muhammad bin as-Saib al-Kalbi from Abu Shalih from Ibn Abbas.

2. Then, when interpreting the beginning of Surah al-Baqarah, he got his sanad from Abdullah bin Mubarak. He said: Ali bin Ishak as-Samarqandi narrated to us from Muhammad bin Marwan from al-Kalbi from Abu Shalih from Ibn Abbas.

Based on the research results, we know that al-Fairuuz Abadi listed the narrators through the chain of Muhammad bin Marwan as-Suddi, from Muhammad bin As-Saib Al-Kalbi, from Abu Shalih, from Ibn Abbas. Meanwhile, according to as-Suyuthi, Abu Nadhor Muhammad bin As-Saib Al-Kalbi, narrated by Abu Shalih, the servant of um Hani, from Abdullah bin Abbas, and Al-Kalbi was accused of being a liar.

Of course, this tafsir book is very interesting because it was attributed to Abdullah Ibn Abbas. However, there are limited records from observers about this interpretation, particularly concerning the narrator's chain of narration, which is considered less reliable. Still, Tafsir al-Miqbas remains a tafsir that should be studied as a source. Experts believe that the interpretation did not originate from Abdullah bin Abbas.

Ibn Mas'ud

In contrast to Abdullah bin Abbas, Ibn Mas'ud was very selective and cautious; he refused to interpret a verse unless it had a direct basis in the Prophet PBUH's words. This attitude is clear in his interpretation of QS Al-Isra' [17]:85 on the soul, where he chooses to remain silent, unlike Ibn Abbas, who interpreted it symbolically. Another example is QS. al-Syu'ara, which means "Thaa siin miim." In this case, Ibn Mas'ud honestly admitted that he did not know the exact meaning of the verse; however, he showed a sincere attitude and recognised that the person more competent in this matter was Khabbab bin Al Arat, who was directly from the Prophet PBUH. Ibn Mas'ud's approach reflects a commitment to textual interpretation of bil ma'tsur.

Ubay bin Ka'ab

Regarding Ubay bin Ka'ab, a renowned reciter, he focused on recitation and differences among the qira'at. His interpretation is spiritual and depends on variations in the wording of the readings, which sometimes change the meaning of the verses. Abū Ja'far al-Rāzi stated that he had one significant manuscript in the field of interpretation. Ibn Jarīr, Ibn Abī Hātim, al-Hakim, and Ahmad have recorded many of his commentaries.

Ali bin Abi Talib

Ali bin Talib showed a tendency for rational and philosophical interpretation, especially in legal and socio-political issues. He interprets the verse with nuances of ethics and justice, reflecting a rational-legalistic approach. Some of his interpretations are also interpreted in the context of political dynamics after the death of the Prophet. Example of QS Interpretation. al-Baqarah: 267
Meaning: O you who have believed, provide (in the way of Allah) a portion of the fruits of your good deeds and a portion of what We have brought out of the earth for you. and do not choose the bad and then you make provision for it, when you yourselves will not take it except by turning a blind eye to it. and know that Allah is Rich and Praiseworthy.

Ali bin Abi Talib explained that what is meant by part of your good business is to include gold and silver products. Then, in interpreting the lafad *wa mimma akhrajna lakum min al-ard* (part of what We send) includes seeds, dates and everything that obliges to pay zakat.

Analysis of the Methodological Diversity of Companion Interpretation and Its Relevance to Contemporary Interpretation Studies

Differences in how the Qur'an is interpreted are unavoidable as the science of interpretation develops. However, during the time of the Prophet Muhammad's (PBUH) companions, there were relatively few differences in interpretation, especially regarding core Islamic teachings. This lack of divergence was not accidental but resulted from various epistemological, methodological, and historical factors that came together at that time.

One of the main reasons the differences in interpretation among the Companions were relatively small was their closeness to the source of revelation, namely, the Prophet Muhammad, PBUH himself. The Companions saw firsthand the events leading to the revelation (*asbāb al-nuzūl*), understood the social and political context behind it, and had direct access to ask the Prophet PBUH about its meaning. In this regard, Muhammad Mustafa al-A'zami, in his book *The History of the Qur'anic Text: From Revelation to Compilation*, explained that the tradition of teaching and transmitting the Qur'an since the time of the Prophet was very strict and accurate, especially through memorisation and the Prophet's direct teaching to the Companions. With authentic transmission and a culturally and linguistically uniform environment, the opportunity for distorted or overly speculative interpretations remains very limited.

Linguistically, the Companions are also native speakers of the Quraysh dialect of Arabic, the language of revelation of the Qur'an. Their expertise in vocabulary, language style (*uslūb*), and classical Arabic sentence structure provides a solid foundation for understanding the Qur'an in depth without much speculation. This is affirmed by Dr Abu Ameenah Bilal Philips in *Usool at-Tafseer*, who mentions that pure Arabic language skills and proximity to the context of the descent of the verse make the companions more precise in understanding the meaning, and therefore the differences between them are not contradictory, but are more often *tafsīlī* (details).

