

Epistemology Ta'wil: a Study of Hassan Hanafi's Ideas in Interpreting Al-Qur'an

Taufiqurrahman

Institut Agama Islam Negeri Kediri, Indonesia

rtaufiq@gmail.com

Keywords : Ta'wil, Epistemology, Hassan Hanafi	Abstract Hassan Hanafi was educated in a fundamentalist Islamic social environment, and then received Western scientific and methodological knowledge. The defeat of Egypt and Islam from Israel and the Egyptian atmosphere which was full of repressive and authoritarian actions, made him a figure who in his way of thinking wanted to find solutions for the development of Islam. One of them is the effort to interpret (<i>ta'wil</i>) the Qur'an from the current perspective, especially in Egypt. This article will reveal the epistemology initiated by Hassan Hanafi in interpreting the Qur'an, by finding out the sources of interpretation, approaches, and applicative steps in interpreting it and the background. The results of the study found: 1) The source of Hassan Hanafi's interpretation of the Qur'an is taken from oral data and codified data in the form of text, which looks silent but alive, and when we read more will show various forms. 2) Hassan Hanafi's al-Qur'an interpretation approach is ushul fiqh, phenomenology, Marxism and Hermeneutics. 3) The step of interpretation by building a thematic interpretation, by making the problems that occur into the object, to produce the interpretation needed by the community as a solution for progress. From what was initiated by Hanafi, in essence much has been done by previous mufassir. But what makes it different is the situation he experienced made him build a social interpretation of Al-Qur'an, which is reformist, liberating and humanist.
Kata Kunci : Ta'wil, Epistemologi, Hassan Hanafi	Abstrak Hassan Hanafi dididik di lingkungan sosial Islam fundamentalis, kemudian mendapat pendidikan tentang ilmu pengetahuan dan metodologi Barat. Kekalahan Mesir dan Islam dari Israel serta suasana Mesir yang penuh dengan tindakan represif dan otoriter, menjadikannya sebagai sosok yang memiliki kerangka berpikir mencari solusi bagi perkembangan Islam. Salah satunya adalah upaya penafsiran (Ta'wil) Al-Qur'an dalam perspektif masa kini, khususnya Mesir. Tulisan ini mengungkap epistemologi yang digagas Hassan Hanafi dalam menafsirkan Al-Qur'an, dengan mencari sumber, pendekatan dan langkah aplikatif dalam menafsirkannya serta latar belakangnya. Hasil penelitian ditemukan: 1) Sumber tafsir Al-Qur'an Hassan Hanafi diambil dari data oral dan data kodifikasi yang ada dalam bentuk teks, yang tampak diam namun hidup, dan ketika kita lebih lanjut akan menampilkan berbagai bentuk. 2) Pendekatan penafsiran al-Qur'an Hassan Hanafi adalah ushul fiqh, fenomenologi, Marxisme dan Hermeneutika. 3) Langkah penafsiran adalah dengan membangun penafsiran tematik, dengan menjadikan permasalahan-permasalahan yang terjadi ke dalam objeknya, sehingga menghasilkan penafsiran yang dibutuhkan masyarakat sebagai solusi untuk kemajuan. Dari apa yang digagas Hanafi, pada hakikatnya sudah banyak yang dilakukan oleh mufassir sebelumnya. Namun yang membedakannya adalah situasi yang dialaminya yang membuatnya membangun tafsir sosial terhadap Al-Qur'an yang bersifat reformis, membebaskan, dan humanis.
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Introduction

Today, Muslims live in different conditions from the classical period, dominated by Western powers, with conditions of regression, weakness, and lack of exclusive power in economic, social, political, cultural, and scientific civilization. Despite having abundant natural resources, the economy is controlled by capital groups, with the ability to master science and technology. The strong Western hegemony that has gripped the Third World Countries, especially Islamic countries, has led to dependence on all cultural and value systems so that Western values are now the pillar and source of all values and new world governance. This condition makes it difficult for Muslims, where on the one hand they must continue to exist in practicing their teachings according to the understanding of their predecessors, but on the other hand, there are social and cultural changes in the conditions of the emergence of new values that must be considered to adapt to the current environment.

The question that arises is whether Al-Qur'an remains in the meaning as understood by the classical generation, or whether there must be a new change in understanding following the development of current socio-cultural changes. For contemporary groups, ideas emerge that lead to the view that there must be new interpretation efforts of the Qur'anic text so that the Qur'an is still *shalih fi kulli makanin wazamanin*. For that they offer new ideas by using new methods that are not based on classical scientific traditions, but from Western reading discourse. And one of the figures who tried to understand Al-Qur'an in a new perspective was Hassan Hanafi.

In the new idea revealed by Hassan Hanafi, he wants to re-understand the text of the Qur'an by using the term ta'wil.¹ The use of the term ta'wil, according to the author, departs from the generality of its use in the history of interpretation, so as not to be trapped in the controversy of using other terms that are not based on the *treasury* of Islamic scholarship. The term ta'wil itself has a very broad scope compared to tafsir. The word ta'wil comes from the word *awala-yuawwilu*, meaning *raja'a* (return), also comes from *awwala*, meaning to return and rely on it, even meaning another meaning of the words (inner meaning not outer meaning).² It is in this perspective that Hassan Hanafi wants to re-explore the meanings that can be drawn from the text in Al-Qur'an

¹ The term ta'wil is used by Hassan Hanafi because it refers to its use at the beginning of the history of the interpretation of the Qur'an which is more legitimate to use, and in a sense has more meaning when compared to tafsir. Hassan Hanafi's desire to use the term ta'wil was responded to by other researchers, who said that what was initiated by him had entered the hermeneutic approach, because there had been a dialectic movement of text and reality, as written by Ilham B Saenong who examined in the writing *Hermeneutika Pembebasan: Metodologi Penafsiran al-Qur'an menurut Hassan Hanafi* (Jakarta: Teraju, 2002), Shalahuddin in the writing of *Epistemologi Hermeneutika Hassan Hanafi* in journal *Living Islam* (Yogyakarta: Pascasarjana UIN, 2018). The use of Ta'wil as a term found by Hanafi, because the word ta'wil is more fitting as a means to reveal the significance of the text, social needs, and the spirit of the times if the logic of language cannot understand it. See, Hassan Hanafi, *Dirasatu Falsafiyah* (Maktabah al-Anjalu, 1982), 527.

² See, Abu al-Faḍl Jamāluddīn Muhammad b. Mukarram Ibn Manzūr, *Lisān Al-'Arab* (Cairo: Dār al-Ma'ārif, n.d.), 32; Raghīb al-Asfahani, *Al-Mufradat Fi Gharib al-Qur'an* (Mesir: Mustafa al-Babī'l-Halabī wa Awladihi, n.d.), 40; Abū 'Abdillāh Badruddīn Muhammad b. Bahādir b. 'Abdillāh az-Zarkashī, *Al-Burhān Fī 'ulūmi'l-Ḳur'ān*, 1st ed. (Cairo: Dāru't-Turās, 1375), 443; Muḥammad Ibn-Idrīs aš-Šāfi'ī, *Al-Risālah* (Beirut, n.d.), 64.

by the development of change and not get stuck with a single meaning that has been agreed upon by scholars.

