

MUSLIM AND NON MUSLIM FIGURES WHO USE HERMENEUTICS OF THE QUR'AN

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ABSTRACT

This research aims to find out Muslim and non-Muslim figures who use hermeneutics on the Al-Qur'an. The type of research used is qualitative-descriptive research with a literature review research method. The research results show that non-Muslim figures use hermeneutics to the Al-Qur'an: There are two main non-Muslim figures who use hermeneutics to the Al-Qur'an. With the belief that the quran also has weaknesses like the Bible. So Abraham Giger, accompanied by his student and successor Arthur Jeffry, devoted his life to criticizing the quran. Christoph Luxenberg, Goldhizer and Joseph Schacht their criticism is not only limited to the quran but also the hadith of the Prophet, Saw. Muslim figures who also used hermenutics to interpret the quran include: Muhammad Arkoun, Nasr Hamid Abu Zaid, Hasan Hanafi, Fazlur Rahman, and Muhammad Syahrur. This expert believes that the method of interpreting the quran needs to be adapted to the needs of the people. Because not all Muslims have the ability to interpret the quran, while they still need the quran as a guide for life.

Keywords: Muslim Figures, Non-Muslims, Hermeneutics, Al-Qur'an.

INTRODUCTION

A very relevant element for Muslims is the Al-Quran, the holy book of Muslims which was revealed by Allah to the Prophet Muhammad through the angel Gabriel gradually over approximately 22 years. The ownership of the quran for Muslims, which is unrivaled and will not be contaminated, has attracted a lot of interest or, conversely, the desire to prove wrong what Muslims have believed about the quran so far. Research or studies like this have their roots in western orientalism. Around 1141-1142, Petrus

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Venerabilis visited Toledo, Spain. There he gathered, financed and commissioned a team of translators to produce a series of works that would serve as a basis for Christian missionaries when interacting with Muslims. The idea of studying Islam was already in his mind before visiting Toledo. In fact, he produced the first translation of the quran and it continued to be used as reference material for 600 years (Elijah, 2021). He said:

“It seems strange, and perhaps it is indeed strange, that I, a man from a very different place from you, speaking a different language, having a life separate from yours, a stranger to your customs and your life, write from far away in the West to the people who live in Eastern and Southern countries. And with my words, I attack those I have never seen, people I may never see. But I attack you not as some of us (Christians) often do, with weapons, but with words, not with force, but with love... I love you, love you, I write to you, write to you, I invite you to safety.” (Armas, 2005)

However, research by western thinkers on the Islamic world, especially the quran, has become increasingly popular since the 19th century AD. Among them are Abraham Geiger (1810-1874 AD), Gustav Weil (1808-1889 AD), William Muir (1819-1905 M), Theodor Noldeke (1836-1930 AD), Friedrich Schwally (d. 1919 AD), Edward Sell (1839-1932 AD), Hartwig Hirschfeld (1854-1934 AD), David Margoliouth (1858-1940 AD), W. St. Clair-Tisdall (1859-1928 AD), Louis Cheikho (1859-1927 AD), Julius Wellhausen (1844-1918 AD), Charles C. Torrey (1836-1856 AD), Paul Casanova (1861-1926 AD), Leone Caentani (1869-1935 AD), Joseph Horowitz (1874-1931 AD), Richard Bell (1876-1953 AD), Alphonse Mingana (1881-1937 AD), Israel Schapiro (1882-1957 AD), Sigmund Fraenkel (1885-1925 AD), Tor Andrae (1885-1947 AD), Arthur Jeffrey (1893-1959 AD), Regis Blachere (1900-1973 AD), Montgomery Watt (1909-2006 AD), Kenneth Cragg (1913-...), and John Wansbrough (1928 -2002 AD) (Salaim, 2010).

RESEARCH METHODS

The research method used is a qualitative research method. The type of research used is library research, namely research carried out on secondary sources in the form of documents. Whether it comes from books or research journals, or other sources in the form of papers or sources that are not published but are still relevant to the research problem being studied.