Furthermore, the sources of interpretation during the time of the Companions were also very limited but considered authoritative. They did not interpret the verses of the Qur'an using methods of philosophy, *kalam*, or later purely rational approaches. Instead, they relied on the method of *tafsir bil-ma'tsūr*: interpreting verse by verse with the *hadith* of the Prophet PBUH, as well as explanations from other companions who are believed to better understand the context or the reason for the revelation of the verse. Ibn Taymiyyah, in *Muqaddimah fi Usul at-Tafsir*, states that the interpretation of the companions is one of the main references because they witnessed prophetic events firsthand and maintained integrity while narrating knowledge.[8] Even in *Al-Itqān fī 'Ulūm al-Qur'ān*, Jalaluddin as-Suyuthi classifies the companions of the commentators and emphasises that referencing them is stronger than the *ijtihād* of the next generation of scholars.[9]

Additionally, the scientific culture among friends tends to avoid unproductive debates. They are more cautious when interpreting the Qur'an, and most of them only share *tafsir* if they genuinely understand its meaning from the Prophet PBUH or from a narration they consider valid. The book *Safwat al-Tafāsīr* by Muhammad Ali al-Sabuni shows that differences in interpretation among the companions are generally complementary rather than contradictory. This indicates that

they share the same epistemic foundation and a strong dedication to preserving the purity of the revelation's meaning.

Furthermore, the existence of *ijma'* or the consensus of the Companions in many ways also reduces the chances of differences in interpretation. In the Islamic legal and theological system, opinions agreed upon by the companions are often used as arguments, which bind the next generation. Therefore, although there are some differences in the interpretation of *lafziyyah* (word-based), in substance, Muslims during the time of the Companions still had a consistent guide for understanding.

However, it cannot be ignored that a small portion of the differences in interpretation still exist among the companions. For example, the difference between Ibn Abbas and Abdullah bin Mas'ud in interpreting the verse about *ru'yah* (seeing Allah) or the meaning of "fitnah" in Surah Al-Baqarah. Nonetheless, these differences do not lead to theological conflicts or internal divisions because they remain within accepted methods. In the tafsir *Tadabbur-i-Qur'an* by Amin Ahsan Islahi, such differences are seen as a form of perspective variety that enriches the understanding of Divine guidance.[11] Contemporary research in the journal *Al-Tahrir* also highlights that one of the main reasons for the limited differences during the time of the Companions was the centralised geographical, social, and intellectual environment, which had not yet been influenced by external currents such as Hellenization or sectarian polemics.[12]

The differences in interpretation among the Prophet PBUH's companions are a natural phenomenon, but they stay within a strict scientific framework and are not contradictory. One key reason for these differences is the varying closeness to the Prophet PBUH and access to the causes of revelation (*asbāb al-nuzūl*). Ibn Taymiyyah explained that some companions had more complete information because they witnessed the verse's descent firsthand, while others did not or perhaps forgot the Prophet PBUH's explanation they had heard.[13] Additionally, Arabic language skills and grammatical knowledge (*i'rāb*) influence a companion's understanding of a statement, especially when a verse involves polygamy and general, specific, or absolute words that allow multiple interpretations.[14]

Another factor contributing to differences in interpretation is the existence of various valid *qirā'āt*, which can lead to readings that do not contradict each other.[15] The methods of interpretation used also influence the results. Some companions interpret more with the *riwayah* approach (*bi al-ma'tsūr*), while others apply *ijtihad* based on Arabic rules and context. The social and geographical context also shapes the interpretation, as seen from the variety of views among friends living in Makkah, Medina, and Kufa.[16] Nevertheless, Muhammad Ali al-Sabuni stressed that these differences are complementary and never lead to sharp conflicts, due to the shared epistemic foundation and commitment to the truth of revelation.[17]

The author argues that this comparison highlights the absence of a single definitive method for interpreting the companions. Ibn Abbas stands out for his extensive sources and willingness to engage in *ta'wil*, yet this approach permits varied interpretations. Ibn Mas'ud exemplifies epistemological caution, though his conservative outlook may limit interpretive progress. Ubay mainly maintains traditional readings without contributing significantly to interpretive meaning. Meanwhile, Ali offers ethical and political insights, but his interpretations are fewer than those of Ibn Abbas.

The author concludes that Ibn Abbas and his companions played a vital role in shaping classical interpretation. They inherited a method that was not only textual but also relied on contextual and practical considerations, taking into account the conditions of the ummah at each revelation. Additionally, they developed interpretive approaches that turned the Qur'an into a foundation for law, morality, and social guidance. The Companions' approach showed that interpreting the Qur'an from the start involved more than just recounting narratives; it required understanding, reasoning, and contextual awareness.

The significance of Ibn Abbas's commentary today manifests in three main ways: as a model of interpretation grounded in authority and close sources, as a historical resource for textual analysis, and as part of the epistemological framework of classical interpretation. Consequently, the method of tafsir sahabat remains highly relevant as the epistemic foundation of Islamic interpretation, though it cannot be the sole approach to address the complexities of modern times. A multidisciplinary approach and hermeneutical openness are essential to keep the Qur'an relevant for the contemporary ummah while maintaining its authoritative roots. This study thus raises important questions and provides answers regarding the necessity of social hermeneutics as an additional approach, even when the interpretation of the companion already possesses significant authority. The reasons for this include several real-world considerations, as outlined below.

