

CHAPTER V

CLOSING

A. Conclusion

After analyzing Makky and Madany science with Gadamer's hermeneutics, the writer could conclude some points as in below.

1. There are some contiguity between Makky and Madany Science when it is analyzed with Gadamer's hermeneutics that we could withdraw. Those are hermeneutical circle, dialogue and logic of question and answer as fusion of horizon, the power of rhetoric, and historically-affected consciousness (dialoguing past, present and future).
 - a. Related to Makky and Madany Science, Gadamer's concept of hermeneutical circle finds its relevance to the identification method of Makky and Madany verses and chapters. As already highlighted in chapter two, there were two methods of identification for Makky and Madany, namely deduction and induction. The first method relied on narrations, *nas/sj* and events that provide clues and history of the chapters and verses. While the second method relied on the characteristics concluded from *uslu>b* (layout and style of language) and *mawdhu>*' (theme) of the chapters and verses. The last method is essentially a hermeneutical circle itself.
 - b. Related with Makky and Madany science, the concept of dialogue and logic of question and answer will find the relevance with the diverse characters of the verses and chapters. As highlighted in previous chapters, Makky and Madany science differentiate characters of Qur'anic verses and chapters in terms of structure and theme. Makky verses and chapters have different characters from Madany verses and chapters. Social context, *al-da'wah al-Isla>miyah*, and *tashri>*' phases for example, are the *horizons*, which affect these differences. Different

horizons of each verse make the Qur'an's responses also different, adjusting its interlocutor. The Qur'an shows its responses, either in a form of discourse or rebuttal, through different language styles.

In an interpretation of text by interpreter, there is a conversation between the interpreter and the text. In this conversation, the text is not a passive party, but is also active in the conversation. In this condition, the interpreter must be able to make the text speak about the concept and experience that they contain to be heard by the interpreter. In reading (and therefore interpreting) the Qur'an, the first movement will occur between the reader and the Text. As a reader, the question that has to be delivered is what the text literally says and what it means to me. The further question is what was the tradition or what were the historical circumstances surrounding the text? Finally, the reader poses a self-reflective question: How do I interpret this text with the tradition and prejudices that I have at my disposal?

- c. There are high frequencies of rhetorical features occupied in the Qur'an. The Qur'an is a "sea of rhetoric". The Qur'an exhibits an unparalleled frequency of rhetorical features, surpassing any other Arabic text, classical or modern. The use of rhetoric in the Quran stands out from any type of discourse. A close up analysis of the Quran can highlight a wide range and frequency of rhetorical features. This comprehensive subject requires further analysis.

Character, style and containing language that are the concern of this study provide clues about different horizons of the partners of dialogue. On this basis the following things should remain in consideration before understanding the Qur'an: *Firstly*, comprehending indications and clues within the Qur'an. Once a person is able to ascertain the addressees of the discourse then the whole structure and sequence of the discourse shall become fully evident. *Secondly*, the direction of address of the Qur'an should be ascertained at each place. The direction of address shifts a number of times in the Qur'an at very

short intervals and sometimes even in a single verse. *Thirdly*, general and specific verses should be differentiated. There are many places in the Qur'an where the words are general; however, the context testifies with full certainty that something specific is meant, and vice versa.

- d. Related to Makky and Madany science, the concept of historical understanding is demanding contemporaneity. Like enjoying a work of art, an understanding of the Qur'an is in fact experiencing contemporaneity with discourses it offers. The contemporaneity concept means making something foreign and distant, which previously did not exist here and is the property of others, be ours here and now. The Qur'anic verses, which are revealed 14 centuries ago in a extremely different community, must be interpreted in appropriate with contemporary condition, without ignoring any prior effort of interpretation. Without this concept, the understanding will not come to the subjectivity of experience that "produces" a masterpiece.

2. Makky and Madany has relevance with Gadamer's hermeneutics. The relevance between Gadamer's hermeneutics and Makky and Madany science is because of 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. Gadamer's philosophical hermeneutics and Makky and Madany science are not two contrasting disciplines. To oppose both disciplines is a big mistake, since each has its own domain and proportion. Makky and Madany science with its certain method as part of *Ulum al-Qur'an* can be operated on philosophical foundation of understanding concerned by Gadamer, since he did not offer any methodological procedures.

Analyzing Makky and Madany science with Gadamer's hermeneutics arises some considerable points as follows:

- a. Language style of the Qur'anic text, as mapped through the Makky and Madany science, should be understood as a point on their growth historically, with the historicity of its meaning, language tools and syntax, and thus language emerged as varied forms of logic, experience, nature, including historical experience/tradition (also includes the experience of supernatural/spiritual). Here the “conventional” concept of Makky and Madany is almost lost its relevance regardless such a linguistic concern.
- b. The Qur'an is a living phenomenon. The Qur'an hermeneutics has to take seriously the living phenomenon and to stop reducing the Qur'an to be only a text. It is time now to shift our conceptual framework from the Qur'an as a “text” to the Qur'an as “discourse”. Here discourse is meant as a sharing and exchanging opinions or thoughts. So the discourse is the medium for a dialogue process among various individuals to enrich the knowledge and thinking in order to seek a higher truth. The Qur'anic texts must be placed as the partner of dialogue. By enabling it to “speaks” freely and continually offers its discourses, then the understanding (and therefore interpretation) is beginning.
- c. To hold on the main functions of the Qur'an as a guidance for mankind based on five basic principles (*al-kulliyah* > *al-khamsah*) and on considerations that religion (religious taught) is for the benefit and kindness of the human existential, then that should be considered as criteria related to the authority of Makky and Madany verses are: *Firstly*, The content of Qur'anic verses which are universal and cosmopolite must be carried out more than the particular. *Secondly*, the content of the verses that are more humane and friendly and emphasize principles of equality, equity and justice must take precedence over the others that significantly encourage attitudes of hostility, hatred, conflict and discrimination. *Thirdly*, related to the importance of religious symbols. Religious symbols in the form of institutional religion are

important because ignoring it would ignore the historical dimension. But the emphasis and priority to the symbol (having religion) rather than the essence of religiousness (being religious) is not a good choice to create a good inter-religious relationship.

B. Suggestion

After analyzing any aspects discussed in this thesis, there are several dimensions of Qur'anic understanding that the writer would highlight at this point. *First*, reading the text requires attending to one's own context. Recognizing historical and hermeneutical issues of one's time, working as part of a tradition, and the sorts of questions we must ask, all require recognition of our situatedness, on a variety of levels, and through the incorporation of various forms of scholarship. Turning to scripture requires turning to reasoning, as a form of engagement with the world.

Second, Qur'anic understanding emerges from reflection on the conjunctions between disparate texts, and disparate readings, and the tensions and provocations that arise therein. The context of each Qur'anic verse, like our context, must be considered.