CHAPTER III

THE DIFFERENCES BETWEEN ARKOUN AND ABU ZAYD

A. Biographical of Arkoun

Arkoun was born on January 2, 1928[43] in ordinary family in the Berber village located in a village at the foot of mountains Taorirt-Mimoun, Kabilia, east of Algiers, Algeria. His family is at the physical level (illiterate mother)[44] with language Kabilia, Berber as a native language and Arabic as the national language of Algeria.[45] Basic education of Arkoun pursued in his native village, and then continue to high school in the port city Oran, a major city in western Algeria, far from Kabilia. Then, Arkoun continue to study language and Arabic literature at the University of Algiers (1950-1954), while teaching Arabic at a high school in al-Harach, located in the suburbs of capital Algiers.[46]

At the time of the independence war of Algeria and France (1954-1962), Arkoun Continued the study of language and Arabic literature at the Sorbonne, Paris.[47] At that time, he was teaching at a high school in Strasbourg (region of northeast France) and asked to give course at the Faculty of Literature Strasbourg University (1956-1959). In 1961, Arkoun was appointed as a lecturer at the

---

[43] Fedwa Malti Douglas, "Arkoun, Mohammed" at John L. Esposito (editor),*The Oxford Encyclopaedia of the Modern Islamic World*, vol. 2 (New York:Oxford University Press, 1995), p. 139.

[44] Robert D. Lee, "Foreword" at Mohammed Arkoun, *Rethinking Islam,Common Question, Uncommon Answers (Ouvertures sur l'Islam)*, Robert D.Lee (editor and translator) (Oxford: Westview Press, 1994), p. viii.

[45] Suadi Putro, *Mohammed Arkoun, Tentang Islam dan Modernitas*, edition. I, (Jakarta: Paramadina, 1998) p. 14 and 16.

[46] *Ibid.*, p. 15.

[47] Fedwa Malti Douglas, "Arkoun, Mohammed" at John L. Esposito (editor),*The Oxford Encyclopaedia of the Modern Islamic World*, vol. 2 (New York:Oxford University Press, 1995),p. 139.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

University of Sorbonne, Paris, until 1969, when he was completed his doctoral educatition in literature at the University. Arkoun, write a doctoral dissertation about humanism in ethical thinking Miskawayh, An Arab thinker in Persia in the X century AD who pursue medical and philosophy.[48]Miskawayh known as a figure who mastered a variety of areas sciences and pursue the similarities and differences between Islam and tradition of Greek thought. [49]Since become a lecturer at Sorbonne University, Arkoun settled in France and generate a lot of work that influenced by latest development about Islamology, philosophy, linguistics and social sciences in the West, especially in the scientific tradition of France.[50]

Education level and scientific struggle of Arkoun make his interaction with three languages (Kabilia Berber, Arabic and French), tradition and culture become increasingly tighter. Later, perhaps this is considerable influence his great attention on the role of language in thought and human society. Actually all three languages represent three traditions, cultural orientation, way of thinking and understanding different. The Berbers language Kabilia is a tool to express the various traditions and values of social life and economy which is thousands years of age. Arabic language is a tool to preserve the religious traditions of Islam in Algeria and in various parts of the Islamic world. While the French language is

---

[48] His dissertation was published under the title *Traite d'ethique (tradution francaise avec introduction et notes du Tahdib al-Akhlaq de Miskawayh)* (Damas: Institut francais de Damas, 1969) and *Contribution a l'etude de l'humanisme arabe au IVe/Xe siecle: Miskawayh philosophe et hostorien* (Paris: Vrin, 1982), see Johan Hendrik Meuleman, "Semiotika dan Batas Semiotika DalamIlmu Agama: Studi Kasus Tentang Pemikiran Mohammed Arkoun, at Johan Hendrik Meuleman, *Tradisi, Kemodernan dan Metamodernisme, Memperbincangkan Pemikiran Mohammed Arkoun*, edition II (Yogyakarta: LkiS,1996), p. 40.

[49] Suadi Putro, *Mohammed Arkoun, Tentang Islam dan Modernitas*, edition.I, (Jakarta: Paramadina, 1998) p. 16.

[50] Johan Hendrik Meuleman, "Semiotika... " at *Tradisi, Kemodernan dan Metamodernisme, Memperbincangkan Pemikiran Mohammed Arkoun*, edition. II, Yogyakarta: LkiS, 1996., p. 40.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

the language of public administration and a tool to know the values and the Western scientific tradition, especially France.[51]

In between 1970-1972 Arkoun taught at the University of Lyon and return to Paris as professor of history of Islamic thought at Sorbonne University. Because of his expertise, Arkoun frequently invited to be lecture and scientific discourse and scientific institutions of the world, such as California University , Princeton University, Temple University, Pontifical Council for the Arab and Islamic Studies in Rome, Catholic University of Louvain-la Neuve in Belgium, Amsterdam University, Institute of Ismaili Studies in London, etc.[52] He has also lectured Rabat, Fez, Algiers. Tunis, Damascus, Beirut. Berlin. Columbia. Denver, Indonesia, etc. In his profession as a teacher, Arkoun always expressed his opinions logically based on the analysis which had evidence and philosophical-religious interaction, so it can raise freedom of speech and intellectual expression, and of course, opportunities to criticism.[53]

Besides teaching, Arkoun also participated in various scientific activities and occupied important positions in the academic world and society. He served as a director of scientific journals Arabica, member of the French National Committee for Ethical, Life Sciences and Medicine, The French National Assembly for AIDS and members of the French Legion of Honour (*chevalier de la Legion d'honneur*). He had received an honorary degree, appointed as *Officier*

---

[51] Suadi Putro, *Mohammed Arkoun, Tentang Islam dan Modernitas*, edition.I, (Jakarta: Paramadina, 1998) p. 16.

[52] Arkoun began to be introduced in Indonesia in 1987 by Mohammad Nasir Tamara, see Suadi Putro, *Mohammed Arkoun, Tentang Islam dan Modernitas*, edition.I, p. 17 and Meuleman, "Pengantar" at Johan Hendrik Meuleman, *Tradisi, Kemodernan dan Metamodernisme, Memperbincangkan Pemikiran Mohammed Arkoun*, edition. II, Yogyakarta: LkiS, 1996 , p. vii.

[53] Arkoun, *L'islam en questions* (Paris: Bernard Grasset. 1986), p. 175-176. quoted in Suadi putro, *Mohammed Arkoun, Tentang Islam dan Modernitas*, edition.I, p. 17

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

des Palmes Academiques, a French honorary to a leading figure in the university world and had served as director of the Institute for Islamic and middle eastern at the Sorbonne University Neuvelle.[54] Arkoun figure like this, can be considered as a scholar who involved in a variety of activities and actions he thought is important for humanity, because, for him, thought and action must be interrelated.[55]

As a productive scholar, Arkoun has written many books and articles in several leading journals such as *Arabica* (Leiden/Paris), *Studia Islamica* (Paris), *Islamo-Christiana* (Vatican), *Diogene* (Paris), *Maghreb-Machreq* (Paris), *Ulumul Qur'an* (Jakarta), in several books and encyclopedias. Arkoun also publishes some collection of papers and work together carried out by other scholars. Some important work of Arkoun are, *Traite d'ethique (tradition francaise avec introduction et notes du Tahdhib al-Akhlaq*) (an introductory and notes of ethics from *Tahdzib al- Akhlaq* Miskawayh), *Contribution a l'etude de l'humanisme arabe au IVe/Xe siecle: Miskawayh philosophe et historien* (contribution to discussion of Arab humanism IV H / X AD century: Miskawayh as a philosopher and historian), *La pensee arabe* (Arabic thought), and *Ouvertures sur l'islam* (records introduction of Islam).

Some of his book and articles in several journals, are *Essais sur la pensee islamique* (essays about Islamic thought), *Lectures du Coran* (Qur'an readings), and *Pour une critique de la raison islamique* (For the sake of criticism of Islamic

---

[54] Suadi Putro, *Mohammed Arkoun, Tentang Islam dan Modernitas*, edition.I, (Jakarta: Paramadina, 1998) p. 18.

[55] M. Nasir Tamara, "Pandangan Sosial Politik Mohammed Arkoun", One Day Seminar papers *Pokok-Pokok Pemikiran Mohammed Arkoun*, IAIN Jakarta, 13 Juli 1994, quated by Suadi Putro. *Mohammed Arkoun. Tentang Islam dan Modernitas*, edition.I,, (Jakarta: Paramadina, 1998) p. 18.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

reasoning). Another books are *Aspects de la pensee musulmane calssique* (Aspects of classical Islamic thought), *Deux Epitres de Miskawayh* (Two letters of Miskawayh), *Discours coranique et pensee scientifique* (Discourses of the Qur'an and scientific thought), *L'islam, hier, demain* (Islam, yesterday and tomorrow, work with Louis Gardet), and *L'islam, religion et societe* (Islam, religion and society). In addition, there are many more some other works that has not been published, in addition several important articles, as in *Encyclopaedia Universalis* in the entry "*Islam, les expression de l'islam*", "Rethinking Islam Today" in the book *Liberal Islam:* A Source Book, "History as an Ideology of Legitimation: A Comparative Approach in Islamic and Eurepan Contexts", in the book *Islam, Modernism and the West* and so on.