By definition, epistemology is a branch of philosophy related to the theory of knowledge that discusses the origin or source of knowledge. As for ta'wil itself is one of the methods to reveal the implied meaning of the explicit, inner meaning from the outer meaning or return to the direction that is not the literal meaning. In the perspective of contemporary thinkers, ta'wil can be understood by drawing meaning not from the text independently but must include its contextual meaning. From here the researcher wants to answer how Hassan Hanafi's epistemology of interpretation in the texts of the Qur'anic verses in a new understanding based on the current contextual reality so that many meanings will be found that can accommodate the development of changes that occur today, so that the purpose of Al-Qur'an as a book that is *shalih fi kulli makanin wa zamanin* is still relevant.

Many scattered studies discuss Hassan Hanafi. Some of them support ideas, some just compare with other thinkers, some criticize and some even justify as apostates. Ilham B Saenong,³ wrote in *Hermeneutika Pembebasan: Metodologi Penafsiran al-Qur'an menurut Hassan Hanafi*. In his writing, he concluded that Hassan Hanafi was able to reconstruct a new interpretation methodology of Al-Qur'an by making hermeneutics a bridge between the text and its context, where the text does not stop as an independent text, but is applied in a social context. For what he initiated, Ilham B. Saenong termed it Liberation Hermeneutics. In contrast to Ilham, who is more supportive of Hassan Hanafi's ideas, Fahd ibn Muhammad al-Qursyi⁴ conducts theological criticism of his ideas. In his view, what he initiated has made him out of Islam into an apostate, a disbeliever who collaborates with orientalist who claim to be Islamic reformers, when in fact, he wants to tear down Islam from within. While Salahudin is more concerned with Hassan Hanafi's hermeneutic epistemology, where he brings new ideas, namely *hawamil* and *mahmul*. *Hawamil*, as a means of carrying the spirit of Al-Quran, namely language, social conditions, and Arabic culture, while *mahmul*, as the spirit of Al-Qur'an, sacred divine knowledge.⁵

This research is different from previous studies. The differences are in various aspects. *First*, previous studies sometimes highlighted the ushul fiqh aspect, and there were times when they were more concerned with the hermeneutical aspect, as written by Shalahuddin, with the reason that in the end, Hassan Hanafi wrote about ulum al-

³ Ilham B saenong only focuses on highlighting the issue of Hassan Hanafi's hermeneutical steps, such as mufassir must be reformist, looking for solutions from the Qur'an for one problem, thematic, with a linguistic approach, and looking based on reality, by comparing the text and its reality, and being able to implement its significance in life. Ilham B. Saenong, "Hermeneutika Pembebasan: Metodologi Tafsir al-Qur'an Menurut Hassan Hanafi," *Jakarta: Teraju*, 2002, 151-53.

⁴ Fahd ibn Muhammad al-Qursyi, *Manhaj Hassan Hanafi: Dirasah Tahliliyah Naqdiyyah* (Riyad: al-Bayan, 2013), 579-84.

⁵ Shalahuddin in his conclusion, 1. The basic assumption of Hassan Hanafi's hermeneutics is a combination of *hawamil*; language, geographical conditions, Arabic socio-culture and *mahmul*; spirit of al-Qur'an, 2. His hermeneutical approach is the geographical approach of the text, sociological text and periodic text, history approach, *qira'at*, *rasm* and *al-lughah wa l-ma'na*, *balaghah* and *tafsir*. 3. The source of interpretation are oral and codified writings. Ahmad Solahuddin, "Epistemologi Hermeneutika Hassan Hanafi," *Living Islam: Journal of Islamic Discourses* 1, no. 1 (2018): 172.

Qur'an, although ushul fiqh is part of hermeneutics. According to the researcher, understanding Hassan Hanafi's thoughts cannot be seen from one period where his thoughts developed partially. Hassan Hanafi is a thought that has developed and ended in the idea of advancing Islam with the concept of a *triangle*, synergizing between the old heritage (Arab-Islamic-Egyptian), Western heritage, and contextual events. Here the author will use hermeneutics, phenomenology, and social analysis.

Second, so far, the research on Hassan Hanafi has dwelled on the hermeneutical aspect alone, while researchers will focus more on epistemology by basing on the use of Islamic methods and at the same time Western methods, as part of Hassan Hanafi's thought through the knowledge he has gained to be used as an alternative to re-understanding the texts of the Qur'an. Thus, researchers will seek answers related to the source of interpretation, the approach, and the steps of interpretation which are then comprehensively analyzed by his thoughts.

Hassan Hanafi: Between Eastern and Western Heritage

Talking about Hassan Hanafi's thought cannot be separated from the upheaval he experienced throughout his life individually and socially. Hassan Hanafi was born in al-Azhar village, near Shalahuddin fort, Cairo February 13, 1935. He was born and raised in a political situation full of conflict between the Islamist group represented by al-Ikhwan al-Muslimun,⁶ the leftist Communist group supported by the Soviet Union. The government was able to contain this conflict by purging the communists and freezing their organizations. But after that, a revolution was initiated by the socialist party in 1952. The emergence of this revolution resulted in the formation of three major groups that also faced each other, namely the fundamentalist Islamist group al-Ikhwan al-Muslimun under the leadership of Hasan al-Banna, the rational and liberal group under the command of Luthfi al-Sayyid and immigrants from Syria, the moderate group spearheaded by Ali Abd al-Raziq.⁷

His education began with schooling at the primary level. After graduating in 1948, he continued his education at the first advanced level at the Khalil Agha madrasa, and finished 1952. During his education at the Khalil Agha madrasa, he actively joined in discussions in the al-Ikhwan al-Muslimun organization, in addition to studying the

⁶ Al-Ikhwan al-Muslimun was founded by Hasan al-Banna and his friends in 1928 in Ismailiyah, starting as a religious group (1928-1936), but eventually turning into a political party. Its activities were able to gain sympathy because it was down to earth, paying attention and taking care of the problems of the ummah, not only religion, but also education, social, cultural and economic. See more John L Esposito, *Islam and Politics*, Jakarta: Bulan Bintang, 1999, 305. Al-Ikhwan is categorized as a salafiyah movement with a sunni and Sufi orientation, and because of its ability, al-Ikhwan was able to recruit and gain appreciation from Egyptian society. Throughout its history it has always been suspected and many of its figures were imprisoned and killed because they were considered to endanger state politics, even this organization is referred to as a state within the Egyptian state. The line of struggle is Islam is nidham, returning to the teachings of salafiyah by being guided by the Qur'an and Sunnah and the behavior of the prophet and the first generation, rejecting the tradition of kalam thought because it comes from Greece and the obligation of jihad.

