CHAPTER II
THE *'ULUM AL-QUR'AN*

The message of The Qur'an contains of guidance and wisdom in the form of laws, stories, parables, and arguments for those who have intelligence. Hence, it is essential for the believer to deeply understand the meanings and implications of the Book of the Creator in order to truly reflect and correctly act upon it. For this purpose, ever since the Muslims received the Qur'an, they have not only dedicated themselves to its message, but also to its setting and framework that serve to facilitate its understanding and implication. Their application and preoccupation with issues related to the understanding of The Qur'an led to the development of disciplines and branches of knowledge that are known as *'ulûm al-qur'ân* (the sciences of The Qur'an)

A. The Definition of *'Ulûm al-Qur'ân*

Terminologically, *ulûm al-qur'ân* means a study of The Qur'an, from its revelation, its orderliness, its codification, its canonization, its interpretation, its miracle, its abrogate and abrogated verses, its rejection to the doubts

confronted it and that seemed.[1] While according to its additional meaning, *‘ulûm al-qur’ân* is everything related to The Qur'an. So, each of sciences related to Qur'an is include into *‘ulûm al-qur’ân*, such as: *‘ilm al-tafsîr, ‘ilm al-qirâ’at, ‘ilm rasm al-qur’ân, ‘ilm I’jâz al-qur’ân, ‘ilm asbâb al-nuzûl, ‘ilm al-nâsikh wa al-mansûkh, ‘ilm I’râb al-qur’ân, ‘ilm gharîb al- qur’ân, ‘ulûmuddîn, ‘lmu al-lughah*, etc. It because those kinds of science are tools to understand The Holy Qur'an.[2]

Based on this meaning, Abu Bakar Ibn al-Araby said that the amount of *‘ulûm al-qur'ân* reached up to 77.450. It is possible by counting the vocabulary of The Qur'an multiplied four (because each vocabulary has *zhâhir, bâthin, hâq* and *mathlâ'*). Moreover, and if deemed from its order and the relations existing between those orders, then the sciences of The Qur'an cannot be calculated.[3]

Following its additional meaning, *‘ulûm al-qur’ân* emerged since the second century of Hijriyah. Here, will to arrange *tafsîr* (exegesis) as the main science of The Qur'an began to develop. While a part of linguists said that the

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[1] Muhammad Abdul ‘Adzim al-Zarqany, *Manâhil Al-Irfân fî ‘Ulûm al-Qur’ân*, Al-Faniyah, Kairo, tt, Vol 1, p: 22,
[2] *Ibid.*,p: 23
[3] *Ibid.*

terminology of '*ulûm al-qur'ân* with its complete meaning had just appeared after Ali ibn Ibrahim Ibn Sa'id [4] arranged a thirty volume book, namely *al-Burhân fî 'Ulûm al-Qur'ân.* Besides containing an exegesis also contains a part of '*ulûm al-qur'ân*, it explains strange words, *I'râb* and commentary.[5] Yet, Dr. Fahd bin Abdurrahman al-Rumi explains that the definition of '*ulûm al-qur'ân* terminologically emerged in the last period of the 3rd century or in the early age of the 4th century of Hijriah when Muhammad bin Khalaf bin al-Murazban (death. 309 H) arranged a book entitled *Al-Hâwî fî 'Ulûm al-Qur'ân.*[6]

B. History and Development of *'Ulûm al-Qur'ân*
1. *'Ulûm al-Qur'ân* in the Early Period of Islam

The companions really knew and tasted the beauty of verses revealed to prophet Muhammad (PBUH). They tried to understand its meaning well, it just if they had a problem in understanding the text, they would back to prophet and ask

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[4] Ali ibn Ibrahim Ibn Sa'id is famously called al-Hufy, he died in 430 H.

[5]Tengku Muhammad Hasbi Ash-Shiddieqy, *Ilmu-Ilmu al-Qur'an, Ilmu Pokok dalam Menafsirkan al-Qur'a*n (Semarang: PT. Pustaka Rizki Putra, 2002) p: 4

[6] Dr, Fahd bin Abdurrahman al-Rumi, '*Ulûm al-Qur'ân, Study Kompleksitas al-Qur'an,* translator: Amirul Hasan and Muhammad Halabi (Yogyakarta: Titian Ilahi Press, 1999) p: 66

him to explain it. Prophet's (PBUH) existence as the problem solver made companions do not need to arrange a book discussing more about '*ulûm al-qur'ân.* When the divine revelation revealed, Muhammad (PBUH) continuously called the writers who were assigned to record the verse. A common practice among the companions of writing The Qur'an led the prophet Muhammad forbade the people to write something from him except The Qur'an. He said: *"And who has written anything from me other than The Qur'an, then he must remove it".*[7] He wished the companions write The Qur'an and Hadith in different place, so that, there were not mixed text and mistaken.[8]

'*Ulûm al-qur'ân* in the period of prophet, Abu Bakar ra, and Umar ra was delivered in the way of *talqîn* and *musyâfahah* (mouth to mouth). Only in Utsman government, Arabian race had a very closer relationship with '*ajam.* Utsman asked the companions and muslimin to hold on main

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[7] Shahih Muslim, Al-Zuhd;72

[8] Prof. Dr. M.M. AL-A'zami, *Sejarah Teks al-Qur'an dari Wahyu Sampai Kompilasi; Kajian Perbandingan dengan Perjanjian Lama dan Perjanjian Baru,* Translated: Dr. Sohirim solihin, et. al, (Jakarta: Gema Insani Press, 2006) p: 73

mushaf (mushaf al-imâm) and to remove the others into this *mushaf.*[9]

This step was the early development of *'ilm rasm al-qur'ân* or *'ilm rasm al- 'utsmânî*. And it's well known that Ali ra ordered Abu al-Aswad al-Duwaly to write some Arabic principles to save its long-lasting significance. Therefore, it is fine to say that Ali ra is the first pioneer of *'ilm I'râb al-qur'ân.*[10]

Then, by paying attention to history of Qur'anic science development, it is known that the founding fathers for the development of *'ulûm al-qur'ân* from the companions are *Khulafâ' Râsyidîn,* Ibn Abbas (d. 687 AD), Ibn Mas'ud (d. 653 AD), Zaid ibn Tsabit (d. 665 AD), Ubay ibn Ka'ab (d.

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[9] Muhammad Abdul 'Adzim al-Zarqany, *op.cit.,*p: 30. The following events led to the preparation of the mushaf of Usman: (a) Disputes had arisen among the muslims about the correct manner of reciting the Qur'an; (b) Usman borrowed the *suhûf* which were kept with Hafsa; (c) Usman ordered four companions, among them Zayd ibn Tsabit to rewrite the script in perfect copies; (d) Utsman sent these copies to the main centers of the muslims to replace other materials that were in circulation. Ahmad Von Denffer, *Ulum al-Qur'an, An Introduction to the Science of the Qur'an* (Kuala Lumpur: Percetakan Zifar Sdn Bhd, 1991) p: 53. Little bit different with Von Denffer, al-A'dzami explains that Usman ordered twelve of his believed writers to collect *suhûf* dotted about companions' hands, included Aisyah, the provided *mushaf* then being compared by the *mushaf* of Abu Bakar which was in Hafsa. The copies of *mushaf* then distributed to several areas along with its readers. Prof. Dr. M.M. al-A'zami, *op. cit.*, p: 97-106

[10] Dr. Subhi Shalih, *Membahas Ilmu-Ilmu Al-Qur'an,* translator: Pustaka Firdaus Team, (Jakarta: Pustaka Firdaus, 1996) p: 145

640 AD), Abu Musa Al-Asy'ary (d. 664 AD), Abdullah Ibn Zubair (d. 692 AD). While from *tâbi' al-tâbi'in* are: Mujahid, Atha' Ibn Yasar, Ikrimah, Qatadah, Al-Hasan Al-Bishry, Said Ibn Jubair, Zaid Ibn Aslam, etc.

