



Epistemology of Thought Study of Muhammad Imarah View On Th Presence Of Hermeneutics As A Methiode Of Interpretation

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ABSTRACT

The study of hermeneutics has recently become an academic focus, especially in Islamic thought and tafsir (Interpretation) circles. Because hermeneutics offers a methodology in interpreting the text of the Koran. However, not all figures use hermeneutics as a method of interpretation, more there are those who do not accept the presence of hermeneutics as a method of interpretation, this means that hermeneutics has a very negative impression in Muhammad Imarah perspective, so they criticize epistemological reasoning for the presence of hermeneutics as a theory of interpretation. Specifically, there are several fundamental aspects which are the focus point of this research, namely, First, what is the concept of hermeneutics? Second, what is the epistemology of Muhammad Imarah thinking regarding hermeneutics? This type of research is literature review-based research (Library Research) by analyzing research sources, books, journals and relevant references to answer the problems in the research. The result of this research is that Muhammad Imarah view of hermeneutics is underestimated and considers hermeneutics to be a western theory that cannot be applied in understanding the Koran, let alone in the realm of interpreting. Imarah discredits the view and understanding that in hermeneutics the position of every reader is very special and plays an important role, Imarah calls it a deified position, while the author himself is considered to be gone (dead) and the meaning and purpose that the author wants to convey are considered non-existent. Imarah's view of hermeneutics is the same as Imarah pattern of viewing other traditions and civilizations originating from the west which is not accepted by Islam and therein lies the deficiency of an Islamic thinker who is in fact a professor in the field of Islamic philosophy

Kata Kunci

Epistemologi, Pandangan,
Muhammad Imarah,
hermeneutika

Abstrak

Studi tentang hermeneutika akhir-akhir ini menjadi fokus akademis, terutama di kalangan pemikiran Islam dan tafsir. Karena hermeneutika menawarkan sebuah metodologi dalam menafsirkan teks al-Qur'an. Namun, tidak semua tokoh menggunakan hermeneutika sebagai metode penafsiran, lebih banyak yang tidak menerima kehadiran hermeneutika sebagai metode penafsiran, hal ini berarti hermeneutika memiliki kesan yang sangat negatif dalam pandangan Muhammad Imarah, sehingga mereka mengkritik nalar epistemologis atas kehadiran hermeneutika sebagai teori penafsiran. Secara spesifik, ada beberapa aspek mendasar yang menjadi titik fokus penelitian ini, yaitu: Pertama, bagaimana konsep hermeneutika? Kedua, bagaimana epistemologi pemikiran Muhammad Imarah tentang hermeneutika? Jenis penelitian ini adalah penelitian berbasis kajian pustaka (*Library Research*) dengan menganalisis sumber-sumber penelitian, buku-buku, jurnal dan referensi yang relevan untuk menjawab permasalahan dalam penelitian. Hasil dari penelitian ini adalah pandangan Muhammad Imarah tentang hermeneutika dipandang sebelah mata dan menganggap hermeneutika sebagai teori barat yang tidak bisa diterapkan dalam memahami al-Qur'an, apalagi dalam ranah penafsiran. Imarah mendiskreditkan pandangan dan pemahaman bahwa dalam hermeneutika posisi setiap pembaca sangat istimewa dan memegang peranan penting, Imarah menyebutnya sebagai posisi yang didewakan, sementara pengarang sendiri dianggap sudah tidak ada (*mati*) dan makna serta maksud yang ingin disampaikan oleh pengarang dianggap tidak ada. Pandangan Imarah tentang hermeneutika ini sama halnya dengan pola Imarah dalam memandang tradisi dan peradaban lain yang berasal dari barat yang tidak diterima oleh Islam dan disitulah letak kekurangan seorang pemikir Islam yang notabene seorang profesor di bidang filsafat Islam

Introduction

The debate that has never ended in agreement among the ulama and exegetical experts and Al-Qur'an scholars more specifically is the issue of the term hermeneutics is included in.¹ is one method

¹ Hermeneutics is taken from the Greek, namely *hermeneuein*, which means "to explain" (*elkhalen, to explain*). This word was later absorbed into German *hermeneutic* and in English *hermeneutics*, Hans-

Georg Gadamer in his article "Classical and Philosophical Hermeneutics" stated that before being used in scientific disciplines the term referred to the practice/technique (an activity) of interpretation and understanding. Syahiran Syasuddin, *Hermeneutics and Development of the Ulumul Qur'an*, (Yogyakarta: Pesantren Nawasea Press, 2009), p. 5. Further quoting Ben Vedder's explanation in his book *What is Hermeneutics??* Sahiran explains four terms regarding the diversity and levels of the definition of hermeneutics, which are interrelated with each other. The four terms in question are: *hermeneusi* that is *the content clarification or interpretation of a text, work of art or the*

of interpreting Islamic texts, be it the Koran or Hadith. The emergence and arrival of hermeneutics - which in fact came from the Western tradition in the study of Islamic texts, had a very significant impact on long debates that never ended, as well as various responses from elite Muslim thinkers. Some reject it outright, others accept it unconditionally and others accept several things that can be transformed for Islamic studies, because the essence of hermeneutics is the process of changing something or a situation from ignorance to understanding through language and the ability to understand the thoughts of the author or authors beyond understanding of yourself.²

