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Transformation And Historical Trajectory Of The Development Of Qur'anic Exegesis During Three Islamic Dynasties: Idrīsiyyah, Fāṭimiyyah, And Uthmāniyyah

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Abstract

This article aims to examine the transformation and historical development of Qur'anic exegesis during the reign of three major Islamic dynasties: Idrīsiyyah, Fāṭimiyyah, and Uthmāniyyah. The main research question explores how the patterns, methodologies, and contributions of tafsir evolved within the framework of political authority and socio-historical change. Employing a qualitative method with a historical approach, this study analyzes primary sources from classical tafsir works and secondary references from historical and academic literature. The findings reveal that tafsir underwent significant evolution during each dynastic period. Under the Idrīsiyyah dynasty, exegesis began to be codified with emphasis on *Ahl al-Bayt*, linguistics, and fiqh. The Fāṭimiyyah era developed theological and esoteric interpretations aligned with Ismaili Shi'ism. Meanwhile, the Uthmāniyyah period marked a diversification of interpretive approaches, including scientific, spiritual, *adabī*-societal, and legal methodologies, supported by formal institutions. This study concludes that tafsir is a dynamic intellectual product shaped by continuous interaction between the Qur'anic text, its interpreters, and the historical contexts in which they lived.

Keywords: Qur'anic Exegesis, Idrīsiyyah Dynasty, Fāṭimiyyah Dynasty, Uthmāniyyah Dynasty, Tafsir History

Introduction

The study of Qur'anic exegesis has been an integral part of the intellectual development of Islam since its earliest days. During the Prophet Muhammad's ﷺ time and that of his companions, the interpretation of the Qur'anic verses was conducted orally and spontaneously, adapting to the immediate needs of the Muslim community.

However, as the demand for a more structured understanding of the Qur'an grew, tafsir began to be documented in written form. This codification process cannot be separated from the broader historical dynamics of Islam, particularly after the compilation of hadith in the early second century Hijri, which also recorded the Prophet's and companions' explanations of Qur'anic meanings.[1]

Within the theoretical framework of the development of Islamic sciences, Fazlur Rahman explains in his work *Islamic Methodology in History* that each discipline, including tafsir, evolves in response to its sociopolitical and intellectual context.[2] His theory asserts that societal changes produce new interpretive needs, thereby influencing the form and content of Qur'anic interpretation. Consequently, tafsir should be viewed not merely as a religious need but also as a historical product influenced by external factors such as regime changes, theological schools, and cultural interactions. Understanding tafsir as a historical and collective product allows us to appreciate its dynamic nature and continued relevance over time.

The historical journey of Qur'anic exegesis reflects significant transformation, especially during the era of prominent Islamic dynasties such as Idrīsiyyah, Fāṭimiyyah, and Uthmāniyyah. Each dynasty introduced unique characteristics in developing tafsir, shaped by political policies, ideological inclinations, and scientific advancement. For instance, the Idrīsiyyah dynasty in Morocco marked the beginning of independent tafsir codification beyond mere hadith compilation, emphasizing linguistic, legal, and *Ahl al-Bayt*-related perspectives. The Fāṭimiyyah dynasty, following Ismaili Shia doctrine, promoted theological and esoteric interpretations. In contrast, the Uthmāniyyah dynasty, which ruled for centuries across the Middle East and Europe, witnessed the integration of various tafsir methodologies and the expansion of Islamic intellectual influence. Therefore, analyzing tafsir development across these three dynasties reveals not only historical continuity but also the dynamic interplay between text, interpretation, and socio-cultural context.

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[1] Al-Sayyid Muhammad al-Māliki, *Al-Manhal al-Latīf* (Madinah: Maktabah al-Mālik Fahd, 2000), 21.

[2] Fazlur Rahman, *Islamic Methodology in History* (Karachi: Central Institute of Islamic Research, 1965), 5–6.

The core question addressed in this paper is: how did the transformation of tafsir in terms of form, methodology, and contributions unfold within the context of these three major Islamic dynasties? This question is grounded in the assumption that each dynastic transition affected not only political and administrative structures but also the broader landscape of Islamic scholarship, including exegesis. Hence, it is crucial to explore how tafsir was codified, developed, and utilized in different theological and political frameworks. This study stresses the importance of viewing tafsir not as a fixed body of text but as a dynamic field shaped by ongoing interaction between the Qur'an and the Muslim community throughout history. By adopting a historical approach, the research seeks to uncover the formative factors that shaped the nature of tafsir in each dynastic era, both methodologically and substantively.

The main objective of this article is to map the transformation and historical trajectory of Qur'anic exegesis across the three Islamic dynasties: Idrīsiyyah, Fāṭimiyyah, and Uthmāniyyah. Specifically, it aims to: (1) identify the distinctive characteristics and styles of tafsir during each dynasty; and (2) examine the contributions of tafsir works produced in those periods to the broader development of Qur'anic interpretation and Islamic scholarship. Employing a qualitative methodology with a historical approach, this study is expected to offer scholarly insights into the dynamics of tafsir in Islamic history. It may also serve as a reference for the contemporary study of tafsir and the history of Islamic thought, enriching the intellectual heritage in the fields of Qur'anic studies and tafsir. This research emphasizes the significance of an interdisciplinary approach in examining tafsir, so that interpretations of the sacred text are understood within their historical and social contexts.

Although studies on the history of tafsir have been widely conducted by both classical and contemporary scholars, most previous research still focuses on general dynamics of Qur'anic interpretation without giving specific attention to the transformation of tafsir across different dynasties in a comparative manner. For instance, al-Zahabi in *al-Tafsīr wa al-Mufassirūn* outlines the development of tafsir primarily through classifications of methods and exegetical tendencies, rather than

through the political and intellectual contexts of each dynasty.[3] Thus, the relationship between political authority, scholarly tradition, and the emergence of particular exegetical orientations within each dynasty has not yet been examined in depth.

In addition, modern studies on tafsir during the Idrīsiyyah, Fāṭimiyyah, and Uthmāniyyah periods tend to remain partial. Many works focus solely on a single dynasty—such as studies discussing theological constructions in tafsir during the Fāṭimiyyah period or the rise of *adabī-ijtimaʻī* exegesis in the late Uthmāniyyah era—without historically linking these developments to earlier phases of tafsir.[4] In other words, there remains a clear research gap in the form of a need to view the development of tafsir as a continuous (continuity) yet changing (change) trajectory from one dynasty to the next.

