

## CHAPTER I

### INTRODUCTION

#### A. Background

The study on the Qur'an and its interpretation lately shows a significant progress. Perhaps this is a logical consequence of the Qur'an as a central position for the life of Muslims, as *hudan li al-na>s*. Especially when the Qur'an is claimed to be *s}alih} li kulli zama>n wa maka>n*, the "approximation" of the meaning of the Qur'anic text's becomes a necessity.

However, updating the meaning of the teachings contained in the Qur'an that is always relevant in all dimensions of space and time and in operational matters in life is not easy. To achieve a meaningful sense and to gain full understanding of the spirit and the ideas contained in it, it needs an appropriate approach. This approach will then determine the products of interpretation.

The effort to interpret the Qur'an has emerged knowledge system consists of several sub-discipline, one of which is Makky and Madany science. Makky and Madany is a science in which it classifies the revelation of Qur'anic verses according to their origin; either it is based on time, geographical location, and difference of the addressee. Though their definition is still in debate, this science had been treasuring up valuable information for those who concern in Qur'anic studies, since it explains the historicity of Qur'an and store up external context that will influence the meaning of the text. Besides, the classification based on above criteria will also inform us differences and variety of the spirit and horizon within it.

In Qur'anic exegesis and interpretation, Makky and Madany science<sup>1</sup> are of the important elements. Because, to interpret Qur'anic verses without

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<sup>1</sup> At this point, it is necessary to insert a comment about the terminology used wholly in this writing. Regarding the term Makky and Madany science, the writer has chosen to use singular

signification of this science (as well as other sciences included in what so-called as *Ulu>m al-Qur'a>n*) is reputed invalid.<sup>2</sup>

However, the further discourse of Qur'anic interpretation and development of its methodology pay less attention to the significance of this science. Both Makky and Madany are only kind of identity attached to chapters and certain verses of the Qur'an, as it printed in *Mus}h}a>f Uthma>ny*. The deeper use of this science is only as reference when there are some contradictive verses. This science will inform about the verse that revealed earlier and the later one. From this science, a conclusion can be withdrawn to find the validity among those contradictory verses. This (particular) science is further developed as an independent discipline named *Na>sikh-Mansu>kh* (theory of abrogation)<sup>3</sup> that tends to be a tool to withdraw juristic decision. This is the science where traditional *ulama>'* (Moslem scholars) use and take benefit from Makky and Madany.

This fact is an impact of what was generally happening in classical field of Islamic thought. The material designed in traditional interpretation is still being dominated by religious issues *an sich* such as legal and *iba>dah* (worshipping) verses. For major Moslem, *tafsi>r* is nearly a discipline that considered final and perfect. Investigation on it is overcrowded with repetitive reading (*al-qira>'ah al-mutakarrirah*) and do not much move toward critical reading (*al-qira>'ah al-muntijah*) on it. This way of treating *tafsi>r* as one of Islamic sciences treasure fertilizes a "fearfulness" to believe that *tafsi>r* is an endless process, since it is endeavor to understand God's message. However, it must be noted that people can only reach a relative level of understanding and do not reach the absolute one.<sup>4</sup>

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"science" instead of plural "sciences", since it is an inseparable studies although it uses conjunctive word "and".

<sup>2</sup> See the comment of Abu al-Qasim al-Hasan ibn Muhammad Al-Naisaburi as it quoted by Manna' Khalil Al-Qattan, *Mabahith fi Ulu>m al-Qur'a>n*, Riyadh: Mansurat al-As}r al-Hadi>th, 1973, p. 53.

<sup>3</sup> Ibn Hazm, *Al-Na>sikh wa al-Mansu>kh*, Al-Maktaba al-Shameela, p. 3.

<sup>4</sup> See M. Nur Kholis Setiawan, "Al-Qur'an dalam Kesarjanaan Klasik & Kontemporer; Keniscayaan Geisteswissenschaften," in *Jurnal Studi Al-Qur'an*, Jakarta: Pusat Studi Al-Qur'an, 2006, Vol. I, No. 1, p. 80.

