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## Historical and Rational Approaches to Qur'anic Chronology: al-Jabiri and Darwazah Compared

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### Abstract

**Purpose:** This study aims to examine the paradigm of *tartīb nuzūlī* (chronological order of revelation) in Qur'anic studies through a comparative analysis of the thoughts of Mohammed Abed al-Jabiri and Izzat Darwazah. It seeks to address the need for a contextual and historically grounded interpretation of the Qur'an, arguing that understanding revelation chronologically reveals the dynamic development of its message and its interaction with socio-historical realities.

**Method:** This research employs a qualitative-descriptive method with a Systematic Literature Review (SLR) approach. Data were collected from primary sources (works of al-Jabiri and Darwazah) and secondary literature indexed in databases such as Scopus, Web of Science, and Google Scholar. Data analysis was conducted through descriptive, comparative, and thematic analysis, supported by tools such as Mendeley and NVivo. **Finding:** The study finds that al-Jabiri emphasizes a historical-epistemological and rational-critical reconstruction of revelation, focusing on structural, historical, and rational dimensions. In contrast, Darwazah applies a historical-narrative approach by arranging Qur'anic interpretation strictly according to the chronology of revelation. Both approaches demonstrate that the Qur'anic message evolved gradually in response to changing socio-historical contexts, particularly across Meccan and Medinan phases.

**Implication:** The study is limited by the hypothetical nature of chronological reconstruction due to incomplete historical data and potential inconsistencies in *asbāb al-nuzūl* reports. These constraints affect the generalizability and certainty of conclusions. **Originality/ Value:** This research contributes to contemporary Qur'anic hermeneutics by integrating two influential models of chronological interpretation, offering a balanced framework that bridges rational-critical and historical-narrative approaches. It highlights the relevance of *tartīb nuzūlī* as a methodological alternative for contextual Qur'anic interpretation and suggests further interdisciplinary exploration.

**Keywords:** *Tartīb Nuzūlī*; Chronological Tafsir; Al-Jabiri; Darwazah; Qur'anic Hermeneutics.

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## Introduction

The paradigm of *tartīb nuzūlī* is an approach in Qur'anic studies that interprets the Qur'an according to the chronological order of revelation. This approach has developed in modern Qur'anic interpretation as an effort to understand the relationship between the Qur'anic text and its historical context. This research aims to analyze the paradigm of *tartīb nuzūlī* through the thoughts of Mohammed Abed al-Jabiri and Izzat Darwazah. The research employs a qualitative method with a library research approach. Data were obtained from the primary works of both scholars and relevant literature in Qur'anic studies. The findings indicate that Al-Jabiri emphasizes a historical-critical approach to reconstruct the structure of revelation, while Darwazah applies a historical-narrative approach through chronological exegesis. Both scholars contribute significantly to contemporary Qur'anic methodology by highlighting the interaction between revelation and the socio-historical context of early Islamic society.

The Qur'an is the holy book of Muslims that was revealed gradually over a period of approximately twenty-three years to the Prophet Muhammad. This process of revelation takes place in a variety of different social, political, and cultural situations. Therefore, understanding the Qur'an requires not only a textual approach, but also a historical approach that considers the context of the revelation's descent.

In general, the Qur'anic mushaf used by Muslims today is compiled based on *tartīb muṣḥafī*, which is the order of surahs as found in the standard mushaf. However, the sequence does not follow the chronology of revelation's descent. In the study of the modern Qur'an, another approach has emerged known as *tartīb nuzūlī*, which is the arrangement of verses or surahs based on the order of revelation [1]. The *tartīb nuzūlī* approach is not fundamentally a completely new concept in the Islamic scientific tradition. Some classical scholars have tried to compile the chronology of the descent of the Qur'anic verses, such as through the study of *asbāb al-nuzūl* and the classification of Makkiyah and Madaniyah verses. However, in contemporary studies this approach has evolved into a more systematic methodological paradigm in the interpretation of the Qur'an [2].

Two important figures who made a major contribution to the development of the *tartīb nuzūlī* paradigm were Mohammed Abed al-Jabiri and Izzat Darwazah. Both try to read the Qur'an through a chronological perspective with the aim of understanding the dynamics of the development of the message of revelation more comprehensively [3]. The two figures developed a chronological approach to reading the Qur'an, albeit with different methods. Al-Jabiri developed a critical-historical approach that aimed to reconstruct the

understanding of revelation by considering the social context and rational structure of the text. Meanwhile, Darwazah arranges the interpretation of the Qur'an chronologically through his monumental work *al-Tafsīr al-Ḥadīth*, which places the verses of the Qur'an in the order of revelation [4].

