

HISTORICAL-CRITICAL HERMENEUTICS OF AL-JABIRI: REDEFINITION AND RECONSTRUCTION OF CONTEMPORARY UNDERSTANDING OF THE QUR'AN

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Abstrak

Studi ini mengkaji nalar tafsir al-Jābirī sebagai upaya rekonstruksi pemahaman al-Qur'an. Berangkat dari keniscayaan dinamika interpretasi al-Qur'an dan problematika turats, studi ini menempatkan al-Jābirī sebagai tokoh yang menjembatani tradisi dan modernitas Barat dalam pemikirannya. Penelitian kepustakaan ini menggunakan model penelitian tokoh, dengan data diambil dari literatur tertulis, khususnya dua karya al-Jābirī dalam studi tafsir: Madkhāl ilā al-Qur'ān al-Karīm dan Faḥm al-Qur'ān al-Ḥakīm: al-Tafsīr al-Wāḍiḥ Ḥasb Tartīb al-Nuzūl. Untuk menyelami pemikiran tafsir al-Jābirī, digunakan teori hermeneutika

teoritis-objektif dengan dua pendekatan: psikologis (memahami karakter al-Jābirī melalui latar belakang kehidupan, geografis, sosio-politik, dan perjalanan intelektualnya) dan linguistik (membaca karya-karya al-Jābirī secara spesifik). Dalam tafsir, al-Jābirī meredefinisi al-Qur'an sebagai al-Zāhirah al-Qur'āniyyah yang mencakup unsur tidak terikat waktu, ruhani, dan sosial dakwah, menolak definisi yang sarat ideologis dan ahistoris. Metodologi tafsir al-Jābirī menerapkan prinsip al-faṣl (pemisahan pembaca dari objek bacaan untuk objektivitas) dan al-waṣl (mempertemukan kembali pembaca dengan objek bacaan untuk relevansi kontemporer). Terakhir, al-Jābirī mengusung Tafsir Nuzūlī yang menekankan relasi logis antara historisitas perjalanan dakwah Muhammad dengan ayat-ayat Al-Qur'an sebagai respons, dengan pemetaan berdasarkan periode Mekah dan Madinah. Hal ini bertujuan untuk membuat Al-Qur'an berbicara dan memperkenalkan dirinya sendiri, sekaligus relevan dengan kekinian.

Kata Kunci: al-Jābirī, Fenomena al-Qur'an, Hermenutika, Tafsir Nuzuli.

Abstract

This study examines al-Jābirī's interpretive reasoning as an effort to reconstruct the understanding of the Qur'an. Stemming from the inevitability of the dynamics of Qur'anic interpretation and the problems of turats (heritage), this study positions al-Jābirī as a figure who bridges tradition and Western modernity in his thought. This library research employs a biographical study model, with data drawn from written literature, particularly two of al-Jābirī's works on tafsir: *Madkhāl ilā al-Qur'ān al-Karīm* and *Fahm al-Qur'ān al-Hakīm: al-Tafsīr al-Wāḍiḥ Ḥasb Tartīb al-Nuzūl*. To delve into al-Jābirī's interpretive thought, a theoretical-objective hermeneutic theory is utilized with two approaches: psychological (understanding al-Jābirī's character through his life background, geographical, socio-political context, and intellectual journey) and linguistic (specifically reading al-Jābirī's works). In his tafsir, al-Jābirī redefines the Qur'an as al-Zāhirah al-Qur'āniyyah (the Qur'anic phenomenon), which encompasses timeless, spiritual, and social da'wah elements, rejecting definitions that are ideologically laden and ahistorical. Al-Jābirī's interpretive methodology applies the principles of al-faṣl (separation of the reader from the object of reading for objectivity) and al-waṣl (reuniting the reader with the object of reading for contemporary relevance). Finally, al-Jābirī promotes Tafsir Nuzūlī (chronological interpretation) which emphasizes the logical relationship between the

historicity of Muhammad's da'wah journey and the Qur'anic verses as responses, with mapping based on the Meccan and Medinan periods. This aims to make the Qur'an speak and introduce itself, while also remaining relevant to contemporary times.

Keywords: *al-Jābirī, al-Zāhirah al-Qur'āniyyah, Hermeneutic, Chronological Interpretation*

INTRODUCTION

The interpretation of the Qur'an is an inherently evolving field of thought, driven by the necessity to address various contemporary issues. Nevertheless, in the modern Muslim scholarly world, the intellectual heritage (*turath*¹) remains a central and significant source for understanding the Qur'an.

Recognizing the complexity of this *turath*, the Arab Muslim scholar Hassan Hanafi stresses the necessity of reorganizing the scholarly treasures of the past. According to him, some elements of that tradition were only applicable in their own time, while other parts still hold continuous relevance for application in the present day. Therefore, a critical approach is needed when viewing the Islamic tradition as a legacy of the past, while simultaneously taking Western modernity into consideration.²

¹The term *turath*, or tradition, refers to the products of thought and works from the past, whether recent or distant, that were shaped within specific time and space. The use of the word *turath* in the context of tradition became popular after the Arab world encountered modernity. This spurred a reflection to search for alternative solutions when old ideas were no longer sufficient to answer the challenges of the age. Muhammad Abid al-Jabiri, *Post Tradisionalisme Islam*, terj. Ahmad Baso (Yogyakarta: LkiS, 2000), h. 16. Hassan Hanafi, *Turats dan Tajdid: Sikap Kita terhadap Turats Klasik* (Titian Ilahi Press dan Pesantren Pascasarjana Bismillah Press, 2001), h. 9. Dikutip juga di Aksin Wijaya, *Nalar Kritis Epistemologi Islam* (Yogyakarta: Kalimedia, 2017), h. 1.