⁷ Muhammad Abduh student, but had a rather liberal view after reading Western political thought, about nation states and secularism, thus saying that the caliphate was not an obligatory part of Islam, but only a worldly matter. Muhammad's existence was merely a messenger of Allah to preach, not to establish a state and government. Ali Abd al-Raziq, *Al-Islam Wa Ushul al-Hukm* (Bandung: Pustaka, 1985), 22-25.

thoughts of Sayyid Quthb, which was able to sharpen his thinking. After graduating from the Khalil Agha madrasa, he continued to Cairo University in Philosophy, and finished in 1956, with a bachelor's degree (BA), then continued his studies at Sorbonne, France with a concentration on the study of pre-modern and modern Western thought. While in France, Hassan Hanafi met many scientists who influenced his thinking. He learned methods of thought and reform and the history of philosophy from Jean Gitton, then learned the analysis of consciousness from Paul Ricoure, as well as learning aspects of Ushul Fiqh reform from Massignon and phenomenology from Edmund Husserl.

Jean Gitton gave a lot of color to Hassan Hanafi's thinking, especially honing his dialectical thinking, because previously he had mastered the historical criticism of scripture developed by Spinoza.⁸ This meeting paved the way for Hassan Hanafi to become acquainted directly with the pope's circle in the Vatican, and he was able to access a lot about the Catholic scriptural tradition. The book *Min al-din Ila al-Tsaurah*, is Hanafi's work that was formed because of Gitton's thoughts on the philosophy of existentialism, where in his ideas there must be a transition from the unseen to the real, from idealism to materialism, from something that is still transcendental must turn into a real, positive and palpable.⁹

Paul Ricoure gave Hassan Hanafi a lot of color in hermeneutics. The hermeneutics he conveyed influenced his way of thinking in terms of interpreting Al-Qur'an and inspired his writing in the book *al-Turats wa al-Tajdid*. In his book, he formulates three major related agendas, namely: *First*, the reconstruction of Islamic tradition by conducting critical interpretation and historical criticism that reflects the appreciation of classical khazanah (*mauqifuna min al-qadim*). *Second*, reconstructing Western culture through a critical approach that is reflected in our attitude towards the West (*mauqifuna min al-gharb*). *Third*, building a theory of interpretation of the Qur'an that liberates, which includes religious and cultural dimensions on a global scale, which makes Islam an ideological foundation for humanity, which is our attitude towards contemporary reality kekinian (*mauqifuna min al-waqi'*).¹⁰

His theses and dissertation *Les Methodes d'Exegeses: Essei Sur La Science des Fondament de La Conprehension Ilmu Ushul Fiqh dan L'Exeges de La Phenomenologie, L'etat actuel de La Methode Phenomenologie et Sonapplication au Phenomene Religiux*, are writings resulting from the guidance of Massignon's science of Ushul Fiqh and at the same time phenomenology from Husserl. Related to Edmund Husserl's phenomenology which influences the thought of Hassan Hanafi's interpretation is that to find the essential nature of a reality is to let the phenomenon speak for itself without prejudice. To capture the essence of the object, three reductions are needed that remove disturbing things, namely: 1. getting rid of anything subjective. 2. Getting rid of

⁸ Qursyi, *Manhaj Hassan Hanafi*, 189.

⁹ Qursyi, 190.

¹⁰ Saenong, "Hermeneutika Pembebasan: Metodologi Tafsir al-Qur'an Menurut Hassan Hanafi," 71-75.

all knowledge about the object being investigated and obtained from other sources. 3. Getting rid of all scientific reductions.¹¹

After completing his education at Sorbonne for ten years, Hassan Hanafi worked extensively in educational institutions and thought. In 1967, he was appointed a lecturer in philosophy at Cairo University, earning the title of professor in 1980. In addition, he was active as a guest lecturer at world universities, such as France, Belgium, the United States, Kuwait, Japan and Morocco, where in 1984, he was appointed guest professor at the University of Tokyo, and became an advisor to the UN university program in Tokyo in 1985-1987. In addition, he is the general secretary of the Egyptian Philosophical Society, a member of the Asian-African Writers, a member of the Solidarity of the Asian-African Movement, and vice president of the Arab Philosophical Society.¹² Hassan Hanafi's thought can be classified into three periods, namely the period of being a student in France, the period of facing the reality of Egypt's defeat from Israel, and the period of Egyptian stability.

The first period, started from being a student at Cairo University until he received his doctorate from Sorbonne University in France. In this period Hassan Hanafi pursued his studies more in philosophy and social sciences, which in later times were used as methodological analysis knives against the classical Islamic and Western traditions, mainly arising from the desire to reconstruct Islamic thought. For this reason, he further explored the method of interpretation for the renewal of the field of *ushul fiqh*, and explored phenomenology as a method for understanding religion in the context of contemporary reality. This deepening culminated in the writing of his theses and dissertation.

The second period began after returning to Egypt and finding that Egypt was losing the war to Israel. In this period, Hassan Hanafi wrote *Qadaya Mu'asirat fi Fikrina al-Mua'sir* (1976), telling the story of the reality of Arab society at that time, by analyzing the task of thinkers in facing the problems of the ummah and the importance of renewing Islamic thought to revive the traditional khazanah of Islam.

The third period, a time when Egypt was in a stable condition. At this time Hassan Hanafi wrote the book *al-Turats wa la-Tajdid*, which contains writings about the basics of the idea of renewal and its steps. *Dirasah Islamiyah*, contains a description and analysis of the renewal of classical Islamic sciences, such as *ushul fiqh*, *ushuluddin*

¹¹ Harry Hamersma, *Tokoh-Tokoh Filsafat Barat Modern* (Jakarta: Gramedia, 1983), 117.

¹² Hassan Hanafi's thought can be categorized into three periods. First, starting when he was a student in France until Egypt lost the war with Israel (1956-1970), Hanafi tended to be philosophical and pure scientist, writing books dealing with the method of interpretation, which was used for the renewal of *Ushul Fiqh*; phenomenology which was used to understand the reality of religion and interpretation of the book in the new reality. Hanafi tried to combine the scientific spirit with populism, analyzing the Arab reality with the renewal of Islamic thought using Western methods. Second, the period of Egyptian political turmoil until the assassination of Anwar Sadat (1981), where there was a feud between Islamic groups and the government. Hanafi tried to integrate religion and state, religion and science, campus and state. Third, the period of Egyptian stability (1981), Hanafi wanted to examine the idea of renewal of thought and its concrete steps and build ideology. Taufiqurrahman, *Pemikiran Dan Gerakan Pembaruan Islam Abad Modern Dan Kontemporer* (Pustaka Islamika: Pustaka Islamika, 2014), 160. Compare with the writing of result tracked by Ahmad Hasan Ridwan, *Reformasi Intelektual Islam: Pemikiran Hassan Hanafi Tentang Reaktualisasi Tradisi Keilmuan Islam* (Ittaqa Press, 1998), 129-31.

science, and philosophy. In this case he talks about reconstruction efforts in the sciences adapted to contemporary reality. Hassan Hanafi also wrote a struggle to get Egypt-Arab-Islam out of the downturn, weakness and decline with the title *al-Din wa al-Tsaurah* 1952-1981, with various problems and solutions, such as national culture in relation to Islam, ideas about left religious movements such as contemporary religious movements, Islamic fundamentalism and left Islam and national integrity. He also wrote the book *Muqaddimah fi ilm al-Istighrab*, which calls for a counter-response to the attacks of orientalism on Islam.