The Islamic sciences treasure that “walks stagnantly” well on into modern era in which, as a historic certainty, its generations come to term with their own responsibility to refresh prior studies that reputed out of date. There were several Moslem scholars whose attention and that concern with the concepts of Makky and Madany. Some of them were Mahmud Muhammad Taha<sup>5</sup> and Nasr Hamid Abu Zayd.<sup>6</sup>

Taha tried to show that the Qur'an contained two messages: the Makky one, which was the original and universal message for all humankind, and the Medina one, which temporarily supersedes the Makky message and adapted it to the demands and limitations of the early Moslems community in Medina. Taha argued that the shift from the earlier revelation of principles in Mecca to the later one in Medina is essentially reversible. According to Taha, in the 20th century, the time had come to return to the original Mecca message; the secondary Madany compromises could be abandoned. The shift was made because in the concrete circumstances—both external ones and the internal capabilities of Muslims at that time—the Mecca principles could not yet be implemented in all their openness. They were the ideal; Medina was but a way station. This radical reading was based partly on a variant reading of Al-Baqarah (2): 106.<sup>7</sup> Practically, it means the abandonment of traditional Islamic law.<sup>8</sup>

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<sup>5</sup> Mahmoud Mohamed Taha was a Sudanese political figure, theologian and engineer. He was born in 1909 in Rufa'a, a small town on the east bank of the Blue Nile in central Sudan. He executed in January 18, 1985 by President Nimeiry. Retrieved from [www.en.wikipedia.org/Mahmoud\\_Mohamed\\_Taha](http://www.en.wikipedia.org/Mahmoud_Mohamed_Taha) on January 23, 2009.

<sup>6</sup> Nasr Hamid Abu Zayd is an Egyptian Qur'anic thinker and one of the leading liberal theologians in Islam. He was born in July 10, 1943 in Qufaha near Tanta, Egypt. He obtained his BA in Arabic Studies (1972), and later his MA (1977) and PhD (1981) in Islamic Studies at Cairo University. In 1982, he joined the faculty of the Department of Arabic Language and Literature at Cairo University as an assistant professor.

Zayd suffered major religious persecution for his views on the Qur'an as a religious, mythical, literary work. In 1995, he was promoted to the rank of full professor, but Islamic controversies about his academic work led to a court decision of apostasy and the denial of the appointment. After the verdict, he flew to the Netherlands, where he was invited to teach as a Visiting Professor at the University of Leiden. He currently holds the Ibn Rushd Chair of Humanism and Islam at the University for Humanistic, Utrecht, The Netherlands, while still supervising MA and PhD students at the University of Leiden as well. Retrieved from [www.en.wikipedia.org/Nasr\\_Abu\\_Zayd](http://www.en.wikipedia.org/Nasr_Abu_Zayd) on November 30, 2007.

<sup>7</sup> The verse is:

The other figure, Nasr Hamid Abu Zayd, has different perspective. He criticizes traditional Moslem scholars whose attention to Makky and Madany arise from *fiqh* standpoint aimed to distinguish between Nasikh and Mansukh, ‘*Am* and *Khas*, in order to produce *fiqhy* and *shar’y* law. Then he pays more attention to the move of reality, i.e. a consciousness that the *Hijrah* (flight of Muhammad from Mecca to Medina) was not merely an evacuation from a place to another. This consciousness suggests, therefore, a new criterion of classification that based on the distinction of both phases, and not merely on geographical difference.<sup>9</sup>

The concepts mentioned above illustrate the dynamic of Makky and Madany. It indicates that the discourse on this science turned to the reading of text through social sciences’ frame. This trend perceives Makky Madany as a discourse, which is very open toward a shifting. In the other word, it is very possible to the rethinking of the Makky and Madany concept, since the Qur’an cannot be alienated from its historicity.

The historicity of the Qur’an is an indisputable fact. The Qur’an, though it is believed as the word of God, the fact that it revealed in Arabic had entered it into historical realm. This God’s Saying had been “earthing”, and even transforming into text: written text. Qur’an has been being a human’s text, although it has origin of divinity.<sup>10</sup> Qur’anic verses, therefore, cannot evade to be treated with hermeneutic approach.