This approach is considered important because it allows for a more contextual interpretation of the Qur'an's message. Through the chronology of revelation, researchers can understand the gradual development of Islamic teachings [5], starting from the planting of monotheism in Mecca to the formation of Islamic society in Medina.

## Method

This study uses a qualitative research method with a *library research approach*. Research data was obtained from various literature sources related to the study of the chronology of revelation and interpretation of the Qur'an.

### 1. Types of Research

This research is included in the qualitative-descriptive research category, which is research that aims to describe and analyze the thoughts of figures in a systematic manner.

### 2. Data Source

The data sources in this study consist of:

#### ➤ Data primer

3. The works of Mohammed Abed al-Jabiri on the Qur'an.
4. The works of the tafsir of Izzat Darwazah, especially *al-Tafsīr al-Ḥadīth*.

#### ➤ Data seconds

1. Books on the methodology of interpretation of the Qur'an.
2. A scientific journal article on the chronology of revelation.
3. Literature that discusses the thoughts of the two figures.

### 3. Data Analysis Techniques

The data analysis in this study uses the following methods:

1. Descriptive analysis to explain the concept of *tartīb nuzūlī*.
2. Comparative analysis to compare the thoughts of the two figures.

This study uses a *systematic literature review* (SLR) approach to review and synthesize various scientific findings related to the *Tartīb Nuzūlī Paradigm* (Study of the Thought of Mohammed Abed al-Jabiri and Izzat Darwazah). This approach was chosen because it allows researchers to identify, evaluate, and integrate the results of previous research in a systematic, transparent, and

replicable manner (Snyder, 2019; Xiao & Watson, 2019). In addition, SLR is relevant to be used in studies based on normative and interpretive concepts, such as the *Paradigma Tartib Nuzūlī* (Study of the Thought of Mohammed Abed al-Jabiri and Izzat Darwazah), because it is able to comprehensively combine various theoretical and empirical perspectives (Paul & Criado, 2020; Booth et al., 2022). Thus, this method provides a solid foundation for formulating integrative and evidence-based communication models.

The data sources in this study were obtained from various reputable scientific databases, including Scopus, Web of Science, Google Scholar, and Dimensions. The selection of the database was based on its broad coverage of international and national publications, as well as its credibility in providing peer-reviewed articles relevant to the topics of communication, Islamic studies, and gender (Gusenbauer & Haddaway, 2020; Martín-Martín et al., 2021). In addition, additional resources in the form of academic books and contemporary commentary are also used to strengthen the conceptual foundation, especially in understanding the Paradigm of Tartib Nuzūlī (Studies of the Thought of Mohammed Abed al-Jabiri and Izzat Darwazah).

The data search strategy is carried out systematically using a combination of keywords arranged based on the framework of the research concept. Key keywords include: "*nuzuli interpretation*" OR "*chronological tafsir*"; ("*nuzuli tafsir*" OR "*chronological interpretation*") AND ("*Abid al-Jabiri*" OR "*Izzat Darwazah*"); ("*chronological tafsir*" OR "*nuzuli tafsir*") AND ("*Abid al-Jabiri*" OR "*Izzat Darwazah*"). The search was performed using Boolean operators (AND, OR) to expand and narrow the results as needed (Haddaway et al., 2022; Page et al., 2021). The inclusion criteria include articles published in the last 5 years, in English or Indonesian, and have direct relevance to the theme of PARADIGMA TARTĪB NUZŪLĪ (Study of the Thought of Mohammed Abed al-Jabiri and Izzat Darwazah). Meanwhile, articles that did not go through the peer-review process or had no substantive relevance to the research topic were excluded from the analysis.

In the data analysis process, this study uses the help of *reference manager* software such as Mendeley for citation management and literature organization, as well as qualitative analysis software such as NVivo to carry out the *coding*, categorization, and theme identification processes (Zamawe, 2015; Paulus et al., 2017). The analysis technique used is *thematic analysis*, which allows researchers to identify patterns, concepts, and relationships between findings in the analyzed literature (Braun & Clarke, 2021). The tartib nuzūlī paradigm (The Study of the Thought of Mohammed Abed al-Jabiri and Izzat Darwazah) is considered important because it allows for a more contextual interpretation of the message of the Qur'an. Through the chronology of revelation, researchers can understand

the gradual development of Islamic teachings, starting from the planting of monotheism in Mecca to the formation of Islamic society in Medina.