RESULTS AND DISCUSSION

Non-Muslim Figures Who Use Biblical Approaches to the quran

Abraham Geiger was among the first people to use Biblical criticism to study the quran. Another orientalist who is very ambitious about Al-Quran research is Arthur Jeffry,

from Australia and a methodist Christian. Jeffry's ambitious project is to realize the goal of a critical edition of the text of the quran. Jeffry was also closely connected with the obsessive project to edit the quranic text using historical-critical methods with two other prominent orientalist, namely Gotthelf Bergstrasser (1886-1933 AD) and his student Otto Pretzl (1893-1941 AD) (Salaim, 2010). However, these two figures died before completing their project. Bergstrasser died in 1933 due to a rock climbing accident. Replaced by his student Otto Pretzl, but on October 28 1941, Otto was killed while carrying out his mandatory military service in a plane crash outside Sebastopol. Likewise, the Qiraat archives that had been collected for years in Munich were destroyed by bombs and fire (Salaim, 2010).

Jeffry spent his entire life studying the quran and wanted to realize his dream of producing a Critical Edition of the quran, but the death of his two friends and the destruction of 40 thousand copies and manuscripts that they had collected through years of painstaking efforts during World War II. Jeffry wrote, "So we have to start this very important obligation from the beginning again, and therefore it is very doubtful if our generation will start to perfect the critical edition of the text of the quran." (Salaim, 2010).

In the second half of the 20th century, Bibela's critical methods became more serious in studying the quran. In 1977 the book *ad-Dirasaat Al-Quraniyah* was published; *Mashadir wa Manahij Fi Takwil Al-Kitab al-Muqaddas* written by John Wansbrough (1928-2002). In this book he applies literary criticism and form criticism to the study of the quran. Some of the conclusions from his study are as follows: 1. He believes that the current structure of the Al-Quran is the result of the development of a tradition of transmission that is deeply rooted and has considered tradition as the only thing that is independent of the prophetic discourse that has been narrated orally for centuries. , and ultimately becomes the legal text that is used as a reference. 2. The canonization of the quranic text was not canalized during the prophetic period until the end of the second century Hijriyah. 3. All firm hadiths related to the collection of the quran during the time of the Prophet are rejected and cannot be trusted historically. However, behind all this there are hidden goals made by fiqh experts to explain the teachings of the Shari'a which are not found in the texts of the quran or there are similarities with the experiments in the transmission of original Pentecostal texts with verbalist path or Hebrew language Torah legislation (Salaim, 2010).

In 2001 Christoph Luxenberg stated that in his opinion the majority of the quran, if not the entirety of it, was inauthentic. He conducted a study using the scientific method of comparative historical philology and produced the following conclusions. 1. That the actual quran is not Arabic but is in Syriac-Aramic. We cannot understand it at all except by referring to the Syriac-Aramic language which at that time was the common language of

the people. 2. Just as the vocabulary of the quran comes from Shiriatic-Aramic, its teachings also come from Shiriatic-Aramic. 3. The current Al-Quran cannot be trusted and must be reviewed and then edited again (Salaim, 2010).

This criticism does not only occur in the quran. The same thing also happened in the hadith of Rasulullah SAW. Goldziher (1890) came to the following conclusions after his study of the hadith: 1. What can be confirmed as originating from Muhammada SAW's lifetime is only the quran. Others, including hadith, are "made" by Muslims from the 2nd and 3rd centuries H/7 and 9 AD. 2. The basis for this assumption is "evidence" which shows that society before the 2nd and 3rd centuries H, was a society that did not yet know religious dogmas, maintaining religious rites and developing complex doctrines. Illiteracy is still widespread, and culture is concentrated in the palaces of kings and only develops in big cities. 3. Another basis is the scarcity of real written heritage which shows that the hadith were consciously preserved in writing from Muhammada SAW from generation to generation (Khairuman, 2004).

Goldziher's research was continued by the Jewish orientalist Joseph Schacht. However, several years after the publication of Schacht's work, several orientalists came to different conclusions from Goldziher and Schacht, such as Montgomery Watt, Von Grunebaum, Arberry, Jeffry, and J. Robson who refuted the scientific truth of Schacht's results in hadith research. . They emphasize research work through a taste approach and delving into the background of an opinion or doctrine accepted by the Muslim consensus, rather than making their own hypothesis regarding the new opinion or doctrine (Khairuman, 2004). However, in the following period, the understanding brought by hermeneutics brought understandings that brought new horizons for non-Muslims regarding Islam and Muslim scholars themselves.