Therefore, this study offers a new contribution by mapping the development of tafsir comprehensively across these three significant Islamic dynasties: beginning from the early phase of codification during the Idrīsiyyah era, followed by the strengthening of theological and esoteric tendencies during the Fāṭimiyyah period, and culminating in the methodological diversification and institutionalization characteristic of the Uthmāniyyah dynasty. Such a comparative analysis not only fills the gap left unaddressed by previous research but also highlights tafsir as an intellectual product continuously shaped by the social, political, and cultural dynamics of each period in Islamic history.[5]

Methods

This study employs a qualitative method with a historical approach, as its focus lies in tracing the development of Qur'anic exegesis across three major Islamic dynastic periods: the Idrīsī, Fāṭimid, and Ottoman dynasties. The historical approach is chosen to contextually understand the socio-political, religious, and intellectual dynamics that shaped the patterns, methods, and orientations of Qur'anic

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[3] Muhammad Husain al-Żahabī, *al-Tafsīr wa al-Mufassirūn* (Kairo: Maktabah Wahbah, t.t.), 1:17–25.

[4] See, for example, the separate discussions on the development of tafsīr in each era in: Muhammad Hādī Maʻrifah, *Al-Tafsīr wa al-Mufassirūn fī Thaubih al-Qashīb* (Mashhad: al-Jāmiʻah al-Radawiyyah, 1998), 55–120.

[5] Husain Alawi Mahr, *Al-Madkhal Ilā Tārīkh al-Tafsīr wa al-Mufassirīn* (Iran: Markaz Mustafā al-ʻĀlamī, 1435 H), 33–41.

interpretation within each dynasty. Methodologically, this research is descriptive-analytical, aiming to describe historical data and analyze it to uncover the characteristics and evolution of Qur'anic exegesis from one period to the next. The object of study encompasses all forms of exegetical development under the rule of the three dynasties, including interpretive methods, theological tendencies, institutional structures, and representative exegetical works produced in each period. The temporal scope of the research spans from the establishment of the Idrīsī Dynasty in the mid-2nd century AH to the collapse of the Ottoman Empire in the early 14th century AH.

The research data sources are divided into primary and secondary sources. The criteria for selecting primary sources include: (1) tafsīr works written during the respective dynastic periods or those that had a significant influence on exegetical development in those times; (2) texts academically recognized as key references in the study of classical and medieval Qur'anic exegesis; and (3) works representing the distinctive ideological and methodological tendencies of each dynasty. Examples of primary sources include *Tafsīr al-Qummī*, *Majma' al-Bayān*, *al-Kashshāf*, *Tafsīr Ibn Kathīr*, as well as exegetical scholarship from the Ottoman era such as *Rūḥ al-Ma'ānī*.

The criteria for selecting secondary sources include: (1) books or academic articles discussing the history of Qur'anic exegesis, the history of the relevant dynasties, or the development of Islamic scholarship; (2) scholarly literature published by credible institutions such as universities, academic presses, or international organizations; and (3) digital sources with verified validity and direct relevance to the historical context, such as references from UNESCO or established historical databases.

Data collection is conducted through library research by examining relevant primary and secondary literature. The data is analyzed using content analysis, which involves reading, identifying, and classifying exegetical elements found in tafsīr texts—including interpretive methods, theological arguments, hermeneutical approaches, and scholarly structures. The data is then interpreted within the socio-historical and political framework of each dynasty to produce a comprehensive understanding of the transformations in Qur'anic exegesis from the Idrīsī to the Ottoman era.

Results and Discussion

1. Qur'anic Exegesis in the Idrīsiyyah Dynasty Era (172–314 AH / 789–926 CE)

A. Historical Background of the Idrīsiyyah Dynasty

The Idrīsiyyah dynasty held power in Morocco from 172 to 314 AH / 789 to 926 CE.[6] This dynasty began following an uprising against the Abbasid caliphate in Medina in 169 AH / 786 CE, which involved Idris ibn ʿAbdullah, a descendant of Hasan ibn ʿAlī, the grandson of the Prophet Muhammad. After the Abbasids successfully suppressed the rebellion, Idris fled to the Maghrib (present-day Morocco), where he established a kingdom known as the Idrīsiyyah Dynasty. It is recorded as the first Islamic state in Morocco and lasted for nearly two centuries.[7] In the history of Islam in North Africa, the presence of the Idrīsiyyah marks a significant moment in the entry and spread of Islam in the Maghrib region, supported by various local Berber tribes.[8]

Idris ibn ʿAbdullah's son, Idris II, continued his father's leadership and played a crucial role in strengthening the political and cultural foundations of the dynasty. He founded the city of Fez in 808 CE, which later developed into a major intellectual and spiritual center in the Islamic world. Although the Idrīsiyyah's territorial control was relatively limited compared to larger caliphates like the Abbasids and Umayyads, their contribution to the Islamization of Morocco was highly significant. Fez would later be known as the site of al-Qarawiyyīn University, established in the 9th century and recognized by UNESCO and Guinness World Records as one of the world's oldest operating universities.[9] Therefore, the Idrīsiyyah dynasty was not only politically relevant but also played a central role in the dissemination of knowledge and Islamic teachings in North Africa.

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[6] Latif Usman, *Ringkasan Sejarah Islam* (Jakarta: Wijaya, 1976), 119.

[7] Khoiriyah, *Reorientasi Wawasan Sejarah Islam dari Arab sebelum Islam hingga Dinasti-dinasti Islam* (Yogyakarta: Teras, 2012), 127.

[8] Charles-André Julien, *History of North Africa: Tunisia, Algeria, Morocco* (New York: Praeger Publishers, 1970), 37.

[9] UNESCO, "Al-Qarawiyyin University," diakses 30 Mei 2025, https://www.unesco.org. Guinness World Records, "Oldest University," diakses 30 Mei 2025, https://www.guinnessworldrecords.com/world-records/oldest-university.

B. The Development of Qur'anic Exegesis during the Idrīsiyyah Era

The development of tafsir during the Idrīsiyyah period (172–314 AH) can be seen in the emergence of several exegetical works reflecting a variety of styles—some literary or linguistic, others legal *(fiqhi),* and still others *ishāri* in nature, i.e., esoteric tafsir based on divine intuition (*ishārah ilāhiyyah*).

One characteristic of tafsir in this period is the emergence of numerous works specifically focusing on the *Ahl al-Bayt*(the family and descendants of the Prophet). Among the most well-known is *Tafsīr al-Masābīh* by Aḥmad al-Isfirāyīnī (d. 201 AH), which discusses verses related to *Ahl al-Bayt* using narrations linked to them.