²Hasan Hanafi, *Humum al-Fikri wa al-Matsani: al-Turats wa al-Ash'ari wa al-Hadits*, Juz I (Kairo: ar Qiba'li wa al-Nasr wa al-Tawzi', 2003), h. 91.

It is in this context that this study finds its place. A reading of particular figures within the dynamics of Islamic thought, especially in the field of tafsir (exegesis), who use tradition and Western modernity as the foundation of their thinking, is deemed essential. Simultaneously, a reading of a specific thinker whose ideas and concepts differ (to varying degrees) from the Islamic intellectual tradition constitutes a unique treasure for the Muslim world. Therefore, this paper is intended to elaborate on the understanding and ideas of one such figure in the field of tafsir who emerged from the Islamic intellectual tradition on the one hand and Western modernity on the other—in this case, Muhammad Abid al-Jābirī.

This research is a type of library study, where all information is collected from various written documents and uses a biographical research model.³ The figure in question is Muhammad Abid al-Jābirī. Using this biographical approach, al-Jābirī's thought will be understood through his intellectual journey and the social and historical contexts that influenced him. Specifically, the focus of this paper is on his exegetical thought (*tafsir*), primarily through two of his important works: *Madkhāl ilā al-Qur'ān al-Karīm* and *Fahm al-Qur'ān al-Hakīm: al-Tafsīr al-Wāḍiḥ Ḥasb Tartīb al-Nuzūl*.

For systematization, this research uses the theoretical-objective hermeneutics theory to deeply analyze al-Jābirī's exegetical thought. This theory is applied through two main approaches: psychological and linguistic. The psychological approach is used to understand al-Jābirī's character while setting

³The biographical research model (or 'figure-based study model') in the field of *tafsir* research falls under the category of qualitative research. The direction of this study is to systematically delve into the thought of the figure who is the object of research by examining their socio-historical conditions, their works, and their intellectual journey. Abdul Mustaqim, *Metode Penelitian al-Qur'an dan Tafsir* (Yogyakarta: Idea Press Yogyakarta, 2015), h. 32-38.

aside the researcher's preconceptions. Practically, this approach is applied when the researcher explains al-Jābirī's background, geographical environment, socio-political context, and intellectual history. Meanwhile, the linguistic approach is used to examine his written works, specifically focusing on the two aforementioned works of tafsir by al-Jābirī, which will be the main focus in understanding the characteristics of his interpretation.⁴

RESULTS AND DISCUSSION

1. Al-Jābirī: Biography and Intellectual Trajectory

Muhammad Abid al-Jābirī was born in Fījīj, Morocco, on December 27, 1935, to Muhammad and al-Wazinah.⁵ He was raised in a family that actively supported the Istiqlal Party, a movement that struggled for Morocco's independence and unity from French and Spanish colonization. After Morocco gained independence, the French language remained widely used, allowing Moroccan scholars access to Western thought, including the structuralist, post-structuralist, and postmodernist philosophies that were strong in France. This influence greatly shaped al-Jābirī's mindset.

Al-Jābirī's early education began at the Jāmi' Zinākah Mosque under the guidance of al-Ḥāj Muḥammad Faraj. He also attended a French primary school for two years before returning to continue his education at the private school of al-Ḥāj Muḥammad Faraj until 1949. At a continuing school named al-Takmilī, also under the tutelage of al-Ḥāj Muḥammad Faraj, al-Jābirī began to study classical texts and literary works in depth. His later writing

⁴Aksin Wijaya, *Nalar Kritis Epistemologi Islam*, h. 11. See also, Aksin Wijaya, *Teori Interpretasi Al-Qur'an Ibnu Rushd: Kritis Ideologis-Hermeneutis* (Yogyakarta: LkiS, 2009), h. 25-26.

⁵Muḥammad 'Abid al-Jābirī, *Ḥafriyat fī al-Dzākirah min Ba'id* (Beirut: Markaz Dirāsāt al-Wihdah al-'Arabiyyah, 1997), h. 26.

skills were greatly influenced by his learning experiences during this period. He then continued his studies at a national private school established by the Moroccan nationalist movement. This school aimed to counterbalance the dominance of French education and train native students with a nationalistic (or military-like) spirit, free from colonial interference.⁶

After a year at the national school, equipped with classical knowledge from al-Takmilī and general science from the nationalist school, al-Jābirī continued his studies in al-Dār al-Baiḍā' (Casablanca), completing them in 1953. The majority of his lecturers were Moroccan independence activists, particularly in religious and social science subjects such as Arabic Language, grammar (naḥw), fiqh (Islamic jurisprudence), rhetoric (balāghah), literature, history, and geography. Meanwhile, the natural science teachers were also from nationalist circles who had university education backgrounds in Morocco or France.⁷

Between 1953 and 1955, al-Jābirī took a break from formal education. The period of transition experienced by Morocco at that time also influenced al-Jābirī's personal and educational development. As a young man with a strong sense of nationalism, he decided to plunge into practical politics to oppose French colonialism, which was attempting to retain its power. His involvement in Moroccan politics was also driven by his family's background, which was already active in the field. Mehdi ibn Barka, a leftist leader from a faction of the Istiqlal Party, became a mentor and companion to the young al-Jābirī. Thanks to his assistance, al-Jābirī secured a job at the journal al-A'lām, an official publication of

⁶Muḥammad 'Abid al-Jābirī, *Ḥafriyat fī al-Dzākirah min Ba'id*, h. 26

⁷Muḥammad 'Abid al-Jābirī, *Post Tradisionalisme Islam*, terj. Ahmad Baso (Yogyakarta: LKiS, 2000), h. xii.