The work of Arkoun majority are made in the French language, and then dispersed in the form of translations into various languages of the world. Some of the important work of translation are *al-Fikr al-Islami; Qira'ah 'Ilmiyyah, al-Fikr al-Islami, Naqd wa Ijtihad, al-Islam; Asalah wa Mumarasah* (Arabic), Rethinking Islam, Common Questions Uncommon Answers, Arab Thought (English), *NalarIslami dan Nalar Modern: Pelbagai Tantangan dan Jalan Baru, Islam: Kemarin dan Esok, Berbagai Pembacaan Al-Qur'an,* and *Rethinking Islam* (Indonesian).

These works of Arkoun when be observed apparently lot of inspired by French scientists as Paul Ricoeur, Michel Fouchault, Jack Derrida, Roland Barthes, and Pierre Bourdieu. In addition to that, also by the Swiss linguist, Ferdinand de Saussure, British anthropologist, Jack Goody, Canadian literary scholar, Northtrop Frye, and so on. The effects are visible for example in

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

presumptive about the myth[56] and social Imaginaire [57]from Ricoeur. Episteme, Discours and Archaeology from Foucault.[58] Signifiant and signifie from de Saussure and Derrida.[59] Deconstruction, unthought (l'impense) Unthinkable (l'impensable) and thinkable (le Pensee) from Derrida.[60]

Arkoun continues to try new understandings of Islam and Muslims using the latest theories that developed in the modern Western world. Arkoun's efforts to combines a very precious elements in Islamic thought with a very precious elements in the modern Western thought (rationality and critical attitudes). Thus, Arkoun hope will appear a thought that could give an answer on various issues faced by Muslims lately and can set him free from the shackles that they choose.[61]

B. Biographical of Abu zayd

Nothing in Abu Zayd's background pointed to the furore he would cause as a critic of the prevailing theology in Egypt and the Sunni world. [62]Born on 10 July 1943 in the village of Quhafa near the lower Egyptian provincial city of Tanta,

---

[56] Myth is a kind of symbol expressed in the story, symbol is a kind of sign which has a double reference (one of them to himself), and sign is anything which points beyond itself, see St. Sunardi, "Membaca Qur'an Bersama Mohammed Arkoun" at Johan Hendrik Meuleman, *Tradisi, Kemodernan dan Metamodernisme, Memperbincangkan Pemikiran Mohammed Arkoun*, edition. II, Yogyakarta: LkiS, 1996 , p. 81.

[57] Social Imaginaire is a collection of images and the essential moral which raises the power from inside owned by each community, see Mohammed Arkoun, *al-Fikr al-Islami; Qira'ah 'Ilmiyyah*, Hasyim Shalih (interpreter), (Beirut: Markaz al-Inma' al-Qawmi, 1987), p. 21.

[58] Episteme is a system of thought used by humans as a way to capture (look and understand) the fact, Discours is the humans way to talk about reality, and Archaeology is an effort to explore the various rules of episteme which determines a certain period,see Suadi Putro, *Mohammed Arkoun, Tentang Islam dan Modernitas*, edition.I,, (Jakarta: Paramadina, 1998) p. 22.

[59] Signifiant (markers) is something that referred or marked, signifie (sign) is something that is be referred or be marked,see *Ibid.*, p. 22-23.

[60] Deconstruction is the demolition, that is a criticism from the inside to uncover the variety of rules that were previously not appear and is not said in the text, *l'impense* is the unthinkable thing,*l'impensable* is something that impossible to thought, and *le pense* is something that can be thought, see *Ibid.* p. 23.

[61] Arkoun, "Introduction" at Arkoun, *Pour une critique de la raisonislamique*, p. 38, quoted by Suadi Putro at *Ibid.*, p. 23-24.

[62] On Abu Zayd's biography d. his autobiographical *Fin Leben mit dem hlam.* Narr., Navid Kermani; German trans., Cherifa Magdi (Freiburg, 1999)

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Abu Zayd was a devout student of the Qur'an from a young age, a *qari'* and *hafiz,* and was able to recite it verbatim by the age of eight. When he was still a child, Abu Zayd joined the Muslim Brotherhood, and was briefly imprisoned at the age of eleven in 1954.

After leaving school and up to the 1960s, he worked as a technician to provide for his family. Following his father's death. Nevertheless, he still maintained his sympathies for the Muslim Brothers, and was influenced by the writings of their charismatic leader, Sayyid Qutb, who was executed in 1966. Set against this religious background, yet already distanced from the ideas of the Muslim Brothers (an organization that was to become even more influential thanks to the wave of Islamisation implemented by Anwar Sadat),

Abu Zayd began to study literature at Cairo University, specialising in Islamic studies. In 1976, he received his Master's degree from the Arabic Studies Faculty at Cairo University. He then went on to study and lecture at the American University in Cairo and at the University of Pennsylvania. By 1981, Abu Zayd had completed a doctorate at the University of Cairo, and then, from 1985 to 1989, Abu Zayd worked as a visiting lecturer at Osaka University in Japan. On returning to Egypt, he took up a position as 'Assistant Professor in Islamic and Rhetorical Studies' at Cairo University. However, in Spring 1993, 'Abd al- Sabur Shahin, a professor at the Cairo Dar al- 'Ulum, publicly denounced Abu Zayd as an apostate *(murtadd),* effectively blocking his promotion to the post of full professor. Soon after, the mainstream, semi -state press followed with a flood of vitriolic articles accusing him of heresy.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

In June, a group of Islamists led by the former state official, Muhammad Samida Abu Samada, applied to the family court in Cairo to nullify the marriage between Abu Zayd and his wife, arguing that Islamic law forbids a marriage'between a Muslim woman and an apostate. The couple first came to hear about the case in the tabloids. Although the charge was dismissed in the first instance and Abu Zayd was finally declared a full professor at his university, nevertheless the plaintiffs won the case on appeal: on 14June 1995, judge 'Abd al-'Alim Musa proclaimed Abu Zayd a heretic and announced the dissolution of his marriage. Shortly after, a group of professors at al-Azhar University, the theological centre of Egypt, issued ajoint statement calling for Abu Zayd's execution,[63] *Nasr Hamid Abu Zayd and the litemry stuc(ev of the Qur'an* backed by calls for his assassination by the extremist organisation, al-Jihad al-Islami. As a result of this turmoil, Abu Zayd was forced into exile with his wife and, since the winter of 1995/96, he hasbeen professor of Islamic studies at Leiden University in Holland.

This brief outline of Abu Zayd's education and career shows the striking combination of influences that shaped him intellectually. Firstly, he came from a small village, and proceeded through the stages of a traditional religious school system. Consequently, he was totally at ease in 'popular Islam', and had first-hand experienceof traditional Islamic knowledge and popular piety. Secondly, he was a serious scholar of Western literature and studied and taught at international universities. Reflecting his background, his refreshing style - free from solemn rhetoric but at times quite complicated - is a blend of almost antiquated Arabic,

[63] Statement printed in *al-Tasawwuf al-Islami*, July 1995, p. 47.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

neologisms and foreign European phrases. What is even more striking in his writings, however, is the manifestation of an abiding sense of surprise at the way in which certain of the ideas and content of traditional Islamic learning and attitudes are to be found - in different forms and with a different terminology – in Western learning, and that the latter (‚alien') knowledge provides a possible key to understanding his 'own' tradition. As a consequence, the categories of 'own' and 'alien' constantly blur and sometimes vanish in Abu Zayd's works.

Some Abu Zayd works that related to Qur'an studies are *al-Ittijah al-'Aqli fi al-Tafsir: qadiiyat al-majaz 'Indal-Mu'tazilah,* an MA thesis about the problem of metaphor in Mu'tazila interpretations; *Falsafat at-Ta'wil: nadariyyat ta'wil al-Qur'an ind ibn 'Arabi,*[64] a Ph.D dissertation about the hermeneutic theory of Ibn Arabi maintained at Cairo University; *Mafhum al-Nass: Dirasah fi 'Ulum al-Qur'an,* studies about the the Quran appointed from the paperwork when he teach Qur'an studies at Kairo university and Khurtum university,[65] and *an-Nass as-Sultah al-Haqiqah.*[66] And some other works directly related or not with Qur'an studies.[67]

---

[64] Nasr Hamid Abu Zayd, *Falsafat at-Ta'wil: nadariyyat ta'wil al-Qur'an ind ibn 'Arabi* (Beirut: al-Markaz ats-Tsaqafi al-'Arabi, 1998), 4th edition.