Qur’an, for which it records the encompassing history and tradition, represent the spirit and horizon within it verses, as it reflected in the differences character between Makky and Madany. To look partially at the linguistically structure, for example, Makky has special characteristic: uses

مَا نُنَسِّخُ مِنْ آيَةٍ أَوْ نُنسِئُهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَمْ تَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (البقرة: 106)

<sup>8</sup> Mohamed Mahmoud. “Islam and Modernity: Muslim Intellectual Respond”, in *Pemikiran Islam*. Ed. John Cooper *et.al.*, trans. Wakhid Nur Effendi, Jakarta: Erlangga, 2002, p. 116-117.

<sup>9</sup> Nasr Hamid Abu Zayd, *Tekstualitas al-Qur’an: Kritik terhadap ‘Ulumul Qur’an*, Trans. Khoiron Nahdiyyin, Yogyakarta: LKiS, 2002, p. 88.

<sup>10</sup> Nur Ichwan. *Meretas Kesarjanaan Kritis Al-Qu.r’an*, Jakarta: Teraju, 2003, p. 2; See also Dr. Ali Shodiqin, *Antropologi Al-Qur’an: Model Dialektika Wahyu dan Budaya*, Jogjakarta: Ar-Ruzz Media, 2008, p. 12.

“*ya ayyuha al-na>s*” appeal; the chapters begun with short character like *alif-la>m-mi>m, alif-la>m-ra>*; and generally has short verses. While Madany uses “*ya ayyuha al-ladzi>na a>manu>*” appeal, and the chapters generally has longer verses.<sup>11</sup>

The process of categorization in this science also shows the uniqueness of value contained by Qur’an. Makky contains allurements to monotheism (*tawhid*) and to worship only to God, the prove of *risalah* (apostle), the day of resurrection and reckoning, heaven and hell, arguments against bad habits of polytheist, stories of ancient prophets and their follower, and building of moral principle. While Madany contains explanation of *iba>dah* (rules of rituals and worship in the *shari>’ah*), *mu’a>malah* (transactions; rules in the *shari>’ah* that cover them), *hadd* (a class of punishment, postulated as the right of God), family, inheritance, *jihad*, appeal toward People of Book from Jews and Christian, and elucidation of *muna>fiq*’s (hypocrite) behaviors.<sup>12</sup> These linguistically sides of Qur’an (structure and theme) that is having spirit and horizon of Qur’an inside.

In addition, the linguistical side of the Qur’an also makes understanding is possible. Text, where form of language is taking place, plays fundamental characteristic of human’s historical experience, i.e. text in a communication inside and through distance (space and time). Investigation on meanings produced by human through their culture that need historical and interpretative mediation is impossible without language. History and understanding are existing since language is existing.

To deal with such kind of philosophical problem, it is needed a new perspective, therefore, in the discussion and development of this science that are different from the establishing perspectives. This act will run in two steps: *firstly*, by considering Qur’an as discourse that comes close to us. Text will move toward experience, i.e. understanding does not mean an activity that

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<sup>11</sup> See Muhammad al-Zarqany, *Mana>hil al-’Irfa>n*, Vol. 1 (Beirut: Darul Fikr) p. 196-198; Manna’ Khalil Qattan, *Op. Cit.*, p. 63-64.

<sup>12</sup> See Muhammad al-Zarqany, *Op. Cit.*, p. 196-198; Manna’ Khalil al-Qattan, *Op. Cit.*, p. 63-64

done consciously and based on people's choice. Indeed, people's continual experience will be a constant motivation to do an interpretation, since something strange and alien are going to meet people's experience in their daily life. Gadamer said: *Understanding begins...when something addresses to us. This is the primary hermeneutical condition.*<sup>13</sup> Is it possible for us to interpose Qur'anic verses as discourses that continually come close to us?