the Istiqlal Party that served as the party's information center at the time.⁸

In 1958, al-Jābirī resumed his studies at Damascus University in Syria, but a year later, he transferred to the newly established Muḥammad al-Khamis University in Rabat. Although he returned to studying, al-Jābirī's political activities did not cease. In July 1963, he was even imprisoned alongside his friends on charges of conspiracy against the state, but he was released in the same year.⁹

Studying in Rabat led al-Jābirī to a deeper engagement with the French intellectual tradition, a natural consequence given the French colonization of Morocco for several decades and the geographical proximity of the two countries. It was here that he became interested in the ideas of Marxism and widely read Marxian literature in French. However, after reading Yves Lacoste's work on Ibn Khaldun, al-Jābirī began to question the effectiveness of the Marxist approach in understanding Islamic history. Lacoste compared the ideas of Marx and Ibn Khaldun, concluding that Ibn Khaldun was the first to propose the theories of social determination and historical materialism. This reading became the starting point for al-Jābirī's critical stance toward Orientalists who often imposed their agendas and interests in Islamic studies, prioritizing subjectivity over objectivity.¹⁰

⁸Muhammad 'Abid al-Jābirī, *Kritik Kontemporer atas Filsafat Arab-Islam*, Terj. Moch Nur Ichwan, (Jogjakarta: Islamika, 2003), h. xviii, Lihat juga; M. Faisol, "Struktur Nalar Arab-Islam Menurut Al-Jābirī", *Tsaqafa*, h. 337.

⁹Muḥammad 'Abid al-Jābirī, *Kritik Kontemporer atas Filsafat Arab-Islam*, h. xviii. Lihat juga; Happy Saputra, "Reaktualisasi Tradisi Menuju Transformasi Sosial: Studi Pemikiran Muhammad Abid al-Jabirī", h. 19.

¹⁰Although al-Jābirī did not reject the Orientalist viewpoint wholesale, neither did he fully support it. Nevertheless, in several instances, al-Jābirī's writings sought to explain certain tendencies in Orientalist thought that often superseded its objectivity. This dominance of subjectivity over Islamic studies became the

Initially, al-Jābirī studied Philosophy before shifting his concentration to the Faculty of Letters (or Arts/Humanities). During this intellectual journey, he published two books with Mustafā al-Umarī and Aḥmad al-Saṭṭatī, which were aimed at young scholars. In 1967, he completed his thesis titled *Falsafah al-Tārikh ‘inda Ibn Khaldun* under the supervision of M. Aziz Lahbabī. In the same year, al-Jābirī also began teaching while pursuing his doctoral studies. Finally, in 1970, he earned his doctorate with the dissertation *Al-‘Umrān al-Khaldūnī: Ma’ālaim Nāẓariyyah Khalduniyyah fī al-Tārikh al-Islamī*, supervised by Najīb Baladī.¹¹

Al-Jābirī's intellectual journey continued. He became a lecturer at the University of Rabat alongside his political career. In 1975, he became a member of the political bureau of the USEF and was one of its founders. However, in 1981, he ended his political career and devoted more attention to the intellectual world. Since then, he has published several important works in the field of philosophy, including two books focusing on *tafsir* (exegesis).

2. Al-Jābirī's Exegetical Framework

Al-Jābirī's reading of the Qur'an can be seen in his two works, *Madkhal ilā al-Qur'ān al-Karīm* and *Fahm al-Qur'ān* (Comprehending the Qur'an), which have strong roots in the critique of Arab reason (or 'Arab Aql') epistemology that he

central point of al-Jābirī's critique. He, for example, mentions S. Munk, de Boer, L. Massignon, and several other Western Orientalists who were influenced by Western egocentrism. (Muḥammad ‘Abid al-Jābirī, *Post Tradisionalisme Islam*, p. xvii. See also: Muḥammad ‘Abid al-Jābirī, *Al-Turāts wa al-Ḥadātsah, Dirāsāt wa Munāqasyāt*, (Beirut: al-Markaz al-Tsaqafi al-‘Arabi, 1991), h. 307.

¹¹Muḥammad ‘Abid al-Jābirī, *Post Tradisionalisme Islam*, h. xvii. Lihat juga; Yandi Hafizallah, “Pemikiran Muhammad Abed al-Jābirī terhadap Nalar Arab; Konsep dan Relevansi”, h. 62.

previously proposed.¹² The sectarian tendency in tafsir (exegesis), as noted by al-Jābirī when defining the Qur'an, along with the ahistorical reading of its verses, motivated al-Jābirī to write a treatise and develop a pattern of interpretation that aligns with historical conditions. Even narratives and stories, which often receive little attention in the literature of 'ulūm al-Qur'ān (Qur'anic sciences), are narrated by al-Jābirī from a historical perspective.

For systematic purposes, several sub-themes will be discussed deductively in order to uncover the framework of al-Jābirī's Qur'anic hermeneutics (or exegetical rationale): al-Jābirī's intellectual position among contemporary Arab thinkers, the framework of al-Jābirī's critique of reason, and al-Jābirī's exegetical rationale regarding the Qur'an. This, as previously explained, affirms that al-Jābirī's exegetical ideas have strong roots in the historical background and his thought on Arab-Islamic reason.

a) The Intellectual Stance of Al-Jābirī

The entire contemporary Arab discourse that shifted the paradigm of Arab thinking regarding socio-cultural problems is considered to have begun in 1967. Their defeat by Israel, a small state with a significantly smaller population, served as a shock therapy for the Arab world, prompting them to rethink their oversight or negligence concerning the matter. Consequently, an Arab national reflection emerged, which subsequently materialized

¹²Al-Jābirī divides his critique of Arab reason into two parts: the critique of Arab reason aimed at explaining the formation of Arab reason, and the critique of Arab reason aimed at explaining the structure of Arab reason. See; M. 'Ābid al-Jābirī, *Bunyāh al-'Aql al-'Arabī* (Beirut: Markaz Dirasat al-Wihdah al-Arabiah), See also; M. Faisol, "Struktur Nalar Arab-Islam Menurut Al-Jābirī", h. 339-356; Aksin Wijaya, *Nalar Kritis Epistemologi Islam: Membincang Dialog Kritis Para Kritikus Muslim: Al-Ghazali, Ibn Rusyd, Thaha Husein, M. Abid al-Jabiri* (Yogyakarta: Kalimedia, 2007), h. 219.

in scholarly discourses, both in academic forums and other literature.¹³

As is typical of a reflection on a specific problem, the Arab world began its introspection with the philosophical question of the reasons behind its defeat. Among the most significant causes identified was the problem of the Arab perspective towards tradition and the achievements of modernity. From this point, Al-Jābirī also joined the contemporary Arab intellectual arena, alongside several other scholars who focused on the issue of tradition and modernity.