Another work is the tafsir written by Hishām ibn Muḥammad al-Kalbī (d. 204 AH), a Shi'i exegete from Kufah known for his devotion to *Ahl al-Bayt* and his close connection with Imam Ja'far al-Ṣādiq. In addition to these, several other exegetical works focusing on *Ahl al-Bayt* emerged, such as those by Yūnus ibn ʿAbd al-Raḥmān (d. 208 AH), Ibn al-Faḍḍāl (d. 224 AH), al-Baṭā'inī (d. 224 AH), and al-Ḥasan ibn Maḥbūb (d. 224 AH).

The proliferation of Shi'i-oriented tafsir during this era cannot be separated from the Idrīsiyyah dynasty's strong affiliation with the *Ahl al-Bayt*. The dynasty's founder, Idris ibn ʿAbdullah, was a descendant of Ḥasan ibn ʿAlī, lending religious and political legitimacy among the local Berber populace. Although the Idrīsiyyah did not formally adopt Shi'i theology in the doctrinal sense (as with the Ismailis or Imamis), this affiliation gave the dynasty a Shi'i hue in genealogical and symbolic terms, especially in their opposition to Abbasid rule. However, there was no systematic development of Shi'i doctrine as occurred during the Fāṭimiyyah dynasty. Therefore, the growth of Shi'ism during the Idrīsiyyah period was more cultural and political than theological.[10]

Tafsir works with a legal orientation also appeared, such as *Tafsīr Āyāt al-Aḥkām* by Hishām ibn Muḥammad (d. 204 AH) and *Aḥkām al-Qur'ān* by al-Marwazī (d. 244 AH). In the *ishāri* category, an important early contribution was *Tafsīr al-Qur'ān al-*

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[10] Heinz Halm, *The Shiites: A Short History* (Princeton: Markus Wiener Publishers, 2004), 54–56. Charles-André Julien, *History of North Africa: Tunisia, Algeria, Morocco*, 37–40.

ʿAẓīm by Sahl ibn ʿAbd Allāh al-Tustarī (d. 283 AH), which is considered a precursor to later esoteric tafsir traditions.[11]

Among the literary or linguistic works from this era are *Majāz al-Qurʾān* by Abū ʿUbaidah (d. 210 AH) and *Maʿānī al-Qurʾān* by Yaḥyā al-Farrāʾ (d. 208 AH). It is often argued that al-Farrāʾ was the first to compile a comprehensive tafsir, making this period the starting point for tafsir being written as independent, titled works, rather than as embedded parts of ḥadis collections.[12]

The Idrīsiyyah dynasty, as the first Islamic state in the Maghrib, played a critical role in the spread of Islam and the formation of Islamic civilization in Northwest Africa. Although it did not establish a well-developed Shiʾi theology like the Fāṭimiyyah, it brought a symbolic and political influence from the Zaydī tradition. In the field of Qurʾanic studies, the Idrīsiyyah period did not yield monumental, standalone tafsir works but laid the groundwork for tafsir traditions in the Maghrib that would flourish in later centuries.

While documentation of tafsir texts explicitly composed during the Idrīsiyyah period remains limited, the dynasty's main contribution lies in establishing the intellectual infrastructure that enabled tafsir to develop in later generations. Idris II, who succeeded his father, founded the city of Fez in 808 CE, which became a major Islamic intellectual and spiritual hub in North Africa. Later, al-Qarawiyyīn University was established there in 859 CE—though formally founded after the Idrīsiyyah period, its emergence was rooted in the intellectual culture laid down by the dynasty.

Tafsir during this time most likely existed in oral forms through scholarly gatherings, referencing tafsīr bil maʾthūr from the East, such as *Tafsīr Ibn ʿAbbās* and *Tafsīr Mujāhid*. According to Momen (1985), the Idrīsiyyah's loyalty to *Ahl al-Bayt* inclined them toward exegesis close to the Zaydī Shiʾi tradition, even though they did not explicitly reject Sunni sources.[13] In this context, tafsir functioned more as a religious tradition passed down in mosques, *zāwiyahs*, and intellectual circles shaped by Sufi and genealogical values.

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[11] Husain Alawi Al-Mahr, *Al-Madkhal Ilā Tārīkh al-Tafsīr wa al-Mufassirīn* (Iran: Markaz Mustafā al-Ālamī, 1435 H), 19.

[12] Muhammad Husain al-Zahabī, *Al-Tafsīr wa al-Mufassirūn* (Cairo: Maktabat Wahbah, n.d.), 1:106.

[13] Moojan Momen, *An Introduction to Shiʾi Islam: The History and Doctrines of Twelvers* (New Haven: Yale University Press, 1985), 30–60.

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Thus, even though no major tafsir was authored during the Idrīsiyyah period, the dynasty's role in laying the foundations of Islamic scholarship and educational institutions in the Maghrib was highly significant. It created the intellectual ecosystem necessary for the rise of tafsir traditions in North Africa, which would later thrive under the *Murābiṭūn, Muwaḥḥidūn*, and other Maghribi dynasties.

2. Tafsir in the Era of the Fatimid Dynasty (296-567 AH / 909-1171 CE)
A. History of the Fatimid Dynasty

The Fatimid Dynasty was the only dynasty in Islamic history that adhered to the Ismaili Shi'a sect. This dynasty was established in 296 AH / 909 CE in the region of Tunisia as a counterbalance to the power of the Abbasid Dynasty, which was centered in Baghdad. Its founder was Sa'id bin Husain, known as the heir to the teachings of Ibn Maymun and emerging as a key figure in the peak success of the highly organized Ismaili propaganda. The success of this movement was comparable to the early achievements of the Ismaili sect that once shook the Umayyad Caliphate. One of the central figures behind this success was Abū Abdillah al-Husain *al-Shī'ī*, a preacher from Shan'a, Yemen. He played an important role in spreading the Ismaili da'wah among the Berber tribes, especially the Kutama tribe, after establishing contact with them during the Hajj season in Mecca. At that time, the region of North Africa, including Tunisia, was under the rule of the Aghlabid Dynasty.[14]

The peak expansion of the Fatimid Dynasty occurred during the reign of Caliph Abū Tamīm Ma'ad, better known by the title al-Mu'izz li Dīnillāh. Al-Mu'izz made the conquest of Egypt the primary mission of his government. When Egypt faced internal chaos in 357 AH / 968 CE, al-Mu'izz sent his troops and succeeded in capturing the territory from the Ikhshidid Dynasty without significant resistance. This conquest marked the beginning of a new era of Fatimid rule in Egypt, which later made Cairo the capital of their caliphate. This period was also characterized by the development of knowledge, culture, and infrastructure, including the establishment of al-Azhar University as a center for Shi'a Islamic studies.[15]

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[14] Philip K. Hitti, *History of the Arabs*, translated by R. Cecep Lukman Yasin and Dedi Slamet Riyadi, 1st ed. (Jakarta: PT Serambi Ilmu Semesta, 2013), 860.