*Secondly*, the interpretation is no other than an understanding that started from the subjectivity of the reader and the interpreter. Our understanding to the text does not illustrate the experience of the author. It shows, however, an understanding of "existential" experience discovered through the text. The author, in this case is Allah, is beyond scientific investigation, while the text is constant media between the author and the reader. The process of understanding will always change due to the change of horizon, i.e. the experience of the reader himself. Furthermore, the constancy of the text is a very basic factor that makes this process is possible. Hence, we will see what is really happening in practice of understanding performed by Arabian, as the first reader who interacts with Qur'an during revelation.<sup>14</sup>

The ideas concluded from this process (of understanding) produce meaning that will be applied further in contemporary live. The meaning, of course, is not an objective meaning; rather it is a "meaningful sense" for the reader in his/her context. This is one of the concepts excerpted from the hermeneutics, exactly philosophical hermeneutics of Hans-Georg Gadamer. Philosophical hermeneutics stir up itself with everything that makes understanding is possible.<sup>15</sup>

The term of philosophical hermeneutics is chosen by Gadamer to mention his thought in general, because he intended to set forth a hermeneutics that has a philosophical relevance. One thing that makes

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<sup>13</sup> Hans-Georg Gadamer, *Truth and Method*, edited translation by Garrett Barden and John Cumming, New York: Seabury Press, 1975, p. 266.

<sup>14</sup> Nasr Hamid Abu Zayd, *Al-Qur'an, Hermeneutik, dan Kekuasaan: Kontroversi dan Penggugatan Hermeneutik Al-Qur'an*, Trans. Dede Iswadi et. al., Bandung: RQiS, 2003, p. 72.

<sup>15</sup> Inyik Ridwan Muzir, *Hermeneutika Filosofis Hans-Georg Gadamer*, Jogjakarta: Ar-Ruzz Media, 2008, p. 97-98.

Gadamer's hermeneutics become philosophical is series of ontological claim about capacity and manner of human's soul (*Geistmannlich*). Gadamer said in Foreword of his book *Truth and Method*:

“...[not] what we do or what we ought to do, but what happens to us over and above our wanting and doing, since that which ‘happens’ to us over and above our explicit activities is the effective historical constitution of our own knowing selves.”<sup>16</sup>

The relevance of Gadamer's hermeneutics with Makky and Madany science is because for two reasons: *firstly*, Gadamer's emphasis on dialogue between past, present and future; *secondly*, Gadamer's concern to the universality of language as the (only) mean of dialogue as well as the medium of human existential.

From this background, the writer is interested in analyzing the concept of Makky and Madany with Gadamer's hermeneutics. Since his ideas concern with the development of discourse, paradigm of understanding, and demand for application of any understanding. This research will run in the theme of ANALYZING THE CONCEPT OF MAKKY AND MADANY SCIENCE WITH GADAMER'S HERMENEUTICS.

## **B. Research Focus**

From the background elaborated above, the writer will confine the research problems as the following.

1. What is the contiguous between Makky and Madany science and Gadamer's hermeneutics?
2. What is the relevance of Gadamer's hermeneutics with Makky and Madany science?

## **C. Aim and Significance of Research**

Primarily the aim of this research is to answer the confined research problem above, mainly:

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<sup>16</sup> Hans-Georg Gadamer, *Op. Cit.*, p. xvi

1. Knowing the contiguous between Makky and Madany science and Gadamer's hermeneutics.
2. Analyzing the relevance of Gadamer's hermeneutics with Makky and Madany science.

From the mentioned research focus, the objectives that the writer would like to achieve are as follows:

1. Knowing to what extend the achievement and inadequacy of establishing sciences in Qur'anic interpretation, mainly Makky and Madany science, as an appreciation toward the works of prior Islamic scholars who had pioneered and developed Qur'anic studies.
2. Applying Gadamer's hermeneutics to appraise establishing methods of Qur'anic interpretation, mainly Makky and Madany science, through understanding his ideas and theories that can be synchronize with it. So that a description of what is truly happening in every process of interpreting the Qur'an is gained.
3. Re-signifying Makky and Madany science in perspective of Gadamer's philosophical hermeneutics in understanding *discourses* that continuously offered by the Qur'anic verses to contribute ideas in universal mind of Qur'anic studies.