2. *'Ulûm al-Qur'ân* in the 2ⁿᵈ and 3ʳᵈ Century of Hijriah

Some exegesis books began to write in the 2ⁿᵈ century of Hijriah. Generally, those books cover some opinions of companions and followers. The most well known scholars in this century are: Syu'bah ibn Al-Hajaj, Sufyan Ibn 'Uyainah, dan Waki' ibn Al-Jarrah.[11]

'Ulûm al-qur'ân (except exegesis) was arranged in the 3ʳᵈ century. Here, appeared some sciences such as: *asbâb al-nuzûl, nâsikh wa al-mansûkh, makkî* and *maddanî*, etc. They who arranged *'ulûm al-qur'ân* in this century are: Ali Ibn Madany (d. 234 H) arranged a book of *Asbâb al-Nuzûl* , Abu Ubayd Al-Qasim (d. 224 H) wrote *Nâsikh wa al-Mansûkh*, *'Ilm al- Qirâ'at* and *Fadhâil al- Qur'ân* , Muhammad Ibn Ayyub Adh Dhirris (d. 224 H) arranged *Mâ nuzzila bi al-Makkata wa Mâ Nuzila bi al-Madînah* and Muhammad Ibn

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[11] The most qualified of these books is work of Ibn Jarir al-Tabari because it not only contains of well-written authentic hadith, but it also contains *I'râb*, assessments and valuable opinions. Dr. Subhi Salih, *op.cit.,*p: 146

Khalaf Ibn Al-Marzuban (d. 309 H) has written a book entitled *Al-Hawi fî 'Ulûm al-Qur'ân* [12]

3. *'Ulûm al-Qur'ân* in the 4th Century of Hijriah[13]

'*Ilm gharîb Al-Qur'ân* and some other books of *'ulûm al-qur'ân* appeared in this century. The scholars of this century are: Abu Bakar Muhammad Ibn Al-Qasim Al-Anbary (d. 328 H) wrote *Ajâ'ib 'Ulûm al-Qur'ân* (discussing *Fadhâil al-Qur'ân,* the reason of revealing into seven language, *mushaf* codification and number of *surah*, verse and sentence), Abu Hasan Al-Asy'ary (d. 324 H) arranged *Al-Mukhtazan fî 'Ulûm al-Qur'ân,* Abu Bakar Al-Sijistany (d. 324 H) wrote *Gharîb al-Qur'ân*, Abu Muhammad Al-Qashshab Muhammad ibn Ali Al-Karakhi (d. 360 H) arranged *Nuqât al-Qur'ân al-Dullât 'alâ al-Bayân fî Anwa'I al-'Ulûm wa al-Ahkâm al-Munbi'atin 'an Ihtilâf al-Anâm,* Muhammad Ibn Ali Al-Adfuwi (d. 388 H) has written *Al-Istighnâ fî 'Ulûm al-Qur'ân.*

4. *'Ulûm al-Qur'ân* in the 5th Century of Hijriah[14]

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[12] *Ibid,*.p:6-7
[13] Teungku Muhammad Hasbi Ash Shiddieqy, *op.cit.,*p:7-8
[14] *Ibid.,*.p;8

From the scholars and his work of the 5th century are: Abu Amar Al-Dany (d. 344 H) who wrote two of his masterpieces *Al-Tafsîr bi al-Qirâ'at al-Sab'I* and *Al-Mu<u>h</u>kâm fî al-Nuqâth,* Ali Ibn Ibrahim Ibn Sa'id Al-Hufy (d. 430 H) also wrote two books *Al-Burhân fî 'Ulûm al-Qur'ân and I'râb al-Qur'ân* and Al-Mawardi (d. 450 H) who arranged *Amtsâl al-Qur'ân.*

5. *'Ulûm al-Qur'ân* in the 6th and 7th Century of Hijrah¹⁵

The scholars of the 6th century are: Abd Al-Qasim Abd Al-Rahman, well known as al-Suhaily (d. 582 H) who wrote *Muhimmat al-Qur'ân / Al-Ta'rîf wa al-I'lâm bi mâ Ubhima fî al-Qur'an min al-Asmâ-I wa al-A'lâm,* Ibn Al-Jauzy (d. 597 H) arranged two books, *Funûn al-Afnân fi 'Ajâ-ib 'Ulûm al-Qur'ân* and *Al-Mujtabâ fî 'Ulûm Tata'allaq bi al-Qur'ân*

While *Ulûm al-Qur'ân* developed in the 7th century are: *Majâz al-Qur'ân* written by Ibn Abd Al-Salam, well known as Al-Izz (d. 660 H), Alamuddin Al-Sakhawy (d. 643 H) arranged *Hidâyah al-Murtâb fî al-Mutasyâbih* (about *qirâ'at*), well known by *Mandzûmah al-Sakhâwiyyah* and *Jamâl al-Qurâ-y wa Kamâl al-Iqrâ-I* (about *qirâ'at, tajwid,*

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¹⁵ *Ibid.,*p:8-9

waqâf, ibtidâ', nâsikh and *mansûkh*). And also *Al-Mursyîd al-Wajîz fî mâ Yata'allaq bi al-Qur'ân al-'Azîz* arranged by Abu Syamah Abd Rahman Ibn Ismail Al-Maqdisy (d. 665 H).

After that, developed other studies such as:

a. *'Ilm Badâ-I al-Qur'ân*, study about various kinds of *badî*'[16] in The Qur'an. Among the authors of this study is Ibn Abi Ishba.

b. *Hujâj al-Qur'ân*, which is also called the *Jadâl al-Qur'ân*, which maintains arguments used by The Qur'an in setting something. Among the scholars who compiled this knowledge is Najmuddin Al-Thufy (d. 716 H).

c. *Aqsâm al-Qur'ân*, discusses about God's curse in The Qur'an. One of the scholars is Ibn Al-Qayyim (d. 752 H).

6. *'Ulûm al-Qur'ân* in the 8th and 9th Century of Hijriah[17]

One of the 8th century scholars is Badruddin al-Zarkasyi (d. 794 H), who arranged *al-Burhân fî 'Ulûm al-Qur'ân.* And in the 9th century, appeared works such as: *Al-Tafsîr fî Qawâid Tafsîr* as the work of Muhammad Ibn

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[16] *Badi'* is a part of linguistic science particularly talks about the beauty of language.