The discussion concerning these two basic problems subsequently became the common denominator for Arab intellectuals focusing on Arab and Islamic issues. Nevertheless, it is important to note that the terminology of tradition and modernity is used interchangeably or differently by several contemporary Arab scholars. Al-Jābirī, for instance, uses the terminology *al-Turāth wa al-Ḥadāthah* (tradition and modernity/contemporaneity),¹⁴ Hassan Hanafi uses *Turāth wa Tajdīd* (tradition and renewal),¹⁵ while others use *al-Aṣlah wa al-Ḥadāthah* (authenticity and modernity),¹⁶ *Al-Turāts wa Mu'aṣīrah*¹⁷. Tradition itself is that which remains from the

¹³A. Luthfi Assyaukanie, "Tipologi dan Wacana Pemikiran Arab Kontemporer", *Jurnal Pemikiran Islam Paramadina*. Accessed directly on the page www.mediaisnet.org on August 8, 2022.

¹⁴Muhammad 'Abid al-Jabiri, *Al-Turāts wa al-Ḥadātsah, Dirāsāt wa Munāqasyāt*, (Bairut: al-Markaz al-Tsaqafi al-'Arabi, 1991).

¹⁵Hassan Hanafi, *Al-Turāts wa al-Tajdīd: Mauqifunā ma al-Turāts al-Qadīm* (Beirut: Al-Mu'assah al-Jāmi'iyyah li al-Dirāsāh wa al-Nasyr wa al-Tauzī, 1981).

¹⁶A.H. Jidah, *Al-Aṣlah wa al-Ḥadātsah fī Takwīn al-Fikr al-'Arab al-Naqd al-Ḥadīts* (Beirut: t.p, 1985).

¹⁷A.D Umari, *Al-Turāts wa al-Mu'aṣīrah* (Qatar, 1985) dikutip secara langsung dari A. Luthfi Assyaukanie, "Tipologi dan Wacana. Pemikiran Arab Kontemporer", *Jurnal Pemikiran Islam Paramadina*.

past but still exists in the present. Meanwhile, modernity is defined as something born from the present state of Western civilization that is currently impacting Arab-Islamic society.

In the arena of contemporary Arab thought, there are three main categories of response to the issue of tradition and modernity: transformative, reformative (or reformist), and ideal-totalistic.

The first category is transformative. This group of thinkers seeks to push for change from a traditional and patriarchal society towards one that is more rational and scientific, in line with the concept of modernity. They explicitly reject religious doctrine and mysticism that are not based on practical reason, and they abandon old traditions to move forward towards modernity. For them, tradition is no longer relevant to current conditions. The thinkers belonging to this typology generally tend to hold Marxist ideas. Initially, they were pioneered by Arab Christian intellectuals such as Shibli Shumayl, Farah Antun, and Salamah Musa. Furthermore, other liberal thinkers like Fuad Zakariyyah, Adonis, Zaki Nadjib Mahmud, and Adil Daher are also included in this group¹⁸

The second category is reformative. Unlike the transformative group, which strives to change society towards modernity completely, this reformative typology focuses on reform through patterns and interpretations adapted to the needs of the age. This reformative group is divided into two sub-groups: The First, The Reconstruction Approach. This is pioneered by thinkers such as Hassan Hanafi, A. Khalafullah, Muhammad Imarah, Hasan Saab, and Muhammad Nuwayhi. They accommodate tradition by viewing it from a new perspective. To be acceptable in the present

¹⁸A. Luthfi Assyaukanie, "Tipologi dan Wacana Pemikiran Arab Kontemporer", *Jurnal Pemikiran Islam Paramadina*. Accessed directly on the page www.mediainet.org on August 8, 2022.

day, tradition needs to be reconstructed within a modern framework and by taking social conditions into account. The Second: The Deconstruction Approach. This is represented by figures like Muhammad Arkoun, al-Jābiri, Abdul Kebir Khetibi, and Hashim Shaleh. This approach is heavily influenced by French post-structuralist and post-modernist thought, particularly from philosophers like Derrida, Lacan, Roland Barthes, and Foucault.¹⁹

The third category is a typology that wholly rejects modernity. Scholars in this group strive to return Islam to its original form, as directly practiced by the Prophet Muhammad, by championing the slogan "return to the Qur'an and Sunnah." In their view, the decline of Islamic teachings occurred due to the introduction of traditions that did not originate from Islam itself. Therefore, the only way to revive the spirit and glory of Islam is by fully returning to its fundamental sources: the Qur'an and the Sunnah. The interpretive tendency of this group is generally textualist and often radical. Some prominent figures who belong to this group include M. Ghazali, Sayyid Quṭb, Anwar Jundi, Said Hawwa, and others.²⁰

Based on the three categories of thought previously explained, al-Jābiri belongs to the second group, which is reformative. This means he is capable of accepting and integrating both tradition and the developments of modernity. According to al-Jābiri, the primary cause for the failure of the Islamic revival was that the revival efforts deviated from the correct path. He held the view that a strategy for an Islamic revival oriented towards the

¹⁹A. Luthfi Assyaukanie, "Tipologi dan Wacana Pemikiran Arab Kontemporer", *Jurnal Pemikiran Islam Paramadina*. Accessed directly on the page www.mediaisnet.org on August 8, 2022.