1. First, there are epistemic limitations in understanding friends with precision. In a sense, the claim of "what the best friend understands" is often historically problematic. Even when history can be properly verified, it cannot erase the hermeneutical challenge of interpreting the formulation in the context of the 7th century for a very different situation in the 21st century.[19]
2. Second, consider the historical context of the friends' environment. The Companions lived in the socio-cultural setting of 7th-century Arabia, with a social, economic, and political structure that differs from today. As a result, some of their interpretations cannot be applied directly without careful analysis.[20] For instance, the Companion's understanding of slavery (riqq) or the status of ahl al-dhimmah was formed within a context where it was an unquestioned social reality. Applying such understanding literally in a modern context, where the global consensus on Human Rights has shifted significantly, would be inappropriate.
3. Third, new issues have emerged that did not exist when friends were together. For example, the global ecological crisis, biotechnology and modern medical ethics, the global capitalist economic system, digital technology and privacy concerns, and various contemporary problems of the modern ummah.[21] To address these issues, it is not enough to rely solely on what the companions say, especially since they do not discuss these topics. Instead, it is necessary to engage in ijtihad, applying the principles of the Qur'an and Sunnah to develop relevant responses.

Thus, regarding its relevance to modern interpretive studies, the author argues that the Companions' approach can serve as a starting point for understanding the text, especially in terms of linguistic meaning and historical context. However, integration with thematic (maudhu'i), historical-critical, and even socio-cultural approaches is necessary so that the results of interpretation can better address current issues.[22] especially in tackling contemporary topics

such as gender justice, pluralism, and environmental ethics.[23] In modern hermeneutics, the interpretive approach emphasises not only what the text states, but also how and why it is relevant in a specific social context.[24] Ibn Abbas's commentary, although it does not explicitly employ philosophical or sociological methodology, still makes an important contribution as the foundation for an authoritative initial interpretation. It serves as the entry point for understanding the dynamics of meaning and the subsequent development of interpretation.

Historical Criticism of the Interpretation of the Qur'an during the time of the Companions

After the Prophet's death, Muslims faced political and religious turmoil that caused divisions. According to Dr Mahmud Basuni Fawdah, the great slander at that time led to the rise of the Shi'ah, Khawarij, and Jumhur groups, some of whom began to shape history to support and praise their respective madhhabs. Therefore, we can conclude that the development of inventions in tafsir started around the 41st year of the Hijri.[25] His goal was to infuse his group with his own history to strengthen it.[26] An example is Qudâmah ibn Mazh'ûn al-Khâthi' (d.36 AH), who interpreted Q.S. al-Mâ'idah [5]:93. Qudâmah believed that khamr could be consumed under two conditions: the person has faith and is diligent in performing righteous deeds, remaining pious and continuously doing good. Later, it was revealed that Qudâmah's interpretation of Q.S. al-Mâ'idah [5]:93 was meant to justify the khamr feasts he held while serving as an Amîr (governor) in Bahrain during Caliph 'Umar ibn al-Khattab's era.[27] Such distortions of interpretation have persisted through the time of the tabiîn, tabi' tabiîn, the middle generation, and even today.[28] Another example is Baidan's interpretation of the word "Al-Baqarah" in verse 67 of Surah Al-Baqarah. The Shia interpret it as "Aisha," suggesting the verse implies "indeed Allah commanded you to slaughter Aisha." [29]

During the time of this Companion, there was no collection of Quran interpretation. They did not write tafsir because the conditions at that time were part of the hadith. So, out of fear of mixing it with the Qur'an, they avoided writing tafsir. The beginning of gathering Tafsir occurred in the second century, when Umar ibn 'Abd al-'Aziz became caliph in 99 AH. At that time, tafsir was only considered one of the chapters of the Hadith collection.[30] Therefore, the quality of a Companion's interpretation depends on the sanad (chain of narration) when explaining a verse of the Qur'an. Most of the Companions' commentaries, including those of Ibn Abbas and Ibn Mas'ud, were transmitted orally and only written down a few generations later, raising concerns about interpolation and the attribution of the opinions of the tabi'in to the Companions.[31] For example, the tafsir Tanwîr al-Miqbās is criticised [32] because its sanad traces back to the line of al-Kalbî of Abū Ṣāliḥ of Ibn Abbas, which many scholars consider invalid.[33]

In the Islamic scholarly tradition, Tanwîr al-Miqbās min Tafsîr Ibn 'Abbās is frequently cited as a commentary compiled by Abū Ṭāhir Muḥammad bin Ya'qūb al-Fairūzabādī (d. 817 AH), who gathered various tafsir narrations attributed to Abdullah ibn 'Abbās. This book is not free from various criticisms that focus on several weak methodological and historical issues, particularly sanad, narrator characters, and attribution practices in the creation of the work.