One of the figures who firmly rejected and completely destroyed hermeneutics was Muhammad 'Imarah. Through his book entitled "*Hadza Huwa al-Islam: Qira'at al-Nashsh al-Dini Bayna al-Ta'wil al-Gharbi wa Ta'wil al-Islamic*",³ Muhammad Imarah discusses comprehensively that the term hermeneutics adopted from the west is not very suitable and relevant to be applied in

income earner person (explanation or interpretation of a text, work of art or someone's behavior). Hermeneutics: if someone then talks about regulations or rules, methods or strategies/steps of interpretation, then he is talking about hermeneutics. *Philosophical hermeneutic*: philosophical hermeneutics no longer discusses certain exegetical methods as the core object of discussion, but rather matters related to "*conditions of the possibility*" (conditions of possibility) by which one can understand and interpret a text, symbol, or behavior. *Hermeneutic philosophy*: is part of philosophical thoughts that tries to answer the problems of human life by interpreting what humans receive from history and tradition. Of these four terms, hermeneutics can be interpreted narrowly and broadly, narrowly discussing appropriate methods for understanding and interpreting things that need to be interpreted, such as expressions or symbols that are difficult to understand for various factors. In a broad sense, it is a branch of science that discusses the nature of methods and the terms and conditions of interpretation. For further information, see Syahiran Syamsuddin, *Ibid*, matter. 7-11.

² Nanang Gojali, *Tafsir & Hadits* (Bandung: Pustaka Setia, 2013).

³ Muhammad 'Imarah, *Hadza Huwa Al-Islam: Qira'at al-Nashsh al-Dini Bayna al-Ta'wil al-Gharbi Wa Ta'wil al-Islami* (Kairo: Maktabah al-Syuruq al-Dualiyyah, 2006).

the study of the Koran and Islamic texts. Imarah assumes that the West with his hermeneutics tries hard to inform about the death of the author (*mu'allif*) and speaker (*I am intelligent*) can also be called the author's attempt to forget the author intention, the West places the reader subjective understanding (*reader*) in the position intended by the author (*author*), views the text as something historical and relative, placing the reader's position (*reader*) as author (*author*). These arguments and reasons were intensified by 'Imarah to eradicate the term hermeneutics, even with fellow Islamic figures he strongly opposed, such as Ali Abdur Raziq, Muhammad Arkoun, Hasan Hanafi, Khalil Abdul Karim, Nasr Hamid Abu Zaid and Muhammad Abid al-Jabiri. Therefore, several arguments and reasons are what prompted the author to try to research Muhammad Imarah's response to hermeneutics in Islamic studies, especially the study of Ulum al-Qur'an and tafsir.

Biography of Muhammad Imarah

Muhammad Imarah (hereinafter referred to as Imarah) was born in Sharwah-Qalain Village, Kafr Al-Shaikh Province, Egypt in 1931 AD. Although Imarah grew up in a simple farming family. However, this does not hinder his enthusiasm to continue to concentrate and seek and develop science and knowledge.⁴ Imarah's intelligence was evident when he was still a child, he had memorized the Qur'an when he was still in Madrasah Ibtida'iyah. Then in the period between 1945 to 1954, Imarah completed secondary school "Ma'had Dasuqi al Diny" and Tsânawiyah school (equivalent to SMA) in "Ma'had Thanta al-

⁴ "A Study of Muhammad Imarah's Thought," accessed January 25, 2024, [http://www.scribd.com/doc/72115265/Studi-Pemikiran-Muhammad- %E2%80%98Imarah](http://www.scribd.com/doc/72115265/Studi-Pemikiran-Muhammad-%E2%80%98Imarah).

Ahmadi" which both became *underbow* al-Azhar. Dissatisfied with his knowledge, Imarah continued his formal studies at university level at Dârul Ulum Cairo-University in 1954 at the faculty of Arabic Language and Sharia Sciences. He completed his Master's degree in Islamic Philosophy at Dârul Ulum-Cairo University in 1970 AD. Then in 1975 he achieved his Doctoral degree with a doctoral dissertation "Al-Islâm wa Falsafat Al-Hukm", which has been printed many times to date, is also from the same university. Imarah is known as a very productive person, he wrote more than 130 works, most of which revolve around Islamic studies, Islamic philosophy, Islamic law, Islamic civilization, and the relationship between Islam and the West. Here are some of Imarah most famous works.⁵

Hermeneutical Theory as a Method of Interpretation

The word hermeneutics (*hermeneutic*) comes from the Greek word *hermeneui* which means to translate or interpret.⁶ Scholars have three gradations of hermeneutical principles as (*interpretation*): *First*, text or text is a message that appears from the source. *Second*, intermediary, namely interpreter (*hermes*), and *Third*, transfer of message to the listener (interlocutor). So that in interpreting the text it is not strictly based on classical interpretation but rather the text needs to dialogue with the meaning of the text.⁶ Specifically, a common thread can be drawn that, hermeneutics is the process of changing something or a situation from ignorance to understanding through language and the ability to understand the writer's or author's thoughts beyond

understanding oneself.⁷ If it is related to the Koran, it turns out that hermeneutics has a function to explain and express the insightful meaning and content of the Al-Qur'an as a text. Thus giving rise to a methodology of epistemological knowledge in interpreting the text of the Koran.