#### **D. Prior Researches**

As it mentioned above, some researchers and scholars have concerned their studies on the concept of Makky and Madany. One of them was Nashr Hamid Abu Zayd. In the book entitled *Mafhum al-Nas}j}: Dira>sah fi Ulu>m al-Qur'a>n*<sup>17</sup>, he delivered critical comments concerning Makky and Madany. To him, the categorization must be based on move-phase transformation, not just showing location. This two-phase transformation manifests in the structure and content of the revealed text. We find that,

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<sup>17</sup> Translated into Indonesian by Dede Iswadi *et. al.* as "Tekstualitas al-Qur'an: Kritik Terhadap Ulum al-Qur'an," published by RQiS at Bandung, 2003.

therefore, Qur'anic text in Madany phase has have different character from Makky one.<sup>18</sup>

With linguistic and historical approaches, Abu Zayd only paid attention on problem of defining Makky and Madany. Meanwhile this research philosophically seeks of seeing what reader can do after knowing Makky and Madany.

There is a thesis entitled *Studi Kritis Konsep Makkiy dan Madaniy Dalam Pemikiran Nashr Hamid Abu Zayd*<sup>19</sup> written by M. Ubaidillah Mubarak. This thesis is aimed to review and criticize Abu Zayd's concept of Makky and Madany science, his problem and inadequacy concerning the concept, and his positive contribution, if there any, for in reviewing the concept of Makky and Madany.

Different from the thesis above, this research is not focused on one figure's conception on Makky and Madany science. Rather, this research is aimed to excavate philosophical aspect of Makky and Madany science with Gadamer's hermeneutics.

Sahiron Syamsuddin wrote an article entitled "*Integrasi Hermeneutika Hans-Georg Gadamer ke dalam Ilmu Tafsir: Sebuah Proyek Pengembangan Metode Pembacaan Alqur'an Pada Masa Kontemporer.*"<sup>20</sup> Sahiron Syamsuddin, lecturer of UIN Yogyakarta, conveys his institution's mission: spirit of integration and interconnection of theories between hermeneutics developed in Western and Islamic sciences treasure, especially classic theories and methods in Qur'anic studies and interpretation.

Differently from others, he introduces visibility of Gadamer's hermeneutics to be fused with *Ulu>m al-Qur'a>n*. In a simple explanation,

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<sup>18</sup> Nashr Hamid Abu Zayd, *Tekstualitas al-Qur'an: Kritik Terhadap Ulum al-Qur'an.*, *Op. Cit.*, p. 8-9, 88-90.

<sup>19</sup> M. Ubaidillah Mubarak, *Studi Kritis Konsep Makkiy dan Madaniy Dalam Pemikiran Nashr Hamid Abu Zayd*, (Thesis), Ushuluddin Faculty, State Institute for Islamic Studies Walisongo Semarang, 2009.

<sup>20</sup> Sahiron Syamsuddin, "Integrasi Hermeneutika Hans-Georg Gadamer ke dalam Ilmu Tafsir: Sebuah Proyek pengembangan Metode Pembacaan Alqur'an pada Masa Kontemporer," in *Filsafat dan Bahasa Dalam Studi Keislaman*, Yogyakarta: Lembaga Penelitian UIN Sunan Kalijaga Yogyakarta, 2006, p. 43-76.

he explains the development of hermeneutics, main ideas of Gadamer's hermeneutics, and then considers arguments of visibility and look at its position in classification of interpretation patterns that developed among Muslim scholars. The relevance of both disciplines meets in as follows: *firstly*, seek of finding the meaning through interpretation and understanding; *secondly*, text as object-matter; and *thirdly*, language is the medium where the process of interpretation and understanding take place through and within.

Since it is an article, so it only includes main theories of Gadamer's hermeneutics plainly, then its relevance and visibility to be integrated with *Ulu>m al-Qur'a>n*. Meanwhile this research will stand forth by synthesizing it with Makky and Madany science as an element of *Ulu>m al-Qur'a>n*.