²⁰Aksin Wijaya, *Nalar Kritis Epistemologi Islam*, h. 214

future should not disregard the principles and values of the past. On the contrary, the fundamental principles established long ago must be revitalized and applied using modern operational systems. Therefore, for al-Jābirī, studying history to find the philosophical foundations of the past becomes very important, as well as serving as a basic tool for interpreting the verses of the Qur'an.

Al-Jābirī argued that Arab society before the advent of the Qur'an experienced profound social and metaphysical unrest. According to him, this unrest arose from the conflict between the Quraysh elite, who controlled the economy and politics—representing traditional power—and the ḥunafā group, who advocated for monotheism. This monotheistic belief system was naturally considered a deviation from the spiritual traditions of the Arab ancestors. Interestingly, while Arab society firmly adhered to the tradition of idol worship, Islam actually returned to the spiritual idea of Prophet Abraham. Al-Jābirī noted a similar pattern in the modern European revival: the effort to bring back the spirit of Greco-Roman intellectualism in the 12th century CE, which subsequently marked the beginning of the era of humanism as a form of rebellion against the domination of the Church during the Middle Ages.²¹

b) Al-Jābirī's Critique of Arab-Islamic Reason

For al-Jābirī, the term "reason" (al-'aql) does not refer simply to individual intelligence, but rather to a structure of thought encompassing the principles and rules of thinking that are profoundly shaped by culture, serving as the foundation for

²¹M. 'Ābid al-Jābirī, *Qadlaya al-Fikr al-'Arabī*, h. 64-68. Lihat juga Imam Khorī, "Kritik Nalar Arab: "Refleksi Atas Kegagalan dan Upaya Merealisasikan Kebangkitan (Arab) Islam: Pengantar Penerjemah" dalam M. 'Ābid al-Jābirī, *Takwīn al-'Aql al-'Arabī*, h. 7-8.

acquiring knowledge. To clarify this concept, al-Jābirī adopted Lalande's classification, which divides reason into two types. The first is '*Aql Mukawwin* (Forming Reason), the innate intellectual potential every individual possesses for analysis and formulating fundamental concepts. The second is '*Aql Mukawwan* (Formed Reason), which is a set of culturally specific rules and foundations that guide argumentation. This '*Aql Mukawwan* is temporal, as it is shaped by a particular culture and evolves, exists, and changes in accordance with that culture's characteristics. Therefore, when al-Jābirī discusses his famous project on "Arab Reason," he is specifically referring to this second, culturally and historically formed type of reason (*aql mukawwan*), which is the dominant system of thought within Arab civilization.²²

A person's system of thinking is not actually formed consciously, but is rather the result of a creation by the subconscious mind, which subsequently establishes standardized rules and laws. Consequently, the way a person thinks or the working system of their thought is deeply bound to their cultural entity. Every individual cannot escape these rules; in fact, these rules become the primary guide in the production of knowledge.²³

Al-Jābirī himself then mapped his critique of Arab reason into two major parts. The First is the critique of Arab reason to explain the formation of Arab reason (*Takwīn al-'Aql al-'Arabī*). The Second is the critique of Arab reason in order to explain the structure of Arab reason (*Bunyā al-'Aql al-'Arabī*). The critique of the

²²M. 'Ābid al-Jābirī, *Qadlāya al-Fikr al-'Arabī*, h. 64-68. Lihat juga Imam Khorī, "Kritik Nalar Arab: "Refleksi Atas Kegagalan dan Upaya Merealisasikan Kebangkitan (Arab) Islam: Pengantar Penerjemah" dalam M. 'Ābid al-Jābirī, *Takwīn al-'Aql al-'Arabī*, h. 7-8.

²³ M. 'Ābid al-Jābirī, *Takwīn al-'Aql al-'Arabī*, h. 31-32. Lihat juga; Aksin Wijaya, *Nalar Kritis Epistemologi Islam*, h. 217.

formation of Arab reason is directed at three epistemologies: namely, *bayānī*, *burhānī*, and *ʿirfānī*. Meanwhile, the structure of Arab reason is classified into three elements: epistemological critique, critique of political reason, and critique of Arab reason (presumably, the ethical/moral reason, in a broader sense, as suggested by his other works). The focus of this presentation will subsequently be dedicated to the critique of the formation of Arab reason through the epistemologies of Arab society.

Al-Jābirī himself organized his critique of Arab reason into two major parts. The First is the critique of Arab reason aimed at explaining the formation of Arab reason (*Takwīn al-ʿAql al-ʿArabī*). The Second is the critique of Arab reason intended to explain the structure of Arab reason (*Bunyā al-ʿAql al-ʿArabī*). The critique of the formation of Arab reason is directed at three epistemologies: namely, *bayānī*, *burhānī*, and *ʿirfānī*. Meanwhile, the structure of Arab reason is classified into three components: epistemological critique, critique of political reason, and critique of Arab reason (referencing the ethical/moral component in his full work). The focus of this presentation will subsequently be dedicated specifically to the critique of the formation of Arab reason through the dominant epistemologies of Arab society.