Muslim Figures Who Use a Hermeneutical Approach

Muhammad Arkoun

Arkoun proposed the freethinking project, because it was the right form of reaction to fulfill two great needs: 1. The need for Muslims to think about unthinkable problems that had been developed by Orthodox Islamic scholars; and 2. The need for modern thinking to open new horizons from various systematic and cross-cultural approaches to fundamental problems (Salaim, 2010).

Arkoun uses a deconstruction method built on the basis of historicity practiced by Western hermeneutics scientists. Even though this approach originates from Western thought, it does not mean a cultural monopoly. According to Arkoun in the sense of the word, it is suitable to be used to trace human history anywhere in this part of the world (Salaim, 2010). Arkoun uses this approach to the quran, and Arkoun's theory of

Revelation is classified into two levels. 1. Umm al-Kitab in the sky. It is eternal and perfect, not bound by time, contains absolute and transcendent truth, and is beyond human reach because it is preserved in the Lauh al-Mahfudh (preserved tablet) and is eternal with God. He is also the source of all celestial treatises. 2. The world edition of the quran, for transcendent revelation, and it is within human reach (Salaim, 2010).

Then we can see Arkoun's methodological approach in the study of Islam which is currently running as follows: 1. The Islamic discursive discourse of Resistance, which is firmly embedded in the mythological dimension of the turats which without realizing it, religious substances carry the principle of secularization of the turats itself. 2. Classical Islamic discourse, which gave birth to turats in its formative phase within a canon of reliable and authentic texts. 3. Orientalist discourse, which applies the method of philological-historical criticism which is dominated by the tendencies of historicism and conditionality typical of the 19th century. 4. Humanities science discourse, which aims to reveal questions that have been erased in the discourses above, as well as displaying elements that have not been revealed (sides that have not been thought of) (Salaim, 2010).

Arkoun's method steps in building an "Applied Islamology". Applied Islamology studies Islam from the perspective of the general contribution of religious anthropology, from this the methodology that Arkoun attempted to apply to the quran emerged, a method that had previously been applied to Christian texts (Salaim, 2010).

The following is a summary of Arkoun's applied Islamology methodology: 1. Al-Quran and Medina experiments. 2. Generation of friends. 3. Historical complications surrounding the caliphate and Imamate. 4. Sunnah and following the sunnah. 5. Ushuluddin-Ushul Fiqh-Sharia. 6. The philosophical side (wisdom) of knowledge and its horizons. 7. Reason in the logical sciences. 8. Reason and imagination in historical and geographical literature. 9. Reason and imagination in poetry. 10. Mythology, reason, and imagination in verbalist literature. 10. Scholastic knowledge and applied or experimental (empirical) knowledge. 11. Positivistic reason and revival. 12. Sociological reason and imagination and revolution. 13. The stakes of rationality and changes in food (Salaim, 2010).

The steps for deconstructing the Al-Quran in the Arkoun project (using Fahmi Salim's term) are as follows: 1. To convey the view of Muslims that the Mushaf we have today is not the Al-Quran as it was revealed, but has undergone various adjustments according to the instructions of the orthodox writing system. 2. Moving the text of the quran from the theological area to the linguistic area and subordinating it to literary studies. 3. Examining the vocabulary of the quran in order to deconstruct its significant semantics (Salaim, 2010).

In this regard, Arkoun said: "We should first start researching the meaning of the word Al-Quran which in Arabic is the noun of the verb qira'a. In the quran itself we find the root word iqra' which is more indicative of the meaning of reading (tilawah). This is because previously there was no requirement for a written text when we recited Muhammad at the first opportunity. Thus, we find two verses 16-17 from Surah Al-Qiyamah which say, "Do not move your tongue to (read) the quran because you will quickly (master) it. Indeed, it is upon us to collect it (in your bosom) and (make you clever) in reading it." So, the basic idea is stored in the reading which corresponds to the expression heard, not what is read (Salaim, 2010).