[65] Nasr Hamid Abu Zayd, *Mafhum al-Nass: Dirasah fi 'Ulum al-Qur'an. (*Kairo: al-Hay'ah al-Misriyah al-Ammah li al-kitab,1993).

[66] Nasr Hamid Abu Zayd, *an-Nass as-Sultah al-Haqiqah.* (Beirut: al-Markaz ats-Tsaqafi al-'Arabi, 1995).

[67] About the complete list of Abu Zayd works until 1999, see Moch. Nur Ichwan, *A New Horizon in Qur'anic Hermeneutics: Nasr Hamid Abu Zayd's Contribution to Critical Qur'anic Scholarship* (MA Thesis Leiden University, 1999), p.114-118.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

C. The Concept of Revelation According to Arkoun

For Arkoun, all this time has a lot of orthodox Muslims[68] has been much manipulating the concept of revelation and al-Qur'an. Therefore, Islam to be exclusive, always see that it is superior to other religions. Therefore, with perspectives of anthropology and phenomenology,[69] Arkoun tried to deconstruct[70] the concept of revelation which each religions is different[71]. And then, Arkoun reconstruct how the al-Qu'ran could get to the Prophet Muhammad and until today. The purpose is to realize an inclusive Islam, openly to another civilization.

---

[68] Orthodoxy is defined by Arkoun as a belief system and mythological representations through which, and with it an existing community groups accept and generate their own history. In other words, it is a value system whose main function is to ensure the protection and security the group. See Mohammed Arkoun, *Islam Kontemporer Menuju Dialog Antar Agama*, translated: *Ruslani*, (Yogyakarta: Pustaka Pelajar, 2005).

[69] Husserl used the phenomenology term to show what appears in our consciousness by leave it manifest as it is without entering the categories of our minds to it or by Husserl phrase: *zuruck zu den sachen selbt*(back to the reality itself. A phenomenologist must off all theories, prejudgment and prejudices, to understand the phenomena as it is. Phenomenology of Husserl aims to find the essential or *eidos* (essence) from what is called a phenomena. His method is to let the phenomenon speak for itself without accompanied by prejudice (*presuppositionlessness*) See Mohammad Muslih, *Filsafat Ilmu: Kajian atas Asumsi Dasar Paradigma dan Kerangka Teori Ilmu Pengetahuan*, (Yogyakarta: Belukar, 2008), p. 146. See Bernard Delfgaauw, *Filsafat Abad 20*, translated: Soejono Soemargono, second edition (Yogyakarta: PT Tiara Wacana Yogya, 2001), p. 105.

[70] Deconstruction is an idea from the French philosopher, Derrida, He emphasizes that deconstruction is not same as the destruction (annihilation), because it not destroy or eliminate a discourse. Deconstruction is a rocked, overturn, worried, but it just ransacked with the aim of giving opportunities to build new things and find new meaning. It opened a closed mind. See Kevin O'Donnell, *Postmodernisme*, (Yogyakarta: Kanisisus, 2009), p. 58. Derrida's thesis further clarified by Arkoun by claiming that the deconstruction (demolition) must be accompanied by reconstruction (rebuilding) a discourse or awareness which left the limitations, freeze and abuse the previous discourse.See Asep Ahmad Hidayat, *Filsafat Bahasa: Mengungkap Hakikat bahasa, Makna dan Tanda*, (Bandung: PT Remaja Rosda Karya, 2006), p. 231.

[71] Understanding of revelation in the Old Testament interpreted as "the Word of God" in the sense that absolutely literally. Thus in their tradition is often said, "*Thus say the Lord...*". In the Bible (especially among Christian fundamentalists) too. Even though in the lately developments, revelation in the Christian understanding be interpreted not just verbal-redactional, in the form of written word, but the personality of Jesus also considered as revelation that "became meat ". In more recently developments, Revelation in the Christian community understood as "action" or "work" of God as a whole. In the non-Semitic religions, such as the Eastern religions, revelation tends to be understood as a record words spoken by the wise men or the holy teachers in the history of concerned religion.See Moqshit Ghazali, *Metodologi Studi Al-Qur'an*, (Jakarta: Gramedia, 2009), p. 56-58.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

This idea to reconstruction the revelation of Qur'anic revelation it was the result of the diachronic exploration. The result, Arkoun divide the revelations concept into four phase.[72] First, phase of the Word of God. Word of God refers to logos, ideas or words of Allah, it's eternal with Him, and transcendent. Word of God that dropped to humans only a piece of the logos. This phase also often called as a revelation which is still a *parole*[73] (word) of Allah and it's transcendental, unlimited (infinite), eternal, and contains the ultimate truth. However, this absolute truth is beyond human reach,[74] the reason is because that kind of revelation secured in the *al-Lawh al-Mahfuz* [75](the well preserved tablet) or *umm al-Kitab* [76](the archetype Book) and still be with God Himself.

Indirectly, Arkoun assume that this phase, al-Qur'an is in the form of "ideas" or knowledge (*'ilm*) of Allah. Al-Qur'an has not been conceptualized in *lafazh* or text, more so structured in the surah, or verse with the existing systematics as now. This "Ideas" and the knowledge of God can be understood by

---

[72] Muhammad Arkoun, *al-fikr al-Islamy Naqd wa Ijtihad,* translate: Hasyim Shalih, (London: Dar al-Saqi, 1998), p 89.

[73] Parole term was adopted from Saussure thought. According to Saussure language phenomena in general indicated by the term *langage*. In the langage there is a dichotomy between *parole* and *langue*. Parole is an individual act selection and actualization activity, it is part of the language that completely individual. Firstly parole consist of combinations that is used by subject in order to use the langue code to express his personal thoughts, and then consists of psycho-physical mechanism that allows the subject to exterior the combinations before. One thing that became characteristic of parole is existence uniqueness of the language from each individual. While the *Langue* is a social institution and valuer system . As a social institution, *Langue* was not an act. Essentially, Langue is a collective contract, anyone who wants to use it to communicate it must be fully subject to the rules. It is known code system by all society members of user language, like the codes have been agreed in the past among users of these languages. See Roland Barthes, *Petualangan Semiologi*, translated: Stephanus Aswar Herwinarko, (Yogyakarta: Pustaka Pelajar, 2007), p. 17.

[74] The conception is similar to the Abu Zayd thoughts, according to him the absolute and the holy texts (Qur'an), is just located in *al-Lawh al-Mahfouz*. The holy text was never known by any Muslim. See Henri Shalahuddin, *al-Qur'an Dihujat*, (Jakarta: al-Qolam, 2007), p. 27.

[75] The term basis is the Word of God, which means:*"Nay, but it is a glorious Qur'an on a guarded tablet* (al-Buruj [85]: 21-22)

[76] The term basis is the Word of God, which means:" *Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance"* (Ar-Rad [13]: 39).

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

humans when at second phase, the phase of formation al-Qur'an *lafazh*. Arkoun assume that lafazh al-Qur'an is a result of collaboration between the Prophet Muhammad with his God.

The second phase takes place while the revelation (610-632 AD). This refers to the period of the appearance revelation in history.[77] He termed as prophetic discourse (verbal) or the discourse of the Qur'an.[78] In this phase, revelation appear as langue. He is directly in contact with historical reality. At this rank, revelation was transformed in human language, which is Arabic in the form of lafazh. With this understanding, borrow Saussure ideas, parole of God at *al-Lawh al-Mahfuz* should be subject to the rules of Arabic.[79]

According to the study of semiotics too, in the Prophetic Discourse, al-Qur'an still in the form of oral utterances heard. Muqsith Ghazali explained, that the speech not in the sense of "voice" generated physically by members of the human body as we have in daily conversation. The meaning of the speech here is a brilliant "idea" and have the the inevitable power so that it like listened voice. This is understandable, what happens is communication through the ideas and

---

[77] Sholihan, *Mohammad Arkoun dan Kritik Nalar Islam: mengkritik Ortodoksi Membangun Islam Masa Depan*, (Semarang: Walisongo Press, 2009), p. 72.

[78] The Qur'an discourse is a communication link related to the discourse situation. Situation of discourse not an atmosphere of revelation (*asbab al-nuzul*). It was pronunciation which presupposes the existence of a speaker and listener with the intention from the first to convey to the second a message, and possibility for a second to react directly. Communication link between God and the Prophet always related with the discourse situation or semiologis environment when the release and the interception took place, happened once and for all and can not be repeated. See Thohatul Choir and friends, *Islam dalam Berbagai Pembacaan Kontemporer*, (Yogyakarta: Pustaka Pelajar, *2009)*, p. 105.

[79] In this case, Arkoun thought similar to Abu Zayd studies. Abu Zayd exploit differentiation from Ferdinand de Saussure, between *"langue" (lughah)* and *"parole" (kalam)*, Abu Zayd said that text of the Qur'an is a *parole* and Arabic is the *langue*. In other words the Word of God submit to human language.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

thoughts.[80] Still use semiotic analysis. During this pronunciation, the atmosphere of communication, study of pronunciation, list and levels of cultural codes, and composition and the functions of the story still preserved well[81]. But Qur'anic discourse was lost completely because it happens just once when the pronunciation.