Before delving into the three epistemologies of thought to be discussed, it is important to understand the reason behind al-Jābirī's critique of the Arab way of thinking. According to him, the contemporary Arab approach to interpreting their intellectual heritage/tradition can be divided into three main categories: The First: Fundamentalism; This view considers history as something that must be revived in its entirety—both its practices and its principles—in the present day. Fundamentalism believes that spiritual motivation is the sole driver of history. The Second:

Liberalism; This approach sees Western modernity as the key to restoring the Islamic revival. The Last: Marxism; This style of thinking aims to carry out a class revolution and uses the restoration of tradition as a means to achieve that revolution, making it the foundation for the tradition itself.²⁴

According to Al-Jābirī, the existing methods for understanding tradition are often overly focused on historical and contextual interpretation. He therefore argued that there was a critical need for a more critical, objective, and rational method. Al-Jābirī believed that the structural approach could meet this requirement because it has the capacity to link a text to a specific systemic framework while simultaneously separating the object of study from the subjective views of the reader and its original context. Furthermore, this structural approach must be supported by a rational reading to effectively discover the logical connection between tradition, as a product of the past, and the conditions of the present day.²⁵

According to al-Jābirī, the renewal of thought is necessary for Arab society, for which he uses the tool of critique while simultaneously offering a specific method. Nevertheless, this effort toward modernity and revival will only remain a mere discourse—a letter that never arrives—if there is no attempt to dismantle the technical veil of the past inherited during the period of decline. Therefore, the first object that will be targeted for deconstruction using the instrument of critique is the structure of reason itself that

²⁴M. ‘Ābid al-Jābirī, *Kritik Pemikiran Islam: Wacana Baru Filsafat Islam*, terj. Burhan (Yogyakarta: Fajar Pustaka Baru, 2020), h. vi.

²⁵Nurfitriyani Hayati, “Epistemologi Pemikiran ‘Ābid al-Jābirī dan Implikasinya bagi Pemikiran Islam”, *ISLAM REALITAS: Journal of Islamic and Social Studies*, vol. 3, no. 1 (2017), h. 76.

has become rooted in a mechanistic analogy; in this case, the epistemological break (or severing) of Arab reason.²⁶

This is the very beginning of the epistemological typology of thought offered by al-Jābirī to address his own critique of the old perspective in interpreting tradition. These three epistemologies include *bayānī*, *irfānī*, and *burhānī*. The *bayānī* is a method of thinking centered on the text, where truth is determined solely by the text's own authority. *Bayānī*'s reasoning is typically found in textual studies such as Arabic grammar (*naḥwu*), jurisprudence (*fiqh*), theology, and rhetoric (*balāghah*). The *irfānī*, as a follow-up to *bayānī*, is a reasoning process based on religious spiritual experience, such as inspiration (*ilhām*) or unveiling (*kashf*). While the first method operates in the exoteric domain, the focus of *irfānī* is the esoteric aspect (the inner structure), thus employing rationality only to articulate this spiritual experience. Finally, the *burhānī* system of thinking is presented as a methodological alternative to overcome the logical flaws of the previous two epistemologies. *Burhānī* relies on the power of reason through logical proofs, and under this system, even religious proofs are only accepted if they are consistent with rational logic.²⁷

c) Al-Jābirī's Hermeneutical Reason

a. Al-Jābirī's Redefinition of the Qur'an

Al-Jābirī begins his writing with the most elementary subject in the discourse of tafsīr (Qur'anic exegesis): the definition of the Qur'an, which he argues does not reflect the Qur'an objectively. He

²⁶M. 'Ābid al-Jābirī, *Kritik Pemikiran Islam: Wacana Baru Filsafat Islam*, h. 21-23.

²⁷M. 'Ābid al-Jābirī, *Kritik Pemikiran Islam: Wacana Baru Filsafat Islam*, h. 24-25. Lihat juga; A. Khudri Soleh, *Wacana Baru Filsafat Islam* (Yogyakarta: Pustaka Pelajar, 2012), h. ix-x; Nurfitriyani Hayati, "Epistemologi Pemikiran 'Ābid al-Jābirī", h. 78.

contends that the definitions found in the literature of 'ulūm al-Qur'ān (Qur'anic Sciences) are saturated with ideological and religious dogma. Thus, al-Jābirī proposes that the Qur'an should be read and introduced through itself.²⁸ Based on this reading, al-Jābirī defines it as *Ẓāhirah al-Qur'āniyyah*, commonly translated as the Qur'anic phenomenon.

Look, for example, at the definition he cites, which illustrates this dogmatic nature: "The Qur'an is the Word of God from eternity past; there is no doubt in it, sent down to His messenger, Muhammad. Believers are obligated to confirm it as the absolute truth, believing that the Qur'an is truly the Word of God, not a created being like the words of humans, and whoever alleges that the Qur'an is created belongs to the group of disbelievers."²⁹

Observing that the definitions of the Qur'an are heavily influenced by ideological and sectarian ideas, Al-Jābirī felt compelled to restart the discussion regarding the Qur'an's definition. He did so by adopting a self-referential approach, essentially letting the Qur'an explain itself. To this end, Al-Jābirī

²⁸Muḥammad 'Ābid al-Jābirī, *Madkhal ila al-Qur'ān al-Karīm: al-Juz al-Awwal fi al-Ta'rīf bi al-Qur'ān* (Cet. I; Beirut: Markaz Dirāsah al-Waḥdah al-'Arabiyyah, 2006), h. 19.

²⁹Al-Jābirī cites several definitions to merely illustrate the variety of definitions that have been offered by Muslim scholars. Among these are: that the Qur'an is a text (naṣṣ) read by Muslims and written in codices; that the Qur'an is the Word of God (kalām Allāh) sent down to Muhammad through the Angel Gabriel, written in a single codex (muṣḥaf), beginning with Surah al-Fātiḥah and ending with Surah al-Nās; that the Qur'an is the Word of God revealed to the last prophet, Muhammad (PBUH), written in a single muṣḥaf, transmitted consecutively (textit{mutawātir}), constitutes an act of worship to recite it, and challenges the Arabs as its miracle; the final definition is the same as the previous one, only adding that the language of the Qur'an is Arabic.. Muḥammad 'Ābid al-Jābirī, *Madkhal ila al-Qur'ān al-Karīm: al-Juz al-Awwal fi al-Ta'rīf bi al-Qur'ān*, h. 17-18.

outlines a depiction of the Qur'an by citing at least the following three Surahs (chapters):

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾

This (Qur'ān) is the revelation of the Lord of the worlds. The Trusted Spirit has brought it down upon your heart, so that you become one of the warners in plain Arabic language. And of course, it is (mentioned) in the Scriptures of the former people. (QS. al-Syu'arā'/26: 192-196).