Arkoun moves from texts that are consecrated and repeated by the mouth as worship to texts that have implementation value.

Nasr Hamid Abu Zaid

The concept that Abu Zaid is trying to build is to bring together ta'wil (tafsir bi al-ra'yi) in Islam and hermeneutics, which according to him is a trend that is also in the Islamic interpretive tradition. He stated, "Hermeneutics is an old and new discourse at the same time. The point of his discussion about the relationship between interpreter and text is not only discourse in Western thought, but discourse which also exists in Arabic traditions, both old and present." (Abu Zaid, 2004).

The following is the conclusion of Nasr Hamid Abu Zayd's thoughts on the status of the Al-Quran which describes the dialectic of the text and its socio-cultural reality: 1. The phase when the Al-Quran text forms and constructs itself structurally in the cultural system that underlies it, of which the linguistic aspect is one part. This phase is then called the period of formation which describes the text of the quran as a 'cultural product'. 2. The phase when the Al-Quran text forms and reconstructs its cultural system, namely by creating a special linguistic system that is different from its parent language and then giving rise to influences in the cultural system in this phase, Abu Zayd calls it the formation period. Texts, which were originally cultural products, have now turned into cultural producers (Faiz, 2005).

The following is Nasr Abu Zayd's statement as clarification of the misunderstanding of the ulama with his statement that the Al-Quran is a cultural product. He said:

"If there is a statement that the text of the Al-Quran is the word of Allah, with the special feature of a text that contains elements of 'kalam', and not a text that was revealed by "language", again what is meant by "verbal" power here is its power viewed in terms of context. the true direction of cultural diversity, not intended to the power of the character of the mutakalli, Allah the Most Great." (Latief, 2003).

According to Nasr Hamid Abu Zayd, the term qafiyah in poetry changes to fashilah in the quran, stanzas become verses, and qhasidah becomes letters. After the quran was codified, Muslims worked hard to choose a name for the book. The relationship between the Al-Quran and poetry, on the one hand, is based on the "similarity" aspect, on the other hand, it is based on the "difference" aspect. This relationship is dialectical, starting from the basic conceptions that exist in culture. If the quran rejects itself it is called poetry, and Muhammad is called a poet. The poet was the mouthpiece of the tribe, while Muhammad was the transmitter of the mission (treatise). Poetry is a text that voices the interests of a group in blaspheming its enemies and helping its allies, or in praising its figures and leaders. Meanwhile, the Al-Quran is a text that aims to reconstruct reality and transform it in a better direction. From this comes the confirmation that Muhammad was not a poet, shaman, or magician, and that the quran is not poetry (Latief, 2003).

Hasan Hanafi

Hasan Hanafi's understanding of revelation departs from the dictum of positivism which sees revelation as a human invention according to conditions. Revelation always comes as a justification for the current reality. It is reality that invites solutions when other solutions are unable to solve them, after the problem occurs and not before it occurs. The use of reality in reading the Al-Quran must be carried out according to Hanafi with the aim of: (1) bringing God closer to materialistic concepts so that in the end we can conclude historical materialistic interpretations of the text of the Al-Quran, (2) paying attention to the principles of Marxist philosophy which say that reality more important than thinking (Salaim, 2010).

According to Hanafi, this reading stands on three foundations: 1 Connecting revelation with reality. 2. No longer need all the Naqli (narrated) arguments. And 3. Encourage the humanist side, not the theological. For Hanafi, there is a need for thematic interpretation that collects all similar themes and then assembles them in a comprehensive frame, where humans occupy a central position (Salaim, 2010). This is actually already popular among contemporary interpreters, pioneered by a tafsirs lecturer from Al-Azhar University.

Fazlur Rahman

Rahman implies the understanding that hermeneutics is a superior methodological tool. He also studied hermeneutical theories when most other Muslim thinkers were not familiar with them. Therefore, in the Islamic world he is seen as a figure who also pioneered the application of hermeneutics to understand the text of the quran (Sibawaihi, 2007). According to Fazrul Rahman, the quran is like a floating iceberg. Only

ten percent is visible, while the other ninety percent is submerged in the water. This ninety percent is still shrouded by methodological limitations. Because hermeneutics can interpret all texts, the Al-Quran is treated as a text whose messages can be understood by tracing not only the text but further exploring the various aspects surrounding the formation of the text so that it reaches us (Sibawaihi, 2007).