Hanafi's Position on the Interpretation of Al-Qur'an

Hassan Hanafi in the matter of interpretation written by previous scholars was left dissatisfied. For this reason, Hanafi criticized the results of their interpretation. According to him, the previous interpretation was not built and had a solid theory and did not have principles that were tested and selected. This happened because classical tafsir did not go beyond the commentary phase (*syarah*), detailing (*tafshil*), and repetition (*tikrar*), as well as explanations that were not important and more or less unnecessary. In addition to these aspects, classical tafsir ignores life issues, problems, burdens and human needs. As a result, religious texts dwell on themselves, because they are based on their meaning rather than reaching the original meaning of the verse.¹³

According to the historical records of interpretation developed by scholars of tafsir, there are many methods of interpreting the Qur'an. In Hassan Hanafi's own notes, there are at least eight kinds of interpretation methods, namely: *linguistic method (language)*, *dogmatic method*, *philosophical method*, *Sufistic method*, *scientific method*, *social method*, *reformist method*, where each method has weaknesses and advantages one among the other. However, all of these methods of interpretation have interpretive weaknesses due to the loss of orientation (orientation crisis) of interpretation and the weakness of epistemological reasoning of interpretation (epistemological crisis).

According to Hanafi, classical interpretation does not conduct theoretical conversations that reveal the desires of society, Muslim needs and contemporary issues. The theorization of the Qur'an that Hanafi wants in interpretation is to put the Qur'an back as a source and object of knowledge simultaneously in front of rationality before carrying out scientific activities or Islamic sciences such as fiqh, philosophy, Sufism, ushul fiqh and others. As a result, classical tafsir is not autonomous, and is trapped in methodological orientation and classical scientific disciplines. The Qur'an is only used as a justification tool in strengthening other scientific positions rather than for objective and serious understanding. The Qur'ān is thus not a guidance of language, law, theology, history, science, socio-politics and a book of metaphors.¹⁴

In addition to this aspect, another criticism of classical tafsir orientation is in the matter of long-winded interpretation, as happens in *al-tafsir al-tahlili*, which he calls *al-*

¹³ Hassan Hanafi, *Hermeneutika Al-Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2009), 5.

¹⁴ Hassan Hanafi, *Al-Yamin Wa al-Yasar Fi Fikr al-Din* (Cairo: Maktabah Matbuli, 1989), 78.

tafsir al-thula. According to him, this method will give birth to partial interpretations, mixed up with one another and many repetitions, not having a rational and real theme structure that can present arguments from inside and outside. According to him, this method of interpretation has also lost a coherent ideology, a global worldview, and is uprooted from the soul needs and interests of contemporary society.¹⁵

Another orientation crisis raised by Hanafi is that classical interpretation is more theocentric than anthropocentric, because it only discusses the issue of God from the aspects of existence, essence, nature and actions, while emphasizing that nature is a creation and humans will be held accountable by Allah. In addition, classical interpretation is always tied to the local conditions of Islam where Islam was born, especially in social and economic aspects and neglects the use of spiritual values as a means to win humans. Classical interpretation has also never started to criticize, call for improvements and radical changes to conditions that are contrary to religion, what has been done so far is only following from outside the religious text in every improvement and change.¹⁶

The epistemological crisis that has occurred in the interpretation of the Qur'an so far is due to the fact that classical thought has never had an authoritative theory of interpretation with scientific principles that lead to certain interests. Most of these interpretations are only concerned with explaining problems that are not needed by the community and are contrary to their interests. It can be seen that in every interpretation there is always a continuous repetition of previous opinions by later interpreters in formulating their arguments. The interpretation is more textual in nature, which relies on the text related to the language or the reason for the revelation of the verse. In linguistic matters, the interpretation method only limits the determination of the meaning of the text based on specific linguistic principles such as related to *majaz and essence, muhkam and mutasyabih, mujmal and mubayyan, muawwal, muqayyad and absolute, 'am and khas*.

As for the *asbab al-nuzul* of a verse, it only limits it to the specific issue that caused the verse to be revealed. Attention to the initial cause is also needed, but the event is only the life experience of people when the Qur'an descends on them. As a result, there is always the same interpretation of different events in different conditions of time and region, by pointing to the interpretation of the verse with the conditions in which the verse was revealed with the cause of its revelation. *Asbab nuzul* of classical interpreters turns into a precise understanding and is present in different situations where the understanding of the verse is done directly on the verse according to the time of its revelation.¹⁷

Hanafi's Position on Al-Qur'an

¹⁵ Hanafi, *Hermeneutika Al-Qur'an*, 7-8.

¹⁶ Hanafi, 8-10.

¹⁷ See, Saenong, "Hermeneutika Pembebasan: Metodologi Tafsir al-Qur'an Menurut Hassan Hanafi," 140-41; Hanafi, *Hermeneutika Al-Qur'an*, 6-7.

The attitude of contemporary thinkers towards the Qur'an mostly positions the Qur'an as a cultural product. Unlike them, Hassan Hanafi clearly does not place Al-Qur'an as a cultural product.¹⁸ Al-Qur'an according to him is a legitimate and authentic holy book descended from God through the angel Jibril. This view is reinforced by saying that only the holy book of the Qur'an is the most authentic compared to other holy books such as the Taurat and the Gospel/Bible. The process of the descent of Al-Qur'an according to him occurred vertically from God delivered to the angel Jibril to be conveyed to the Prophet Muhammad. Angels and Muhammad act as *transmitters* who are passive, acting as a *full recorder*, so that God's revelation is verbatim.¹⁹ Acting as passive receivers, angels and Muhammad conveyed the revelations they received to their ummah. This can be seen from the text that is expressed in Al-Qur'an starting at the beginning of each letter using *muqaththa'ah* letters, such as Nun, Qof, Yasin, Thaha and so on, and there are even verses that clearly criticize Muhammad, such as when the prophet cried over his uncle Abi Talib who died in a state of polytheism, or Allah's criticism of the prophet in Surah 'Abasa. The existence of these verses indicates that the Qur'an is authentic, free from the intervention of the prophet Muhammad.²⁰

In Hassan Hanafi's view, the Qur'an as revelation has features that are not possessed by other holy books. The specialty can be seen *first*, its existence as the last book of a series of holy books that have been delivered to the prophets before. As the last book, it is perfect, which acts as a shari'at without waiting for changes, substitutions and deletions. *Second*, the Qur'an since its revelation until now is protected from additions, subtractions and other changes experienced like the previous book. The preservation of the Qur'an is not only mentioned in Al-Qur'an itself that Allah sent down Al-Dzikra / Al-Qur'an and at the same time guarded it, but also maintained through the memorization of Arabs who since a long time ago had strong memorization accompanied by the similarity of literary quality between the Qur'an and Arabic literature. *Third*, the delivery of Al-Qur'an to the prophet Muhammad was done gradually, gradually not all at once. Of course, this can be said to be part of the