[17] *Ibid.*,p:9

Sulaiman Al-Kafiyaji (d. 873 H), *Mawâqi' al-'Ulûm min Mawâqi' Nujûm* written by Jalaluddin Al-Buqiny (d. 824) and two phenomenal works written by al- Suyuthi (d. 911 H), *Al-Tahîr fî 'Ulûm al-Tafsîr* and *Al-Itqân fî 'Ulûm al-Qur'ân.*

7. *'Ulûm al-Qur'ân* in the 14th Century of Hijriah[18]

Some works emerged in this century are: *Al-Tibyân fî Ba'dhi al-Mabâhis al-Muta'alliqât al-Qur'ân* already written by Al-Syekh Thahir Al-Jazairy, *Mahâsin al-Ta'wîl* (first volume of this book particularly discuss about *'ulûm al-qur'ân*) as the work of Jamaluddin Al-Qasimy (d. 1332 H), then the work of well known scholar, *Manâhil al-Irfân fî 'Ulûm al-Qur'ân* written by Muhammad Abdul Azhim Al-Zarqany, Muhammad Ali Salamah wrote *Manhaj al-Furqân fî 'Ulûm al-Qur'ân, Al-Qur'ân wa al-'Ulûm al-Ashriyah* written by Al-Syekh Thanthawy Jauhary.

In this century also came many of famous scholars who made such kind of reformation in the development of exegesis, such as: Musthafa Shadiq Al-Rafi'iy who wrote *I'jâz al-Qur'ân,* Al-Ustadz Sayyid Quthub wrote *Al-Tashwîr al-Fâniyyu fî al-Qur'ân,* then Al- Malik ibn Nabiy arranged *Al-Zhahîrah al-Qur'âniyyah,* Al-Sayyid Al-Imam

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[18] *Ibid.,*p:10

Muhammad Rasyid Ridla with his masterpiece *Tafsîr al-Qur'ân al-Hakîm*, also well known as *al-Manâr,* Al-Syekh Muhammad Abdullah Darraz - *Al-Nabâ' al-'Adzîm 'an Qur'ân al-Karîm (Nadzârah Jadîdah fî al-Qur'ân),* Muhammad Al-Ghazaly wrote *Nadzârah fî al-Qur'ân,* and also Al-Syekh Muhammad Musthafa Al-Maraghy has written his masterpiece *Tafsîr al-Maraghî.*

8. *'Ulûm al-Qur'ân* after the 15th Century of Hijriah

As well as the holy book, The Qur'an is also a guidance *(Hudâ),* that is why Muslim's studies is mostly a study to define the meaning of The Qur'an, or famously called by Qur'anic exegesis. Along with the growing activity of exegesis, developed special study of the sciences of The Qur'an which became the foundation as well as materials for the activity of exegesis itself. Some of these sciences are continuation and systematization of the materials that have been available since the previously days, while others are developed for new needs. The whole claim- information about these studies emerges in the discipline known as the *'ulûm al-qur'ân*. It covers study of *nâsikh wa al-mansûkh, rasm al-qur'ân, asbâb al-nuzûl,* etc.

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The 19th century AD or the 15th century of Hijriah was indicated by a meaningful progress in Muslim world. Particularly in the field of exegesis, exegetes have arranged many kinds of exegesis literatures. Unfortunately, JJG. Jansen said that their modern works, especially what related to author's way of thought in interpreting The Qur'an was not really given any attention and discussed well.[19]

Since the authority held by the four leaders *(khulafâ' râsyidûn),* socio-cultural Muslims thrived in different conditions to what happened in the time of the prophet. The change and development walk as time goes by. Up till now, when the world civilization reached the medieval of 20th century. The teachings contained in The Qur'an need renewal. It demands more urgent after contiguity with strange civilizations is becoming ever more intense, especially with the emergence of a number of problems surrounding the Hellenism.[20] Finally, many issues can not be solved by the

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[19] Quoted from Rosihon Anwar, *Samudra Al-Qur'an* (Bandung: CV Pustaka Setia, 2001) p: 282

[20] History of the Greek-speaking areas in Antic times can be divided into three periods, namely: the period of independent city states, which the history was covered by Philip and Alexander; period of the power of Macedonia, the last remnants were erased by Roman annexation to Egypt after the death of Cleopatra, and the last is the period of Roman Empire. From those three periods, the first is characterized by freedom and chaos, the second by the conquest and the chaos and the third by the

works of classical commentators. In terms of *adabî ijtimâ'î* style, The Qur'an is felt no longer touch the affairs of the Muslim community. This is what lay behind the emergence of modern exegesis.[21]

Modern exegetes realize that the essence of exegesis is combining the text of The Qur'an and current condition. In *The Encyclopedia of Religion*, Andrew Ripphin wrote that characteristics of modern exegesis are: (1) rationalizing the doctrine found or justified by pointing to The Qur'an (2) removing The Qur'an from primitive idea, fantastic stories and irrational imagination (3) a more moderate work through interpreting Qur'an.[22]

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conquest and order. The second period is known as the Hellenistic era. In the field of science and mathematics, the works that were born during this period is the best work of the Greeks ever achieved. In the field of philosophy, this period is considered important because it witnessed the birth of Epicurean and Stoic schools, although less important when compared to the period of Plato and Aristoteles. Bertrand Russel, *Sejarah Filsafat Barat, Kaitannya dengan Kondisi Sosio-Politik Zaman Kuno hingga Sekarang* (Yogyakarta: Pustaka Pelajar, 2007) p: 297

[21] According to the JMS Baljon modern interpretation is "an attempt to adjust the verses of the Qur'an with the demands of the times". Its purpose is to deconstruct classical exegesis that has no relevance to the modern situation. See Rosihon Anwar *op. cit.,p*: 283

[22] Quoted from Rosihon Anwar, *loc. cit*. Modern interpretation was introduced by Shah Wali Allah (1701-1762), a reformer of India. Two of his monumental works, namely *Al-Hujjah al-Bâlighah* and *Ta'wîl al-Hadîth îi Rumûz Qishah al-Anbiyâ '*, includes modern thinking. His effort stimulated other leaders to reform. *Ibid.,p*: 22

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Attempts to solve human problems through religion in this case with the present scripture in the midst of mankind as *Hudan li al-Nâss* is stronger intensified, especially in the *'ulûm al-qur'ân* which is a tool of exploring contents of The Qur'an. This phenomenon shows not only a better Muslim's religious consciousness, but also indications of classic Qur'anic commentators' achievement in formulating theories of Qur'anic exegesis, although people cannot not simply deny the valuable contribution of classical scholars, especially for the treasures of Islamic knowledge, but it should be reformulated in order to be able to solve current problems.