Period of prophetic discourse (verbal), in Arkoun view, more feasible for bearing the title of sacral and more trusted instead of later phases. Because al-Qur'an in this phase (verbal) is open to all meanings, while in the next phase (textual) had decreased the rank from the book as revealed become a regular book, so it no longer be eligible sacral predicate and purity.[82]

Arkoun views on prophetic discourse (verbal) similar to Johan Gottfried Herder (1744-1803 AD). Gottfried idea intended rejected three versions of the Bible (Matthew, Mark, and Luke). Gottfried says clearly that each of the Bible which not used have a purpose, time, and particular place for them, by emphasizing that the basic gospel is in a verbal form instead of written. The earliest form of the Gospel is a verbal explanation from the Messiah.[83]

Al-Quran on the third phase, takes place when the collection and determination of the Mushaf. Al-Qur'an in this period had become history[84] is

---

[80] Abd Moqsith Ghazali and friends, *Metodologi Studi Al-Qur'an*, (Jakarta: Gramedia, 2009) p. 40-41.

[81] Baedhowi, *Antropologi Al-Qur'an*, (Yogyakarta: Lkis, 2009), p. 169.

[82] Muhammad Arkoun, *Min Faishal at-Tafriqah lia Fashl al-Maqal: Aina Huwa al-Fikr al-Islamy al-Mu'ashir*, translate: Hasyim Shalih, (Beirut: Dar al-Saqi, 1995), p. 59.

[83] Fahmi Salim, *Kritik terhadap Studi al-Qur'an Kaum Liberal*, (Jakarta: Perspektif, 2010) p. 161-162.

[84] Arkoun statement which states that text of the Qur'an historically been similar to Wilhelm Dilthey idea. Dilthey describes that the author has no authority on the meaning of the text, but the history that determines its meaning. See Ilham B. Saenong, *Hemeneutika Pembebasan: Metodologi Tafsir al-Qur'an Menurut Hasan Hanafi*, (Teraju: Jakarta, 2002), p. 36.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

termed Closed Official Corpus.[85] Based on the period, Arkoun define al-Qur'an as an official finish corpus (closed) and open described in Arabic.[86] It said "official" because the texts of the Qur'an is the result of a set of decision taken by the "authorities" and recognized by the community. It said "closed" because no one is allowed to add or subtract words, modify a reading in the corpus which now declared authentic.[87] And said "open" because this corpus still possible to understand and explored the eliminated meanings.

KEMENTERIAN AGAMA PERPUSTAKAAN IAIN SURABAYA AMPEL

This phase continues until the period of orthodoxy, namely period of standardization Mushaf (324 AH / 936 AD). In this period, according to Arkoun the orthodox has been tacitly include a variety of various results of a science, then confirmed in irrefutable that he did not modify the teachings which had reached a variety of traditional disciplines.[88] According to him again, the orthodox have used a variety of materials, procedures and a historiographical framework to deconstruct the history of revelation period and collection period and standardization of Mushaf.[89]

Still according to Arkoun, who actually responsible is Ibn Mujahid for determines reform in the year 324 H. His action was payable by the epistemic

---

[85]In semiotics study, the corpus term meant for an unlimited collection materials that previously determined by the analyst, according to a certain arbitrary (which is unavoidable) and on the that corpus the analyst would work. See Roland Barthes, *Petualangan Semiologi*, translate: Stephanus Aswar Herwinarko, (Yogyakarta: Pustaka Pelajar, 2007), p. 87.

[86] Muhammad Arkoun, *Kajian Kontemporer Al-Quran*, translate: Hidayatullah, (Bandung: Pustaka, 1998), hal. 13

[87] Muhammad Arkoun, *Rethinking Islam*, (Yogyakarta: Pustaka Pelajar, 1996), p. 50.

[88] Muhammad Arkoun, *Kajian Kontemporer Al-Quran*, translate: Hidayatullah, (Bandung: Pustaka, 1998), p. 16.

[89] *Ibid*, p. 17.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

rupture and epistemology. More so after the publication edition book of the Koran in Cairo in 1924.[90]

By comparing the oral and written forms of al-Qur'an, Arkoun stated unequivocally that it is more holy, authentic and reliable while still in the discourse than in written form.[91] The reason according to Arkoun is because the Qur'an opened to all meanings while in the oral form, and is no longer so when in written form. Instead he said, use writing tools such as pen and paper had reduced the status of al-Qur'an from divine into a world book.

The fourth phase is interpretation corpus phase. Arkoun associated This phase with text productivity, not discourse productivity. Religious traditions resulted from the interpretation of written text, not interpretation of the Qur'an discourse. The readers wrote again. The readers wrote again the text according to perception grating and principles of interpretation. Grating and these principles, according to Arkoun, related with the reader culture and group determination of its time. In that context there semantic doubling, symbolic, and ideological above text in the space of social history, politics, and culture.[92] This standard *Mushaf* had lost its magnetic and functionality, because is placed in a high position described as no people are able to understand besides infallible Imams and *Mujtahid* and the meaning of Mushaf had extracted as a whole by them. Most

---

[90] *Ibid*, p. 17-18

[91] Muhammad Arkoun, *Min Faishal at-Tafriqah lia Fashl al-Maqal: Aina Huwa al-Fikr al-Islamy al-Mu'ashir*, translate: Hasyim Shalih,(Beirut: Dar al-Saqi, 1995), p. 59.

[92] Arkoun idea about the relation between texts production with ideology context similar with Abu Zayd idea. Al-Qur'an in the immanent level can not be separated from the culture and understood in the context of a particular culture. Abu Zayd also see the ideology process (*tahwiin*) behind the standardization *ushlf fiqh* compiled by as-Shafi'i, with centrality Arabic Qurays as a standard understanding. Abu Zayd mentioned the process as "ideological sides." see Thohatul Choir dkk. *Islam dalam Berbagai Pembacaan Kontemporer*, (Yogyakarta: Pustaka Pelajar, 2009), p. 106.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

likely, this happens from layered the interpretation texts of the first text, *Mushaf* which according to Arkoun like the earth's geological layers.[93]

With the reconstruction phase of the revelation to the audience, Arkoun like to offer the anthropological and semiotic approach to the revelation before it be understood by scholars and become branches of Islamic science. Last three phase of the revelation Arkoun seen as semio-linguistic phase because all three are in the level of history and human culture.[94]

Fundamental problems to be analyzed by Arkoun with the anthropological scientific disciplines is regarding the shift of verbal utterances from the prophetic discourse into a written Qur'an, which then be standardized become a standard Mushaf. According to him this kind of transition discourse of course reduce the variety of readings, dialects, and even the open and wide meaning becomes a logosentris interpretation that is narrow and stiff. It means that the transition from prophetic discourse which is Oral to the literate societies discourse who are good at reading and writing that creates a problem in itself.[95]

Thus, Akoun exposure can be concluded that at each level, the content of the Quran has changed. At the first level, Word of Allah / al-Qur 'an was still an "idea" or the knowledge of God which seen as the most correct, but is not reachable by humans, because it has not manifested in lafazhs especially in the composition of sura and verses like this now. And on the second level, Word of God which transformed into Arabic only a part from piece at umm al-Kitab (the

---

[93] Aksin Wijaya, *Menggugat Otentisitas Wahyu Tuhan: Kritik Atas Nalar Taesir Gender*, (Yogyakarta: Safira Insani Press, 2004), p. 90-91.

[94] *Ibid*, p. 107-108.

[95] Baedhowi, *Antropologi Al-Qur'an*, (Yogyakarta: Lkis, 2009), p. 201.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

archetype Book), and it was no longer exists. And another else while in the form of Mushaf. The reason, however, the Mushaf had been modified revision and substitution. Arkoun regard the Qur'an today not equal with the Prophet Muhammad period . More so while in *al-Lawh al-Mahfuz.* Revelation conceptions above also applies to the Torah and the Gospel. No difference.

D. The Concept of Revelation According to Abu Zayd

A *discussion of the text of the Qur'an, can not be separated from the concept* of revelation in the pre-Islamic Arab culture and when Islam appeared, because, as believed by Muslims, Qur'an is the revealed text of Allah to Muhammad through the angel Gabriel, using the Arabic language. Abu Zayd think the phenomenon of religious revelation as part of the culture where it appeared.[96]

Before the Qur'an was revealed, the concept of revelation has existed in the Arab culture at that time. The concept of Revelation at that time related with poetry and prophecy are considered come from the jinn world delivered to poet and soothsayer through revelation process. Poet and soothsayer at that time was the sources of truth, because they get the information from the jinn are able to hear or steal the information from the heavens. This is, according to Abu Zayd This cultural phenomenon is the basis of revelation. Because of this belief, Arab thoughts also familiar with the concept of an angel who communicates with a prophet.[97] But in the next phase al-Qur'an deconstructed the concept of cultural revelation in pre-Islamic to say that the jinn now no longer reach the heavens,

---

[96] About Abu Zayd concept of revelation, see Navid Kermani, *Offenbarung als kommunikation: Das Konzept way in Nasr Hamid Abu Zayd* Mahfum an-Nass. Frankfurt am Main, edition II: Peter Lang 1996.