#### **E. Theoretical Framework**

This research will observe the relationship between text and understanding on it. Text, in this term is Qur'an, is the Word of God that had been "earthing", i.e. entering historical realm. The historicity of Qur'an made it being subject unto human (reader) interpretation and understanding.<sup>21</sup> Since there are some considerations of the unique meaning attributed to the horizon of the text, then it classified into Makky and Madany. The text that has spirit and horizon inside will always offer discourses to the reader who comes close to it. However, in the manner of the institutionalized-ness (embodiment in writing) of the text in what so called as *Mus}h}a>f Uthma>ny* to occur and continue between our hands, it becomes a mute text that cannot speak by their selves.

To deal with such a self-alienated text is the task hermeneutics since texts always introduce their selves as a foreign that insist on intimacy (appropriation). The task is possible simply by perusal, since the text can be heard when it is read. If the text is left to itself, unread, and un-interpreted, then that its existence will disappear. Through writing, its past is being separated from its body, abstracted, and alienated in pure spiritual existence.

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<sup>21</sup> Nur Ichwan, *Op. Cit.*, p. 71.

This pure spiritual existence is the very thing that always contemporarily with the present. The spirit of the text, however, will have nothing to do when it is not given a body, concretized and made tangible. The concrete and tangible body is the very thing provided by interpretation.<sup>22</sup>

The concept of Makky and Madany is a discourse and paradigm in understanding texts. Proven that this concept and its application are dynamic along with the development of time, and are different from a scholar to others. This dynamic and differences show the historicity of understanding of the readers.

In the process of understanding, and therefore an interpretation, Gadamer consider four keys involved in it in formulation of his philosophical hermeneutics: *Firstly*, historically affected consciousness. The reader has to be conscious that s/he is in certain position able to influence his understanding and restrict his ability in looking at the interpreted text. *Secondly*, the affectedness from certain hermeneutical situation forms a “pre-understanding” to the reader towards the interpreted text. Although this is precondition in reading text, the reader has always to revise his pre-understanding so that his reading escaped from mistake. *Thirdly*, the reader has to fuse two horizons: horizon of the text and horizon of the reader. Both of them have to communicate one another to reduce tension between two horizons. The reader must open to the horizon of the text and let it enter his horizon, because the text with its horizon certainly has something to be said to the reader. *Fourthly*, application of the meaning obtained from the fusion. The meaning, in this term, is “meaningful sense”, not the objective one.<sup>23</sup> Such character of interpretation and understanding will be applied when dealing with Qur’an by working from contemporarily reality.

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<sup>22</sup> Inyiaq Ridwan Muzir, *Op. Cit.*, p. 175.

<sup>23</sup> Sahiron Syamsuddin, *Op. Cit.*, p. 9.

## F. Research Methodology

This research is a Library Research, i.e. scientific thought based on results of prior research in books, articles, and other writings.<sup>24</sup> While the approach used in this research is hermeneutic approach. To be seen as method of interpretation, hermeneutics could be applied in both natural sciences and social sciences (*humaniora*). Either in scriptural book, that contains the given truth, or in other social sciences, the role of subject plays important position in determining the understanding and conclusion. However, in historical studies and text criticism, including scriptural text, hermeneutics plays bigger role rather than in natural sciences. Roger Trigg, as it quoted by Komaruddin Hidayat, asserted:

*The paradigm for hermeneutics is the interpretation of a traditional text, where problem must always be how we can come to understand in our own context something, which was written in a radically different situation.*

Different from natural sciences' methodology that consciously and strictly make a distance as neutral as possible between subject and object, in hermeneutic method the subject dissolve and step up dialog and participation in text's tradition and horizon.<sup>25</sup>

In order to achieve optimal result, and that this research is well oriented, it needs to choose appropriate methods. The chosen methods will be a frame to observe carefully the concerned problem. On the way to get scientifically answerable study, this research will use methods as in follows:

### 1. Source of Data

The source of data in this research is divided into primary<sup>26</sup> and secondary<sup>27</sup> sources. The primary sources are books of *Ulu>m al-Qur'a>n*

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<sup>24</sup> Suharsimi Arikunto, *Prosedur Penelitian*, Jakarta: Bulan Bintang, 2002, p. 83.