So in contextual interpretation it can be said to be a process *interpretation* through hermeneutics. According to the author, this is important to touch on and study hermeneutical theory in interpretation. This method can provide new understanding in the interpretation of the Koran both in historical and social contexts. Because hermeneutics tries to find the understanding behind the text of the verse. In line with the need and challenges for a contextual interpretation method. As seen, the interpretive method is quite representative and comprehensive for processing texts and is very intensive in working on contextualization.⁸

The study of texts, which is actually the main topic of discussion in hermeneutics, is interpreting a classical text or a foreign text so that it is in accordance with texts that lived in different times, places and cultural atmospheres. So it becomes eating now. Its relation to hermeutics actually refers to various approaches starting from the historical side of the revelation of a verse.⁹ Hermeutics often refers to contextual understanding. So the Qur'an which is understood by various kinds of minds can give rise to and give birth to various theories regarding the interpretation of the Qur'an. Of course, this is a new theory in the interpretation of the Koran. Hermeneutics in terms of terminology and epistemological

⁵ "A Study of Muhammad Imarah's Thought"

⁶ Rohimin, *Interpretation Science Methodology* "Applications of Interpretive Models", (Yogyakarta: Student Library, 2007), p. 58

⁷ Rohimin

⁸ Nanang Gojali, *Tafsir & Hadits*

⁹ Fahrudin Faiz, *Hermeneutics of the Koran* "Tracing the Hermeneutics of Tafsir Al-Manar and Tafsir Al-Azhar", (Togyakarta: Qalam, 2007), p. 8.

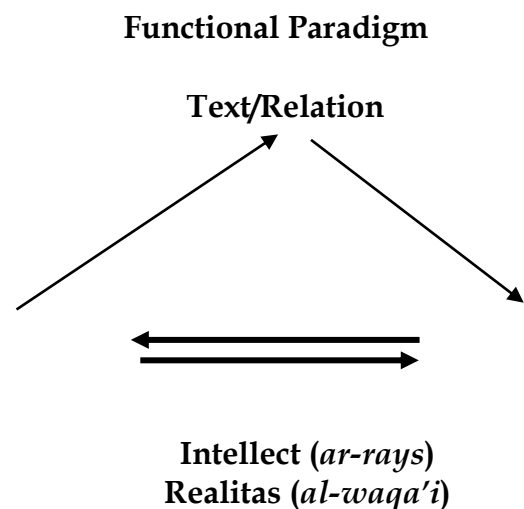
framework is a tool as a new epistemological-interpretive method used to study the origins of revelation or the Qur'an.

Thus hermeneutics as a science that reflects on a word in the past can be understood existentially and can be meaningful in the current situation. If the Qur'an is interpreted by previous scholars in the sense that there is no interpretation that refers to the current contextualization facing various models and current problems, then it can be said that the interpretation produced by the scholars is still not relevant. Because the current historical reality is very far away different.¹⁰ Therefore, hermeneutic activities always have a character *triadik* which concerns three interrelated subjects, namely: *the world of the text* (text world), *the world of the author* (the author's world) and *the world of the reader* (reader) in understanding the text.¹¹

The most important thing in the process of understanding and interpretation requires the existence of an ideological relationship between thought, language and discourse. Thoughts are ideas that the author wants to convey. Meanwhile, language is an event or idea in spoken or written form that contains the spirit of obtaining the truth and dialogue with events which are seen as an exposition of thought that is still not final.¹² The process of understanding is a thinking carried out by the interpreter to search for meaning through various efforts through real reality to give birth to new meanings.¹³ Therefore,

hermeneutics has an important role to help interpret the Qur'an and understanding of divine revelation, because through hermeneutics it can provide religious values and norms in a way- certain way.¹⁴

The presence of the Al-Qur'an is contextual and has relevance in people's lives at that time. There is a dialectical relationship between the text of the Koran and cultural reality. Even though the Qur'an was revealed by God, historically and culturally it has been in dialogue with Arab society.¹⁵ So that the interpretation that has developed in the contemporary modern era has reconstructed a new methodology through integration between text and reality as one of the most important things when *interpret Al-Qur'an*. As Abdul Mustaqim has provided the basic structure of interpretation patterns through the position of text, reason and reality as follows



¹⁰ Yayan Rahmatika, Dadan Rusmanan, *Al-Qur'an Interpretation Methodology (Structuralism, Semantics, Semiotics and Hermeneutics)* hlm. 458

¹¹ Edi Mulyono, *Study Hermeneutics "From Philosophical Configuration to Islamic Studies Praxis"*, (Jogjakarta: IRCiSoD, Cet. II, 2013), p. 101

¹² Ilyas Supena, *Hermeneutics of the Koran*, (Yogyakarta: IKAPI Member, 2014), pp.30-31 15

¹³ M.Quraish Shihab, *Rules of Interpretation, Terms, Provisions, and Rules that You Should Know and*

Understand the Verses of the Qur'an, (Tengerang: Lentara Hati, 2013), 359.