[97] Nasr Hamid Abu Zayd, *Mafhum al-Nass: Dirasah fi 'Ulum al-Qur'an.* Kairo: al-Hay'ah al-Misriyah al-Ammah li al-kitab,1993.p. 38

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

because before they reach it they has thrown the angels by flaming star.[98] Thus, the culture logic mean that the poetry and prophecy, and thus the poets and seers, no longer a source, because Jinn is no longer able to steal information from the the heavens. Thus also, the Qur'anic text reveals itself as the only source of truth, and thus also Muhammad. Because the Qur'an was revealed by Allah (not in way of stolen) to Muhammad himself through the angel Gabriel.

Abu Zayd feel the need to explain the "new" over the revelation al-Quran as borrowing theoretical models of communication by Roman Jakobson, although not exactly same. "The process of revelation," Abu Zayd said, "No other is a communication act which naturally made up of speakers, that is Allah, a receiver, the Prophet Muhammad, a communication code, namely Arabic, and a cannel, the Holy Spirit (Gabriel). "[99]

It's good when compared with the communication model of R. Jakobson following:[100]

context of the message

speaker ⟶ code contact ⟶ receiver

[98] The term basis is the Word of God, which means: *"And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors. And we used to sit on places (high) there in to listen. But he who listened now findeth a flame in wait for him."* Q.S. al-Jinn, 72: 8-9

[99] Nasr Hamid Abu Zayd, *"The Textuality of The Koran in Islam and Europe in Past and Present"*. NIAS (Netherlands Institute for Advanced Study in The Humanities and Social Sciences), 1997. p. 47

[100] Yuri M. Lotman, *Universe of the Mind: A Semiotic Theory of Culture*. Ann Shukman (London, NY: I.B. Taurist & Co. Ltd. 1990), p. 20.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

While the revelation concept of Abu Zayd, by adding "context", and change the "Contact" with the "Channel", would be looked like this:

context

Speaker (Allah) ⟶ Message (the Qur'an) ⟶ Receiver (Muhammad)

Chanel (angel Gabriel)

Code (Arabic)

In revelation concept above, is completely clear that Abu Zayd does not denied that God is the sender of the message (*risalah*). But, then he is focusing on the text of the Qur'an that we have (Textus Receptus), and not concerned back about the divine dimension. However, does not mean that he rejected the "authorship" of Allah, but the study of speaker aspects (Allah) are beyond the reach of human scientific investigation, and could guide to the mythological view (*usturi*).[101]

> If this truth (al-Qur'an was revealed in reality and culture for over twenty years) appears as an axiom and agreed, then belief to metaphysical existence beyond the text considered to damage the axiomatic truth, and thus destroy the possibility of scientific understanding for text phenomenon. Indeed faith in divine source of the text, and thus possibility

[101] A discussion of the metaphysical aspects the revelation from the "speaker" (Alah) beyond the human reach and can be mired in a mythological discussion. Therefore, Abu Zayd rejected the argument which says that the Qur'an lowered at once from the Awakened Tablets (*al-Lawh al-Mahfud*) in *Bayt al-'Izzah*, to the sky world (*sama al-dunya*), and from there it gradually derived to the Prophet Muhammad, based on certain situations. He also criticized the traditional discussion about the uncreation of Qur'an proposed by madhab of theology Ash'arite. Nasr Hamid Abu Zayd, *Mafhūm al-Naṣṣ: Dirāsah fī 'Ulūm al-Qur'ān*, (Beirut and Cairo 1991), p. 114

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

of existence beyond the sensory existence in culture and reality, are things that not contrary to analysis of the text in the surrounding culture.[102]

Words (*mantuq*) of Qur'anic text is divine, but it became a relative "concept" (*mafhum*) and can be changed when it is seen from a human perspective, it became a human text. [103]

From the moment that the text revealed and read by the Prophet, it transformed from a divine texts (*nass ilahi*), into a concept (*mafhum*) or human text (*nass insani*), because it is directly transformed from revelations (*tanzil*) to interpretation (*ta'wil*). Muhammad understanding above the text represents the earliest stage in the text interaction with human thought.[104]

According to Abu Zayd, the reality is the foundation. From the reality, was established the text (Qur'an) and from the language and cultureis formed the conceptions (Mafahim), and in the middle movement with the human interaction then the meaning (*dalalah*) to be new. First is the reality, The second is the reality, and the last is the reality.[105]

The above view led for Abu Zayd to a conclusion that the Qur'an is a "cultural product"(*al-muntaj al-tsaqafi*), that the text appears in a structure of Arab culture at seventh century more than twenty years, and "written" based on the cultural rules, in it language is a central interpretation system. However, in the

---

[102]Nasr Hamid Abu Zayd, *Mafhūm al-Naṣṣ: Dirāsah fī 'Ulūm al-Qur'ān*, (Beirut and Cairo 1991), p. 27-28

[103] Nasr Hamid Abu Zayd, *Naqd al-Khiṭāb al-Dīnī*, (Cairo, 4th edition 1998), p.125-126

[104] Nasr Hamid Abu Zayd, *Naqd al-Khiṭāb al-Dīnī*, (Cairo, 4th edition 1998), p. 126. Nasr Hamid Abu Zayd, "*The Textuality of The Koran in Islam and Europe in Past and Present*". NIAS (Netherlands Institute for Advanced Study in The Humanities and Social Sciences). 1997. p. 48.

[105] Nasr Hamid Abu Zayd, *Naqd al-Khiṭāb al-Dīnī*, (Cairo, 4th edition 1998) , p. 99

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

end, the text changed to "cultural producer"(*muntij al-tsaqafi*), creating a new culture according with its worldview, as reflected in the Islam culture throughout its history.[106]

Before set a favor and give judgment in this problem, is better for see the portion and the proportion of problems about the Qur'anic status in fact or in general for know and to understand first about the aspects existence of Qur'an. Quran which now in the Muslims hands is a form of Mushaf which has been codified rules and even for today can be printed by the million on paper and ink. If see the reality of this kind, and then associated with a variety of arguments, even historical, phenomenological, and *naqly*, about the status of the existence Qur'an, it can be said at least al-Qur'an has several aspects:

1. When the Qur'an was still a purely in *Kalamullah* that has not been revealed.
2. When the Qur'an was revealed by Verbatim by Allah to Muhammad and for the next Muhammad also deliver it by verbatim to his people.
3. When Muhammad, the early generations continued with later generations understand and apply the values of the Qur'an in real life practice.
4. When the Qur'an manifests in the form of a written text codified in Arabic, copied with paper and ink; then be read and understood by Muslims around the world.

---

[106] Nasr Hamid Abu Zayd, *Mafhum al-Nass: Dirasah fi 'Ulum al-Qur'an,* (Kairo: al-Hay'ah al-Misriyah al-Ammah li al-kitab,1993).p. 27-28; Abu Zayd, Abu Zayd, "*The Textuality of The Koran in Islam and Europe in Past and Present*". NIAS (Netherlands Institute for Advanced Study in The Humanities and Social Sciences). 1997. p.50.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

At the first level, when the Qur'an still in pure *Kalamullah* and has not been revealed, absolutely no one was able to access it. Sacral value of the Qur'an on this land is unquestioning, although no one able to reach it. At this level only God knows what and how.

At the second level, when the Qur'an was revealed to Muhammad by verbatim and then he present it to his followers, are some of points to consider. When Allah revealed to Muhammad certainly God used language, idioms, and logic which can understood by Muhammad to understand the revelation point. Because who get the revelation it was an Arab, then the media used by Allah is the Arabic and also the logical structure of information that can understood in context of Arab culture. Fact that the Qur'an revealed in Arabic and use the Arabic language and logic certainly do not have to imply the message content just in locally value and can not be applied to different contexts. On the other side, although use the Arabic media and the logic of Arab culture, its not considered that the sacred of Qur'an is down. The Qur'an sacred is certainly more located in the message content and also the source of the message itself, namely Allah.

Furthermore, Muhammad delivered what he received to his people, also by verbatim, as believed by Muslims jumhur. Because is delivered by verbatim, then for this actually Muhammad does not change anything, including the changes of result in his own understanding. In this case the position of Muhammad can be likened a loudspeaker which will sound according to the incoming sound on him. In this case no need for worries that his people are not able to understand what is delivered by Muhammad If Muhammad does not 'process' first, to adjust to the

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

understanding of society, because from the beginning Allah surely knows more about community conditions which will be the first audience for the revelation and then lowered revelation in the context of the recipient community. From this point looks that revelation presented by Muhammad to his people still in sacred value because Muhammad has not intervened except that the language of Muhammad (Arabic) and the cultural logic of Muhammad (the logic of Arab culture) "Borrowed" by Allah as a medium for diversification his revelation.