¹⁸ to compare with other contemporary thoughts such as Nasr Hamid Abu Zaid. Nasr Hamid's views are recorded in his book *Mafhum al-Nash: Dirasah fi 'Ulum al-Qur'an*, related to the Qur'an said to be a language text, as a central text in Arabic history. Arab civilization is a text civilization in the sense that the basis of Arab-Islamic science and culture grows and stands on a foundation where the text is the center. Civilization is built by human dialectics with reality on the one hand, and dialogue with the text on the other. Civilization is formed by dialectical interaction with reality. The Qur'an in Arab civilization has a cultural role that cannot be ignored. If it can be concluded that ancient Egyptian civilization is the civilization of death, civilization is the civilization of reason and Arab-Islamic civilization is the civilization of text. The Textuality of the Qur'an: A Critique of the Ulum al-Qur'an, Yogyakarta: Compare also with the view of Fazlurrahman who introduces two levels of al-Qur'an fi lauh al-mahfudz, normative-absolute, and revealed to the prophet Muhammad, historical-relative. Or also the view of Muhammad Arkoun, who divides the Usmani mushhaf into four, namely in lauh mahfudz, revealed to the prophet Muhammad, written in the Usmani mushhaf and the book of tafsir. Mohammed Arkoun, *Berbagai Pembacaan Al-Qur'an*, trans. Machasin (INIS, 1997), 28.

¹⁹ Compare this with hermeneutics, where in the Greek myth, Hermes receives revelations from the gods, does not act as a recorder, and when delivered to the audience, the text changes according to the socio-cultural context of the community.

²⁰ Yudian Wahyudi in Pengantar Hanafi, *Hermeneutika Al-Qur'an*, vi-vii.

process of adjusting to the guidance of human conditions and needs, to solve the problems of the community for the situation they experienced, throughout 23 years, and became a book that was recorded in Al-Qur'an mushhaf.²¹

Source of Interpretation

Hassan Hanafi builds his interpretation of Al-Qur'an by dividing it into two sources, namely oral sources and codified sources. Oral sources are sources of data obtained through narrations which are then written in hadiths collected in the shahih book or sunnan book and in the book of tafsir which is *bi al-manqul*, *bi al-riwayah*, dan *bi al-ma'tsur*. This data is the most important data related to the understanding that occurred at the beginning of the revelation of Al-Qur'an or the generation after him who knew more about the language and soul of the Prophet Muhammad. Oral data of the salaf generation who became transmitters of understanding of the Qur'an is a very important legacy on issues that were then more oriented towards the practice of the Qur'an, both related to the problem of *ubudiyah* or *mu'amalah*. Of course, it develops in a simple atmosphere and is not as complex as what is happening today. Because of the nature of the practice of Islamic teachings, rationality is not much used. This oral data that is still preserved is used as a reference for the current group of mufassirs to understand the problems when Islam first developed.

The source of codification is the text itself. Texts are the result of the change from oral culture to written culture. In this case it is not in the sense of a document, which is closer in the sense of an ancient record, but a reality that lives in silence, and when read again it will come alive in various forms. This text codifies the spirit of the times through individual and collective experiences in various conditions and situations. This codification is very important as a source of interpretation of Al-Qur'an because it is the heritage of the experience of each generation that will guide and provide orientation towards the future.²² The text is thus broader in scope than just a means of documentation to preserve records of the past, but rather as a means of orientation, codification and at the same time the establishment of law.

Hasan Hanafi's Interpretive Approach

Seeing the shortcomings and weaknesses of the interpretation of Al-Qur'an by previous interpreters, both classical and modern,²³ Hanafi offers a new theory of

²¹ Hanafi, 3–4.

²² Hanafi, 80–81.

²³ Hassan Hanafi in his book *Islam In The Modern Wold*, views the classical tafsir book authored by Thabari, Zamakhshari and Ibn Katsir, as well as modern tafsir books such as written by Muhammad Abduh and Rashid Ridla and Sayyid Qutb's tafsir books, have advantages and disadvantages. Their virtues are able to provide information about the past setting of the text, because it reveals history, language and social conditions. In addition, it is able to explore the textual motivation of the Qur'an, where the *murfadzat* in the verse contains commands, promises, images, parables and others, so that the ummah follows the main teachings of Islam. And when viewed in terms of interpretation can be explored the inner condition of the interpreter whether related to the source of knowledge, depth of understanding, and ideas and spirit of interpretation due to the influence of the environment at that time. While their weaknesses include being partial, because there is a confusion of themes scattered among the letters, repetition of themes, the integrity of the theme structure is lost, there is a blurring

interpretation (*ta'wil*) using several tools, namely ushul fiqh, phenomenology, Marxism, and hermeneutics. With these four approaches, Hanafi builds a theory of interpretation (*ta'wil*) al-Qur'an that is able to accommodate normative-ideological revolutionary ideas, to free humans from exploitation, repression, and injustice.²⁴

The ushul fiqh approach is used by Hassan Hanafi with the aim of being able to provide grounded interpretations, touching practical issues, and needed by the community. This is because the interpretation is responsible for revealing the existence of individual and social humans in relation to various situations of life among creatures on earth. The foundation of his ushul fiqh argumentation is to reveal the existence and position of humans with *maqasid al-syari'ah* consisting of religion, soul, mind, dignity, and property.

The phenomenological approach is used by Hanafi with the aim of exploring the subject's awareness of his experience and at the same time its meaning. In its application, Hanafi reflects on the ideal figure, character and foundation of thinking. The interpreter must act as a reformer, not just a commentator or rhetoric. The awareness *asbab al-nuzul* felt by the companions must be able to be drawn in the current situation in accordance with empirical humanity.²⁵ Hanafi in the Marxist approach used in interpretation is due to suspicion of the interests behind the publication of the text and its interpretation.²⁶ The goal is to be able to formulate interpretations that provide solutions for the progress of the Muslim ummah, which is caused by interference from power which is usually individual or small groups and not for the ummah.

In order to achieve a comprehensive interpretation that is needed by society, another approach he takes is to use hermeneutics, which includes various theories of interpretation of both text and reality. In addition to hermeneutics being used as an alternative method of text interpretation as a critique of classical tafsir, it is expanded into a science that explains the reception of revelation from the level of words to the level of the world. Hermeneutics can be called the science of the process of revelation from letters to reality, from logos to reality, and the transformation from the mind of God to human life.²⁷

In its application, the use of hermeneutics in interpreting the Qur'an not only deduces meaning from the text, but also induces meaning from reality into the text. In doing this meaning, it is not only explaining but also understanding, not only knowing but also realizing. An interpreter must give meaning, not just receive. In other words,

between information or science, and the information is not connected to the needs of the soul and society.

²⁴ Saenong, "Hermeneutika Pembebasan: Metodologi Tafsir al-Qur'an Menurut Hassan Hanafi," 8–9. Hanafi's idea, when compared to the offer from Fazlurrahman, M Arkoun, is more grounded because it is praxis that touches the needs of the community compared to those who are theoretical, elitist.

²⁵ Hanafi, *Hermeneutika Al-Qur'an*, 8–18.