¹⁴ F. Budi Hardiman, *The Art of Understanding Hermeneutics from Schleiermacher to Derrida*, (Yogyakarta: PT Kanisius, 2015), p. 14

¹⁵ Muhammad Chirzin, *The Phenomenon of the Qur'an "Discussion of Ulil Absar-Abdalla, Lutfhi Assyaukhani, and Abd Moqsith Ghazali's Thoughts on Al-Qur'an Study Methodology*, (Yogyakarta: Student Library, 2018), 225

The Qur'an is a historical text, which must be understood according to the conditions faced by humans. Some classical interpretive scholars treat the verses of the Qur'an theologically so that models of interpreting the Qur'an can produce dogmatics far from the sociological context.¹⁶In the author's opinion, this is where multidisciplinary tafsir studies are located, namely trying to solve a problem by using as a point of view many relevant sciences used when *interpret* text.¹⁷

This is related to hermeneutics, which has been one of the approaches to interpreting the Koran to try to understand the values and social context contained in the text. What this means is that when dealing with contextual verses, you don't have to understand them in the context of society and the status of women in society itself. Therefore, the concept of hermeneutics makes the Qur'an a dialectic for reading and understanding the text, namely, by looking at the historical aspects of the revelation of the Qur'anic verses, and looking for Qur'anic values that can be responded to in today's society. can provide appropriate and appropriate answers to the many problems developing in society.

The hermeneutic approach is an effort so that the Al-Qur'an can be positioned as a dialogue medium for its readers, namely by assuming that the Al-Qur'an text is an independent, autonomous, personal figure and objectively has truth that can be understood rationally.¹⁸ In analyzing and understanding the meaning and showing the values contained in a text,

this is where the importance of the presence of hermeneutics as a concept for interpreting a text. By In short, it can be said that hermeneutics is a way of working that must be taken by anyone who wants to understand a text, whether what is clearly visible from the text, or what is obscure, even hidden due to the course of history or the influence of ideology and belief.¹⁹ This shows that, interpretation of al -Classical era Qur'ans tend to understand the Qur'an textually without considering contextual meaning. This assumption has caused contemporary thought to reconstruct new theories as analytical tools in the world of interpretation. So, whatever it is, if you want to understand the Qur'an correctly, you cannot escape from a series of previous sciences but need a scientific methodology to reveal the text of the verses of the Qur'an.²⁰

Reading Muhammad Imarah's Views on Hermeneutics and Ta'wil

Hermeneutics emerged from European positive enlightenment philosophy in the 18th century H which was a development of tawil known in western thought since the Greek century which considered God to have died when interpreting Jewish and Christian religious texts, and that the author had died when interpreting the texts. literature and art. In western thought, hermeneutics is the science of understanding texts where clues to meaning and purpose occupy the position of meaning. Takwil appears as the reader's attempt to escape from the texts. To deal with texts that have power, influence thought and society, takwil emerges to escape from this power and influence. The

¹⁶ Abdul Mustaqim, *Contemporary Interpretive Epistemology*, (Yogyakarta: PT. LKiS. Cet. III, 2012), p. 67

¹⁷ Khoiruddin Nasution, *Islamic Studies, Integrative-Interconnective (Multidisciplinary)*, (Jakarta: Rajawali Pers, 2018), p. 247

¹⁸ Muhammad Syahrur, *Principles and Foundations of Contemporary Al-Qur'an Hermeneutics*, (Yogyakarta: eLSaQ Ppres, 2007), p. 6

¹⁹ Quraish Shihab, *Rules of Interpretation*, (Tangerang, Lentera Hati: 2013) p. 340

²⁰ Munawwir Husni, *Scientific Studies of the Qur'an*, (Yogyakarta: Private Publisher, 2015), p.5

aim of takwil, which is to try to penetrate the text until it reaches its deepest meaning which will actually give rise to the figurative meaning of the text, is varied:²¹

1. Free from the limitations of the text of the holy book in order to synchronize the content of the text with the opinion of the regional interpreter.
2. Free from the limitations of the sacred text to synchronize textual understanding and rational understanding.
3. Want to clarify the holy scriptures in order to deepen their knowledge.