[15] Qasim A. Ibrahim and Muhammad Saleh, *Buku Pintar Sejarah Islam (Jejak Langkah Peradaban Islam dari Masa Nabi Hingga Masa Kini)* (Jakarta: Zaman, 2014), 114.

However, the glory of the Fatimid Dynasty did not last forever. This caliphate began to weaken due to internal conflicts, ideological divisions, and external pressures from other political powers in the Islamic world. Their rule officially ended with the death of Caliph al-ʿĀḍid on 10 Muharram 567 AH / 1171 CE. After that, the Fatimid Dynasty collapsed, ending their rule that lasted for more than two and a half centuries.[16] Since then, control over Egypt passed into the hands of the Ayyubid Dynasty, established by Salahuddin al-Ayyubi, who restored Egypt's religious orientation towards Sunni Islam.

B. Development of Tafsir in the Era of the Fatimid Dynasty

The Fatimid dynasty's rule lasted for more than two and a half centuries, approximately from 296 AH to 567 AH, spanning from the late 3rd century AH, coinciding with the weakening of the Idrisid dynasty in Morocco, to the mid-6th century AH. During this period, tafsir experienced developments compared to previous years. The development of tafsir in this era was marked by the emergence of many tafsir books written by scholars who focused on the discipline of kalam (theology) or aqidah, both from the *Ahl al-Sunnah* group and those outside it such as Shi'a and Mu'tazilah.

Among the tafsir books that had tendencies or characteristics of kalam were written in the 4th century AH, such as *Ta'wīlāt Ahl al-Sunnah* by Muhammad bin Muhammad al-Māturīdi (d. 333 AH). Al-Māturīdi was the founder of the al-Māturīdiyyah school in kalam or aqidah. Meanwhile, from Mu'tazilah tafsir emerged the book *al-Kashshāf* by al-Zamakhshāri (d. 538 AH). This four-volume work was written by al-Zamakhshāri in Mecca towards the end of his life. However, prior to *al-Kashshāf*, there were tafsir books containing Mu'tazilah thoughts such as *al-Tafsīr al-Kabīr* by Abū Ali al-Jubbā'i (d. 303 AH) and *Jāmi' al-Ta'wīl li Muhkam al-Tanzīl* by Muhammad bin Bahr al-Asfahāni (d. 322 AH). In the 5th century AH, the book *Tanzīh al-Qur'ān An Al-Maṭā'in* was written by Abdul Jabbār al-Hamadāni (d. 415 AH).

Besides tafsir books with Ahl al-Sunnah and Mu'tazilah theological tendencies, the Fatimid era was also marked by many Shi'a tafsir works, such as *Tafsīr al-Qummi*

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[16] Philip K. Hitti, *History of the Arabs*, translated by R. Cecep Lukman Yasin and Dedi Slamet Riyadi, 796.

by Ali bin Ibrahim al-Qummi (d. 328 AH), *Tafsir Furāt al-Kūfi* (d. 352 AH) from the Imāmīyyah Shi'a, although some say Furāt was from the Zaidiyyah Shi'a. In the 5th century AH, a Shi'a tafsir was written by al-Sayyid al-Murtaḍā (d. 436 AH), a follower of the Imāmīyyah Shi'a, titled *Amālī al-Sharīf al-Murtaḍā*, and in the 6th century AH appeared the Shi'a tafsir titled *Majma' al-Bayān* by al-Faḍl bin al-Hasan al-Ṭabarsi (d. 548 AH), also a scholar of the Imāmīyyah Shi'a. This book was begun in 530 AH when he was already in his sixties.

In addition to theological tendencies, tafsir in the Fatimid era also developed through the incorporation of philosophical thought. This was pioneered by al-Fārābi (d. 339 AH), who was notably a Muslim philosopher. Although al-Fārābi did not specifically write a tafsir book, his tafsir related to philosophy can be read in his book *Fuṣūṣ al-Hikam*. Besides al-Fārābi, another Muslim philosopher who interpreted the Qur'an based on philosophical theory and thought was Ibn Sīna (d. 428 AH). Like al-Fārābi, Ibn Sīna did not write a tafsir book, but he interpreted Qur'anic verses through philosophical theories expressed in his *Rasāil* and *Jāmi' al-Badāi'*.[17]

Besides the two tendencies above, tafsir books with fiqh and *Ishāri* (esoteric) characteristics also experienced growth with an increasing number of works emerging. In fiqh tafsir, for example, books of legal verses from various fiqh schools were produced. In the Hanafi school, *Ahkām al-Qur'ān* by al-Jaṣṣāṣ (370 AH) was written. In the Māliki school, *Ahkām al-Qur'ān* by Ibn al-Arabi (543 AH) appeared. In the Shāfi'i school, *Ahkām al-Qur'ān lil Imām al-Shāfi'i*, compiled and written by Imam al-Baihāqi (d. 458 AH), and *Ahkām al-Qur'ān* by Kiyā al-Hirāsi (504 AH) were produced. In the Hanbali school, *Ahkām al-Qur'ān* by Abu Ya'la Muhammad bin al-Husain al-Hanbali (458 AH) and *Zād al-Masīr Fī Ilm al-Tafsīr* by Ali bin Muhammad al-Jauzi (d. 597 AH) were written.

Meanwhile, in *Ishāri* tafsir, the first Persian-language *Ishāri* tafsir appeared, namely the tafsir book by al-Khawāja Abdullah al-Ansāri (d. 481 AH), which was later explained *(Sharh)* by Rashīd al-Dīn al-Maibudi (d. 480 AH) and named *Kashf al-Asrār wa Uddah al-Abrār*. Additionally, some Arabic-language Ishāri tafsir books appeared,

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[17] Muhammad Husain al-Zahabī, *al-Tafsīr wa al-Mufassirūn*, 2:314.

such as *Haqāiq al-Tafsīr* by Muhammad bin al-Husain al-Sullami (d. 412 AH) and *Laṭāif al-Ishārāt* by Abdul Karim bin Hawazin al-Qushairi (d. 448 AH).[18]

The Fatimid Dynasty's rule in Egypt marked an important phase in the development of Islamic knowledge, especially in Qur'anic tafsir. As an Ismaili Shi'a dynasty that controlled Egypt, North Africa, and parts of the Middle East, the Fatimids not only pursued political missions but also established a strong intellectual foundation to support their ideology and da'wah. Scholarly activities, including Qur'anic interpretation, received special attention from the Fatimid caliphs, which encouraged the emergence of tafsir works with a distinctive esoteric *(bāṭinī)* character.