²⁶ Saenong, "Hermeneutika Pembebasan: Metodologi Tafsir al-Qur'an Menurut Hassan Hanafi," 94–97.

²⁷ Hassan Hanafi, *Al-Turats Wa al-Tajdid, Mauqufun al-Turats al-Qadim* (Cairo: al-markaz al-'Arabi, 1980), 213.

the interpreter receives meaning and at the same time places it in a rational structure and reality.

To support the construction of the hermeneutic method in interpreting the Qur'an, premises are laid. These premises are:²⁸

First, revelation is considered and placed in an empty space, neither accepted nor rejected. In this case, the interpreter does not need to question the validity and authenticity of the Qur'an, which is always questioned whether it is from God or the words of Muhammad by orientalist, or Muslim scholars such as Arkoun or Nasr Hamid.²⁹ According to Hanafi, a text is a text, and the question of authenticity is irrelevant, it does not matter whether it is divine or human. According to him, interpretation is not related to the origin of the text but to the content of the text.

Second, al-Qur'an is placed as other texts, such as literary works, philosophical texts, historical documents. Methodologically, Al-Qur'an does not have a special position, where when understanding the text follows the same rules, whether it is sacred or profane. The Qur'an belongs to the sacred category, but it is only a transfiguration of human language like the hadith.

Thirdly, there is no wrong or right interpretation, but only different approaches to the text determined by different interests and motivations. Interpretive conflicts are a reflection of interests among interpreters and in linguistic interpretations are always changing. The similarity between the meaning of the text and the meaning of interpretation is only a formal preposition that is hypothetical based on the law of similarity. Today, having left 14 centuries of Al-Qur'an being revealed, the similarity of the meaning of the text and its interpretation is not possible.

Fourth, there is no single correct interpretation of the text and plurality of interpretations is normal due to differences in understanding of the text. The text has become a tool of human interests and even ambitions. For this reason, the interpreter becomes the main key that gives meaning to the text based on the time and space in which they live.

Fifth, differences and conflicts in interpretation are reflections of socio-political conflicts, not theoretical conflicts. Theory is only a cover for epistemology, interpretation is an ideological weapon that is widely used by socio-political forces in order to seize power or maintain it, because every interpreter born will use his socio-political proximity to express his interpretation based on the tendency of his mazhabiyah group.

The construction of the interpretation of the Qur'an initiated by Hassan Hanafi is based on the view that the Qur'an must be able to be understood clearly and comprehensively and not long-winded. For this reason, he formulated the characteristics of the interpretation of the Qur'an. These characteristics are: *First*, the

²⁸ Saenong, "Hermeneutika Pembebasan: Metodologi Tafsir al-Qur'an Menurut Hassan Hanafi," 147-48; Hassan Hanafi, "Islam in The Modern World: Religion, Ideology and Development Vol," *I Kairo: Dar Kbaa*, 2000, 417-18.

²⁹ Nasr Hamid abu Zaid states that Al-Qur'an we read today is a cultural product, it is profane and not absolute. See Nasr Hamid Abu Zaid, *Tekstualitas Al-Qur'an; Kritik Terhadap Ulumul Qur'an* (Yogyakarta: LKIS Pelangi Aksara, 2002), 1.

interpretation must be specific or called *al-tafsir al-tajzi'i*, which is interpreting certain verses of Al-Qur'an, not all of its verses. *Second*, the interpretation method is thematic interpretation (*al-tafsir al-maudhu'i*), which interprets certain themes needed by the community. *Third*, the interpretation of Al-Qur'an is temporal (*al-tafsir al-zamani*), which directs its interpretation to trace the meaning as desired by Al-Qur'an for its generation. Because it is not directed at the search for universal food, then the nature of the interpretation is temporal, contemporary, now in accordance with its reality, and does not deal with the past or the future.

Fourth, it is realistic (*al-tafsir al-waqi'i*), which is to answer the challenges and problems that are currently felt by the ummah, both related to crisis or misery. *Fifth*, oriented to a particular meaning and is a theoretical discourse about letters and words. This is necessary because revelation basically has a purpose, orientation and interests. These interests are in accordance with society, humane, rational, and natural. *Sixth*, the interpretation is thus experimental, because it is the result of the mufassir's experience in interpreting Al-Qur'an in accordance with the challenges and problems at that time. *Seventh*, the interpretation answers contemporary problems. For this reason, a mufassir must begin his interpretation efforts by knowing the problems of life that occur. *Eighth*, the social position of the mufassir has a major influence in determining the style of interpretation. This is because interpretation is part of the social structure.³⁰

And to get the interpretation of the Qur'an that is close to what is intended by the Qur'an, an interpreter must be able to explore the potential understanding of the verses through the means of understanding that when the Qur'an was revealed in accordance with the construction of the local community.³¹ This construction is called Hanafi as *al-Hawamil*. There are three things that must be considered in the interpretation of the text, that is:

First, al-Hawamil al-Maudhu'iyyah, which is related to geographical, sociological, and period. In geographical issues, the interpreter must be able to connect Al-Qur'an with geographical conditions, such as Makkah, Medina, Taif and so on.³² Related to the sociological aspect, the interpreter must be able to understand the sociological dialog between Al-Qur'an and the social conditions at that time, to get the socio-historical data of the text.³³ The interpreter must also understand the periodization of the

³⁰ Hanafi, *Al-Yamin Wa al-Yasar Fi Fikr al-Din*, 102–11.

³¹ According to Hassan Hanafi, understanding the Qur'an cannot be separated from the long history of interpretation in its various versions, because it cannot be separated from the environment in which the interpretation was written. The most important thing is that the significance and spirit of Al-Qur'an can be explored. In this case there are two, he distinguishes between the spirit of the Qur'an, divine knowledge, which is still sacred because it has not been mixed with profane factors, called *al-Mahmul*; and interpretation, which brings the spirit in praxis by social conditions, and is usually related to language (Arabic), geographical conditions, social, civilization, called *al-Hawamil*. See, Hassan Hanafi, *Min Al-Naql Ila al-Aql: 'Ulum al-Qur'an* (Cairo: Maktabah Makbulu, 2014), 19.

³² The scholars of tafsir in the past named them Makki and Madani. And Hanafi drew a lot from the opinion of Imam Suyuthi in the book *al-Itqan*. See Hanafi, 51–59.