Takwil which tries to separate itself from the text is not only limited to religious texts but is used in other texts that have a good influence on culture or society. For example, when the poetry of Herminus (19 BC) had an influence, it began to be interpreted by supporters of the Islamic sect *kaliyah*. Then Ziyus (God's greatness) was introduced with Logos (the first intellect). An attribution that comes out of the textual meaning is replaced by a variety of concrete meanings, namely the birth meaning becomes an inner meaning, replacing the real meaning into a *majazi* meaning. This kind of prediction for the Jews in the old covenant period has already been done. They interpreted Abraham (Ibrahim) to be "light" (mind), Sarah (His Wife) to be the priority. At the time of Filo (20 BC-54 AD) this kind of divination became a trend and method in understanding the scriptures. For Filo, takwil with the deepest meaning is to replace the natural meaning of the text with the spirit and essence of its meaning. So, heaven is interpreted with the spirit realm. Since then (the first century AD) intrinsic

divination (*inner*) is starting to form into an interpretive method.²²

Western enlightenment philosophy continues to live alongside Morality (*morality*) Christianity and is considered a mandatory and useful process in determining the behavior of large audiences. However, western enlightenment philosophy severed the relationship between Christian morality and God and interpreted religious texts with interpretations that freed the reader's understanding of the intended meaning in God's text. This is where hermeneutics becomes increasingly used in interpretation.

The text in hermeneutics is the entire written expression. The text according to Ushul Islam experts is something certain (*muhkam*) which only has one meaning, so it does not need to be translated, because it is the opposite of *mutasyabih*. Text for Ushul scholars is something that does not have the possibility of another meaning, in the near future or in the future. Like the number five which only has one meaning. Hermeneutics places the reader as a substitute for the writer or speaker and makes the reader the person who produces the text. The separation of the text from the author has an impact on the purpose of the author or writer and the message he wants to convey in the text. In fact, there is a tendency that hermeneutics tries to form a positive modernity where natural man replaces God's man and makes. Natural humans are the core source of knowledge replacing God. Meanwhile, takwil in hermeneutics is our ability to understand the purpose of the text. Even though what we understand is wrong. The ultimate goal of hermeneutics is to understand the author better than the

²¹ Muhammad 'Imarah, *Hadza Huwa Al-Islam: Qira'at al-Nashsh al-Dini Bayna al-Ta'wil al-Gharbi Wa Ta'wil al-Islami*.

²² Muhammad 'Imarah, *Hadza Huwa Al-Islam: Qira'at al-Nashsh al-Dini Bayna al-Ta'wil al-Gharbi Wa Ta'wil al-Islami*.

author understands himself. The text says more than what the author says. Hints of meaning cut off the writer's soul. The meaning clues produced by the reader are an introduction to the meaning clues experienced by the writer.

In hermeneutics every reader is the deified side. While the writer is considered to be gone. The meaning and purpose that the writer wants to convey is considered non-existent. That is how hermeneutics in the Western view, when hermeneutics is used for every text, religion and human, *muhkam* and *mutasyabih*, which needs to be *takwil* and not *takwil*, can be *takwil* and can't be *takwil*, then we are actually faced with "incomprehensible futility" that only known by God. The rise of Modern Europe with enlightenment philosophy formed by Germany is based on *onturats* Greek philosophy which separates religious excerpts from God's revelation and Romanian law which is based on the philosophy of benefit from the benefit of the world. Hermeneutics in the Torah is a development of philosophical hermeneutics which considers God to be dead, in religious texts, as philosophical hermeneutics considers in human texts. Readers are given excessive freedom to interpret. Readers are those who produce religious texts without at all distinguishing between God's revelations and texts that have been changed and developed by humans. Hermeneutics treats religious texts as relative, because hermeneutics really denies anything absolute.²³

Formulation of the Epistemological Reason of Muhammad Imarah Ta'wil

In this discussion, the author will describe the epistemology that causes epistemological reasoning to occur. This is

²³ Muhammad 'Imarah.

certainly caused by the development of knowledge (*epistemology*) namely the framework of thinking used to build the conceptual framework of Imarah's thinking in criticizing the epistemological reasoning of thought. Theoretically, epistemological theory is a branch of philosophy that discusses scope of the boundaries of knowledge.²⁴ As for terminology, epistemology is a branch of philosophy that discusses the nature of human knowledge, especially four things, including, *First*, sources of knowledge. *Second*, knowledge achievement tools. *Third*, method of achieving knowledge. *Fourth*, Knowledge boundaries or knowledge classification.²⁵

Epistemology issues are concerned with questions about knowledge. In fact, we can only assume we have knowledge after we examine epistemological questions.²⁶ The meaning of knowledge if it is said that epistemological problems are related to questions about knowledge, what do we mean by knowledge? It can be understood that whenever we have knowledge, that knowledge is knowledge about something.²⁷ The connection to the interpretation is that development occurs due to different thinking concepts or basic knowledge. So that the use of epistemology can give rise to the existence of truth, and the position that humans may know, while the tool of knowledge is reason. This flow is known as rationalism.²⁸ In terms of interpretation, interpretive epistemology actually tends to be used for critical reasoning so as to give rise to ideas that are transformative.²⁹

²⁴ Muhammad 'Imarah.