The study of the chronology of revelation in the Qur'an has attracted the attention of a number of scholars both among Muslim scholars and modern academics. Some previous research has emphasized the importance of a historical approach in understanding the dynamics of revelation. Research on the chronology of the Qur'an in orientalist studies that attempt to compile the order of the descending surahs based on linguistic and historical analysis. Based on this study, this study has an important position because it seeks to compare the tartīb nuzūlī paradigm of the two figures to understand their contribution to the development of contemporary interpretation methodologies.

To ensure the validity and reliability of the analysis, this study applied several strategies, including source triangulation by comparing various literature from different disciplines, as well as trail audits that systematically document the entire research process (Nowell et al., 2017; Noble & Smith, 2015). In addition, *the peer debriefing process* is carried out by involving peers to review the consistency of data interpretation. With this approach, the results of the analysis are expected to have a high level of credibility, dependability, and confirmability, so that they can make a valid contribution to the development of contemporary interpretation methodologies.

## Result

### The Concept of Tartīb Nuzūlī in Qur'an Studies

Tafsir tartīb nuzulī is a tafsir that is presented not by following the order of letters in the Mushaf but in accordance with the chronological order of the descent of the letter. In short, this interpretation follows tartīb nuzulī not tartīb mushaf. The tartīb nuzulī used by Blachère was the tartīb nuzulī formulated by Theodor Nöldeke. But seven years later Blachère reviewed the translation and rearranged it based on the tartīb mushaf [6].

This method of tafsir nuzulī is fairly modern, because it only appeared in the next era. Classical mufassir rarely uses this method. This method is used by some mufassirin to understand the messages of the Qur'an contextually in accordance with the chronology of the Prophet's da'wah. This method can describe the history of the Prophet Muhammad's da'wah journey through the chronological history of the revelation of the verse [7]. In other words, the interpreters of tartīb nuzulī believe that by compiling the tafsir nuzulī, the ummah can read and understand the history of the Prophet Muhammad's da'wah journey in a cohesive and chronological manner. A cohesive and chronological reading and understanding of the Prophet's journey through

nuzuli interpretation is expected to help find solutions to the social problems faced by modern society [8].

Tartīb nuzūlī is an approach in the study of the Qur'an that arranges verses or surahs based on the order of revelation, not based on the current order of mushaf. This approach aims to understand the development of the Qur'anic message chronologically in accordance with the stages of da'wah of the Prophet Muhammad SAW [9]. This approach has several main objectives, namely:

1. Understand the historical development of revelation.
2. Reveal the social context of the descent of the verse.
3. Explain the evolution of the theological and legal messages in the Qur'an.

Through this approach, the Qur'an is understood as a text that develops gradually in response to various societal problems during the Prophet's time.

## The Paradigm of Chronology of Revelation in the Study of the Qur'an

Establishing a view of revelation: God revealed His will (not His form) to the Prophet Muhammad; this revelation to the Prophet occurred through an intermediary known as the angel Gabriel, in Arabic, the language used by the Prophet; the word of Allah continued to be accepted as revelation until the death of the Prophet Muhammad, after which there could be no further revelation; between the word of God and the words of the Prophet Muhammad there was a clear difference; the difference in revelation (i.e., what is completely outside the Prophet Muhammad) must be preserved; and finally, revelation is free from any socio-historical context and is eternal [10].

The Qur'an denies that the Qur'an contains the words or ideas of the Prophet or other human beings. The Qur'an also affirms that revelation, in its final Arabic form, comes directly from Allah, without the possibility of man-made error or inaccuracy [11]. Allah SWT affirms in His words:

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ  
وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ 37 أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا

بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتِطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ 38

*"It is not possible for this Qur'an to be made up by anyone other than Allah, but (the Qur'an) confirms (the previous books) and explains in detail (Allah's) decrees. There is no doubt in it, (revealed) from the Lord of the worlds. In fact, do they say, "He (the*

Prophet Muhammad) has made it up." ? Say, "Write a surah like it, and invite whom you can (invite) besides Allah (to help you), if you are righteous." (Qs. Yunus: 37-38)