Rahman proposed a precise and logical methodology for studying the quran. Rahman is sure that the methodology he is referring to is as far away from irresponsible ijtiḥad as possible. Rahman departs from the belief that the quran is the main source of Islamic teachings. The quran helps humans in producing knowledge because the quran itself calls itself a human guide. The indication is that the Al-Quran itself commands the Prophet to continue praying in an effort to increase his knowledge; The quran repeatedly emphasizes the need for humans to reflect on and observe nature, history and their inner life. Rahman actually questioned whether reason was then restrained: whether the action was in accordance with the quran (Sibawaihi, 2007).

The important elements of Rahman's hermeneutics as a crisis response to conventional interpretation in 1970 as a methodology for understanding and interpreting the quran with the following steps: 1. A serious and honest historical approach must be used to find the meaning of the quran text. People though follow what the quran explains through the career and struggles of the Prophet Muhammad to provide a fairly accurate perception of the basic impulse of the Islamic movement. 2. Then one is ready to distinguish the legal provisions of the quran from the goals and objectives that led to the creation of this law. Because, the quran in this realm usually provides reasons for its specific legal statements. Like, the testimony of two women instead of one man, why? So that the other woman can remind the other if she forgets it (QS. Al-Baqarah: 282). It is a commentary on the sociological setting of the Prophet's Arabia and a demand that true testimony be presented as wisely as possible. 3. The objectives of the Al-Quran must be understood and determined, while still paying full attention to its sociological background. Namely, in the environment where the Prophet moved and worked. If in this realm people limit themselves to not including their personal obsessions in the quran, then this approach is very useful (Sibawaihi, 2007).

For legal discourse, Rahman's hermeneutical theory that is applied is the double movement theory. What is seen here is not just the specific legal aspect, but what is more important is the moral ideal aspect that underlies the original purpose of this legal paragraph. The following is an example to prove the results of applying the double movement theory; Polygamy. According to Rahman, this view reduces the desires of the quran itself. The quran states that men and women have the same position. So the quran's statement that men can have up to four wives should be understood in its ethical

nuances in a comprehensive manner. There are conditions put forward by the quran, namely regarding justice in the household. In Rahman's assumption, this requirement is actually a figurative indication to describe how men are unable to do it (Sibawaihi, 2007).

The verses of the quran that are quoted as reasons for polygamy are:

انكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ

"So marry the (other) women you like: two, three or four." (QS. An-Nisaa: 3) (Ministry of Religion, 2019).

To understand the message of the quran, a socio-historical investigation should be carried out. This problem actually arises in connection with orphan girls. In the previous verse, it says:

وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا

"And give to the orphans (who have reached adulthood) their wealth, do not exchange the good for the bad and do not eat their wealth along with yours. Indeed, these actions (exchanging and eating) are a great sin." (QS. An-Nisaa: 2) (Ministry of Religion, 2019).

From these verses, the meaning of the Al-Quran is implied that it is impossible for a man to carry out a fair attitude towards each of his wives. In this case, acting "fairly" must receive attention and undoubtedly has a more fundamental importance than the specific clause allowing polygamy. The demand to act fairly and fairly is one of the basic demands of the entire teachings of the quran. So, the message in the Al-Qura does not recommend polygamy. He actually ordered the opposite, monogamy. That is the moral ideal that the Al-Quran wants to aim for (Sibawaihi, 2007).

If so far Islamic law condones this practice, according to Rahman, he is just waiting for the right time to eradicate it. This depends on the social conditions that are ready to accept it. Doesn't the presence of the message of the quran in general also accompany the traditions and culture of the people of its time? The quran accepts the legal requirement to have more than one wife (two, three or four) because the impossibility of eliminating the practice of polygamy long before Islam came was known and became a tradition among Arab society. This practice was maintained until the Al-Quran came, as if to justify this practice. In fact, what is truly ordered by the quran is nothing other than monogamous living (Sibawaihi, 2007).