²⁵ Ayi Sopyan, *Capita Selecta Philosophy*, (Bandung: CV Pustaka Setia, 2010), p. 212-29 Luis O.

²⁶ Kattsoff, *Introduction to Philosophy*, terj. (Yogyakarta, : Tiara Wacana, 2004.) Cet. IX. matter. 131

²⁷ Aksin Wijaya, *Islamic Epistemology Critical Reasoning*, (Yogyakarta: Kalimedia, 2017), p.

²⁸ Aksin Wijaya

²⁹ Abdul Mustaqim, *Shifting Epistemology of Interpretation*, (Yogyakarta: Student Library, 2008), p.72

Ta'wil Dalam al-Qur'an

In the Qur'an, takwil means interpretation by getting the essence, essence, core and references as well as various results. The previous analytical method differentiated between absolute and relative properties. What is absolute is the essence of God, while humans and their characteristics are classified as relative. In Islam, human reason can know the essence, core, results of science and knowledge and know the empirical world. Therefore, it is wide open for those who have the knowledge to interpret the mutasyabih verses of the Qur'an which relate to signs, knowledge, real world and empirical laws. because of some of the verses mutasyabih in the Qur'an can be known by those who have knowledge while others cannot be known, so differences arise between interpreters in the verses

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ
وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ
مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

His heart: He is the one who sent down Al kitab (Al Quran) to you. among its (contents) there are muhkamaat verses that are the main content of Al Qur'an and other (verses) mutasyaabihaat. As for those whose hearts are inclined to go astray, then they follow some of the mutasyaabihaat verses from it to cause slander in order to search for its tawil, even though no one knows its tawil except Allah. and those who have deep knowledge say: "We believe in the verses that are mutasyaabihaat, all of them are from the side of our Lord." and cannot take a lesson (from him) except the wise.(Q.S. Ali Imran: 7)

The difference lies in the words *al-Rasikhun* According to some scholars, it is understood as a word that is *athaf*-to the word Allah, so that the meaning is that only Allah and those who are *rasikh* know the *ta'wil*. However, some others do not consider the *wau* in the word *wa al-rasikhuna* to be the letter *'athaf* so that the meaning is that only Allah knows the *ta'wil*. Another example that can be found in the word of God:

وَأَوْفُوا الْكَيْلَ إِذَا كُلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

His heart: "and perfect the measure when you measure, and weigh with the true balance. That is more important (for you) and better as a result".[Q.S. Isra': 35]

The word *ta'wil* above means with the best reply. Likewise with the other verses, in the sense that one's ability to interpret in this case is God's chosen people and experts in *Irfan*. Such as Prophet Yusuf's interpretation of his dream or his vision of an Angel: (44) قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ (44) وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ (45)

His heart: they answered: "(Those) are empty dreams and We never know how to interpret those dreams. {45} And the one who was safe between the two of them said and remembered (to Yusuf) after some time: "I will tell you about (a clever person) interpreting the dream, so send me (to him).

And there are still many verses that are similar to this in the sense of *ta'wil* as an interpretation or *ta'wil* in the sense of interpretation so as to differentiate between Western and Islamic *ta'wil*".

Ta'wil according to language

As an expansion of the meaning of *takwil* terminology in the Qur'an and *hadith*, several meanings of *takwil* appear in the dictionary. In *Lisan al-Arab* by Ibn

Manzur (630-711 H/ 1233-1311 AD), we find takwil is defined as knowing the source and results. Sentences that cannot be understood textually require arguments that can reveal the implied meaning above the explicit meaning of the text. Takwil is moving the external meaning of a text from its original meaning to a meaning that requires a proposition, if there were no such argument, the external meaning of the text would not be abandoned.³⁰

Ta'wil according to terms

Takwil in terminology according to Raghīb al-Ashfahānī (502 H/1108 AD) is to return to the origin and return something to the desired end goal, either knowledge or action. And the example of Ta'wil in the form of knowledge is the word of God "wama of lamu ta'wilahu illallah warrasikhuna fil „ilmi" As for ta'wil in terms of terminology, according to Al-Jurjānī (740-817 H/1077-1143 AD) states that ta'wil is to turn the pronunciation from the apparent meaning to the muhtamal meaning (potential other meaning) when this muhtamal meaning does not contradict the Qur'an and al-Hadith. For example in the words of Allah QS Al-An'am ayat 95:

نَّ اللَّهُ فَالِقُ الْحَبِّ وَالنَّوَى يُجْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
ذَلِكُمْ اللَّهُ فَإِنَّ تُوْفِكُونَ

"Verily, Allah grows the grains of plants and the seeds of fruits. He brings forth the living from the dead and brings forth the dead from the living. (who has attributes) such is Allah, then why do you still turn away?"