One of the central figures during this time was al-Qāḍī al-Nuʿmān ibn Muḥammad al-Tamīmī (d. 363 AH), a grand judge who was highly influential in shaping the Fatimid legal and theological system. His well-known tafsir work, *Tafsīr al-Qurʾān*, reflected the *Ismāʿīli* interpretative approach emphasizing the *bāṭin* or inner meaning of Qur'anic verses. He interpreted sacred texts using a symbolic method, where many verses were understood as spiritual allegories or metaphors related to the reality of the imamate. This interpretation was not only for internal theological needs but also formed part of the da'wah strategy and legitimization of the dynasty's rule.[19]

Another important work was *Taʾwīl al-Daʿāʾim*, also written by al-Qāḍī al-Nuʿmān. Although not a pure tafsir book, it contained interpretations of verses related to the laws and principles of Ismaili sharia. In this book, the ta'wīl approach was combined with legal foundations, demonstrating how Qur'anic interpretation during the Fatimid era was not only spiritual but also practical in shaping social and legal systems.[20]

In addition to the scholars, Fatimid caliphs such as *al-Ḥākim bi-Amrillāh* (ruled 996–1021 CE) were also known to support scientific activities. Under his rule, the *Dār al-ʿIlm* (House of Knowledge) was established in Cairo, becoming a center for tafsir, philosophy, and other Islamic sciences. Through this institution, Qur'anic

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[18] Muhammad Hādī Maʾrifah, *al-Tafsīr wa al-Mufassirūn fī Thaubih al-Qashīb* (Mashhad: al-Jāmiʾah al-Radawiyyah, 1998), 2:569.

[19] Farhad Daftary, *The Isma'ilis: Their History and Doctrines* (Cambridge: Cambridge University Press, 1990), 208–210.

[20] Heinz Halm, *Shiism* (Edinburgh: Edinburgh University Press, 2004), 45–48.

interpretation developed in the form of lectures and oral and written tafsir texts, with a line of thought aligned with Ismaili ideology.[21]

Overall, tafsir works during the Fatimid era represented a distinctive style different from Sunni tafsir of the same period. While Sunni tafsir emphasized linguistic, fiqh, and hadith aspects, Fatimid tafsir prioritized symbolism, spirituality, and the imam's role as the authoritative interpreter. This showed that tafsir during the Fatimid era was not only an academic discourse but also an ideological instrument supporting the political legitimacy and religious structure of the dynasty.

3. Tafsir in the Era of the Ottoman Dynasty (699-1342 AH / 1299-1924 CE)
A. History of the Ottoman Dynasty

The Ottoman Turkish Kingdom was established in the region of Asia Minor by its founder Osman bin Ertughril, son of Ertughril bin Sulaiman Shah, who came from the Qayigh tribe, one of the branches descending from the Oghuz Turks. Initially, Sulaiman Shah led 1,000 followers to wander to Anatolia and stopped in Azerbaijan, but he died before reaching the destination. His leadership was continued by Ertughril, who then allied with Sultan Alauddin of the Seljuk Dynasty, who at that time was fighting against Byzantium.[22] Thanks to their assistance, Sultan Alauddin won the war, and as a reward, Ertughril was given a piece of land in Asia Minor bordering Byzantium as well as permission to expand his territory. After Ertughril passed away in 1289 CE, the leadership was succeeded by his son, Osman, who was later considered the official founder of the Ottoman Dynasty.

Like his father, Osman was also loyal to serve Sultan Alauddin II and was involved in battles against Byzantium until successfully capturing several important territories. However, the Seljuk power began to weaken due to the Mongol army invasion, which destroyed their military strength and caused the death of Sultan Alauddin II. In this chaotic situation, Osman bin Ertughril proclaimed the establishment of an Islamic dynasty and called himself Padishah Al-Uthman, meaning

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[21] Philip E. Walker, *Exploring an Islamic Empire: Fatimid History and Its Sources* (London: I.B. Tauris, 2002), 63–66.

[22] Ajid Thohir, *Perkembangan Peradaban Di Kawasan Dunia Islam*, 1st ed. (Jakarta: PT Raja Grafindo Persada, 2004), 182.

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the Great King of the Osman Family. Thus, in the year 699 AH / 1299 CE, the Ottoman Dynasty was officially established. Since then, this kingdom rapidly expanded by conquering various regions such as Thrace (1354 CE), the Dardanelles Strait (1361 CE), and even successfully capturing Constantinople from the Eastern Roman Empire in 1453 CE.[23]

The Ottoman Caliphate later became known as one of the greatest and most influential caliphates in Islamic history. Its territories stretched from Eastern Europe, North Africa, to Western Asia, and lasted for nearly six centuries. This dynasty also became the last widely recognized Islamic caliphate. However, after the death of Sultan Suleiman the Lawgiver in 1566 CE, the caliphate began to experience decline, which continued for the following two centuries. Attempts at reform and modernization in the 19th century failed to restore its glory. Finally, the Ottoman caliphate was officially abolished in 1924 CE / 1342 AH by Mustafa Kemal Atatürk, who replaced the caliphate system with the Turkish Republic and adopted a secular ideology.[24]

B. The Development of Tafsir in the Era of the Ottoman Dynasty

Based on the above data, it can be understood that the Ottoman Dynasty ruled for over six centuries, approximately from 699 AH to 1342 AH. During this very long period, tafsir experienced significant development compared to previous years. For example, at the early establishment of this dynasty, a book emerged that combined three characteristics simultaneously: Philosophical, Mystical, and Theological. Additionally, it detailed issues of fiqh, thus giving it a Jurisprudential character. This book is *Gharāib al-Qur'ān wa Raghāib al-Furqān* by Hasan bin Muhammad al-Qummi al-Naisābūri. According to the author's admission, this book was completed in the year 730 AH.[25]

In this era also appeared a tafsir book that focused on *Munāsabah* or the correlation between verses and chapters in detail. This book is *Nazm al-Durar fī Tanāsub al-Ayāt wa al-Suwar* by Burhān al-Dīn Abū al-Hasan al-Biqā'i (d. 885 AH). This book is considered the first to comprehensively and thoroughly discuss the correlation

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[23] Philip K. Hitti, *History of the Arabs*, translated by R. Cecep Lukman Yasin and Dedi Slamet Riyadi, 714.

[24] Badri Yatim, *Sejarah Peradaban Islam*, 15th ed. (Jakarta: PT Raja Grafindo Persada, 2003), 163.