But at the third level, when Muhammad and his people understand and apply the messages of the Qur'an, then the understanding and application of them is not in sacred value as al-Qur'an which a sacred. Understanding and implementation of these definitely very influenced by life context of people who perform the understanding and application. Muhammad as a caretaker of *Risalah* also included here, because besides his position as a Prophet which has a mandate delivered the *Risalah* without manipulation, he is also human, a muslim affected by *khitab* Qur'an. On this ground certainly the application of Qur'an values by Muhammad is not valuable sacred as Qur'an, although the statement "Not sacred" This not must translate that the understanding results and behavior of Muhammad "Not followed" because besides The Muslim beliefs that the behavior of Muhammad always be control by Him, is clear that Muhammad was get the revelation, so surely he was the better understanding from the purpose of the revelation message than others. Therefore, follow the behavior of Muhammad to translation the Qur'an message is logically, particularly on vertical relationship with Allah. However, it's still must be realized about the historical aspects of Muhammad's life and normative aspects of universal teachings of

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Islam. Meanwhile, on the fourth level, is the Qur'an today printed in the publishing by paper and ink and neatly bound in the form of 'book'; the paper, ink and binding are not in sacred valuable. But that does not mean anyone can be carelessly to 'thing' named al-Qur'an, because behind the object is contained *Kalamullah*, the direct revelation from Allah. This could be analogous - although probably too coarse like a love letter from the lover. Paper and ink being scratched on it are paper and ink that can be found everywhere, but a these love letter a very valuable and 'sacred' by who owns it because it contains an expression heart from the lover. However, the excessive awards to ink and paper on these love letter that up more than appreciation of the message and heart expression that contained therein, can certainly be regarded as an undue attitude.

From these four level may be able to mapped back to plains where the Qur'an was as a culture product and on where plains it was as a 'product divinity'. At the first level Kalamullah are clear as 'pure divine' so is undoubtedly the divinity nature. Even at the second level may be rather difficult to mention that the Qur'an was a cultural product, as Abu Zayd view. Unlike the assumption of Abu Zayd, actually cultural variables involved in this level more than 'borrowed' to raises the divine ideas (*Kalamullah*). The most far might be said that *Kalamullah* use cultural variables as media.[107] Meanwhile, in the third and fourth level can not be denied that on the outward plateau, when the Muslims apply the message of the Qur'an in real life and when the Qur'an codified and published by

[107] Perhaps this is Abu Zayd's meant that Marhalah al-Tasyakkul and Marhalahal-Tasykil are not chronological, where one must precede the other. Abu Zayd said that the two phases to describe two aspects of text that could have happened at the same time. Nasr Hamid Abu Zayd, *Mafhum al-Nass: Dirasah fi 'Ulum al-Qur'an,* (Kairo: al-Hay'ah al-Misriyah al-Ammah li al-kitab,1993).p. 86

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

paper and ink, then the behavioral expression and the publication of Qur'an is a culture product.

E. Comparison

Some idea of the contemporary Arab thinkers as Arkoun and Abu Zayd who have an equality ideas, that al-Qur'an just like the other books, and this is a new action against the status of the Qur'an as a revelation of Allah subhanahu wa ta'ala.

Arkoun, as a great professor in Islamic thought at Sorbon University, France, believes that the Ottoman manuscripts is nothing but just the social and society culture which used as "unthinkable" merely because the power and coercion of formal authority.[108] According to Arkoun, the concept of al-Qur'an is the formula result of historical figures, who raised the status to holy book.[109] In Arkoun's view, revelation only be known by humans through the "world edition" (*Editions terrestres*). on this edition Arkoun confirm, that the revelation had been modified, revisions, and substitutions.[110]

On the history of al-Qur'an, Arkoun divided it into three periods: The first period happened when the revelation (610-632 H); The second period, happens when the collection and determination of Mushaf (632-936 AD) and the period

---

[108] Mohammed Arkoun, "Rethinking Islam Today" at *Mapping Islamic Studies*: Genealogy, Continuity and Change. editor Azim Nanji (Berlin: Mouton de Gruyter, 1997), p237

[109] Mohammed Arkoun, "Contemporary Critical Practices and the Qur'an," at *Encyclopaedia of the Qur'an*, editor Jane Dammem Mc Auliffe, (Netherlands: Brill, 2001), edition 1, p. 420.

[110] Abdul Kabir Hussain Solihu, *Historicist Approach to the Qur'an: Impact of Nineteenth-Century Western Hermeneutics in the Writings of Two Muslim Scholars* (Doctoral dissertation at the University of Islam Antar Bangsa, 2003, Kuala Lumpur), p. 195-96.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

happened when the orthodox (324 H/936 AD).[111] And Arkoun focus on the first two periods. Arkoun named the first period as the Prophetic Discourse and the second period as the Official Closed Corpus[112] Based on the third period, Arkoun defines the Qur'an as a corpus which is completed and open which expressed in Arabic, where we are unable to access except through the text established after 4H/10 M century.

Also in his thinking, Arkoun often used paradigms of Paul Ricoeur by introducing the three stratification of God revelation in the form of Quran. There are three levels of "God's word " or revelation level. *First*, the revelation as the God's word that transcendent, that is the revelation located in *Lawh al-mahfuz* and *umm al-kitab; second*, the revelation that appear in the historical process. Refers to Quran, the revelation in this level refers to the the reality of God's word as revealed to the Prophet Muhammad pbuh, for over 20 years with Arabic and *third*, the revelation in the context of *mushaf Utsmani* that until now circulated in the community.

According to Arkoun The third level of the revelation will be very impact to the interpretation of Quranic verses. But, in the history of interpretation, all three models interpreted in the same form so that God's revelation placed in the same authority, that are on God's scheme, while at each level there are different authorities.

---

[111] Mohammed Arkoun, "Introduction: An Assessment of and Perspectives on the Study of the Qur'an," at *The Qur'an: Style and Contents,* editor Andrew Rippin (Aldershoot: Ashgate, 2001), p. 307.

[112] Mohammed Arkoun, *The Unthought in Contemporary Islamic Thought* (London: Saqi Books, 2002), p. 45

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Furthermore, Arkoun (1987:245) states that the Qur'an is the phenomenon of reading, not is read. The reason is, The Qur'an before written is a oral statement. Here, Arkoun nearly same as Abu Zayd which states that the process of Qur'anic revelation passed through the three important stages, that is Speaker-Author (Allah), messenger (Muhammad) and the collective recipient namely human or the Arab community. The difference between Arkoun and Abu Zayd only lies in absence of an intermediary (the angel), and the difference between Abu Zayd with Arkoun located on the absence of the human phase.

Meanwhile, Abu Zayd, states the Qur'an is human language.[113] According to Abu Zayd, the changes of Divine text into human text occurred since the first revelation to Muhammad. [114]

In view of Abu Zayd, the text of the Qur'an formed in the reality and culture, over more than 20 years. Therefore, al-Qur'an is a 'cultural product' (*muntaj thaqafi*). It's also a producer of cultural (*muntij li al-thaqafah*) because become a hegemonic text and become a reference for another text.[115] Caused the reality and culture can not be separated from the human language, then Abu Zayd also consider the Qur'an as a language text (*nass lughawi*).[116] Reality, culture, and language, are the historical phenomenon and each one have the context. Therefore

---

[113] Nasr Hamid Abu Zayd and Esther R. Nelson, *Voice of an Exile: Reflections on Islam* (London: Westport, connecticut, 2004), p. 97.

[114] Nasr Hamid Abu Zayd, *Naqd al-Khitab al-Dini* (Kairo: Sina li al-Nashr, edisi pertama, 1992), p. 93

[115] Nasr Hamid Abu Zayd, *Mafhum al-Nass: Dirasah fi 'Ulum al-Qur'an* (Beirut: al-Markaz al-Thaqafi al-'Arabi, II edition, 1994), p. 24.

[116] Ibid. p10.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

al-Quran is a historical text.[117] Historicity of the text, reality, culture, and language showed the Qur'an are a human text *(nass insani)*.[118] As a historical text, humanized, and language Abu Zayd confirmed the religious texts are the texts of language that looks similar to other texts in the culture.[119]

Understanding of Abu Zayd and Mohammed Arkoun which equates the Qur'an with the other texts is not correct. Al-Qur'an is the revelation of Allah swt that became guide (*hudan*), blessing and good news for Muslims[120] which release the human from darkness to light.[121] Al-Qur'an is not the words of Muhammad pbuh,[122] nor words of a poet,[123] witch,[124] or a madman.[125] Although men and jinn gathered, they will not be able to make the Qur'an.[126]

F. The Implications of Arkoun and Abu Zayd Thought

The revelation concept of Arkoun and Abu Zayd above impact to the position of sacred the Qur'an itself. And it causesthe critics among liberal and non liberal, even it is pro or cons. These critics are:

1) To Arkoun concept

Arkoun said is that the original al-Quran saved in *lawh al-Mahfudz* followed by Dawam Raharjo which is one pioneers of Islamic liberalization in Indonesia in the 1960s, He said: "When it comes down to the Prophet, revelation

---

[117] Nasr Hamid Abu Zayd, "The modernization of Islam or the Islamization of modernity" at *Cosmopolitanism, Identity and Authenticity in the Middle East*, editor Roel Meijer (Surrey: Curzon Press, First edition, 1999), p. 74.