³³ Past tafsir scholars named it *asbab al-nuzul*, and has been developed since the fifth century. Hanafi noted among others that the book *Asbab al-Nuzul* was authored by Al-Wahidi, then continued by al-Suhaili in the book *al-Ta'rif wa al-A'lam fima Abhama fi al-Qur'an min al-Asma wa al-A'lam*, Ibn Hajar al-

revelation of the Qur'an, because the revelation is gradual, in fact there is an abolition of the previous law *nasikh wa mansukh*.³⁴

Second, al-Hawamil al-Maudhuiyyh al-Zattiyah, which is related to the subject or actor where Al-Qur'an was revealed. There are three things that must be considered, namely the path of narration, reading (*qira'at*) and writing (*rasm*). In the narration that was oral, a mufassir must know the path that is *shahih*, valid, reliable and accepted from the weak path, through sanad criticism. *Qira'at* is also important to be mastered by the mufassir according to his reading, because the difference in reading will cause differences in meaning, and it greatly interferes with the process of interpreting Al-Qur'an. Writing is also very important to understand, because the *rasm of Al-Qur'an* is different from the rules of Arabic writing in general.³⁵

Third, al-Hawamil al-Zattiyah, which is related to the text itself, consisting of language and its meaning (lexology), literature (balaghah), and tafsir itself. Understanding the text from the point of view of language both lexicology and syntax is a fundamental need, and this has been done for a long time in the history of interpretation. Balaghah, both semiotics, stylistics, and pragmatics, are very important to know, because the Arabs have long had a height in literature. It is necessary to know the significance of the meaning of the language aspect. In relation to tafsir, as a means of interpreting the text, it has also been used by previous mufassirs, where each mufassir usually wrote an introduction containing his methodology of interpretation.³⁶

Interpretation Steps

As previously described, Hanafi in an effort to interpret the Qur'an, he used the thematic method with a social approach. The thematic method is used to find a rational identity between revelation, rationality and nature. Analysis, synthesis and assembling parts towards unity are the needs of interpretation. This process eventually leads to interpretation by finding something new that is not read scripturally. Thus, the interpreter can be said to be writing a new text in an individual-personal consciousness.

In relation to the social approach, it is done because it is related to the reading of the text. The text that is read has the same meaning as the effort to understand. This view was developed because according to him there are similarities between reading texts and the theory of knowledge in scholastic philosophy, where there is a subject and object relationship. The reader is the subject while the text is the object. Reading the text which means understanding, simultaneously interpreted as tafseer and exegesis it, in the reading process when understanding the text with perception is not possible. Understanding the text in interpretation can be done by using language logic and text orientation (*taujih al-nash*), or social context and the spirit of the times. When

Asqalani wrote *al-Ujjab fi Bayal al-Asbab*, al-Suyuthi wrote *al-Iklil fi al-Istinbat al-Tanzil* and *Lubab al-Manqul fi asbab al-Nuzul*, Hanafi, 61-65.

³⁴ *Nasikh wa mansukh* is an extension of asbab al-nuzul, Hanafi, 115.

³⁵ The science Qira'ah had developed by the second century, See Hanafi, 161, 168, 219.

³⁶ Al-Suyuthi wrote *al-Itqan* before writing *Majma'al-Bahrain wa Matla' al-Badrain*. See Hanafi, 243, 279, 329.

logic language cannot be a tool to understanding the text, then the significance of the text, social needs and the spirit of the times become important. And this is what is called the process of ta'wil/exegesis.³⁷

The steps of interpretation initiated by Hassan Hanafi can be summarized as follows:

First, collecting verses related to a certain theme simultaneously based on *al-mu'jam al-mufahras*, and understood simultaneously along with the orientation of the verses that appear.

Second, classifying the forms of words, because words (language), are a form of thinking about meaning. These words are verbs and nouns, verbs related to time such as present, past and future, singular and plural words, pronouns of possession, nouns that are subjects, and specific and unspecific words.

Third, build a structure, by applying meaning to the object.

Fourth, analyzing the factual situation experienced by society at that time, whether related to poverty, oppression, basic human rights, power, welfare. This is intended to determine the factual situation, the cause of the phenomenon, and the factors that cause change.

Fifth, comparing the ideal and the real. There are two forms: deducing the ideal structure of the text through content analysis, and inducing the factual situation using social science and statistics.

Sixth, describing models of action, where the interpreter must move from text to action, from theory to practice. In this case, logos and praxis come together to bridge the gap between the ideal and the real.³⁸

In the application of sociological thematic interpretation, Hassan Hanafi tried to raise the problems faced by the Egyptian people at that time, where there was oppression of the people by the Egyptian government under the rule of Anwar Sadat, who took and occupied the land.³⁹ The step he took was to collect verses related to land, such as al-Baqarah:17, Ali Imran: 109, al-Ma'idah: 120, al-A'raf: d158, al-Taubah: 116, al-'Ankabut: 56, al-Zumar: 63, and others. After collecting 462 verses, Hanafi found the form of expression and made a classification, where the word *al-ardl* as a noun that stands alone as much as 454, while when connected with the pronoun belonging is found in 8 places, and one place is expressed about its creator, namely Allah, as mentioned in al-'Ankabut: 56.⁴⁰ From the expression of the verse, Hanafi concludes that the land is in the form of a created being, and it only belongs to its creator (Allah), not to humans who have parallels as creatures as well.

By using meaning analysis, Hanafi concluded that the word *al-ardl*, there are five orientations of meaning. *First*, God is the sole owner of the land and also its heir. The meaning of *al-ardl* here means the earth and all the land that lies on it. Thus no one

³⁷ Hanafi, *Dirasatu Falsafiyah*, 526–27.

³⁸ The steps of Hassan Hanafi's interpretation as described above are contained in the book *Islam in the Modern World*, in the fourth sub-chapter.

³⁹ Kazuo Shimogaki and Kiri Islam, "Antara Modernisme Dan Posmodernisme (Telaah Kritis Pemikiran Hassan Hanafi), Alih Bahasa Oleh M," *Imam Aziz Dan M. Jadul Maula*, Yogyakarta: LKiS, 2011, 96.

⁴⁰ O My believing servants, My earth is truly spacious, so worship Me.

can claim to be the owner. *Second, al-ardl* is the land inhabited by humans and all His creatures in all the problems faced by humans who inhabit it. The form can be the land where food sources are produced (agriculture), peaceful land to be used as a place to live, the land of conflict, because it becomes a field of struggle and war, the land of immigration and exile, and the land of experimentation and attraction. *Third, al-ardl* means a place of action for humans as *khalifatullah* on earth. *Fourth, al-ardl* means the earth that is inherited to humans to be managed, protected and maintained, not polluted and destroyed. *Fifth, a universal agreement* offered to each individual, which is a moral agreement, not material, unilateral.

After analyzing the structure of the meaning, Hanafi continues with an analysis of the factual situation. The meaning obtained from the word *al-ardl* is that the land belongs to God, so it should not be contested let alone oppression. This means that in reality, God is the only owner of the land and its heirs, and ideally, land is defined as natural land, green land and beauty. Here it can be seen that Hassan Hanafi tries to interpret the text of Al-Qur'an with the social situation he experiences, of course by using a social approach.⁴¹

Analysis of Hanafi's Ideas in interpreting Al-Qur'an

In this section, the author will examine Hanafi's ideas in interpreting Al-Qur'an which consists of a study of Hanafi's criticism of previous interpretations, a study of Hanafi's position related to Al-Qur'an, a study of the sources of interpretation, a study of the interpretative approach and a study of the steps of interpretation.