In terms of interpretation, the meaning of this verse is If God wills, then He takes the bird out of the egg. While in terms of ta'wilnya, then the meaning is: If God wills, then He brings out the believers from the infidels or brings out the "alim" from the fools. The scholars who have made several

encyclopedias in various Islamic terminology have determined that the correct takwil has several conditions, namely the meaning of the text must still allow for other meanings, in accordance with the logic of language formation, in accordance with. The muhkam verses and hadith mutawatir, that takwil is only an effort under the author's intention, shifting the pronunciation to the defeated meaning to replace the superior meaning is conditional on the existence of arguments that strengthen the defeated meaning, that takwil must continue to follow the scope of the meaning contained in the pronunciation. Takwil is directing the word to one of the meanings contained in the pronunciation. In addition, they also require comprehensive knowledge for those who perform the exam.³⁴

Muhammad Imarah attitude towards Hermeneutics

We know from various media how secular Western hermeneutics has flourished since the European enlightenment (renaissance) in the 18th century AD - how it attempted to humanize religion, replace humans in the position of God, and replace readers in the position of revelation as if humans were the ones who created the revelation (religious text). As hermeneutics strives to isolate spiritual values, morals and religious laws from their source (God) even to the extent of the discourse of evil: "Indeed God is dead" so that hermeneutics has positioned man-made religions as occupying religions revealed by God, thus making humans without value. - divine values and not humans who have divine values that Allah breathed from His spirit³¹

Secular hermeneutic ta'wil (Western

³⁰ Muhammad 'Imarah.

³¹ Muhammad 'Imarah.

hermeneutics) has introduced confusion into ta'wil-wil gnostik-mistik (ta'wil Islamiy) on religious texts and generalize all texts so that there is no difference between mutawatir texts and ghairu mutawatir, muhkam texts and mutasyabih texts or between revelation texts and non-revelation texts. Ta'wil This secular hermeneutic will tend to move towards the opposite of ta'wil Islamiy which is internally oriented. Then ta'wil Inner wil claims that he brought the text from his body to his spirit while secular positivistic hermeneutics brought the text from his spirit to his body or in extreme terms led religion from divine values to natural values, from the world of metaphysics to the world of physics, from revelation to reason (ratio) and five sense experiments (sense). After hermeneutics humanizes God, humanizes prophecy and denies the existence of tanzil and I'jaz al-Qur'an and revelation and denying the eternity of the meanings of the Qur'an and also humanize the supernatural world. This modern hermeneutic also tends to deify reason (ratio) and sense (sense) towards revelation and the unseen world and calls out: actually reason does not need help, reason (ratio) knows good and bad and reason is able to know the qualities of good and evil. bad about something as well as the senses, observation and experimentation are able to know good and bad.

Modern Hermeneutics which tries to be applied in Islam, Allah, revelation, the supernatural, and the prophetic is a bad and excessive interpretation, where the reader is deified and God is killed indiscriminately, both in Western hermeneutics and in Islam, which then causes the destruction of Western Christianity and emptiness. religion in Europe, when it was unable to answer human questions that religion should answer. In fact, modern

hermeneutics states that atheism is the basis of revelation and deviation is the original meaning of faith. This is a wasted effort that is not worth commenting on. These are several lines of thought and philosophical schools in our civilization that reject this futile interpretation introduced by Western hermeneutics which is very damaging to texts, especially religious texts.

Analysis: Imarah's response to the hermeneutical approach in interpretation

According to the author, Imarah has the right to destroy hermeneutics with all the dogmas that he thinks are Islamic and Qur'anic. However, according to the author, Imarah was not selective in collecting and analyzing data, thus bringing conclusions that according to the author were very trivial and embarrassing for an Islamic philosophical thinker of Imarah's caliber. Imarah views hermeneutics as a whole, which is an import from the West, as something very negative, so the consequence is that hermeneutics must be kept away from Islamic studies, especially the study of the interpretation of the Koran, and there is no room for discussion in it. In analyzing Imarah's understanding of hermeneutics, the author tries to look at Imarah's work as a whole by connecting it with similar patterns of themes and content. By looking at Imarah's works, the author feels that it is very logical that Imarah is ultimately skeptical of hermeneutics and matters related to it. This is based on Imarah's skepticism towards anything Western. To make it easier for analysts, the author tries to explain it in the following points:

Anti-Western and *Ta'ashshub* over Arabism

One of the chronic diseases of Arabs is a very dominant sense of tribalism compared to other tribes. This feeling of Arab tribalism disappeared during the time when the Prophet SAW lived where he showed an egalitarian attitude and complete human equality. The goodness of people is not seen by their tribe or lineage but by their level of piety. But after the death of the Messenger of Allah, the disease of the Arabs relapsed again, that is, they returned to the Ashabiyyah system. History records that the Islamic caliphate was dominated by the Quraysh tribe, both the Rashidiyyah caliphate, Bani Umayyah I, Bani Abbasiyyah and Bani Umayyah II. This disease also spreads to the present where people other than Arabs are called by *I am a novice* as opposed to Arab.

