CHAPTER IV

CLOSING

A. Conclusion

From the discussion above, the writer can conclude that:

1. The idea of reconstruction the Qur'anic revelation was the result from diachronic exploration of Arkoun. The result, Arkoun divided the concept of revelation into four phases and then Akoun's explanation can be concluded that on each level, the content of the Our'an are subject to change. At the first level, Kalam Allah / Qur 'an still in the form of "ideas" or the knowledge of Allah which considered the most correct, but can not be reached by humans, because it has not manifest in lafazh especially in the composition of the sura and verse like today. And at the second level, Kalam Allah which transformed into Arabic only a part from piece which in umm al-kitab (the Archetype Book), and that too is no longer there. And another again when in the form of Mushaf. Because, even though after all, Mushaf have been modified, revision and substitution. Arkoun assume that Qur'an existing today is not the same as at the time of Prophet Muhammad pbuh. Especially when in al-Lawh al-Mahfuz. Revelation concept above also applies to Tawrat and Bible. No difference.

Meanwhile Abu Zayd understanding of revelation (Qur'an) derived meaningful by Gabriel, while the lafadz (text) is from Gabriel and Muhammad that narrated and process it. In addition, according to him the revelation form that delivered to Prophet Muhammad pbuh. is in inspiration form. Because Allah revealed the Qur'an to Muhammad's hearts. Discuss Muhammad as the first

recipient of revelation, is means that he is not as a passive recipient. What was revealed to Prophet Muhammad pbuh. not purely as a divine revelation, but is expressed in intellectual abilities and linguistics of Muhammad pbuh, so he concludes the Qur'an as "the spirit of revelation". Because it changed from revelations into ta'wil, from revelation into text. In his view, the truth of revelation could not be considered sacred, because Muhammad as the first recipient of revelation at once as transmitter of revelation (Quran) is part from reality and society. He is a product from society. Certainly, the revelation (Quran) is also influenced by reality and society. Therefore, Quran in his view is not different from the other texts.

2. Arkoun and Abu Zayd have an equality ideas, that Qur'an like the other books, to the status of the Qur'an as a revelation of *Allah Subhanahu* wa ta'ala.

In addition Arkoun states that the Qur'an is the phenomenon of reading, not being read. The reason is, because the Qur'an before written was an oral statements. Here, Arkoun nearly same as Abu Zayd which states that the Qur'anic revelation passed by three important stages, the Speaker-Author (Allah), transmitter of messenger (Muhammad), and the collective recipient the man or the Arab community. The differences between Arkoun and Abu Zayd only in the absence of an intermediary (the angel), and the difference between Abu Zayd with Arkoun located on the absence of the human stage.

3. The revelation concept of Arkoun and Abu Zayd above impact to the position of the Holy Qur'an itself. And it was causing the criticism among liberal and non liberal. It also raises of pros and cons opinion. A pros to the revelation concept of Arkoun and Abu Zayd are Dawam Raharjo, Aksin Wijaya, and Ulil Absar Abdalla. While against the revelation concept of Arkoun and Abu Zayd are Adnin Armas, Abdul Kabir Hussain Salihu, and Gamal al-Banna.

B. Suggestion

At the end opportunity of this writing it would be prudent if we efforts appreciation of the Qur'an. This holy book has been informed that the enemies of Islam will not escape before their influence permeated Muslim thought. Allah said in the al-Qur'an surat al-Baqarah, 120:

And the Jews will not be pleased with thee, nor will the Christian, till thou follow their creed. Say: Lo! The guidance of Allah (Himself) is Guidance. And if thou should follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting friend nor helper.

At last but not least the writer see that the collecting and the analysis data in this research is not perfect exactly, the writer hopes the next researcher can continue this research perfectly, the writer do hope advices and suggestions from the riders to get perfect understanding in quranic exegesis. May God always bless us, and make us as good creation who always do His order. Wallahu a'lam bi shawab.