Nevertheless, the episteme of modernity has changed Muslim's perception towards The Qur'an and exegesis. The development of Qur'anic exegesis since Sayyid Ahmad Khan (1817-1898) in India and Muhammad Abduh (1849-1905) in Egypt has witnessed changes in the exegesis of The Qur'an from textual to rational-contextual. "Meaning" is no longer listed as static, but is dynamic and historic which develops as the result of the change of time and space.[23] Since the 1970s, scientific-critical works have been appearing. These works

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[23] Moch. Nur Ichwan, *Meretas Kesarjanaan Kritis Al-Qur'an, Teori hermeneutika Nashr Hamid Abu Zayd* (Jakarta:Penerbit TERAJU, 2003) p: 36

are rooted from social and humanity disciplines, which are inspired by mode of thought of three basic trends: social critical Anglo-American science, western Marxism, and structuralism and post structuralism thought. Several Muslim thinkers effort to review and reinterpret the Qur'anic text by using new analyzing tools improved in the field of this social and humanity science.[24]

In the course of history, Muslim scholars apply the notion of hermeneutic.[25] This use of hermeneutic walks together with development of this discipline in scholars' own periods to understand their believed holy text. In the course

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[24] See *Ibid.*,p: 37.
[25] Hermeneutic comes from Greek, from the verb "*hermeneuein*", means "to express", "to assert" and "to say", nevertheless, those three meanings is reflected in English as "to interpret". Richard E. Palmer, *Hermeneutika, Teori Baru Mengenai Interpretasi*, translator: Masnur Hery and Damanhuri Muhammed (Yogyakarta: Pustaka pelajar, 2005) p: 15-16. In Islamic studies, hermeneutic has been being known and included in exegesis study. Terms that are able to consider as its synonym are *tafsîr, ta'wîl, syarh and bayân*. Those traditions have been a part of Islamic studies development. Classic and modern thinker have agreed about the hermeneutic terminology as a process to change the condition from 'does not know" to "know" See Sahiron Syamsuddin, et al, *Hermeneutika Madzhab Yogya* (Yogyakarta: Islamika, 2003) p: 53-54. Hermeneutic is a theory about the operations of understanding in relation to the interpretation of the text, the central issue in the hermeneutic is interpretations. The term "hermeneutic" it contains a basic sense, that the focus of hermeneutic is rules needed to interpret the document, which is usually a written document, manifested in a culture. Kris Budiman, *Kosa Semiotika* (Yogyakarta: LKiS, 1999) p: 45

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of history too, the development of Qur'anic hermeneutic can not be separated from the development of Islamic science (mainly Islamic legal theory *(ushûl fiqh),* philosophy and sufism) and the social sciences and humanities. It has been transformed into a multi and interdisciplinary fields. Interdisciplinary nature of the discipline is seen very clearly in the contemporary Qur'anic hermeneutic, where the application of social sciences and humanities can not be ignored.[26]

One of the Muslim intellectuals who effort to rebuild scientific consciousness towards The Qur'an by new theories such as hermeneutic, semiotic, and other modern theories is Nashr Hamid Abu Zayd, an Egyptian thinker who tries to reread the text[27] and to reconstruct *'Ulûm Al-Qur'ân* as the aid to interpret The Qur'an.[28]

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[26] Moch. Nur Ichwan, *op.cit*.,p: 60

[27] In some of his works, Abu Zayd is often to use the term "*al-nâsh*" or "*text*" to refer to Qur'an. This term is intended to show both the Qur'an as a whole as well as the smallest unit of the Qur'an which is still referred as text. Understanding the text here following the modern sense is a record of verbal communication. Thus, although the word is "*Nâsh*" in Arabic but it is not in the sense of the texts as in traditional Qur'anic studies. The word in this phrase is interpreted as having only one possible meaning, choosing the word that refers to the text of the Qur'an is meant to avoid the mystical theology connotations in this study.

[28] The theory of reconstructing *'ulûm al-qur'ân* stated in his *Mafhum Al-Nâsh; Dirâsah fî 'Ulûm al-Qur'ân.*

C. *'Ulûm Al-Qur'ân* in the View of Nashr Hamid Abu Zayd

A. The Qur'an as Cultural Product

According to Nasr Hamid Abu Zaid, The Qur'an may be cited as a central text in the history of Arab civilization, this means that the basic of sciences and the Arab-Islamic culture grow and stand upright on the ground where the "text" as its center can not be ignored. But this does not mean that the former of civilization is merely a text, for civilization and culture built by the dialectic between people with the reality on one hand and its dialogue with the text on the other hand. In human civilization, the text has a role in which culture can not be ignored in shaping the face of civilization and in determining the nature and character of the sciences that developed inside. If civilization is centered around the "text" as one of its main axis, then no doubt, the interpretation as the other side of the text-is one of the mechanisms of culture and civilization that are important to produce knowledge. When the text becomes central of civilization and culture, it is certainly that exegesis will vary; the cause is none other than:

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<ol type="a">
The nature or character of science which is touched by a text, because specific discipline determines the purpose and approach of exegesis.
Epistemological horizon used by an interpreter in dealing with the text. Through the interpreter try to understand the text, or make the text seeks its own meaning.

The factors above do not stand alone, but moving interactively and dynamically in the process of any interpretations.[29]

In the perspective of Abu Zayd, the main study about the concept of the text is the study of the nature and properties of The Qur'an as linguistic text. This means that this study treats The Qur'an as the Great Book in Arabic. Further he says:

" إن البحث عن مفهم (الناص) ليس فى حقيقتى إلا يحثا عن ماهية "القرأن" و

طبيعته بوصفه نصا لغويا . و هو بحث يتناول القرأن من حيث (هو كتاب العربية

الأكبر ، و أثره الأدبي الخالد) فالقرأن كتاب الفن العربي الأقدس[30]

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[29] Nashr Hamid Abu Zayd, *Mafhum Al-Nâsh Dirâsah fî 'Ulûm al-Qur'ân (*Beirut: Markaz Al-Tsaqafi al-A'rabi, 1994) p: 9.

This study discusses the influence of its timeless literature. For Abu Zayd, The Qur'an is the most sacred Arabic stylistic[31], thus, literary review of The Qur'an[32] - without considering its religious aspect is main goal. Only after completing the study of literature, anyone who has an interest is entitled to direct the aim of the book; taking and quoting as reference. It is common because Abu Zayd desires a "scientific consciousness" as the counter of "ideological interest"[33] domination in the civilization and thought.[34]

His opinion says that the text is a product of culture makes him refuse the text is approached by ideological-

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[30] *Ibid.*, p:10

[31] Stylistic is linguistic sub-discipline especially concerned in literary texts. Stylistic implements devices of structural linguistic method to literary texts. Besides, viewed from another perspective, stylistic is also understood as an autonomous discipline, which is an eclectic attempt to apply methods from linguistic and literary science itself. Kris Budiman, *op.cit.,*p:110

[32] For him, linguistic tools are absolutely necessary to uncover the meaning of a text, ranging from language as an established science with its branches (phonology, morphology, syntax, and semantics) to the latest findings in this field, such as language pragmatics, discourse, and all the science that spoke about the relationship between language and social-cultural context. See his work in Indonesian edition, translated by Khoron Nahdliyin, *Tekstualitas al-Qur'an, Kritik Terhadap Ulum al-Qur'an* (Yogyakarta: LKiS Pelangi Aksara, 2005) p; x

[33] In general, Abu Zayd uses the word "ideology" to refer to bias, interest, orientation, ideological trends, political goals and religious beliefs. Ideology is all kinds of devices of ideas or beliefs that are not proven to be an academic or scientific. Moch. Nur Ichwan, *op.cit.,* p: 83