One piece of evidence for this criticism is Shaykh Muhammad Husayn al-Dzahabī's statement that not all narrations in this book are properly attributed to ibn 'Abbās; rather, they were compiled by al-Fairūzabādī. Moreover, Hasan Su'aidi's research in the article "The Quality of Hadith in the Book of Tafsir Tanwîr al-Miqbās Min Tafsir Ibni 'Abbās (Criticism of Sanad Hadith)"

confirms that hadith scholars have rejected this book because it relies on a sanad chain known to be very weak. Specifically, the chain includes Muḥammad bin Marwān as Suddī → al Kalbī → Abū Ṣāliḥ → Ibn ‘Abbās, with the narrators (al-Kalbi and as-Suddi) labelled by scholars as liars or untrustworthy. Al-Kalbi, in particular, faced strong criticism from hadith critics. Yahya ibn Ma'in (d. 233 AH) explicitly said he was untrustworthy, while al-Nasa'i (d. 303 AH) classified him as "matrūk al-ḥadīth" (abandoned). What's more problematic is that al-Kalbi himself narrates from Abu Salih, whose credibility is also questionable, creating what hadith critics call "silsilat al-kadhib" (chain of lies).

It should be noted, however, that criticism of al-Kalbi is not entirely consistent; some scholars like Shu'bah ibn al-Hajjaj (d. 160 AH) recognise his knowledge of Arabic genealogy even though they reject his hadiths.[36] Additionally, the large time gap between Ibn Abbas (d. 68 AH) and his compiler, al-Fairuzabadi (d. 817 AH), naturally increases the likelihood of interpolation and distortion during transmission. It is important to review the authenticity of the tafsir and hadith narrations in the book, as many sanads do not meet the strict standards of hadith scholars.[37]

While the book is valuable as a representation of the tafsir bil ma'tūr (narration) genre, it has notable weaknesses, especially concerning sanad reliability. AlFairūzabādī's method of compiling the work seems to be more of a concise (ijmālī) collection of narratives linked to Ibn ‘Abbās, rather than a direct work by him. Therefore, the assertion that Tanwīr al-Miqbās is an authentic interpretation solely attributed to Ibn ‘Abbās, or that he authored or commissioned it, cannot be supported. The connection to Ibn ‘Abbās is better seen as a traditional endorsement based on a weak, single-line historical record. This process can lead to mixing, interpolation, or variations influenced by later generations. Nevertheless, many scholars believe that some narrations may originate with Ibn ‘Abbās, although they are often fragmented and not in their original form.

Therefore, those of us seeking to learn and understand interpretation, particularly that of the Companions, must be careful when examining their sanad in Qur'an interpretation and remain objective, avoiding personal biases. During the era of the Companions, interpretation was highly trusted because they lived with the Messenger and received direct clarification from him. As a result, some scholars believe that the Companions' interpretations should be referenced, as they witnessed the context (karinah), ensuring an accurate understanding of the verses. Thus, critical analysis of the Companions' interpretations is not meant to dismiss their authority but to develop a rigorous method for evaluating the accuracy of historical claims and to clarify the often implicit acceptance of tafsir. This approach allows integrating classical heritage with modern interpretive techniques to deepen our understanding of the Qur'an.

One of the paradoxical yet important conclusions of this study is that historical uncertainty about Ibn Abbas's Tafseer, rather than being a paralysing problem, can actually serve as a productive condition for developing a more mature and reflective hermeneutics of the Qur'an. This uncertainty compels us to recognise that direct access to the "original meaning" or "pure understanding" of the early generation was a methodological illusion.

This recognition creates room for what could be called humble hermeneutics – an interpretive approach that recognises its own limitations and thus remains more open to revision, dialogue, and criticism. In this framework, interpretation is not seen as a reconstruction of meaning

that is already "there" in the text or in the understanding of early generations, but rather as an ongoing process of meaning-making in dialogue with contemporary traditions and contexts.[39] This perspective aligns with the phenomenological hermeneutics developed by Emmanuel Levinas and contextualised in Islamic thought by scholars such as Farid Esack and Khaled Abou El Fadl. Levinas emphasises that the meaning of the text is not static; rather, it is a continuously self-revealing process during the encounter between the text and the reader. In the context of the Qur'an as the kalam of the living Allah, this implies that each recitation constitutes a new moment of revelation of meaning, which cannot be reduced to previous readings.

Conclusion

This research has thoroughly examined the contributions of Abdullah ibn Abbas and the Prophet Muhammad's companions, PBUH, in establishing the foundation of Qur'anic interpretation. It focuses on their methods, characteristics, methodological diversity, and relevance in addressing modern challenges. Using a qualitative, historical-epistemological approach based on literature studies, this study shows that the companions' interpretations are not merely historical transmissions but a dynamic process that combines the authority of revelation with contextual, linguistic, and ijthadi understanding. The main findings indicate that companions like Ibn Abbas, nicknamed *Turjumān al-Qur'ān*, developed a method of interpretation called *bir-riwayah*, which relies on primary sources such as the Qur'an, the Prophet's hadith, *asbāb al-nuzūl*, and *ijthad*, with a style that is concise and clear. Additional sources, including classical Arabic, ancient poetry, and even explanations of the *ahlul kitab* (when they align with Islamic beliefs), enrich their interpretations, though they remain cautious to prevent speculation.