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٧٦﴾

We have divided the Qur'ān in portions, so that you may recite it to the people gradually, and We have revealed it little by little.. (QS. al-Isrā'/17: 106).

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ مِنْ قَبْلُ هَدَى لِلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾

He has revealed to you the Book with the truth, confirming what has been before it, and has sent down the Torah and the Injīl, earlier to give guidance to mankind, and has sent down the Furqān (the Criterion of right and wrong). Surely, those who have rejected the verses of Allah, for them there is severe punishment. Allah is Mighty, the Lord of Retribution. (QS. Āli 'Imrān/3: 3-4)

From his reading of the verses above, particularly QS. al-Syu'arā', al-Jābirī identifies at least two general characteristics that must be attributed to the Qur'an. The First element relates to the historical nature of the Qur'an, which is characterized by the phrase *bi lisān 'arabiyy mubīn* (in a clear Arabic tongue), anchoring the text in a specific cultural and linguistic reality. The Second element

points to the ahistorical element found in the verse *wa innahu lafi zubur al-Awwalīn* (and verily, it is in the Scriptures of the men of old), suggesting a universal, timeless origin beyond its immediate historical context.³⁰

Furthermore, the exposition of the Qur'anic verses mentioned above leads al-Jābirī to utilize the terminology *al-zāhirah al-Qur'āniyyah* (the Qur'anic phenomenon) to define the Qur'an. This phenomenon, according to him, consists of three elements. First, the non-temporal dimension (*bu'd lā zamānī*), reflected in the Qur'an's relationship with the previous revelations sent to prophets before Muhammad. Second, the spiritual dimension (*bu'd rūḥī*), which the Qur'an discusses in the context of Muhammad's spiritual experience when receiving the revelation. Third, the social-missionary dimension, realized in Muhammad's missionary journey, *riḥlah da'wah*, and the various responses to his preaching.³¹

The consequence of al-Jābirī's use of the terminology "Qur'anic phenomenon" is actually a call to reopen the discourse and avoid confining the definition of the Qur'an merely as a text structured within a closed corpus and detached from historical elements. Based on this terminology, the perspective toward the Qur'an must also encompass the world of the text when it was first revealed as a response to the socio-missionary conditions of Muhammad's preaching over the span of twenty-three years.³² This

³⁰Muḥammad 'Ābid al-Jābirī, *Madkhal ila al-Qur'ān al-Karīm*, h. 23. Di beberapa tulisan juga dapat dijumpai pembacaan ini, misalnya; Said Ali Setiawan, "Metodologi Penafsiran *Tartīb Nuzūlī* al-Jābirī, *Farabi*, vol. 3, no. 1 (2016), h. 143; Dwi Haryono, *Hermeneutika al-Qur'an Muhammad Abid al-Jabiri*, dalam *Hermeneutika al-Qur'an dan Hadis* (Yogyakarta: eLSAQ Press, 2010), h. 92.

³¹Muḥammad 'Ābid al-Jābirī, *Madkhal ila al-Qur'ān al-Karīm*, h. 24.

³²Muḥammad 'Ābid al-Jābirī, *Madkhal ila al-Qur'ān al-Karīm*, h. 20. Lihat juga: Aksin Wijaya, *Nalar Kritis Epistemologi Islam*, h. 22.

cause is subsequently reflected in two of his works on tafsīr (exegesis): *Madkhāl al-Qur'ān* (An Introduction to the Qur'an), which serves as a collection of theories and an exposition of their application (specifically regarding the discourse on Qur'anic stories); and *Fahm al-Qur'ān*, which is an implementational effort aimed at relating the Qur'anic verses to the historical journey of Muhammad's preaching. This is, of course, intended to enable the Qur'an to speak and introduce itself, while simultaneously remaining relevant to the present time.

b. Al-Jābirī's Methodology of Interpretation

Al-Jābirī did not merely critique the epistemology of Arab thought in general, but also applied that critique to the understanding of the Qur'an. He highlighted several main issues: objectivity, rationality, and the effort to bring the "spirit" of the Qur'an into the realm of modernity. Within this context of modernity, Al-Jābirī focuses on applying the popular adage, *Al-Qur'ān ṣālih li kull zamān wa makān* (suitable for every time and place)." These issues are then presented in the following two readings: *al-Faṣl* as the working method for achieving objectivity, and *al-Waṣl* as the answer to the problem of the Qur'an's rationality and modernity.

Philosophically, the principle of *al-Faṣl* in al-Jābirī's reading of the Qur'anic text promotes the idea of "*ja'l al-Qur'ān mu'āsir li nafsīhi*" (making the Qur'an contemporary with itself). This means that the Qur'an is actualized as a text revealed in a specific time, while simultaneously being given the space to be read through its own terms. This approach implies that the Qur'an must be independent of all forms of understanding imposed upon it, whether they be theoretical problems, epistemological contents, or ideological substances. Therefore, the objective reading intended by

al-Jābirī is the separation between the reader and the object being read (*faṣl maqrū' 'an al-qārī*).³³ Pembaca dalam konteks ini tidak memiliki kuasa untuk memasukkan selubung ideologi dan memaksakan epistem berpikirnya terhadap teks selain membicarakan secara struktural bagaimana al-Qur'an menafsirkan dirinya sendirinya. In this context, the reader does not have the authority to insert an ideological veil or impose their own epistemological thinking on the text, beyond structurally discussing how the Qur'an interprets itself.