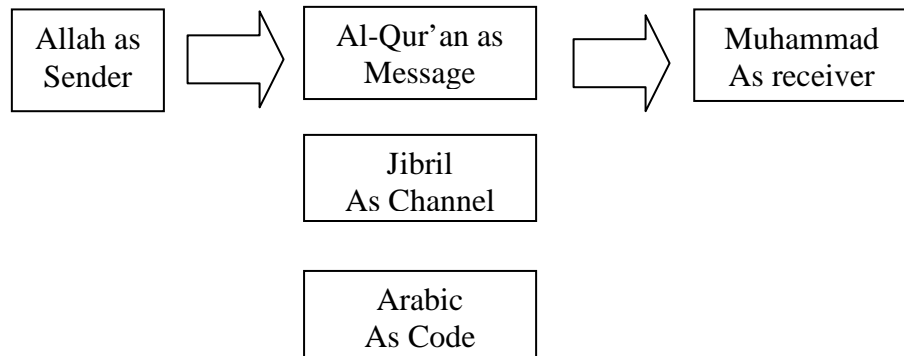[34] Nashr Hamid Abu Zayd, *op.cit.,* p:10

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mystical elements because it is formed in the reality and culture spanning more than twenty years.[35]

Reality is a socio-political condition which includes human actions as the target of the text, including the first recipient of the text (Muhammad), while culture is the concept embodied in the language, the same language with the language of The Qur'an. This means that the text can not be separated from linguistic cultural realities on one hand and produce a specific code that in turn shaping the language and culture on the other hand. Scheme of the formation process of the text is below.[36]

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[35] Text communication process is divided into 2 phases: (1) *tasyakku*l phase; phase when the text forms and constructs itself structurally underlying cultural system, where the linguistic aspect is one part of it, this phase describes the text of the Qur'an as a "cultural product "(2) *tasykil* phase is the phase formation where text re-establishes and reconstructs cultural systems, i.e. by creating a special language system that differs from its original language, and then shows the influence of culture system. The original text is a cultural product is now turned into a producer of culture. See Fakhruddin Faiz, *Hermeneutika al-Qur'an, Tema-Tema Kontroversial* (Yogyakarta: eLSAQ Press, 2005) p: 100.

[36] Adopted from the scheme of Moch. Nur Ichwan, *op. cit.,*p: 70

Allah as Sender	Al-Qur'an as Message	Muhammad As receiver
	Jibril As Channel	
	Arabic As Code	

The Qur'an describes itself as a *risâlah* (the message), and the message represents the communication link between sender and receiver through the code (language system), because the sender in the context of The Qur'an (Allah) can not be made the object of scientific study, therefore, the scientific entrance is reality and culture; realities that govern human movement as the target of the text, and set the first recipient (Muhammad) and culture manifested in language. In this sense, placing the culture and reality as a starting point in the study of text means that this study begins with empirical motion.[37]

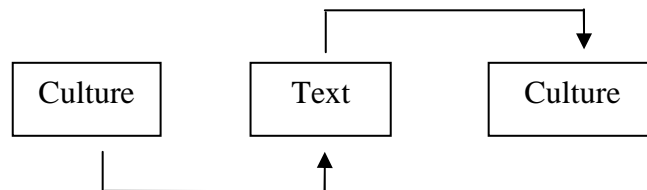[37] Nashr Hamid Abu Zayd, *op. cit.,*p::24-25

Seeing the process and the historical facts of revelation makes Abu Zayd call the text as a product of culture *(muntaj tsaqâfi)*. Because text is a response of prevailing socio-Arab society at that time. That is why reading of the text should consider the historical context of revelation, the ʻ*ulûm al-qur'ân* defines as *asbâb al-nuzûl* or things or conditions that lead to the revelation of the verse. According to Abu Zayd, in looking at historical reality as the verse down, the first recipient's conditions (Muhammad) can not be separated from the people who were targeted by the text. The text provides a response to the cultural reality that has the objective conditions of theirs. Ontological basis of the Qur'anic text must be built on the basis of empirically historical facts, that is, the existence of the text that comes before is valid from the standpoint of history and culture.[38]

Nashr Hamid deplores the concept / method that gives priority to the subject of God's Almighty (who delivers the text), then discussion of Muhammad SAW (first recipient), and discussion of the reality under the topic "reason of revelation" *(asbâb al-nuzûl), makkî-madanî*, and *nâsikh*

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[38] Based on epistemology above, Abu Zayd rejects the concept of *Lawh al-Mahfûdz* because the existence of text in this concept can not be proved empirically. Proving the truth subjectively recognized only for believers. Sahiron Syamsuddin, et al, *op.cit*., p: 109 or see *Ibid.,* p: 26.

mansûkh. Such methods, he said, when equipped with a holistic-critical methodological tool can be considered as a "dialectic-down" that approaches the text of The Qur'an from the perspective of speakers of the text. The opposite is "dialectic-up", which approaches the text from the empirical and cultural reality that can be objectively scientifically assessed. [39] In addition to a cultural product, the Qur'an is also a producer of culture (*muntij tsaqâfi*) in the sense that the text has become the hegemonic text that became the basis and guidelines for other texts.[40]

Culture	Text	Culture

The scheme above illustrates that the text is a response of reality or culture that existed by time the text is derived, then the existing text efforts to inspire a culture of exegetes. So, text is no longer *Ilâhy* text, but *insâny* text. Starting from the framework above, Abu Zayd refuses

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[39] Nashr Hamid Abu Zayd, *loc. cit.*
[40] The difference between the two phases of text history is the difference between the texts from and expresses the culture, with text that affects the culture.

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ideological-tendentious interpretation *(qirâ'ah mughridhah aydulûjiyyah)*.

B. Mechanism of the Text

Textual character of The Qur'an is an important side to understand. Abu Zayd mentions at least, there are three things show the textual character of the Qur'an.

   a) The Qur'an is the message of revelation in which a revelation is the communication process that involves sender (God), receiver (Muhammad), intermediate/channel (Gabriel), and the code of communication (Arabic).

   b) The difference between the order of *sûrah* and verse and the chronological revelation of The Qur'an. In this case the issue is not who organize The Qur'an, but why and on what basis of norms and values The Qur'an is reconstructed. And how one verse or one *sûrah* correlates to others. Those cases allow reader and the text actively interacted.[41]

The Qur'an itself has mentioned that there are *muhkam* and *mutasyâbih* verses. One particular verse is

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[41] Sahiron Syamsuddin, et.al,*op. cit.,*p:108

considered *muhkam / mutasyâbih,* but the case will probably not for other, thus, it makes the text is more dynamic.[42]

Textuality of The Qur'an directs one's understanding/interpretation to the messages of The Qur'an. It needs the use of scientific devices which are modern-textual studies. Disregarding the textuality of The Qur'an is, according to Abu Zayd will lead to the freezing of the meaning of the message and mythological understanding of the text. When "meaning" is frozen and fixed, it would be very easy to be manipulated following ideological interest of the reader.[43] Further, the next important concept of text concept is *ta'wîl* (hermeneutic)[44]. For him, it is another side of the text. It becomes one of culture and civilization mechanisms which is surely important to produce the knowledge. In his view, *ta'wîl* (interpretation) is different from *tafsîr* (exegesis).[45] *Ta'wîl*[46] (interpretation) is related to