[118] Nasr Hamid Abu Zayd, *Naqd al-Khitab al-Dini* (Kairo: Sina li al-Nashr, first edition, 1992), p. 93.

[119] *Ibid.*, p. 197.

[120] Surah al-Nahl (16:89).

[121] Surah Ibrahim (14:1).

[122] Surah al-Haqqah (69: 44-46); Surah al-Najm (53: 3-4).

[123] Surah al-Saffat (37: 36); Surah al-Qalam (68: 51).

[124] Surah al-Tur (52: 29).

[125] Surah al-Hijr (15: 6); Surah al-Qalam (68: 2); Surah al-Takwir (81: 22).

[126] Surah al-Isra' (17: 88).

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

was working in the thinking of Muhammad thus been transformed from the language of God to human language. And when the revelation was delivered to the *sahabat*, some *sahabat* transform it too into transcript form who submit to the applicable laws of language. And then when performed the codification, the commission established by Khaleefah Uthman did the selection, preparation and distribution of revelation in letters into a letters anthology. But there are roles and human interven tion in the formation of Qur'an text as we see today. Because of human intervention, is normal if something goes wrong in the process, is normal if something goes wrong in the process, that is what distort the revelation previously saved in *lawh al- Mahfouz*. It can be understood see the case of hadith codification containing of thousands fake hadith Moreover, in the setting of Ottoman Mushaf Khaleefah ordered to burn sources that cause problems which controversial. However, who knows between the various problems extremely controversial which it burned it actually contained the correct text? And also contrary, who knows that a part from the codification there is a wrong text? In this case, Aisyah admitted the possibility of carelessness in the writing of Qur'anic text".[127]

Adnin Armas said that among the liberal thought of Arkoun have created a new paradigm about the nature of the Qur'anic text. The truth of revelation only at the beyond level of human reach. Mohammed Arkoun recognize the truth of the Qur'an, Is with Allah himself. He also admitted the truth and credibility the oral form of the Qur'an, but form was gone forever and it is impossible to recovered. Thus, the historicity approach that Arkoun applied is led him to something

[127] Adian Husaini, *Hermeuneutika dan cara berfikir Muslim* at ar-Risalah magazine (Vol. IX no 12, Juni 2010) p. 32

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

ahistorical.[128] And find the truth in the Qur'an using the thinking way of Arkoun is an invent idea (utopian). Furthermore excessive use the various foreign terminology and Another new terminology which are inappropriate, many repetitions, contradictions and ambiguities, create the Arkoun's discourse unkind, especially for the many Muslim intellectuals. For those readers who do not know what it is semiotics, this Arkoun exposure would seem like mathematics, not a text analysis.[129]

Besides that Abdul Kabir Hussain Salihu see Arkoun as a person who gives attention to the importance of methodology in the Qur'an study. He is energetic suggested use a multidisciplinary methodology to Al-Quran including the history science, social sciences, psychology, anthropology, linguistics and semiotics. This can be a positive expectation for the Qur'an, especially because the Muslims regard the Qur'an as a guide in all aspects of life and Islam as a way of life. But the purpose of Arkoun research is unclear, if the research are the Qur'anic study or methodology study. Not difficult to see that Arkoun not examine the methodology for the Qur'anic interests, but he examines the Qur'an for the sake of the methodology.[130]

Gamal al-Banna stated that he agreed to Arkoun efforts to destruction among interpreters and orientalists. It's just when he approached the Qur'an as a regular text, then he was just like the orientalists who did not give place to Allah. In his book *Tafsir al-Qur'an al-Karim Baina al-Qudama wa al-Muhadditsin*,

---

[128] Adnin Armas. *Metodologi Bibel Dalam Studi AL-Qur'an (edisi kritis)*. (Jakarta: Gema Insani Press, 2005). p.69.

[129] Abdul Kadir Hussain Salihu, *Hermeneutika Al-Qur'an menurut Muhammad Arkoun: Sebuah Kritik*, at *ISLAMIA: Majalah Pemikiran Dan Peradaban Islam*, First year No 2, Juni-Agustus 2004, p. 27.

[130] *Ibid.*, p. 25

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Gamal al-Banna stated that Arkoun was careless and negligent which made him mention the Qur'an have the high structure of mythological (*dzu bunyatin ushturiyyatin muta'aliyah*). This then he made as the thoughts key of Qur'an. He is not introspective -with his involvement in European thought- that he has put himself into a ditch by the polytheists which says that the Holy Qur'an no more is the myth of predecessors (*ashathirul al-awwalin*). When he was aware of it, then he tried to save himself by blame the mistakes at the limitations of language translation. Then he distinguishes between the myth (al-usthurah) word with the mythology (khurafah) word.

2) To Abu Zayd concept

Abu Zayd views about the revelations concept of the Qur'an then appreciated by some Muslim thinkers of Indonesia, mentioned in a book entitled *Arah Baru Studi Ulum al-Qur'an: Memburu Pesan Tuhan di Balik Fenomena Budaya*, written by Aksin Wijaya, He stated, " Smooth acceptance of God's message by the Arab community simply because of 'Muhammad' express the God's message which originally used non-scientific language in the form of God *parole* with the system of scientific language which used by Arab people as an initial audience."[131] He insisted that Muhammad contributes greatly in the selection of this language. In view of Aksin revelation in this context begin to experience the "naturalization". Therefore, A statement that the Qur'an revealed to Prophet Muhammad both pronunciation and meaning as understood by scholars such as Az-Zarqani, As-Suyuti, and Manna 'Kholil al-Khattan rejected by him.

[131] Aksin Wijaya. *Arah Baru Studi Ulum Al-Qur'an Memburu Pesan Tuhan di Balik Fenomena Budaya*, (Yogyakarta: Pustaka Pelajar, 2009), p. 86

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Because, according to Aksin, whether lafadz and the meaning of revelation comes from God or Muhammad, which refers to the supernatural reality in the God parole or in *lawh al- Mahfouz* is a debate which is not in place, because the supernatural is beyond the human mind capacities.[132]

Moreover, in the introduction of *Metodelogi Studi Al-Qur'an*, Dawam Raharjo also suggested the same thing. He said that the revelation when it comes down to the Prophet, it worked in the thinking of Muhammad thus transformed from the Good language into human language. And when the revelation was delivered to the *sahabat*, some *sahabat* transform it too into transcript form which is subject to the laws of applicable language.[133] Similarly, Ulil Absar Abdalla, and his friends in the same book, said that the involvement of the prophet Muhammad as a recipient of the message on one side and as an interpreter on the other side is determining the pronunciation and the textuality of the Qur'an. According to him, Muhammad was not a diskette but an intelligent person, then when he received a revelation Muhammad come actively understand and then express it in Arabic himself.[134]

G. The Concept of Revelation According to Arkoun and Abu Zayd in az-Zarqani Perspective

1) Arkoun

Different from Arkoun, Az-Zarqani as other classical scholars has epistemology, which has been practiced by the Prophet *sahabat*, *tabi'in*, and

---

[132] *Ibid.*, p. 87-89

[133] Abd Moqsith Ghazali, and friends, *Metodologi Studi Al-Qur'an*,(Jakarta: Gramedia, 2009), p. 143

[134] Ibid. p. 143

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

scholars of the *Salaf Shalih* long ago. His conception of revelations and al-Qur'an, no different from majority of most scholars. In event which is metaphysical, Az-Zarqani is more often conceptualize from *khabar Sadiq* source, ie the Qur'an, the Sunnah and the words of friend. This is what distinguishes it from Arkoun which extremely ignore the biographical data about the revelation phenomenon.

Az-Zarqani methods known as the method of tafsir bil-ma'tsur. This is a interpretation method based on the saheeh quotations, namely *khabar Sadiq*. Interpreting the Qur'an by the Qur'an, interpreting the Qur'an with the Sunnah because it serves to explain the Qur'aan, interpreting the Qur'an with the words *sahabat* because they are most aware of Qur'aan, or interpreting by what is being said great figures of *tabi'in* because they generally receive from the *sahabat*.[135]

Thus epistemology az-Zarqani thought about revelation and the Qur'an which are meta-historical. For the majority of scholars, all the intellectual activities are intended to increase the faith in Allah. Likewise az-Zarqani, in exploring the concept of revelation and Qur'an purely to get His *ridlo* order to meet Allah in future with the provision of *hasanah* intellectual. In formulating his thoughts He always pray too for guidance of Him. This reality is missed from contemporary thinkers.