Although there are differences of opinion among the companions, these differences are complementary and do not cause methodological tension. For example, Ibn Abbas stands out with his integration of *naql* (narration) and *ra'y* (rational opinion), as seen in the interpretation of QS. *Al-Anbiyā'* [21]:30, which is *ijthadi* (using heaven and earth as a metaphor for rain and plants), or QS. *Ar-Rahmān* [55]:35, which refers to an ancient Arabic verse to explain *syuwāḥ* as smokeless fire. His linguistic (*lughawee*) and literary (*adabī*) approaches are also evident in the interpretation of QS. *Al-Baqarah* [2]:223, where he uses *asbāb al-nuzūl* to refute the Jewish myth of sexual positioning, while emphasising the meaning of *ḥarth* as a woman's genitals. Conversely, Ibn Mas'ud exemplifies extreme prudence by rejecting interpretation without a basis for *ma'tsūr*, as in QS. *Al-Isrā'* [17]:85 about the soul. Ubay bin Ka'ab emphasises *qirā'āt* and the spiritual dimension, while Ali bin Abī Ṭālib offers a rational-ethical perspective, for example, in QS. *Al-Baqarah* [2]:267, which interprets *zakat* as an obligation on business products and crops. This diversity, despite the lack of substantial differences, due to the close proximity to the Prophet, mastery of the Arabic language, and the culture of *ijma'*, remains complementary—reflecting a wealth of perspectives without theological contradictions.

The discussion also brings up a significant historical critique regarding the authenticity of the narration in the Companions' commentary, especially in **Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās**. This work, compiled by al-Fairūzābādī (d. 817 AH), depends on a weak *isnad*, such as the chain: Muḥammad bin Marwān as-Suddī → al-Kalbī → Abū Ṣāliḥ → Ibn 'Abbās. Notably, al-Kalbī and as-Suddī were labeled **kadzdzāb** (liars) by hadith scholars like Yahyā ibn Ma'īn and an-Nasā'ī. The long transmission span—from the 1st to the 9th centuries AH—raises the possibility of

interpolation, the addition of tabi'īn opinions, or political influences, such as the posthumous slander of the Prophet, which helped the rise of Shi'a and Khawārij. Deviations include Qudāmah ibn Maz'ūn's interpretation of QS. Al-Mā'idah [5]:93 to justify drinking khamr, and the Shi'a view of "al-Baqarah" as referring to Aisha. This critique does not diminish the authority of the Companions' interpretations, which are considered equivalent to marfū' or mawqūf hadiths, but it highlights the importance of verifying sanads to avoid false attributions.

In the midst of modern socio-religious dynamics, the friend approach remains relevant, especially in understanding the textual meaning and historical context of revelation. Ibn Abbas's model as a bridge of history and ijtihad, Ibn Mas'ud's prudence as a reminder of integrity, and Ali's approach as an inspiration for social ethics. However, integrating with thematic, historical-critical, and social-hermeneutic interpretation methodologies is necessary so that the interpretation of the Qur'an remains relevant and able to respond constructively to contemporary issues.

However, historical limitations—such as the specifics of the 7th-century context (e.g., slavery or dhimmah)—and the inability to address modern issues such as ecology, biotechnology, and digital privacy highlight the need for integration with contemporary hermeneutics. A thematic (maudhu'ī), historical-critical, and socio-cultural approach is essential to contextualise the Qur'an without losing its authoritative foundation. The paradox of Ibn Abbas's Tafsir's authenticity is striking: he advocates for a "humble hermeneutic" that recognises the limits of access to "pure meaning," inspired by thinkers like Emmanuel Levinas or Khaled Abou El Fadl, where the meaning of the text continues to "reveal itself" through a traditional-contemporary dialogue.

This research has a limitation: it focuses mainly on literature, which may overlook primary textual analysis or interdisciplinary comparisons, such as those in modern philology. Additionally, concentrating on Ibn Abbas and select companions might overlook the roles of female companions and regional differences. Future studies should include empirical research applying the interpretation of friends to current issues such as gender and the environment, use mixed methods, and employ digital reconstruction of the sanad to verify historical accuracy. Overall, this work enhances interpretive discourse by emphasising that the legacy of the companions is not just historical but a dynamic source of inspiration for Islamic hermeneutics—reflective, pluralist, and adaptable to modern contexts. As a result, the Qur'an continues to be an eternal guide, not a fixed text, as it is constantly reinterpreted in light of revelation and contemporary human experiences.