Regarding the issue of classical interpretation which is said to be an interpretation that is not important and not needed, and ignores the problems faced by humans, according to the author, a view that does not understand the conditions, culture and civilization that developed at that time. Classical interpretation has such a form of interpretation, because the Islamic community at that time was already in a state of establishment, achieving a high civilization⁴² with conditions that could be considered prosperous in the material aspect. This condition affects the orientation of interpretation on something that can fill another void that is intellectual and spiritual in nature, because the problems of society at that time were not material in nature. Not to mention the intellectual discourse that arose at that time, coloring many materials,

⁴¹ Many interpreters interpret Al-Qur'an by approaching the social situation faced by them, for example Farid Esack, who made the situation of South Africa with an apartheid government the basis of his interpretation. He uses the word *mustadh'afin* as a word where the Qur'an sides with them, where the teachings of Islam clearly equalize all humans, the difference lies in their devotion. This siding with the weak is based on his desire to build an egalitarian, fair and non-racial society. See Achmad Khudori Soleh, "Mencermati Hermeneutika Humanistik Hasan Hanafi," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 11, no. 1 (2010): 101; Hasan Basri Marwah, *Farid Esack: Hermeneutika Al-Qur'an: Demi Liberalisme Dan Pluralisme* (Jakarta: Lembaga Studi Islam Progresif, 2005), 1.

⁴² History reveals that until the 14th century, no nation in the world was able to match the height of Islamic civilization. At that time Islam became the center of science and civilization, where many other nations, especially the West, learned from Islam, so it can be said that Islam became a model for world values and management for all nations of the world.

patterns of interpretation, such as language, literature, theology, fiqh, Sufi and philosophy.

When there is a conflict of interpretation because each of them defends their mazhab, it is a common event. This is because there have been differences in the understanding of Islamic teachings, where people have been factionalized into *madhhabs*. This *madhhabiyah* background arises, so that when there is an attempt at interpretation, what happens is the defense of the group. According to the author, Hanafi did not understand the dialogue of civilizations that occurred at that time. Of course, if the interpretation is brought into the current atmosphere, it will not be connected, because the civilizational dialogue is different. Related to the long-winded form, according to the author, it is caused by their mastery of many sciences, as generalists, in contrast to the time that is specialized.

While related to the theocentric orientation, not anthropocentric, because the material needs have been fulfilled, so they seek other satisfaction, namely the divine aspect. The interpretation of the past was in this form, because Islam at that time was considered the only conception that enlightened the world, and became a source of paradigm of life, where other civilizations were weak and even destroyed. Unlike today, the conditions are different, Islamic civilization is no longer considered by the world, because of the victory of Western civilization in the new arrangement of the world. The condition of classical Islam with its interpretation is like that, because they want to explore the conception of the teachings in Al-Qur'an, so they cannot leave the structure of society where Al-Qur'an was revealed.

Regarding Hanafi's position on the Qur'an which states that it is not a cultural product, according to the author, it is a statement that makes him a conventional thinker and not as liberal as Nasr Hamid Abu Zaid, Fazlurrahman, who divides the Qur'an as normative and historical, or Muhammad Arkoun, who says the need for deconstruction and reconstruction. According to him, the Qur'an is valid and authentic, descending from God through angels and received by Muhammad who is passive, being a recorder, so that God's revelation is verbatim, which is then conveyed as it is to the ummah. According to the author, this view is due to Hanafi's closeness to the thought of Muhammad Abduh, and the influence of al-Ikhwan al-Muslimin in the early stages of his intellectual life.

With regard to the source of his interpretation, which states that the source is taken from the oral (narration), which is then quoted in the book of shahih or sunan, and the book of tafsir, as well as sources in the form of codified texts, according to the author has in common with other interpreters. In narration, which is the main source of teaching where it requires the need for narration, Hanafi still makes it his argumentative reference. Because the source of bi al-ma'tsur is a valid source used in understanding the verse of the Qur'an relating to the problem of amaliyah, either worship or muamalah. The only difference is in understanding the codified text source. The text according to him is a living reality in a state of silence, and when read it becomes alive, in other words, the text is a reading at that time, and when read today, it will certainly bring up different solutions. According to the author, Hanafi's view is

something that is commonplace in efforts to interpret the Qur'an, because previous interpretations spoke according to their problems, of course the current interpretation will also speak with different problems.

Hanafi's view in using hermeneutics as an approach to the Qur'an, which he says is not limited to deduction but induction, according to the author, something that is still in the frame of interpretation that can expand the meaning of the Qur'an. The induction method developed from reality to text, provides new nuances that have not been covered by its meaning throughout the history of humanity, where the Qur'an is a book in the form of text, its meaning will develop in accordance with developments and changes that exist in the reality of human life. Related to *ushul fiqh* as an approach to interpreting the Qur'an, according to the author has been done by many previous interpreters. As for the phenomenological approach in the interpretation of the Qur'an by making reductions, according to the author, Hanafi seeks to avoid the occurrence of interpretations that are not neutral, because so far, the text has been formed and its interpretation is loaded with interests.

According to the author, what is expected to create a genuine interpretation will not be achieved, because phenomenology itself recognizes that the knowledge obtained is not neutral in its nature, but have value, as asserted by Derrida, that there is no research that does not consider the philosophical implications of knowledge status. All science is subjectively interpreted, so its status will be temporary and relative.⁴³ Even so, the idea put forward by Hanafi needs to be appreciated as a new idea that will enrich the intellectual *khazanah*, especially in interpreting and understanding the text of the Qur'an. Regarding the attention to *al-hawamil* in interpreting Al-Qur'an based on the spirit of *al-mahmul*, according to the author, it is something that has long been done by previous *mufassirs*, where in principle a *mufassir* must master the Qur'anic science which is the basis of every interpretation.

The steps taken by Hanafi in interpreting the Qur'an in thematic form and concern for social aspects, is indeed something that is currently needed, because the conditions of society are different from the past, with high mobility of money, and the level of work that is dense, and there is almost no time, so a complete interpretation is needed that is easy to understand and directly practiced. While in the problem of a social approach in understanding the texts of the Qur'an because, Hanafi lives in a space and time filled with authoritarian and unjust power behavior. So the form of interpretation tries to answer these social problems so that it is said to be a liberation interpretation, which frees people from depressed, poor, ignorant conditions, to become free, independent people who get justice and prosperity.

Closing

From the above explanation it can be concluded that, *first*, the source of interpretation carried out by Hassan Hanafi is taken in the form of oral, *bi al-ma'tsur* narration, which is currently recorded in the book of hadith and the book of interpretation, and in the form of codification, namely text, living reality in a state of

⁴³ Agus Sachari, *Budaya Visual Indonesia Dan Permasalahannya* (Jakarta: Erlangga, 2007), 40.

silence, and when read again will live in various forms. *Second*, the approach to interpreting the Qur'an is ushul fiqh, phenomenology, Marxism and hermeneutics, which are used to accommodate normative-ideological revolutionary ideas, freeing humans from exploitation, repression and injustice. In the interpretation, it must also be noted that the text was revealed in accordance with the construction of the community, so the construction of the text needs to be considered but with the spirit and significance of Al-Qur'an. *Third*, the interpretation steps are carried out in thematic form and directly touch on the current problems felt by the community. In this case, the step of thematic interpretation begins with collecting verses, making word classifications, building structures and applying meanings to objects, analyzing factual situations, comparing ideal and real aspects, and describing the action model.

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