Muhammad Syahrur

According to Muhammad Thaha, the sharia of the seventh century is not suitable for application in the twentieth century. The Syahrur project is in this context. Syahrur does not claim any connection to traditional theology, whether rational or orthodox. When this became one of the main discussions raised by modern Islamic hermeneutics

experts (such as Nasr Hamid Abu Zaid and Hasan Hanafi) to show the opportunity for a "historical critical approach" to recontextualize the quran, Syahrur did not like this claim (Syahrur, 2004). But he clearly stated at least in one of his works, that the quran as the word of God was created.

“Everything in the universe is the word of Allah, because His words have no language. The word 'sun' for Allah is the sun itself. The word 'sun' in English is called 'shams' in Arabic, but for Allah, 'sun' is the sun itself. So, the quran, as a word, is created, because if it is not created, it means that Allah is an Arabic Being (Syahrur, 2004).”

In the book Syarur al-kitab wa al-Quran, we review Quranic themes which can be analogous to a tidal wave that continues to grow and destroys almost all the definitions and concepts that have been considered established in the study of the quran. Syahrur believes that the Al-Quran in Syahrur's typical sense is a certain part of the holy book which has the theme of objective science, it should be read and understood not through the prism of centuries of jurisprudence, but as if the Messenger of Allah had just died and told us about the book. (Mubarok, 2007).

The following is one of the expressions of the method used by Syahrur in understanding the quran. By linking the content of the quran (Umm al-Kitabi) which is not related to the lawah mahfuzh or imam mubin and is not absolute:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

“To each of the people among you, We give rules and a clear path. If Allah had willed, He would have made you one people (only),” (QS. Al-Maidah 5:48) (Ministry of Religion, 2019).

So in fact the Umm of the Bible is subject to the law of change and ijthihad and is understood based on differences in viewpoints between different communities in different spaces and times. It is also closely related to asbab al-nuzul. Umm al-kitab was directly revealed from Allah SWT, as the Word of Allah:

عَبَسَ وَتَوَلَّى. أَنْ جَاءَهُ الْأَعْمَى

"He (Muhammad) frowned and turned away, because a blind man had come to him." (QS. 'Abasa: 1-2).

This verse was conveyed to the Prophet as Allah's correction to him, in other words, if the Prophet had not turned away from Abdullah bin Ummi Maktum, of course this verse absolutely would not have come down and we would not have heard it as it is now (Syahrur, 2004). According to Syahrur, after something is identified as a sign, perhaps next we will ask what the meaning or hidden meaning behind the sign is. This is

where someone is inspired to understand signs with various interpretations. At this stage, whether we realize it or not, we have entered the area of hermeneutics (Dozan, 2019). Palmer considers hermeneutics to be "the process of changing something or a situation of ignorance into understanding" or simply as an effort to understand and interpret. The process of understanding, interpreting or translating (hermeneutic process) a text always involves three subjects: the world of the author, the world of the text and the world of the reader. Problems in hermeneutics become more complicated when the distance, time, place and culture between the reader, author and text are very large. So it makes us feel isolated. This issue of alienation is the main focus of hermeneutics as a theory of interpretation which later developed into a philosophical discipline, then was drawn back into the area of interpretation by Paul Ricour. Because hermeneutics touches the territory of foreign texts that are present in front of the reader (Mubarok, 2007).

CONCLUSION

Based on the discussion above, it can be concluded that there are two main non-Muslim figures who use the hermeneutical method to the Al-Qur'an. With the belief that the quran also has weaknesses like the Bible. So Abraham Giger, accompanied by his student and successor Arthur Jeffry, devoted his life to criticizing the quran. Christoph Luxenberg, Goldhizer and Joseph Schacht their criticism is not only limited to the quran but also the hadith of the Prophet, Saw.

Muslim figures who also used hermenutics to interpret the quran include: Muhammad Arkoun, Nasr Hamid Abu Zaid, Hasan Hanafi, Fazlur Rahman, and Muhammad Syahrur. This expert believes that the method of interpreting the quran needs to be adapted to the needs of the people. Because not all Muslims have the ability to interpret the quran, while they still need the quran as a guide for life.

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