References

Journals & Books

- Abdul Kholid, dan Lutfiya Nurmayanti. "Validitas Riwayat Tafsir Abdullah Ibn Abbas pada Kitab Tafsir Al-Qur'an Al-'Adhīm karya Ibn Kathir." *Jurnal Studi Qur'an dan Tafsir*, 2025.
- Abdurrahman, Abu Bakar As-Syuyuti. *Al-Dar Al-Manthur Fi Tafsir Bi Al-Ma'tur*. Mesir: Darl Hijr, 2003.
- Abu Zayd, Nasr Hamid. *Mafhūm al-Naṣṣ: Dirāsah fī 'Ulūm al-Qur'ān*. Casablanca: al-Markaz al-Tsaqafi al-'Arabi, 2004.
- Aftonur. "QAWAID TAFSIR: TELAAH ATAS PENAFSIRAN AL QURAN MENGGUNAKAN QAUL SAHABAT." *Journal Ulul Albab*, 2015.

- Ahmad Munir, dan Nur Hafifah Rochmah. "INTERPRETATION OF THE QURAN WITH A PHILANTHROPIC APPROACH (TAFSIR AT-TANWIR STUDY BY MAJELIS TARJIH DAN TAJDID PP MUHAMMADIYAH)." *QiST: Journal of Quran and Tafseer*, 2023.
- Al-A'zami, Muhammad Mustafa. *The History of the Qur'anic Text: From Revelation to Compilation*. Leicester: UK Islamic Academy, 2003.
- Alal Firdaus, Yurid Shifan. "Historicity of Early Islamic Tafsir: Study the Sources, Characteristics and Methods of Companions' Interpretation." *Bulletin of Islamic Research*, 2022.
- Al-Amri Ash-Shan'ani, Muhammad Bin Ismail. *Subulus Salam, terj, Muhammad Isnaini, dkk*. Jakarta, 2017.
- Al-Fairūzābādī. *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1992.
- Aliyatul, Farisa dkk. "STUDI KITAB TAFSIR TANWIR AL-MIQBAS MIN TAFSIR IBNI 'ABBAS OLEH AL-FAIRUZABADI." *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 2024.
- Al-Maturidi. *Ta'wilat Ahl al-Sunnah*. Beirut: Dar al-Kutub al-'Ilmiyyah, 2005.
- Al-Sabuni, Muhammad Ali. *Safwat al-Tafasir*. Beirut: Dar al-Fikr, 1981.
- Al-Suyuthi, Jalaluddin. *Al-Itqān fī 'Ulūm al-Qur'ān*. Beirut: Darul Kitabul Ilmiyyah, 2001.
- as-Suyuti, Abdurrahman. *al-Itqān fī Ulūm Al-Qur'an*. Beirut: Darul Kutubil Ilmiah, 2015.
- Azizatul, Nisa, dkk. "Tafsir Era Sahabat: Mengenal Tafsir Ibnu Abbas." *Journal Al-Furqan*, 2024.
- Baidan, Nasruddin. *Metodologi Penafsiran Al-Qur'an*. Yogyakarta: Pustaka Pelaja, 2006.
- Ghazanfari, Ali, dkk. "Analysis of The Readings of Contemporary Commentators and Researchers of the Qur'an on the Social Status of Women." *International Journal of Multicultural and Multireligious Understanding*, 2022.
- Ibn Taymiyyah. *Muqaddimah fī Uṣūl at-Tafsīr*. Beirut: Dār al-Fikr, 1993.
- Islahi, Amin Ahsan. *Tadabbur-i-Qur'an*. Lahore: Faran Foundation, 2000.
- Miswar. "PERKEMBANGAN TAFSIR AL-QUR'AN PADA MASA SAHABAT." *Jurnal Rihlah*, 2016.
- Mufron, Ali. *Pengantar Ilmu Tafsir dan Quran*. Yogyakarta: Aura Pustaka, 2014.
- Muhammad Fathurrohman, dan Nur Efendi. *Studi Al-Qur'an Memahami Wahyu Allah Secara Lebih Integral dan Komprehensif*. Yogyakarta: Teras, 2014.
- Muhammad Husain, Al-Dzahabi. *Al-Tafsir wa Al-Mufasssirun*. Kairo: Dar al-Hadits, 2005.
- Muhammad Khalifah, Ibrahim 'Abd al-Rahman. *al-Dakhīl fī al-Tafsīr*. Kairo, 1996.
- Mukhrim, Buaidha . "KUALITAS DAN KEISTEMEWAAN PENAFSIRAN SAHABAT." *Al-Mustafid: Jurnal of Quran and Hadith Studies*, 2022.
- Nasution, Harun. *Nasution, H. Tafsir Al-Qur'an klasik: Pendekatan dan metode para mufasssir*. Jakarta: Prenadamedia Group, 2008.
- Noblana, Adib. "Faktor-Faktor Penyebab Penyimpangan dalam Penafsiran Al-Quran." *Mawa'izh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan*, 2017.
- Nurul, Ahmad, and dkk. "Penafsiran Abdullah Ibn Abbas terhadap Surah Al-Fatihah." *al-Munir: Jurnal Ilmu Al-Qur'an dan Tafsir* (Ahmad Nurul, dkk. Penafsiran Abdullah Ibn Abbas terhadap Surah Al-Fatihah, dalam al-Munir: Jurnal Ilmu Al-Qur'an dan Tafsir. Volume 1, Number 2, Desember 2019), 2019.
- Philips, Abu Ameenah Bilal. *Usool at-Tafseer: The Methodology of Qur'anic Interpretation*. Riyadh: IIPH, 2007.