The epistemological foundation of Both Muslim thinkers above are very different. Arkoun Epistemology which was built to remodel and deconstruct the Islamic sciences is adopted from many Western dialectic discourse, such as deconstruction, anthropology, linguistics, semiotics, demythologization, and

---

[135] Muhammad 'Abd al-'Adzim az-Zarqani, *Manahil al-'Irfan fi 'Ulum al-Quran*, vol. II, (Beirut: Dar al-Kitab al-'Arabi,1995), p. 12-13

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

sociology. Use of these discourses intended to build a " book communities ", that is new style of pluralism understand. which in essence forbidden to recognize that the Qur'an is the most original and authentic. This is the result of Western worldview adoption.

In different with Arkoun, az-Zarqani use more analyzes of data history or *khabar Sadiq* to analyze the revelations concept of Qur'an. This is methodology has inherited since the time of the Prophet until now. Which still concerned with the meta-historical information, that is tradition from the Islamic worldview. Az-Zarqani methodology analyzes is aims to add Muslim faith, not to scrape the belief in the Qur'anic authenticity.

2) Abu Zayd

Nasr Hamid rejection about the decline of the Qur'an at once from one place to other, that is from Awakened tablet (*al-lawh al-Mahfouz*) in *Bayt al-Izzah* to the skies of World (*Sama 'Al-Dunya*) is not true, moreover this kind of a hypothesis against az-Zarqani's view. Which is also supported by most scholars such as Ibn Kathir,[136] al-Qurtubi,[137] and Fahrudin al-Razi .[138] az-Zarqani believes that before al-Qur'an delivered to the Prophet Muhammad, it revealed at once into the world sky, that is *bait al'izzah* on the night of *al-Qadr*.[139] That means at this stage al-Qur'an was still not revealed from angels to the Prophet. The source is the history from Ibn Abbas r.a. He said: "*Allah revealed the Qur'an at once (from al-*

---

[136] Imaduddin Ismail bin Umar bin Katsir al-Qurasyi al-Bushrawi ad-Dimasyqi, *Tafsir al-Qur'an al-'Adzim*, vol. I, (Daar Thayyibah, 1999), vol. I, (Daar tayyibah, 1999), p 502

[137] Abu Abdillah Muhammad bin Ahmad bin Abu Bakr bin Farh al-Anshari al-Khazraji al-Andalusi al-Qurthubi, *Tafsir al-Qurthubi*, vol. II, (Riyad: Dar Alam Al-Kutub, 2003),p. 297.

[138] Fahrudin ar-Razi, *Mafatih al-Ghaib*, vol. 27, (Beirut: Dar Al-Kutub Al-ilmiah, 2002), p.205

[139] Q.S. Al-Qadr: 1; Q.S. Al-Baqarah: 185

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

Lawh al-makhfud), and put it on the bait al-'Izzah in the world sky then revealed by the Angel Gabriel to the Prophet Muhammad pbuh to answer the the word of man and all his charitable " In another history Ibnu Abbas r.a. said: *"Qur'an revealed at once on the night of Lailatul al-Qadr during Ramadan to the sky world at once; then it reduced gradually ".*[140]

Moreover, revelations concept of the Qur'an which was initiated by Abu Zayd, Clearly has unraveled the basic concepts of the Qur'an which has been believed by Muslims community, that Qur'an, both lafadz and its meaning is from Allah. As public opinion which held by scholars an expert in the science of Qur'an, As Muhammad 'Abdul- Adzim az-Zarqani, which explains that the angel Gabriel brought the Qur'an, in the form of *lafadz* in a real terms, starting from surah al-Fatihah to surah al-Nas. And these *lafadz* are Kalam Allah itself and not contaminated by the words of the angel or the Prophet Muhammad pbuh. He was Allah which make up the *lafadz* of Qur'an itself. [141]

H. Mapping of Arkoun and Abu Zayd Mind

1) Arkoun

Patterns thought of Arkoun judged by some quarters as a very different shades with an existing Islamic thought. Arkoun Review, different from orientalis review (which also criticized) and different with thought modes of other Muslims. Arkoun different from Hassan Hanafi which his weight of kalam and philosophy are highly strong, or different from Sayyid Hussein Nasr which his weight of

---

[140] Hadith Tabarani. Quoted from manna'khalil Al khattan, , studi ilimu-ilmu al qur'an (Bogor: pustaka litera antarnusa, 1996) cetakan ke-3.p. 147

[141] Muhammad 'Abd al-Adzim az-Zarqani, Manahil al-'Irfan fi Ulum al-Qur'an (Beirut: Dar al-Kitab al- Arabi, 1995), p.43-44

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

tasawwuf and philosophy are very stand out and moreover different from Ismail Raji al-Faruqi and Syed Muhammad Naquib al-Attas which more nuanced knowledge Islamization. Arkoun as post-modernist is different with Fazlur Rahman as modernist which not quite clear in describing the methodology and sometimes he even doubts if must be faced with a choice between the model of Islamic thought which flavored "normative" or "historical empirical". Which is answered clearly by Arkoun by selecting the "empirical historical".

Arkoun also criticized the thought of TahaHusein and Ali Abd Raziq as thought which is not based on the wisdom to find a compromise Among the enlightened intellectual freedom with the religious prejudices from the mass.

However, Arkoun could be placed together with Edward Said, Fatima Mernissi and Hassan Hanafi which see the results and reading of the text as a political act. Or even can be considered as as Nasr Hamid Abu Zayd which put the text of the Qur'an as a result of social culture and proposed the reading of the Qur'an with a review historical science of semiotics. Because Arkoun works is in area study of pure epistemology and less touched directly on the construction of religious thought, then Arkoun's work judged by academic circles as a work which lacks resonance in society.

Arkoun's language was also considered multi complex by using the elusive term, however it's able to raise the awareness to expand the knowledge horizons of his readers.

2) Abu Zayd

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

The opinions of Abu Zayd above is very influenced by Abdul Qahir al-Jurjani (a literary critic who hold *mazhab Syafi'iyah-Asy'ariyah*) whom he admired. From al-Jurjani was approach rooted in which assumes that the Qur'an is the word (*kalam*) which follows the general rules as the others words (human). [142] In addition, Amin al-Khulli (who also very influenced by al-Jurjani), *Manahij al-Tajdid* he launched his famous statement, that the Qur'an is " The greatest Arabic Text (*kitab al-'arabiyah al-akbar*)" and "Arabic aesthetic text which most holy (*kitab al-fann al-'arabi al-aqdas*)" , Is also very influenced him.[143] But unlike his predecessor, he further argues that Qur'an is a "cultural products", opinion who delivered a lot of criticism.

But unfortunately, actually the argument that was built by Abu Zayd about "the Qur'an as a product of culture" is less convinced not only for the Islamists but also for liberal Muslim intellectuals. Because this opinion contains dualism of truth, that are the theological truth and the empirical truth.

On one side, Abu Zayd in accordance with Mu'tazilah which says that the Qur'an is the created word by Allah. In this case, his opinion about the revelation, although he used the communication analyzes, in accordance with the official opinion of orthodoxy, that Allah revealed the Qur'an to Muhammad by Gabriel using the Arabic medium. The difference is the explanation that Allah as the sender / speaker, Muhammad as a receiver, Gabriel as a channel, and the Arabic language as a communication code.

---

[142] Abdul Qahir al-Jurjani, *Dala'il al-Ijaz*. (Kairo: Maktabah al-Khanji), p. 41-42; referred by Nasr Hamid Abu Zayd, *an-Nass, as-Sultah, al-Haqiqah*. (Beirut: al-Markaz ats-Tsaqafi al-'Arabi, 1995), p. 95.

[143] Amin al-Khulli, *Manahij al-Tajdid fi al-Nahw wa al-Balaghah wa al-Tafsir wa al-Adab*. (Kairo: Dar al-Ma'rifah, 1961), p. 303; Abu Zayd, *Mafhum al-Nass: Dirasah fi 'Ulum al-Qur'an*. (Kairo: al-Hay'ah al-Misriyah al-Ammah li al-kitab,1990), p. 67.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id

On the other side, He also argues that the Qur'an is "cultural products". Of course this is related to the empirical truth, at the level of culture, Qur'an can not escape from his existence, as one of element which birth from the "womb" of Arab culture at 7th century. But, something is missing in Abu Zayd's argument, that incorporation in coherent between the argument of "creation" of God word and "production" of the Quranic text by the surrounding culture. Both of them seemed a separate argument.

But apart from that, with the "bravery" intellectual Abu Zayd broke the bonds of sacred religious that considered standard and established, he attempted to build an Islamic scientific tradition which tried to take a distance from religious beliefs (which he considers ideology) itself, not to make fragile the religious understanding, as charged by his critics, but just to clear that religious understanding from the elements which he considered "fake", namely ideology and mythology.

digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id digilib.uinsby.ac.id