Along with such challenges, the Qur'an also argues that if the Qur'an had come from a source other than Allah, they would have found many contradictions and inconsistencies in it. Related to this is that the Prophet has nothing to do with the source of revelation. This fact is shown in the Qur'an itself and is often emphasized by the Prophet [12]. As Fazlur Rahman said: "The Prophet himself was always aware that his prophethood was not self-made and that even his natural capacity was incapable of producing revelation, which was solely the grace of Allah. According to Rahman, this separation is further illustrated by the example where the Qur'an was given to the Prophet directly [13]. For example, the Prophet is satirized in the Qur'an for moving his tongue in the face of the revelation he received from Allah, as He said:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ ۱۶ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ ۱۷ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ  
قُرْآنَهُ ۚ ۱۸ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۚ ۱۹

"Do not move your tongue (to recite the Qur'an) because you want to hasten (master) it. Indeed, It is Our duty to collect (in your hearts) and recite it. So, when We have finished reciting it, follow it. Then, indeed, It is Our duty (to) explain it." (Qs. Al-Qiyamah: 16-19)

The chronological approach in the study of the Qur'an departs from the assumption that revelation descended gradually over approximately 23 years. This process shows that the message of the Qur'an developed gradually according to the needs of the people at that time. This approach provides several methodological advantages, including:

1. Understand the development of Islamic teachings gradually.
2. Explain the relationship between revelation and historical events.
3. Uncovering the process of social transformation that occurred in Arab society.

**Table 1.** Chronological Stages of Revelation

No.	Phase	Year	Main Theme
1	Early Mecca Phase	610 - 615 M	Tawheed, The day of disaster, Formation of Consciousness Examples of surahs: Al-'Alaq, Al-Muddatsir, dan Al-Muzzammil.
2	Phase of Central Mecca	615 - 620 M	<ul style="list-style-type: none"> <li>• Criticism of polytheism</li> <li>• The story of previous prophets</li> </ul>

			<ul style="list-style-type: none"> <li>• Strengthening of early muslim communities</li> </ul>
3	Late Mecca Phase	620 – 622 M	<ul style="list-style-type: none"> <li>• Conflict with the Quraysh</li> <li>• Strengthening the identity of Muslims</li> <li>• Preparation for migration</li> </ul>
4	Early Medina Phase	622 – 627 M	<ul style="list-style-type: none"> <li>• Formation of Muslim society</li> <li>• Social law</li> <li>• Inter-religious relations</li> </ul>
5	Late Medina Phase	627 – 632 M	<ul style="list-style-type: none"> <li>• Islamic legal legislation</li> <li>• Perfecting the teachings of Islam</li> <li>• Political and social relations</li> </ul>

The development of revelation can be described as follows:

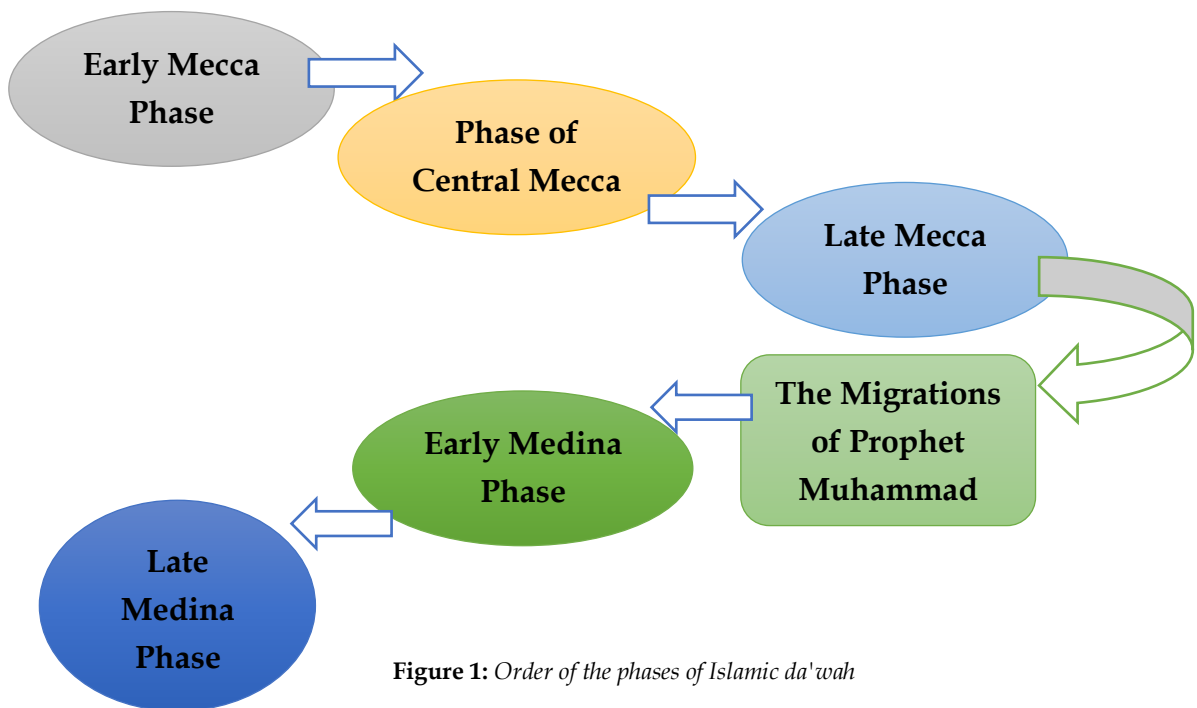


Figure 1: Order of the phases of Islamic da'wah

This diagram is the basis for the chronological approach used by Mohammed Abed Al-Jabiri and Darwazah.

## A. Paradigm of Tartīb Nuzūlī According to Mohammed Abed al-Jabiri

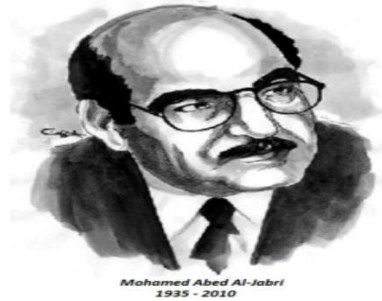


Figure 2: Mohammed Abed Al-Jabiri

Mohammed Abed al-Jabiri was born in Figuig, a city located in the southeast of Morocco, precisely on the border line created by France to separate Morocco and Algeria (al-Jabiri, 1997, pp. 21–22), on December 27, 1935, or 1 Shawwal 1354 H. Al Jabiri was a Moroccan thinker known for his intellectual projects in the critique of Arabic reason (*Naqd al-'Aql al-'Arabi*).

Al-Jabiri's encounter with thoughts related to history and *asbābun nuzūl* (history that encompasses the descent of the verses of the Qur'an) was mainly experienced when he studied at the University of Damascus, Syria. Al-Jabiri studied philosophy in 1957, then returned to Morocco in 1958 and took a diploma from the College of Philosophy of the Faculty of Letters of Muhammad al-Khāmis University in Rabat, Morocco with a major in philosophy. Not stopping there, al-Jabiri continued and earned his doctorate at the same university and major, philosophy, in 1970 [14].

In the study of the Qur'an, he tried to read revelation through a historical-epistemological approach. According to Abed al-Jabiri, in seeing and understanding the Qur'an, one must see it as *a naṣṣ* that has been formed in several phases during the Prophet's da'wah period for approximately 23 years, namely from the first time the Prophet received revelation until he died.

In the study of the Qur'an, he tried to reconstruct the understanding of revelation through historical and rational approaches. One of his most important works is *Madkhal ila al-Qur'an al-Karim*, in which he proposes the reading of the Qur'an based on the chronological structure of revelation. According to him, revelation does not come down separately without context, but is closely related to the social situation of Arab society. According to Al-Jabiri, the understanding of the Qur'an must pay attention to three main dimensions:

1. Historical dimension – understanding the context of the passage of descent.
2. Structural dimension – looking at the relationships between verses in a single period of revelation.
3. Rational dimension – interpreting the message of the Qur'an critically and contextually.

According to al-Jabiri, the Qur'an must be understood as its independence from various understandings of it found in various books of tafsir compiled by previous scholars with various patterns, approaches, and ideologies [15]. Al-Jabiri felt uneasy about the ideological interpretation of the Qur'an, full of certain interests resulting from the ideological-theological struggle in the history of Arab Islam, thus eliminating the objectivity of the Qur'an. The understanding of the verses of the Qur'an that emerge from the book of tafsir is very likely influenced by the space and time of *the mufasss̄ir* which is loaded with the veil of the socio-political conditions of *the mufasss̄ir* [16]. Al-Jabiri divides the period of revelation into several main phases, namely:

1. The secret da'wah phase in Makkah
2. Da'wah phase opens in Makkah
3. Phase of conflict with the Quraysh
4. Phase of the formation of the Medina society

### **The Stages of Da'wah in the Chronology of Revelation according to Al-Jabiri**

It divides the chronology of revelation into several phases:

1. Early spiritual phase: Focus on the cultivation of monotheism and eschatological awareness.
2. Phase of confrontation with the Quraysh: The verses begin to allude to criticism of the social system of Mecca.
3. Hijrah phase and community formation: Revelation began to regulate social and political relations.
4. Phase of legislation in Medina: The verses of the law began to be handed down systematically.