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[42] *Ibid.*

[43] See Moch. Nur Ichwan, *op. cit.*, p: 77

[44] Nashr Hamid Abu Zayd, *Tekstualitas al-Qur'an, Kritik Terhadap Ulum al-Qur'an, op. cit.,* p: 303

[45] Among the scholars' there are who equate between *ta'wîl* and *tafsîr,* and there is also who distinguish. Abu Zayd distinguishes between *mufassir* (exegete) and *mu'awwil (*interpreters). Therefore, including exegete here means people who apply the Exegesis. And an interpreter means people who apply interpretation. But the terms "interpreter" is also used in a broad sense, i.e. including exegete and interpreter, because the

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istinbâth (excavation of meaning) and emphasizes the role of
the reader or interpreter to express the internal meaning of the
text. On the contrary, *tafsîr* [47] (exegesis / commentary) is

general interpretation also includes Exegesis see, Moch. Nur Ichwan, *op. cit.*,p: 112.

[46] *Ta'wîl* is derived from the word *al-awl* which means back *(rujû ')*. *Alâ, ya'ûlu, awlan, ma'alan* means *raja'a*. *Awwala ilaihi al-syai 'means* to return him. *Ultu 'an al-syai 'means* I pulled back. *Ta'wîl* is form of *taf'îl* from the verb *awwala, yuawwilu, ta'wîlan*, and its basic word is *'alâ, ya'ûlu* means "return home" or "back". Thus, definition of *ta'wîl* is back to the origin of something. Back to the origin is intended to express the meaning or significance. In addition, *ta'wîl* also means reach the goal. If returning to the goal means moving back, achieving the goal is a dynamic motion. *Wa'ala ma'lahu iyâlatun* means to improve and manage; the word *I'tiyâl* means to make amends and set it. On that basis, *ta'wil* means to improve and organize things in order to arrive at the end purpose. If the word means "return to origin" and also "get to the goal" its consequences is morphological meaning from *taf'il* form refers to the meaning "motion". This meaning is often ignored by linguists in their lexicographical analysis. Therefore, it can be said that the word *"ta'wîl"* is to move something or symptoms, whether returning to its origins or treat and manage the goal and consequence. But it must be remembered that this motion is not motion of matter, but the motion of intellectual mental in arresting symptoms or phenomena. Nashr Hamid Abu Zayd, *op. cit.*,p: 229.

[47] There are differences among linguists about the etymological meaning of *tafsîr*, whether it is derived from *fasara* or *safara*. In Lisan al-Arab, *al-fasru* means "observation of a doctor on water" while *tafsîrah* is "urine used to indicate the existence of the disease", and the doctors examined to demonstrate the existence of the disease to someone. *Tafsîrah* means medium used to find something, this means that interpretation is to find the disease, requires a material (object) and the observer (subject). While the word *"safara"* has many meanings, its core meaning is displacement and travel. From these meanings arise meaning of disclosure and the emergence. Of this material appears also the word *"sâfir"* means a messenger and peacemaker between groups. Al-Safar also be interpreted as a book, while *al-safarah* is the writer. The Word of

based on the proposition or history, and only on the external side of the text. Both must go together. In addition, Abu Zayd calls *ta'wîl* as productive and objective readings (*qirâ'ah muntijah*) which opposed to *talwîn* [48] as ideological tendentious reading *(qirâ'ah mughridhah)*. Both models are distinguished in term of connections between original meaning (*ma'nâ/*meaning*) and new meaning (significance / maghzâ*). When the original meaning has no relation to new meaning (at least in terms of semantics[49]) the reading is categorized as the second.[50]

God: (بأيدي سفرة كرام بررة) "(written by the hands of scribes, Honorable and Pious and Just" and the word which first appeared in " كمثل الحمار يحمل (أسفارا))" *himar* like carrying books ". In connection with this meaning, the word *"safar"* that means the book and *"sâfir"* that means writer, each of which can be returned to the meaning of "reveal" and "explain", other than relating to the "movement" and "displacement". On that basis, the *tafsîr*, both came from *al-fasru* or *al-safru* is the same, which is to express something that is hidden through a medium *(tafsîrah)* that is considered as a sign for *mufassir*, through these signs he can arrive at something that is hidden and vague. *Ibid.,* p: 223-224.

[48] Coloring the text.

[49] Semantics is the study of meaning, usually in language. The word "semantics" itself denotes a range of ideas, from the popular to the highly technical. It is often used in ordinary language to denote a problem of understanding that comes down to word selection or connotation. This problem of understanding has been the subject of many formal inquiries, over a long period of time. In linguistics, it is the study of interpretation of signs or symbols as used by agents or communities within particular circumstances and contexts. Within this view, sounds, facial expressions, body language, proxemics has semantic (meaningful) content, and each has several branches of study. In written language, such things as paragraph structure and punctuation have semantic content; in other forms

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Therefore, the linkage should be based on various levels of context.[51] Abandonment of context ends on tendentious readings.[52] According to Nashr Hamid, several things distinguish *ta'wîl* and *tafsîr* are:

No	Factor	*Tafsîr* (Exegesis)	*Ta'wîl* (Interpretation)

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of language, there is other semantic content. The formal study of semantics intersects with many other fields of inquiry, including proxemics, lexicology, syntax, pragmatics, etymology and others, although semantics is a well-defined field in its own right, often with synthetic properties. In philosophy of language, semantics and reference are related fields. Further related fields include philology, communication, and semiotics. The formal study of semantics is therefore complex.

[50] Nashr Hamid Abu Zayd, *Naqd al-Khitâb al-Dînn* (Cairo: Maktabah Madbuli, 1995) p: 210, see also *Ibid*.,p: 140

[51] A text, including in this case the text of the Qur'an, bringing levels of their own context, which should be considered by the interpreter; a. socio cultural context which consists of social and cultural rules, and traditions expressed in the language of the text. b. External context, the context of the conversation *(siyâq al-takhathub)* is expressed in linguistic structure of a text. c. Internal context associated with the "a not integral" text structure and a plurality of discourse levels d. Linguistic context that is not only related to the elements of a sentence, or the correlation between sentences (*nazm*) or related to the expansion of figurative or metaphor in terms of grammatical and style, but also related to the implicit significance or the "unspeakable" (*al-maskût 'anhu*) in the structure of discourse. e. Reading context. See Moch. Nur Ichwan, *op. cit*.,p: 90-93

[52] Sahiron Syamsuddin, et.al, *op. cit*., p: 110

1	Object of Study	"External" part of The Qur'an *(zhâhir)*.[53]	The deepest meaning of the text/ an exegeted text (interpretation which is not based on exegesis is denied)[54]
2	Medium	- Sign: "text"/language" - Religious sciences and *'ulûm al-qur'ân (Riwâyah).* - Linguistic sciences: about vocabulary[55] and study of	- *Tafsîrah/* "medium" is not necessary, - *Interpretation* is based on mental-intellectual movement in finding "indication" and "result"[57] - Interpretation is possibly done through direct

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[53] Moch. Nur Ichwan,*op. cit.*,p:80

[54] *Istinbâth* must be based on "facts" of text on one side and language data on the other side. Nasr Hamid Abu Zayd, *op. cit.*,p: 235

[55] The science of this vocabulary includes the study of morphological and semantic form, then the science of the relationship between word and its *signified*, after that, the science of the derivation process and the changes of its conjugation. See *Ibid.,* p:237

		nahwu and *I'râb*[56]	interaction between "subject" and "object" [58]
3	Aims	- Touching the external meaning and understanding its signs.[59]	- Uncovering and finding the deepest meaning (significance/*maghzâ*).