[25] Husain Alawi Mahr, *al-Madkhal Ilā Tārīkh al-Tafsīr wa al-Mufassirīn.*, 333.

between verses and chapters in the Qur'an, as stated by al-Suyūṭī that al-Biqā'i gathered in his tafsir something that no one else had ever compiled regarding the secrets of the Qur'an's greatness.[26]

Moreover, during the Ottoman era, tafsir books with the *bi al-Ma'thūr* method emerged, such as *Tafsīr al-Qur'ān al-Aẓīm* by Abū al-Fidā' Ismāīl bin Amr bin Kathīr, commonly known as Ibn Kathīr (d. 774 AH). Tafsir *bi al-Ma'thūr* is not new; rather, it is the earliest tafsir method. However, Ibn Kathīr's *bi al-Ma'thūr* tafsir differed from earlier works of this method, which can be considered a benchmark for the development of *bi al-Ma'thūr* tafsir in the Ottoman period. In broad terms, Ibn Kathīr's differences include: First, giving preference *(tarjīh)* to some opinions or narrations. Second, assessing whether a narration is weak or authentic *(ṣahīh)*. Third, performing *al-Jarh wa al-Ta'dīl* (fair or unfair evaluation) of the narrators. Fourth, commenting on *Isrā'īliyyāt* narrations, explaining which ones are rejected and should not be quoted and which ones are acceptable and not contradictory to Islamic teachings.[27]

Also born in this era was the Philosophical tafsir written by a famous philosopher from Shirāz, Iran, Muhammad bin Ibrahim al-Shirāzi, better known as Mullā Ṣadrā (d. 1050 AH). His work, *Tafsīr al-Qur'ān al-Azīm,* consists of seven volumes and is in Arabic. Besides the aforementioned styles, during the Ottoman era, new tafsir styles appeared that were never found in previous eras, such as Ethical *(Akhlāqi),* Scientific *(Ilmi),* and Literary-Social *(Adabi-Ijtimā'i)* styles. Ethical tafsir books include *Manhaj al-Ṣādiqīn fī Ilzām al-Mukhālifīn* by Mullā Fathullah al-Kāsāni (d. 988 AH) and *Kanz al-Daqāiq* by Muhammad bin Muhammad Riḍā al-Qummi (d. 1125 AH), both from Shia scholars.

Scientific tafsir works include *Kashf al-Asrār al-Qur'āniyyah al-Nūrāniyyah* by Muhammad bin Ahmad al-Iskandārāni (d. 1306 AH), a scholar who lived in the 13th century AH. This tafsir consists of three volumes and was printed in Egypt in 1297 AH. Besides al-Iskandārāni's work, there is also a scientific tafsir written by Sayyid Abdurrahman al-Kawākibi (d. 1302 AH), and later a major scientific tafsir book emerged, *al-Jawāhir*, written by al-Ṭanṭāwi (1358 AH).

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[26] Husain Alawi Mahr, *al-Madkhal Ilā Tārīkh al-Tafsīr wa al-Mufassirīn.*, 339.
[27] Muhammad Husain al-Zahabī, *al-Tafsīr wa al-Mufassirūn.*, 1:175.

The last new style of tafsir during the Ottoman era was the Literary-Social approach, led by the Egyptian Muslim thinker and former Mufti of Egypt, Muhammad Abduh (d. 1323 AH), whose interpretations were recorded by his student, Sayyid Rashīd Riḍā (d. 1354 AH) in the book *al-Manār*. Besides *al-Manār*, another tafsir with the Literary-Social character is *Mahāsin al-Ta'wīl* by Jamal al-Dīn bin Muhammad al-Qāsimi (d. 1332 AH).

Besides styles and methods of interpretation, a new tradition in writing tafsir books emerged during the Ottoman dynasty, namely writing *ḥāshiyah* (marginal notes or commentaries) on tafsir books. This had never been found in previous dynasties. In other words, many scholars at this time wrote books that did not directly explain the Qur'an but explained the tafsirs written by previous scholars. One example is *Ināyah al-Qāḍī wa Kifāyah al-Raḍī alā Tafsīr al-Baiḍāwi* by Shihāb al-Dīn Ahmad bin Muhammad al-Khafāji (d. 1069 AH), which explains *al-Baiḍāwi's* tafsir. Another is *al-Futūhāt al-Ilāhiyyah* by Sulaimān bin Umar al-Ajīli (d. 1204 AH), explaining the tafsir *al-Jalālain* by Jalāl al-Dīn al-Mahalli and Jalāl al-Dīn al-Suyūṭi.[28]

The reign of the Ottoman Dynasty in Turkey marked an important phase in the history of Qur'anic tafsir. As one of the largest Islamic caliphates lasting more than six centuries, the Ottoman Dynasty not only inherited tafsir traditions from previous civilizations but also enriched the treasury of tafsir with more complex and multidisciplinary approaches. The existence of educational institutions such as madrasahs, kulliyahs, and *dār al-ifta'*, along with the sultan's support for scholars, made tafsir an integral part of the official intellectual discourse of the state. In this context, the tafsir works produced were not only scholarly but also served as tools for legitimizing the Sunni-Hanafi ideological framework, the official mazhab of the Ottoman caliphate.

One of the most influential tafsir works of this era is *Tafsīr al-Bayḍāwī (Anwār al-Tanzīl wa Asrār al-Ta'wīl)* by Nāṣir al-Dīn al-Bayḍāwī (d. 685 AH). Although written before the Ottoman era, it received great attention from many Ottoman scholars in the form of *ḥāshiyah* and commentary. Among Ottoman scholars who wrote commentaries

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[28] Husain Alawī Mahr, *al-Madkhal Ilā Tārīkh al-Tafsīr wa al-Mufassirīn*, 369.

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and explanatory notes on this tafsir was Kefevî (d. 1681 CE). This demonstrates how this work was integrated into the official academic curriculum.[29]

Among original works produced during the Ottoman era is *Irshād al-'Aql al-Salim ilā Mazāyā Al-Kitāb al-Karīm* by Ebussuud Efendi (d. 1574 CE), a prominent scholar and mufti during Sultan Suleiman's reign, highlighting a fiqh and Islamic law approach in interpreting Qur'anic verses. Ebussuud Efendi is known for his tafsir that integrates sharia principles into understanding the Qur'anic text, making his tafsir not only theological but also practical as a legal guide for Ottoman society.[30] Additionally, there is *Rūḥ al-Bayān* by Ismā'īl Ḥaqqī al-Burūsawī (d. 1137 AH / 1725 CE), a popular Sufi tafsir among Turkish Sufi scholars and the Balkan region. This work interprets the Qur'an by combining *ishāri*, linguistic, and spiritual approaches, and includes many quotations from notable Sufi figures such as al-Ghazālī and Ibn 'Arabī.[31]

The Ottoman era was also marked by intensive activity in compiling *ḥāshiyah* (commentaries) on classical tafsir books such as *Tafsīr al-Kashshāf, Tafsīr al-Nasafī, and al-Bayḍāwī.* This indicates concern for the continuity of the tafsir tradition through the development and preservation of classical tafsir heritage. Tafsir writing in this era was not always in the form of independent tafsir works but was also integrated into commentaries, fiqh notes, and madrasah lectures.