This approach shows that the Qur'an has a logic of historical development. With this approach, Al-Jabiri emphasizes that the message of the Qur'an evolved along with the social and political dynamics of early Muslim societies.

One example of the interpretation of Al-Jabiri is Surah Al-Ma'un in the verse (*fawayl li al-musallin / then woe to those who pray*). According to al-Jabiri, the verses in this surah are an inseparable unity between before and after the verse of *fawayl li al-musallin*. This is based on the existence of the letter *fa' 'athaf* which is useful for *tartib, ta'qib and musyarakah*. He also argues that there is no reason in this surah to turn the meaning of *al-salah* from the meaning of language to the meaning of the term shari'i. Moreover, the meaning of prayer and zakat in the sense of sharia' is not yet known in the phase in which this surah was revealed.

On that basis, al-Jabiri tends to misinterpret this verse in the sense of language. So the *wrong* meaning here can mean prayer, or worship in general or prayer as practiced in the Makkah phase, which is twice a day. Thus the understanding (*fawailul li al-mushallin*) is a threat to those who worship, i.e. those who are negligent in their worship. Negligence (*al-ghaflah*) here according to al-Jabiri does not only mean not doing it on time, but even more appropriately means not maintaining social responsibility in worship which includes compassion for orphans and neglecting to feed the poor; *tawadu'* and not showing off; and looking for what is useful for society [17].

### B. Paradigm of Tartīb Nuzūlī According to Izzat Darwazah



Figure 3: Muhammad Izzat Darwazah

Muḥammad 'Izzat Darwazah bin 'Abd al-Hādī bin Darwīs bin Ibrāhīm bin Ḥasan Darwazah, better known as Muḥammad 'Izzat Darwazah, was born in Nāblus, Palestine, on Saturday, 11 Shawāl 1305 H, coinciding with June 1887 AD. The surname Darwazah is a name that has long been known and inherited from generation to generation in the region, reflecting a strong attachment to local social and intellectual traditions.

Darwazah's educational background, which combines traditional scientific formations, modern knowledge, and intensive reading of contemporary history, literature, and social thought, formed his view of the Qur'an as a text that cannot be separated from the historical process of revelation.

His exposure to historiography, manners, and social philosophy made him sensitive to the temporal dimensions, the development of discourse, and the changes in social situations that accompanied the descent of revelation. This realization prompted Darwazah to question the tendency of *the muṣḥafī* tafsir to read the Qur'an in a fragmentary and ahistorical manner, and to replace it with an interpretive framework that placed the chronology of nuzūl as the principle of organizing meaning. Thus, Darwazah's choice of *tartīb al-nuzūl* is not merely a technical preference or variation in the preparation of the tafsir, but a methodological consequence of his historical-contextual intellectual orientation. From this point on, *nuzūlī tafsir* serves as a methodological tool to trace the internal logic of revelation, the development of Qur'anic themes, as well as the dialectical relationship between the text and the social reality with which it is

confronted, an approach that will be the main foundation in the construction of the Darwazah interpretation method [18].

Izzat Darwazah is a Palestinian historian and thinker who made a major contribution to the study of the Qur'an through a chronological approach. One of his important works is *al-Tafsīr al-Ḥadīth*, which is a commentary on the Qur'an arranged according to the order of revelation. Unlike Al-Jabiri who departed from philosophy, Darwazah came from the background of Arab historians and intellectual activists. His greatest contribution to the study of the Qur'an was the monumental work of tafsir namely Tafsir al-Hadith. This interpretation is arranged based on the order of revelation, not the order of mushaf. According to Darwazah, understanding the Qur'an chronologically provides several benefits:

1. help to understand the journey of the Prophet Muhammad's da'wah
2. Clarify the relationship between revelation and historical events
3. explains the social transformation of Arab society

In contrast to Al-Jabiri who emphasizes a rational approach, Darwazah emphasizes more historical and narrative approaches. In his commentary, he compiled the surahs of the Qur'an based on the chronology of revelation. This approach allows the reader to understand the Prophet's da'wah journey gradually. He views that understanding the Qur'an based on the order of descent of verses can help explain the journey of the Prophet Muhammad's da'wah more clearly. According to Darwazah, the *tartīb nuzūlī* approach has several benefits:

1. Explaining the development of the Prophet's da'wah gradually.
2. Connecting Qur'anic verses with certain historical events.
3. Understand the evolution of Islamic law and teachings.