Tafsîr (exegesis) is part of the *ta'wîl* process, and the relationship between the two is the relationship between the *hâsh* and *'âmm*.[60] If the exegete's role in committing only to recognize the exegesis signals, interpreters had to apply more than two fields of studies used in exegesis *('ulûm al-*

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[57] *Tafsîr* is limited to *riwâyah*, while *ta'wîl* by *dirâyah,* this means that *mu'awwil* has a more active role in revealing the meaning of the text. This role is not limited only to the areas of *'ulûm al-qur'an* and language sciences, but also he extended his personal examination towards semantic when a meaning concentration- following the term given by previous scholars by the possibility of meaning to the horizon the level beyond horizon of ordinary readers and *mufassir* as well. *Ibid.*

[56] Within linguistic science, that *mufassir* is to know are *balaghah* sciences with its traditional three-divisions, namely *ma'âni, bayân*, and *badi'. Ibid.*

[58] *Ibid.,*p: 232

[59] Moch. Nur Ichwan, *loc. cit*

[60] Nashr Hamid Abu Zayd, *op. cit.,* p: 233

qur'ân and 'ulûm al-lughah) and other scientific devices in human sciences to uncover the more meanings in the text.[61]

Abu Zayd offers "contextual reading method" *(manhaj al-qirâ'ah al-siyâqiyah)* which he describes as a method of renewal *(manhaj al-tajdîd)*. This method, as he admits is not new at all, in the sense that it is the development of methods of traditional '*ushûl fiqh* on one side and the continuation of the hard work of supporters of Islamic renaissance, especially Muhammad 'Abduh and Amin Khuli [62] on the other side. '*Ushûl fiqh* scholars apply '*ulûm al-qur'ân* (especially the science of *al-asbâb al-nuzûl* and *al-nâsikh wa al-mansûkh*) to aspects of linguistic sciences as the main instrument of exegesis to produce and perform the law conclusion of the text. This instrument, according to him is the most important part of the instrument methods of "contextual readings'. But, different from the '*ushûl fiqh* scholars who emphasize the importance of "*asbâb al-nuzûl*" to understand a meaning, the "contextual reading" views problems from a more complete perspective.[63]

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[61] Moch. Nur Ichwan, *op. cit.,* p: 80-81
[62] Amin al-Khulli is an Egyptian scholar who mostly influenced the thought of Abu Zayd in understanding the text through literary criticism
[63] *Ibid.,* p: 99

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In his book *Naqd al-Khithâb al-Dîn*, Abu Zayd said that in the process of decoding the text, the interpreter must consider the meaning of socio-cultural context, by using historical criticism as a preliminary analysis which then followed by linguistic analysis and literary criticism by making use of literary theories. If the text has a meaning of first level, it will stop at the historical criticism and treat the text as a historical fact that can not be interpreted. If the meaning of the text has a second level, the process can be continued from historical criticism to literary criticism to regard the text as a metaphor. In this case the metaphorical link between the meaning and true meaning (literally) should be kept. In relation to the third level, a significance of text should be sought and derived from the objective meaning. This meaning would lead interpreters to get the "new message" to move from the "meaning" of the text to the "significance" in the context of socio-cultural condition of interpreter. Furthermore, the interpreter will get "text result" *'(ittijâh al-nâss)* by analyzing the transformation of pre language of The Qur'an to the religious language of The Qur'an. This will also make the interpreter recognize what

"historical" and what "temporal" in the text of The Qur'an are.[64]

Speaking more about "meaning" and "significance" will surely lead to the discussion of semiotic concept. Abu Zayd follows the theory of De Saussure[65] who said that the language signs do not point to "something" but to certain "mental concept". This concept of mentality is called *"signified"*. *"Signified"* is not "spoken things" or "written symbols", but "voice image", which is psychological aspect left by "heard voice" or "written symbol".[66] In addition to creating its specific linguistic system, The Qur'an vitality is in its attempts to make its original language as part of religious language. This last effort is not realized through a process of transformation of meaning, however it is very basic, but through overall transformation of language, from a

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[64] Nashr Hamid Abu Zayd, *Naqd al-Khitâb al-Dinn* (Cairo: Maktabah Madbuli, 1995) p: 210, see also *Ibid.*,p: 101

[65] Ferdinand De Saussure was born in Jenewa, 1857. He is a son of educated well known family. He lived in the period of Sigmund Freud and Emile Durkheim. He studied in department of physics and chemists in University of Genoa in1875 but then moved to University of Leipzig to study linguistics. Before 1960, only a few of people in academic circle knew him, but it just after 1968, Europe intellectuals talked so much the work of this structuralism founding father. John Lechte, *50 Filsuf Kontemporer, dari Structuralisme sampai Postmodernisme*, translator: A. Gunawan Admiranto (Yogyakarta: Penerbit Kanisius, 2001) p: 232

[66] *Ibid.,* p: 88

meaningful arrangement relation to "sign" in the system of religious language.

Abu Zayd proposes two aspects to explain it, they are: a. text structure, b. reception process of the text by the reader. In the first aspect, Qur'anic text structure has transformed all previous religious traditions as signs pointing to single absolute and universal truth through different ways, linguistic tradition meant here is the language as a sign system in which *"signifier"* and *"signified"* are two aspects of one reality. Here the linguistic system is *"signifier"* for the cultural system which is its *"signified"*.

In the text structure, cultural systems *'signified'* which is reflected linguistically in the system of language then turns into semiotic signs *(al-samtaqah).* Through this semiotic process, The Qur'an transforms its original language from the sense of "naming" *(al-Muwadda'ah)* to the sense of "logical deduction", means transforming it to non-linguistic signs. In this semiotic sign, "meaning that comes from linguistic system changed to" mental visible "which is a sign which refers to a higher level, namely" the meaning of meaning ". This is what The Qur'an does to its original language which then transforms it into signs that refer to new thinkable definition and meaning. By studying The Qur'an in a mimetic

and semiotic level, Abu Zayd desires that a reader's ideological tendencies can be avoided. By emphasizing on its mimetic level, the historical background of a text can be adequately explained, while the level of semiotic means text vitality is determined by the strength of semiotic significance of these texts.[67]

Thus, there are two poles of readings to be taken into account for the new significance of the text:

1. Text of The Qur'an and its dynamics within their own historical context. The readings should be departed from historical texts in sociological sense of the social-cultural context of their own.