<sup>25</sup> Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik*, Jakarta: Penerbit Paramadina, 1996, p. 161.

<sup>26</sup> Primary sources are authentic data from the first source. See Hadari Nawawi and Mimi Martini, *Penelitian Terapan*, Yogyakarta: Gajah Mada University Press, 1996, p. 216.

<sup>27</sup> Secondary resources are data that its materials are indirectly having relationship with the topic, in function as complement of primary sources. See Hadari Nawawi and Mimi Martini, *Ibid.*

that getting down to Makky and Madany. The books are *Al-Burha>n fi> Ulu>m al-Qur'a>n* written by Badruddin Al-Zarkashy, *Al-Itqa>n fi> Ulu>m al-Qur'a>n* by Jalaluddin Al-Suyuty, *Mana>hil al-'Irfa>n* by Muhammad al-Zarqany, *Maba>hith fi> 'Ulu>m al-Qur'a>n* by Manna' al-Qattan. Other books that have similar pattern<sup>28</sup> will also be considered. The secondary sources are books and writings on hermeneutics, especially hermeneutics of Gadamer such as *Truth and Method*<sup>29</sup> and *Philosophical Hermeneutics*<sup>30</sup>. Other books and writings that either concern about *Ulu>m al-Qur'a>n* or hermeneutics that related with the topics will also be the secondary source. The primary and secondary sources will be read together to catch deep understanding on both.

## 2. Collecting Data

Because this research is library research, hence, the technique that will be used is literary collection, i.e. processing library sources, either primary or secondary, that related with the object of research.<sup>31</sup>

## 3. Analyzing Data

This research focuses on characters, structure, contents, and horizons of Makky and Madany. The data will be analyzed qualitatively, and elaborated in descriptive, analytic, and comparative-synthetic methods.<sup>32</sup> Descriptive method is to explain the object carefully to avoid misunderstanding. Analytic in this sense is that the collected data, either about Makky and Madany science, Gadamer's hermeneutics, or other related writings, will be analyzed at sufficiently. Comparative-synthetic method is made to compare between interpretative opinions of *Ulu>m al-Qur'a>n* and hermeneutics ideas. This method is aimed to analyze Makky

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<sup>28</sup> Books that explain definition(s), characters, contents, and method and benefit of categorization of Makky and Madany science.

<sup>29</sup> Hans-Georg Gadamer, *Truth and Method*, edited translation by Garrett Barden and John Cumming, New York: Seabury Press, 1975.

<sup>30</sup> Hans-Georg Gadamer, *Philosophical Hermeneutics*, Translated and Edited by David E. Linge, Berkeley: University of California Press, 1977.

<sup>31</sup> Mestika Zed, *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Obor Indonesia, 2004, p. 3-4.

<sup>32</sup> Sahiron Syamsuddin, *Op. Cit*, p. 3.

and Madany science with Gadamer's hermeneutics to excavate some philosophical aspects of Makky and Madany science.

### **G. Writing Systematic**

This research will generally be divided into five chapters. The first chapter contains background, research focuses, research objectives, prior researches, theoretical framework, research methodology, and writing systematic. Hence, the reader will have pre-understanding of whole research, know the locus and focuses of the research, and methodology implemented in this research.

Chapter 2 contains theoretical base, i.e. referential thought in understanding research objects. It will elaborate hermeneutics generally, and philosophical hermeneutics especially. It also explains main ideas of Gadamer's Philosophical Hermeneutics after mentioning his biographical sketch, so that the theory can be well understood.

Chapter 3 provides data maintained as research object. The concept of Makky and Madany science will be described thoroughly by reviewing it according to Moslem scholars. The description is directed to discover the touching line between Qur'anic text and its historicity. Hopefully it will be known the aspects of this science that possibly can be approached with hermeneutics, especially Gadamer's Philosophical Hermeneutics.

Chapter 4 is the writer's analysis answering research focuses. Here will be presented the contiguous and relevancies between Makky and Madany science and Gadamer's philosophical hermeneutics.

In chapter five, besides concluding analyses, it will also put down constructive suggestions for other researchers that concern on Makky and Madany science.