The examples of the chronology of early revelation according to the chronological approach are the order of Nuzul surahs according to Darwazah, namely 1) Surah Al-'Alaq; 2) Surah Al-Qalam; 3) Surah Al-Muzzammil; 4) Surah Al-Muddatsir; 5) Surah Al-Fatihah. This approach is used by Darwazah in compiling a chronological interpretation, while Al-Jabri emphasizes a historical analysis of the phases of revelation.

Darwazah also emphasizes that the chronological approach helps the reader understand the Qur'an as a process of divine education that takes place gradually so as to form society gradually. One concrete example of the application of *the nuzūlī* Darwazah method can be seen in his interpretation of the verses on *jihād*. By making a strict distinction between the Makkah and

Medina periods, Darwazah shows that the meaning of *jihād* is not static, but develops along with the historical context of da'wah.

In the Makkah period, the term *jihād* and its derivatives were used to affirm the seriousness of da'wah, patience, and moral-spiritual struggle through argumentation and dialogue. The Makkiyyah verses do not contain orders for physical warfare, but rather emphasize *jihād bi al-Qur'ān*. This is clear as Allah SWT says:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

"So do not follow the disbelievers, and wage jihad against them with (the Qur'an) with great jihad." (QS. al-Furqān: 52)

According to Darwazah, this verse shows that *jihād* in the early phases of Islam functioned as an intellectual and moral da'wah strategy, not a military confrontation. This interpretation also criticizes the ahistorical reading that projects the concept of *Madaniyyah jihād* into all phases of revelation [19].

### C. Similarities and Differences in Thought of the Two

In general, the thoughts of Al-Jabiri and Darwazah have several similarities, including:

1. Both emphasized the importance of understanding the Qur'an chronologically.
2. Both use a historical approach in the interpretation of the Qur'an.
3. Both seek to explain the relationship between revelation and social reality.

However, there are some fundamental differences:

**Table 2:** Comparison of the Two Concepts

Aspect	Mohammed Abed al-Jabiri	Izzat Darwazah
<b>Background</b>	Filsafat	History
<b>Approach</b>	Rational-critical	Historical-narrative
<b>Focus of the study</b>	Structure of revelation development	The Prophet's Journey of Da'wah
<b>Method of interpretation</b>	Philosophical and historical analysis	Chronology of Tafseer
<b>Purpose</b>	Rational reconstruction of revelation	Understanding the history of da'wah

From the table, it can be seen that although both use a chronological approach, the methods used have different orientations. This difference suggests that the *tartīb nuzūlī* paradigm can be developed through a variety of methodological approaches.

## Discussion

### 1. Chronological Reconstruction Problem

Not all verses have a clear history of the time of their descent. This causes the chronological reconstruction of revelation to be often hypothetical. This is for example seen in his view of the stories of the Qur'an which are not intended as proof of the miracles of the Qur'an by bringing true historical news of past events, but the miracles are only in terms of the language of delivery and only serve as a reminder (*al-dhikr*), advice (*maw'idah*) or taking lessons (*'ibrah*) [20].

### 2. Risk of Meaning Reduction

A historical approach that is too strong has the potential to reduce the universal meaning of the Qur'an to a mere historical text. Based on *tartīb nuzul* which is mainly based on the narrations although to complete the weaknesses of the history, rationality is used by looking at the style/*uslub* of the verses/letters. Although this method is open to trying, it is not easy, not to say impossible, guaranteeing the certainty of the sequence. Because in terms of history, the histories about *asbabun nuzul* besides not reaching the degree of *mutawatir* there are also contradictions among them so that historical science is needed to interpret the history more accurately [21].

### 3. Tension with the Mushaf Arrangement

Some scholars argue that focusing on the chronology of revelation can ignore the wisdom of the mushaf structure that has become the consensus of Muslims [22]. This method of interpretation with *tartīb nuzul*, however, has the consequence of separating a number of verses from the structure of the unified concept of the surah as a unified structure of the Qur'anic message [23].

#### A. Analysis Hermeneutics Paradigm In *Tartīb Nuzul*

The *tartīb nuzūlī* approach is closely related to the development of modern Qur'anic hermeneutics. This method seeks to re-present the historical dimension of the Qur'an, namely how revelation came down in the midst of Arab society with complex social and cultural backgrounds. The *nuzulī* approach displays a strong dialectic between text and reality: from the Qur'an to reality, and from reality back to the Qur'an.