Sadewa, Mohammad Aristo. "Penafsiran Masa Sahabat: Di antara Perbedaan Pemahaman dan Perpecahan Umat." *Al-Dzikra*, 2021.

Salsabila, Hanna, dkk. "Diskursus Perbedaan Penafsiran Al-Qur'an Pada Masa Sahabat." *Al-Tahrir: Jurnal Pemikiran Islam*, 2023.

Shihab, Muhammad Quraish. *Membumikan Al-Qur'an*. Bandung: Mizan, 2007.

Su'aidi, Hasan. "Kualitas Hadits Dalam Kitab Tafsir Tanwir Al-Miqbas Min Tafsir Ibni Abbas (Kritik Sanad Hadits)." *Journal Religia*, 2015.

Suaidah, Idah. "Sejarah Perkembangan Tafsir." *Al Asma: Journal of Islamic Education*, 2021.

Syamsuri. "Kredibilitas Ibnu Mas'ud dalam Tafsir Al-Quran dan Kontribusinya terhadap Pengembangan Tafsir Maqasidi." *Journal Pegon Islam Nusantara Civilisation*, 2025.

Syarif, Idris. "SEJARAH PERKEMBANGAN ILMU TAFSIR." *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan*, 2019.

Ulinnuha, Muhammad. "KONSEP AL-ASHÎL DAN AL-DAKHÎL DALAM TAFSIR ALQURAN." *MADANIA*, 2017.

[1] Look Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006), 1-15

[2] Nasr Hamid Abu Zayd, *Mafhûm al-Naṣṣ: Dirâsah fî 'Ulûm al-Qur'ân* (Casablanca: al-Markaz al-Tsaqafi al-'Arabi, 2004), 133–136.

[3] Al-Fairûzâbâdî. *Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs*. Edited by Muḥammad ibn Naṣîr al-'Ajmî. Beirut: Dâr al-Kutub al-'Ilmiyyah, 1992. p. 9

[4] The narration of *this Asbabun Nuzul* is recorded by Imam Muslim in *Saheeh Muslim*, Kitab an-Nikah, Bab Jawaz Ityan al-Mar'ah fi Qubuliha min Duburiha, no. 1435. A similar narration is also recorded by Imam al-Bukhari. Ibn Abbas himself narrated this, and the narration is often used to explain the interpretation of verse 223 of Surah Al-Baqarah.

[5] Ibn Abbas's explanation of al-Lughawi's interpretation of *Tafsir at-Thabari* (Jami' al-Bayan fi Ta'wil Ayi al-Qur'an), vol. 4, pp. 370-372, and *Tanwir al-Miqbas min Tafsir Ibni Abbas*.

[6] Muhammad Mustafa al-A'zami, *The History of the Qur'anic Text: From Revelation to Compilation*, UK: UK Islamic Academy, 2003.

[7] Abu Ameenah Bilal Philips, *Usool at-Tafseer: The Methodology of Qur'anic Interpretation*, Riyadh: International Islamic Publishing House, 2007

[8] Ibn Taymiyyah, *Muqaddimah fi Ushul at-Tafsir*, Beirut: Dar al-Fikr, 1993.

[9] Jalaluddin al-Suyuthi, *Al-Itqân fî 'Ulûm al-Qur'ân*, Cairo: Dar al-Kutub al-'Ilmiyyah, 2001

[10] Muhammad Ali al-Sabuni, *Safwat al-Tafasir*, Beirut: Dar al-Fikr, 1981

[11] Amin Ahsan Islahi, *Tadabbur-i-Qur'an*, Lahore: Faran Foundation, 2000

[12] Hanna Salsabila dkk., "Diskursus Perbedaan Penafsiran Al-Qur'an Pada Masa Sahabat", *Al-Tahrir: Jurnal Pemikiran Islam*, Vol. 23, No. 1, 2023

[13] Ibn Taymiyyah, *Muqaddimah fi Uṣûl at-Tafsîr*, Beirut: Dâr al-Fikr, 1993, p. 93.

[14] Jalaluddin al-Suyuthi, *Al-Itqân fî 'Ulûm al-Qur'ân*, Beirut: Dâr al-Kutub al-'Ilmiyyah, 2001, Volume 2, pp. 179–180.

[15] Muhammad Mustafa al-A'zami, *The History of the Qur'anic Text: From Revelation to Compilation*, Leicester: UK Islamic Academy, 2003, pp. 94–96.