Thus, the Ottoman Dynasty era made significant contributions to the development of tafsir, both institutionally, methodologically, and spiritually. The tafsir tradition during this period not only preserved classical tafsir continuity but also expanded tafsir horizons through interaction with Sufism, Islamic law, and rational thought which began to develop towards the end of the caliphate.

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[29] Oliver Leaman, ed., *The Qur'an: An Encyclopedia*, 6th ed. (London and New York: Routledge, 2006), 75–76.

[30] Halil İnalcık, *The Ottoman Empire: The Classical Age, 1300–1600*, trans. Norman Itzkowitz and Colin Imber (London: Phoenix Press, 2010), 150–152.

[31] Dina Le Gall, "The Ottoman Qur'an Commentary: Writing the Qur'an into the Ottoman World," in *The Cambridge Companion to the Qur'an*, ed. Jane Dammen McAuliffe (Cambridge: Cambridge University Press, 2008), 240.

Comparison Among the Dynasties and Their Influence on the Tradition of Qur'anic Exegesis

The development of Qur'anic exegesis across the three dynasties—Idrīsiyyah, Fāṭimiyyah, and Uthmāniyyah—reflects both continuity and significant shifts in methodological and epistemological orientations. The Idrīsiyyah era was characterized by early attempts to codify the teachings of *Ahl al-Bayt* and to consolidate religious authority grounded in genealogical legitimacy, whereas the Fāṭimiyyah period presented a more ideological and theologically structured mode of interpretation rooted in the doctrine of the infallible imamate.[32] This transition becomes even more evident with the emergence of the Uthmāniyyah, which situated tafsīr within a more academic and institutional framework marked by methodological plurality and the integration of various scholarly disciplines. As such, the evolution of tafsir demonstrates not only chronological difference but also the transformation of epistemic structures shaped by the political, social, and intellectual dynamics of each era.

Within the Idrīsiyyah dynasty, exegetical traditions developed in a regional Maghribi context with a relatively limited scholarly network dominated by the transmission practices of the Prophet's lineage. The tafsīr tradition relied heavily on early *riwāyah* from *Ahl al-Bayt* that emphasized the authority of imams and the close integration between tafsīr and hadith.[33] Several early fragments attributed to Idrīs II, although not forming a complete tafsir corpus, demonstrate initial attempts to engage Qur'anic verses through genealogical and identity-based frameworks.[34] However, the lack of formal institutions, the scarcity of surviving manuscripts, and the dominance of oral transmission prevented Idrīsiyyah tafsīr from developing into a more established methodology. Nevertheless, this phase remains essential as a foundational layer for the development of Maghribi tafsīr traditions and the preservation of *Ahl al-Bayt* authority within the exegetical heritage.

In contrast, the Fāṭimiyyah dynasty marked a major leap in the history of Qur'anic interpretation through its synthesis of *Ismāʿīlī* theology, Neoplatonic

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[32] Heinz Halm, *The Empire of the Mahdi: The Rise of the Fatimids* (Leiden: Brill, 1996), 55–78.
[33] M. Talbi, *La Fondation de Kairouan* (Paris: CNRS, 1982).
[34] M. Brett, *The Rise of the Fatimids* (Leiden: Brill, 2001).

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philosophy, and esoteric hermeneutics.[35] The conceptual framework of *ẓāhir* and *bāṭin* formed the epistemological foundation of Fāṭimī exegesis, in which the inner meaning of revelation was believed to be accessible only through the infallible imam. Neoplatonic influences are evident in the hierarchical structure of knowledge and emanationist cosmology, shaping tafsīr as a spiritual ascent toward deeper levels of meaning. The emphasis on *taʾwīl* rendered tafsir both an instrument of doctrinal legitimation and a means of articulating theological identity. Works by al-Qāḍī al-Nuʿmān, including *Asās al-Taʾwīl*, *Daʿāʾim al-Islām*, and *Kitāb al-Kashf*, reveal a systematic, argumentative, and highly structured exegetical methodology that represents one of the most mature hermeneutical developments in *Shīʿī* history.[36]

The Uthmāniyyah era, meanwhile, transformed tafsīr into a fully academic and institutionalized discipline through the establishment of state-backed madrasahs, royal libraries, and a highly centralized scholarly bureaucracy. Institutions such as the Sahn-ı Seman and Süleymaniye complexes became intellectual hubs where Qurʾanic interpretation absorbed linguistic analysis, fiqh, *Ashʿarī–Māturīdī* theology, and rational sciences.[37] The development of Uthmāniyyah tafsir may be divided into several phases: an early period dominated by fiqh-oriented interpretation; a middle period marked by linguistic–theological synthesis (as found in al-Bayḍāwī and al-Nasafī); and a late period shaped by critical-rational tendencies exemplified by al-Ālūsī's *Rūḥ al-Maʿānī*.[38] The dominance of Uthmāniyyah scholarship within the Islamic educational system ensured that its exegetical works remained influential in the Middle East, North Africa, and South Asia well into the modern period.

A deeper comparison reveals that each dynasty contributed uniquely to the development of tafsir. The Idrīsiyyah preserved genealogical authority and textual conservatism; the Fāṭimiyyah introduced a systematic esoteric hermeneutic grounded in philosophical theology; and the Uthmāniyyah established the most comprehensive and academically structured tafsir tradition. These legacies produced long-term intellectual effects: Fāṭimiyyah *taʾwīl* shaped modern *Shīʿī* hermeneutics; Uthmāniyyah

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[35] Farhad Daftary, *The Ismailis: Their History and Doctrines* (Cambridge: Cambridge University Press, 2007), 112–148.

[36] H. Haji, "A Distinguished Kalamist of the Fatimid Era," *Arabica* 59 (2012): 291–312.

[37] Ekmeleddin İhsanoğlu, *The Ottoman Scientific and Educational Institutions* (Istanbul, 2004).