Hermeneutically, this approach departs from the assumption that the text of the Qur'an cannot be understood in its entirety without considering the historical context of the revelation.

### **1. Revelation as a Historical Process**

In a hermeneutic perspective, revelation is understood as a text that interacts with the social reality of society. Therefore, the chronology of revelation is important to understand the meaning of the text more comprehensively.

### **2. Dynamics of the Meaning of the Qur'an**

The tartīb nuzūlī approach shows that the message of the Qur'an develops gradually. This can be seen from:

- a) The Evolution of the Theme
- b) The Evolution of Islamic Law
- c) transformation of the social structure of Arab society

### **3. Text and Context Integration**

This paradigm tries to integrate two main dimensions in the study of the Qur'an:

- a) Textual dimension (structure of verses and surahs)
- b) Contextual dimension (history of revelation)

This approach forms the basis for a number of modern theories of interpretation that emphasize the importance of understanding the relationship between text and reality.

## **B. The Contribution of the Tartīb Nuzūlī Paradigm in the Study of the Qur'an**

In the development of contemporary interpretation, the approach used by Darwazah and Al Jabiri makes an important contribution to the dynamics of the methodology of interpretation. In modern times, the tendency of interpretation is more interdisciplinary, combining various approaches such as linguistic, thematic, gender, socio-historical, semiotic, anthropological, and hermeneutic. This method focuses on the study of verses of the Qur'an that have a common theme by paying attention to the order of revelation. It is in this context that the method of nuzūlī interpretation developed by Darwazah and Al Jabiri has an important role, especially in providing a chronological reference for the preparation of thematic interpretations. Darwazah's *Tafsir al-Tafsir al-Hadiths* is arranged chronologically from the first revelation to the last, taking into account the classification of makkiyyah and madaniyyah based on themes, language, and historical contexts. This makes it easier to determine the order of the verses for thematic interpreters in understanding the historical development of revelation.

Contemporary Muslim thinkers such as Nasr Hamid Abu Zaid, Fazlur Rahman, Ibrahim Moosa, and Farid Esack also assert that an understanding of the Qur'an must take into account the historical dimension of revelation as well as the social, political, and cultural context in which the verses descended and were interpreted. They argue that the message of the Qur'an is dynamic, demanding a reading that is adaptive to changing times and social situations. Thus, the interpretation of nuzūlī as developed by Darwazah and Al Jabiri became an important foundation for the birth of a more responsive contextual interpretation of the reality of modern life [23]. The tartīb nuzūlī paradigm makes several important contributions to the study of the Qur'an:

(1) Understanding the Social Transformation Process. This approach shows that the Qur'an plays a role as an agent of social transformation in Arab society. (2) Understanding the Evolution of Islamic Legislation. Some Islamic laws develop gradually through a gradual process of revelation. (3) Enriching Contemporary Interpretation Methodology. This paradigm provides a new perspective on understanding the relationship between revelation and social reality.

## Conclusion

The tartīb nuzūlī paradigm is an important approach in the study of the Qur'an that seeks to understand revelation based on the order in which the verses are descended. This approach provides a historical perspective that helps explain the dynamics of the development of the Qur'anic message.

Mohammed Abed al-Jabiri's thought emphasizes a rational reconstruction of the chronology of revelation by considering the social structure of Arab society. Meanwhile, Izzat Darwazah developed a chronological interpretation that placed the verses of the Qur'an in the context of the Prophet's da'wah journey. Both approaches show that understanding the Qur'an through the perspective of the chronology of revelation can provide a more comprehensive understanding of the dynamics of the Qur'an's message in Islamic history.

In a methodological context, these two methods are closely related to the contextual approaches that have developed in the modern era. Although the terminology of nuzūlī tafsir and contextual interpretation are different, both emphasize the importance of understanding the Qur'an through the socio-historical context of revelation. Despite having different approaches, the two figures both emphasized the importance of understanding the Qur'an in the historical framework of the revelation. These two figures made important contributions to the development of contemporary interpretation methodologies, especially in understanding the Qur'an as a text that has historical and social

dimensions. Thus, the tartīb nuzūlī paradigm can be a methodological alternative that enriches the study of Qur'an interpretation in the modern era.

### **Author Contributions**

**Ade Kurniawan:** Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Bambang Nugroho Putro:** Methodology, Writing - review & editing, Investigation. **Faris Muqri Bin Faharol Razi:** Writing - review & editing.

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The authors declare no conflicts of interest.

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