- [16] Abu Ameenah Bilal Philips, *Usool at-Tafseer: The Methodology of Qur'anic Interpretation*, Riyadh: IIPH, 2007, p. 126.
- [17] Muhammad Ali al-Sabuni, *Safwat al-Tafasir*, Beirut: Dar al-Fikr, 1981, Volume 1, pp. 25–26.
- [18] Yurid Shifan Alal Firdaus et al., "Historicity of Early Islamic Tafsir: Study the Sources, Characteristics and Methods of Companions' Interpretation," *Bulletin of Islamic Research*, Vol. 2, No. 3 (2024). <https://birjournal.com/index.php/bir/article/view/67>
- [19] Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003), 368-402
- [20] On the historical particularity of the 7th-century Arabian context, see Fred M. Donner, *Muhammad and the Believers: At the Origins of Islam* (Cambridge: Harvard University Press, 2010), 55-87
- [21] Tariq Ramadan, *Radical Reform: Islamic Ethics and Liberation* (Oxford: Oxford University Press, 2009), 89-127
- [22] Lutfiya Nurmayanti & Abdul Kholid, "Validitas Riwayat Tafsir Abdullah Ibn Abbas pada Kitab Tafsir Al-Qur'an Al-'Adhīm karya Ibn Kathir," *Jurnal Studi Qur'an dan Tafsir*, Vol. 4, No. 1 (2025).
- [23] Yurid Shifan Alal Firdaus, Sumarkan, Nur Istiqlaliyah, "Historicity of Early Islamic Tafsir: Telaah Sumber, Karakteristik, dan Metode Tafsir Sahabat," *Bulletin of Islamic Research*, Vol. 2, No. 3 (2024).
- [24] Nasr Hamid Abu Zayd, *Maḥmūd al-Naṣṣ: Dirāsah fī 'Ulūm al-Qur'ān* (Casablanca: al-Markaz al-Tsaqafi al-'Arabi, 2004), 136.
- [25] Mahmud Basuni Faudah. *At-Tafsir wa Manahijuh*. Cairo, Egypt: Mathba'ah Al-Amanah, 1977. p. 49
- [26] Mohammad Aristo Sadewa, Penafsiran Masa Sahabat: Di antara Perbedaan Pemahaman dan Perpecahan Umat, *dalam Jurnal Al-Dzikra*, Vol. 15, No. 2, 2021. Hlm. 266.
- [27] Ibrahim 'Abd al-Rahman Muhammad Khalifah, (selanjutnya disebut Ibrahim Khalifah), *al-Dakhīl fī al-Tafsīr*, (Kairo: Universitas Al-Azhar, 1996), h. 11 dan 118-122.
- [28] Ibrahim 'Abd al-Rahman Muhammad Khalifah (hereinafter referred to as Ibrahim Khalifah), *al-Dakhīl fī al-Tafsīr*, (Cairo: Al-Azhar University, 1996), pp. 11 and 118-122.
- [29] Adib, Noblana. „Faktor-Faktor Penyebab Penyimpangan dalam Penafsiran Al-Quran.' MAWA'IZH: JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN 8, no. 1 (1 Juli 2017). p. 23.
- [30] Idris, Syarif. „SEJARAH PERKEMBANGAN ILMU TAFSIR.' *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 3, no. 2 (4 Oktober 2019). p. 179.
- [31] M. Quraish Shihab, *Membumikan Al-Qur'an*, (Bandung: Mizan, 2007), pp. 213–215
- [32] Nasruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Siswa, 2006), pp. 95–96/
- [33] *Tanwīr al-Miqbās* has been criticised by many hadith scholars for relying on a weak narrator's path. See: "Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās
- [34] See Ibn Hajar al-'Asqalānī, *Tahdhīb al-Tahdhīb*, 9:145-148; al-Dhahabī, *Mizān al-I'tidāl fī Naqd al-Rijāl*, ed. 'Alī Muḥammad al-Bajāwī (Beirut: Dār al-Ma'rifah, 1963), 3:425-427.

- [35] Ibn Taymiyyah, *Muqaddimah fī Uṣūl al-Tafsīr*, 54-55. The term *silsilat al-kadhib* refers to the chain of narration from al-Kalbi to Abu Salih to Ibn Abbas, which is considered very weak.
- [36] Al-Dhahabī, *Siyar A'lām al-Nubalā'*, ed. Shu'ayb al-Arna'ūṭ (Beirut: Mu'assasat al-Risālah, 1985), 7:114.
- [37] Hasan Su'aidi, Kualitas Hadits dalam Kitab Tafsir Tanwir al-Miqbas Min Tafsir Ibni Abbas (Kritik Sanad Hadits), in *RELIGIA*, No. 01, Vol. 7, 2015
- [38] Miswar, PERKEMBANGAN TAFSIR AL-QUR'AN PADA MASA SAHABAT," *dalam Jurnal Rihlah Vol. V No. 2/2016*. p. 159
- [39] Nasr Hamid Abu Zayd, *Maḥmūd al-Naṣṣ: Dirāsah fī 'Ulūm al-Qur'ān* (Cairo: al-Hay'ah al-Miṣriyyah al-'Āmmah li-al-Kitāb, 1993), 24-47.
- [40] Emmanuel Levinas, *Beyond the Verse: Talmudic Readings and Lectures*, trans. Gary D. Mole (Bloomington: Indiana University Press, 1994), 101-120