The biggest impact of *ta'ashshub*, Islamism and Arabism are skepticism and bad views cast on groups outside their tribe and outside their religion. In this case the West is the object, the West, the majority of which are infidels, is considered the enemy along with everything that comes from it. Things like this influenced Imarah to reject hermeneutics which was a contribution from the West. This assumption is not made by the author himself but is the result of the author's reflection on several of Imarah's works which are his response to the West and its relationship with Islam in several of his works such as *Al-'Arab wa at Tahaddy* and *Al-Ghârah al-Jadîdah `ala al-Islâm*.

Of course it would be unfair to say that everything that comes from the West is negative and must be rejected. In history, Islam has experienced a period of glory. That period was marked by advances in civilization and science. It was a time he translated books on philosophy and science

from the West (Greek and Persian) into Arabic. It was at that time that Islam experienced glory with symbols of greatness *Bait al-Hikmat* where the reign of Caliph al-Ma'mun, one of the caliphs of the Abbasid dynasty. If Islam in the past has experienced high levels of engagement with the West, then it would be strange if it now rejects engagement with the West, let alone seeing that everything that comes from the West, including its hermeneutics, is negative and must be rejected.

Various Schools of Hermeneutics

Hermeneutics as understood by Imarah actually does not represent all schools of hermeneutics that have developed in the West. Muhammad Imarah only mentions one type to justify the hermeneutics as a whole. Of course, this is very illogical, especially for a thinker of Imarah's caliber, where the logic in drawing conclusions would not be valid. Because something that is *juziyyat* in *qadliyyah* (preposition) will not be able to produce a perfect conclusion (*natijah*). So the author at the same time also doubts the authenticity of Imarah in philosophy, especially one branch of logic (*Mantiq*) namely the field of syllogism (*qiyas*) which was not properly applied by the Imarah.

The hermeneutics rejected by Imarah is actually one of the schools of hermeneutics where there are still many other schools of hermeneutics which are not explained by Imarah. When Imarah explains that in hermeneutics every reader is a deified side, while the author is considered to be gone and the meaning and purpose that the author wants to convey are considered non-existent, in fact Imarah has just mentioned one of the schools of hermeneutics. So it is not justified if something that is *juz'iyyat* is made to conclude something that is *kulliyyat*. According to the author, this is

the biggest mistake made by Imarah when rejecting hermeneutics. In fact, he was inconsistent with his expertise, namely Islamic philosophy, by violating one of the rules in making syllogisms.

One school of hermeneutics that is a bit elegant to be connected with the study of the Koran is Gadamer's hermeneutics. Hans Georg Gadamer in his hermeneutical concept provides direction regarding the methods used in hermeneutical reasoning. First, *affective history* (history that affects a person). Second, *preunderstanding* (pre-understanding), this is very closely related to *affective history*. Third, merging or assimilation of horizons and *line circle of hermeneutika* (hermeneutic circle line). Fourth, implementation or application, the holy book as a text is final in the sense that there are no additions

Again. To revive the text, an understanding must be built that the text is not actually the final object of study. There is another thing that encourages the movement of texts to be accepted at all times, namely interpreters being able to explore the deepest meaning of the text.³²

Not all ta'wil are of the same madhhab

As with the variety of Hermeneutical Schools in the West, Ta'wil in the Islamic world is also very diverse. Both the ta'wil debate is in terms of its definition and in terms of its practices. If the majority of scholars distinguish between ta'wil and tafsir, a great mufassir named Ibnu Jarir al-Thabari equates the two terms. In the process of interpretation, ta'wil and tafsir are also very diverse, interpretations that develop in the Sufi world, for example, will be very far from interpretations that develop

in the world of ushul (tawhid, kalam, creed and the like), also different from those that develop in the world of furu' (fiqh, law and the like. The richness of ta'wil in Islam is what makes the model of ta'wil chosen by the Imarah ambiguous in criticizing the exhaustion of hermeneutics. Which ta'wil is intended by the Imarah to accommodate Islamic ta'wil is also unclear. Ta'wil The 'wil that develops in the world of philosophy and Sufism, if we are honest, is sometimes very, very far beyond the limits of the interpretive methodology that is often used by jumhur ulama. This is where Imarah's shortcomings lie when confronting this ambiguous ta'wil with hermeneutics that does not represent the whole of hermeneutics. However, only part of the schools of thought are found in hermeneutics.

Conclusion

Muhammad Imarah viewed hermeneutics as negative, so in describing it he also took one of the schools of hermeneutics that developed in the West. Imarah explains that in hermeneutics the position of every reader is very special, he calls it a deified position, while the author is considered to be gone (dead) and the meaning and purpose the author wants to convey are considered non-existent. Imarah's conclusion in looking at hermeneutics is the same as Imarah's pattern of seeing other traditions and civilizations originating from the west which are not accepted by Islam and Therein lies the weakness of this Islamic thinker who is actually a professor in the field of Islamic philosophy.

³² Muhammad 'Imarah.

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