2. Horizon of currently reading. Readings depart from the present historical context so that the horizon of reader expectations that encourages the reader's own reading process can be shown.[68]

C. Al-Qur'an and Poetry

While loudly boasts the literary mind of The Qur'an, and considers the similarities between poetry and The Qur'an in terms of both have the same essence as communication,

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[67] See Syahiron Syamsuddin, *op. cit*.,p: 115-118

[68]

but Abu Zayd does not necessarily say that they are the same. According to him, The Qur'an is different from poetry in many ways. This difference is proven in the following:

No	Concept	Al-Qur'an	Poetry
1	Communication Process	Vertical (God-->Human), by channel (Jibril)	Poet (Poet → Genie), without channel
2	Text Structure	The Qur'an is The Qur'an, it is not a poetry, prose, speech, a poetic utterance of shaman and nor parable text.[69]	Poetry is a qualified literary work in Arabian culture.
3	Function	The Qur'an is a text whose aim is to reconstruct the	Text which voices a group's interest

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[69] Abu Zaid quotes the words of Taha Husayn that al-qur'an is al-qur'an, it is not a poetry, therefore, Muslims are trying to distinguish between the terms used in poetry. As the term *Qafiyah* (in poetry) becomes *fashîlah* (in al-Qur'an), the palindrome (in poetry) becomes verses (in the Qur'an), and *qashîdah* to *sûrah*, see Nashr Hamiîd Abu Zayd, *op. cit.,*p; 139

		reality and transform it to the better.	to sacrilege its enemy and help its ally or to praise its figures and leaders.

Text denies it self regarded as poetry and Muhammad as a poet; it does not mean that text looks poetry down, as what is understood in later generations, text by Mohammedan generations likely drawn into the horizon of poetry. In turn, they tried to pull the whole phenomena of revelation into the established and dominant culture system that voiced the minority interests at the expense of majorities. Therefore, the text provides support for realizing useful poetry text function, and criticizes poems that prevent the realization of these functions.[70]

The Muslims start to realize that the text is not separate from reality.[71] And therefore they are not reluctant to

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[70] Nashr Hamid Abu Zayd, *op. cit.,* p: 140

[71] The description of the Qur'an as given by the idolaters of Mecca as an act of speech-like utterances of the shaman, or as a poetic utterance that resembles the poet's remarks, is none other than expression of the fact that the Qur'anic nature arrested as a literary text.

understand the text according to other text perspectives, especially poetry; this is because poetry is an Arab ontology. Abu Zayd cites the explanation of Suyuthi about the principles made by Ibn Abbas, Ibn Abbas said: *" Poetry is an Arab ontology, if there are words in The Qur'an that Allah revealed the subtle Arabic meaning, then we make the Arab ontology as a reference, we find out about it (difficult words) from the poem "*[72]

Thus, the poem turned into a reference in interpreting The Qur'an. This means that the relationship between The Qur'an and poetry can not be viewed only from one side, but must be viewed from the side of relationship existing between the text and culture. Changing the poem simply is evidence for the meaning of texts from the standpoint of this study, at least is a change of cultural orientation of the text to other texts. Or let's say from a type of text to other text types, from poetry to The Qur'an. After the poem becomes the dominant text and The Qur'an as opposite text, the situation is reversed, The Qur'an becomes the dominant text. Because dominant text (The Qur'an) takes poetry to express its

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[72] Nashr Hamid Abu Zayd, *op. cit.,* p: 141

meaning, thus, text makes poetry as not as opposed text, but the text partner.[73]

In the view of 'Abd al-Qahir,[74] poetry is not merely aids to understand the science of The Qur'an. More than that, the poem is the "knowledge" which cannot be ignored, it occupies the earliest position before any other sciences, because it is in a "must" position religiously. Here, poetry becomes core of knowledge, not only in expressing *I'jâz* (miracle), but also in reducing the difference in the problems of "*tafsîr* and *ta'wîl*" and in protecting *mu'awwil* and *mufassir* from mistakes in making claims or lapse into shackles of ideological illusions.[75]

D. Application of the Theory

The characteristic of Abu Zayd's theory can be seen in his view of inheritance[76]. He says that in current Islamic legal tradition, woman is always positioned as the second sex after man. In the case of inheritance, woman gets a half part of man's, this division relies on *al-Nisâ'*; 7-14, which is

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[73] *Ibid.*

[74] al-Syaikh Abd al-Qahir al-Jurjani (d. 470 H/1078 M). His well known work is *"Asrar al-Balâghah"* dan *"Dalâil al-I'jaz al-Qur'ân al-Karîm.*

[75] Amin Khulli and Nashr Hamid Abu Zayd, *op.,cit*.p:120.

[76] See Moch. Nur Ichwan, *op. cit.*: 144-148

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considered fixed and could not be changed anymore. In the view of Abu Zayd, a woman should not be treated as the second after man. Referring to the same verse, Abu Zaid points two things that should be considered in understanding The Qur'an about inheritance.

    a) The Qur'an actually strengthens the relationship between relatives, orphans and poor people who actually in traditional law do not have rights.

    b) The Qur'an does not emphasize the relationship of the clan *('ashâbiyah)*

Conclusion that can be drawn is the Qur'anic theory about economic justice is broader rather than *zakât, shadaqah*, and inheritance since the goal is to eliminate the circulation of wealth among the riches.

Abu Zayd then switches to analyze socio-historical context of women in pre-Islamic societies, the *signified* of some Islamic laws relating to women, and also its significance, can not be expressed without considering the culture of pre - Islam.

In pre-Islamic culture, women and children do not have the right to get such kind of inheritance, because they were considered non-productive. While men earned by way

of war. In this kind of cultural context, The Qur'an states that women inherit half of men.

Based on a principle of Islamic law " the law changes based on reasons, or lack of legal reasons *(al-ḥukmu yadûru ma'a al-'illah wujûdan wa 'adaman)*, Abu Zayd said that the context and legal reasons of women's right to get the inheritance has changed. At the time of the Prophet, economically, women were not productive, while at the present time the average woman is economically productive. Thus, the law in this case must be changed.

Furthermore, Abu Zayd analyzes that the phrase "*to the male, a portion equal to that of two females*",[77] is that the text firstly emphasizes on the male section and then the female's. It shows that The Qur'an limits the male's than the female's as much as "proportional to the two females". However, this female's part is actually minimum, not maximum. This means that men probably get lower than the part they should receive under the agreement. By considering "aim of text" *(ittijâh al-nash)*, women should get a

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[77] Q.S. al-Maidah:11, Translation of Abd Yusuf Ali, *The Holy Qur'an, Translation and Commentary,* (New Delhi: Goodword Books, 2003)

comparable inheritance with men.[78] In this case, Abu Zayd assesses inheritance law in the context of the third level of meaning that has revealed the significance of the message.

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[78] Although has different method of interpretation, Abu Zayd view of inheritance is similar to Syahrour's theory of limitation says about maximum and minimum limitation of inheritance for man and woman. The similar results of interpretation also found within his works and any other modern scholars such as Fazlur Rahman, Muhammad Sa'id al-Asymawi, Muhammad Abduh, etc. although his method of interpretation is quite different, but many of their interpretation are almost similar.