[38] Mustafa Öztürk, "Ottoman Tafsir Tradition," *Journal of Qurʾanic Studies* 15 (2013): 45–67.

exegetical structures influenced classical Islamic curricula until the twentieth century; and Idrīsiyyah traditions informed early Maghribi tafsir and the transmission of *Ahl al-Bayt* teachings.[39] This comparative landscape underscores how each dynasty contributed to the broader architecture of Qur'anic interpretation.

Interdynastic influence is also visible through the parallel yet interactive development of *Sunni* and *Shī'ī* exegetical traditions. Although Idrīsiyyah and Fāṭimiyyah were shaped by *Ahl al-Bayt* thought, certain methodological principles—particularly *ta'wīl*, rational argumentation, and layered meaning construction—were gradually appropriated, albeit selectively, by *Sunni* exegetes, especially within *Mu'tazilī* and later *Ash'arī* circles.[40] During the Uthmāniyyah period, such exchanges intensified through scholarly debates, academic assemblies, and manuscript circulation in major intellectual centers such as Cairo, Damascus, and Istanbul. This intermazhab engagement positioned tafsir as an intellectual arena where diverse epistemologies intersected and evolved.

The impact of these dynasties extends beyond their textual production to encompass knowledge transmission, scholarly authority, and institutional structures. Uneven availability of primary sources—such as the scarcity of Idrīsiyyah manuscripts, the theological bias within Fatimid literature, and the dominance of *Sunni* narratives in Uthmāniyyah historiography—adds further complexity to tafsīr historiography.[41] Such challenges reinforce the understanding that the evolution of tafsir was neither linear nor uniform, but shaped through a dialectical interplay of political authority, social needs, and religious ideology. This underscores tafsir's dual nature as both a scholarly tradition and a reflection of broader civilizational dynamics.

Beyond methodological and institutional influences, the intellectual linkages among these dynasties may also be observed through transregional knowledge transmission. Scholarly mobility, *riḥlah 'ilmiyyah*, manuscript trade, and interconnected scholarly networks spanning the Maghrib–Cairo–Damascus–Anatolia axis allowed exegetical ideas from one dynasty to circulate and be adapted by

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[39] Andrew Rippin, *Approaches to the History of the Interpretation of the Qur'ān* (Oxford: OUP, 1988), 289–301.

[40] Tariq Jaffer, *Razi: Master of Qur'anic Interpretation* (Oxford: Oxford University Press, 2015).

[41] Walid Saleh, *The Formation of the Classical Tafsir Tradition* (Leiden: Brill, 2004).

another.[42] Notably, Fatimid exegetical works copied in Cairo eventually reached Anatolian libraries, where Ottoman scholars integrated elements of *Ismāʿīli taʾwīl* into rational–linguistic tafsīr frameworks. These interactions highlight the transregional nature of tafsir's evolution and demonstrate how manuscript circulation, scholarly migration, and intellectual exchange collectively shaped a dynamic and interconnected exegetical tradition within Islamic civilization.

Table 1: Comparative Table of Qur'anic Exegesis Across the Three Dynasties

Aspect	Idrīsiyyah	Fāṭimiyyah	Uthmāniyyah
Foundational Authority	Genealogy of *Ahl al-Bayt*; imam legitimacy	Infallible imamate; esoteric authority	Institutionalized scholarly hierarchy; madrasah system
Dominant Methodology	*Riwāyah*-based; textual conservatism	*Taʾwīl*, esotericism, *Ismāʿīli* theology, Neoplatonism	Linguistic–fiqh synthesis; rational sciences
Political Context	Regional Maghribi rule; limited state power	Ideological caliphate centered in Cairo	Centralized empire with extensive bureaucratic structures
Representative Works/Figures	Idrīs II fragments; early Maghribi riwāyah	al-Qāḍī al-Nuʿmān (*Asās al-Taʾwīl*)	al-Bayḍāwī, al-Nasafī, al-Ālūsī
Long-term Contributions	Early preservation of *Ahl al-Bayt* teachings	Systematic esoteric hermeneutics	Standardized tafsir curriculum and methodology
Influence on Later Traditions	Impact on early *Shīʿi*–Maghribi scholarship	Shaped *Shīʿi* modern *taʾwīl*	Influenced modern Sunni tafsir education

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42 Michael Chamberlain, *Knowledge and Social Practice in Medieval Damascus* (Cambridge: CUP, 1994), 112–134.

Conclusion

This study proves that Qur'anic exegesis does not develop in a vacuum but is highly influenced by the social, political, and intellectual contexts of each era. An examination of three major dynasties in Islamic history—Idrīsiyyah, Fāṭimiyyah, and Uthmāniyyah—shows that each dynasty played a distinctive role in advancing tafsir as a dynamic branch of knowledge reflective of its contemporary realities.

During the Idrīsiyyah era, tafsīr began to exhibit early codification independently of *ḥadīth*, primarily through works focusing on the virtues of *Ahl al-Bayt* and approaches in linguistics, fiqh, and allegorical *(īshārī)* tafsir. Although monumental works in both Sunni and *Shīʿi* traditions had yet to emerge, the Idrīsiyyah contribution is evident in the establishment of scholarly centers such as Fez and al-Qarawiyyin, which became the forerunners of the tafsir tradition in the Maghrib region.

Meanwhile, the Fāṭimiyyah era marked the maturity of tafsir with a stronger ideological and theological approach. This dynasty produced tafsir works characterized by *kalāmī, fiqhī, īshārī*, and philosophical inclinations, supported by institutions such as *Dār al-ʿIlm* and al-Azhar. Tafsīr contributions from figures like al-Qāḍī al-Nuʿmān and the influence of Ismāʿīlī Shīʿism enriched the tafsir corpus with distinctive inner and symbolic meanings.

In the Uthmāniyyah period, tafsir experienced remarkable diversification, marked by the emergence of new styles such as literary-social *(adabī-ijtimāʿī),* scientific *(ilmī),* and ethical *(akhlāqī)* tafsir. The tradition of writing *ḥāshiyah* (marginal notes) on classical works, alongside sultanic support for scholars and educational institutions, strengthened the continuity of classical tafsir while opening avenues for renewal. Tafsir served not only as a scholarly instrument but also as a tool for legitimizing the official mazhab and social integration within Uthmāni society.

Therefore, this study affirms that the transformation of tafsir cannot be separated from the dynamics of political power and the development of knowledge throughout Islamic history. Tafsir emerges as a collective product of the Muslim community, continuously evolving according to the needs of the time, demonstrating methodological flexibility and substantial resilience in addressing various religious and social challenges.

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