This tendency in interpretation can be described as the structural style. This is an approach to understanding the text by positioning the reading as a unity where its parts interpret one another, while temporarily setting aside the dominance of traditional authority.³⁴ Furthermore, the principle of al-Faṣl requires historical analysis to find the relationship between the text as a response and the condition of Muhammad's mission as the recipient of that response. Additionally, by knowing the historical reality when the text was first revealed, this historical understanding can at least be used as a contributing factor in testing the validity of the conclusion derived from the aforementioned structural approach, which is entirely detached from all forms of understanding and tradition, except for the text's understanding of other parts of the text itself. Finally, ideological reading is employed to uncover the

³³Muḥammad 'Ābid al-Jābirī, *Nahnu wa al-Turāts: Qirā'ah Mu'āshirah fi Turātsinā al-Falsafī*, cet. VI (Beirut: al-Markaz al-Tsaqafī al-Arabī, 1993), 21-24. Pada kesempatan lain juga dikutip oleh; Wardatun Nadhiroh, "*Fahm al-Qur'ān al-Ḥakīm: Tafsir Kronologis 'ala Muhammad Abid al-Jabiri*", *Ilmu Ushuluddin*, h. 18, dan Dwi Haryono, *Hermeneutika al-Qur'an Muhammad Abid al-Jabiri*, dalam *Hermeneutika al-Qur'an dan Hadis*, h. 98.

³⁴Muḥammad 'Ābid al-Jābirī, *Post Tradisionalisme Islam*, h. xvii.

ideological function, whether social or political, contained within the text.³⁵

Following the separation of the reader and the object of reading through the principle of al-Faṣl, the next stage is the principle of al-Waṣl, or *waṣl al-qārī bi al-maqrū'* (connecting the reader to the object of reading). This is the effort to bring the two back together. The goal is to make the Qur'an relevant to the present time by finding harmony between the Qur'anic values and contemporary reality. The traditions that were previously set aside during the al-Faṣl process can then be reconsidered. However, the tradition used is not merely the inheritance of ancestors. Instead, it must be a tradition that has passed through a phase of separation and filtering, so that it aligns with the Qur'an's mission. This is the answer to the problem of rationality: achieved by selecting an appropriate tradition and connecting it with the Qur'an. Simultaneously, this principle also addresses the problem of continuity (*istimrāriyyah*), whereby the reader must continuously interact with the objective meaning of the Qur'an by making the present era its foundation.³⁶

c. Al-Jābirī's Chronological Interpretation (Tafsīr Nuzūlī)

Al-Jābirī's two works on tafsīr are a reflection of how he assigns meaning to the Qur'anic verses. This is a reading that requires a logical relationship between the historicity of Muhammad's missionary journey (*sīrah da'wah Muḥammad*) and the Qur'anic verses as a response (*masār al-tanzīl* or the course of

³⁵Muḥammad 'Ābid al-Jābirī, *Nahnu wa al-Turāts*, h. 24.

³⁶Muḥammad 'Ābid al-Jābirī, *Fahm al-Qur'ān al-Karīm: Al-Tafsīr al-Wāḍiḥ Ḥasb Tartīb al-Nuzūl* (Maroko: Maṭba'ah Dār al-Nasyr al-Magribiyyah, 2008), h. 37; See also; Muḥammad 'Ābid al-Jābirī, *Nahnu wa Turāts*, h. 25.

revelation). Consequently, following the principle of historical explanation, the mapping of time and place becomes a crucial element in articulating the meaning of *tartīb al-nuzūl*. In this regard, the mapping between Mecca and Medina is generally used, and this is what al-Jābirī also does to re-situate the Qur'anic verses in the precise time and place of their revelation.

The statement means that Fazlur Rahman (1919-1988) strongly emphasized the essential and active role of the Prophet Muhammad in the process by which the divine revelation was manifested as the Qur'an.³⁷ This point, for instance, is mentioned by Rahman as being due not only to the fact that revelation occurs within the realm of "humanity" but also because it is understood that the readings of the revelation reflect the missionary journey of Muhammad. It is as if reading Muhammad is reading the dynamics of the Qur'anic revelation, and reading the Qur'an means reading the journey of Muhammad. In the words of Khalid Zahri, this is to "Qur'anize history and historicize the Qur'an."³⁸

In the intellectual treasury of Islam, the relationship between Muhammad (sīrah) and the Qur'an shows how the two are inseparable. Just as the Qur'an is grouped into the Meccan and Medinan phases, the life and narrative pattern of Muhammad are also distinguished within those timeframes. This division is quite significant because it marks the stages of Muhammad's prophethood up to his success in establishing a Muslim community under his own leadership.³⁹ The Meccan verses will be read in

³⁷Fazlur Rahman, *Islam: Sejarah Pemikiran Peradaban* (Bandung: Mizan, 2017), h. 3-9.

³⁸Aksin Wijaya, *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli Izzat Darwasah* (Bandung: Mizan, 2016), h. 11-14.

³⁹Muhammad Mohar Ali, *Sīrah al-Nabawīyyah Ṣallallāh 'Alaih wa Sallam: with Special Reference to the Writings of William Muir, D. S. Margoliouth and Montgomery*

accordance with Muhammad's life in Mecca, and the Medinan verses will reflect Muhammad's life in Medina.

The discussion concerning Mecca and Medina itself has actually been analyzed within classical *'ulūm al-Qur'ān* (Qur'anic Sciences) literature. Nevertheless, a distinction must be made between this classical discussion and what came later when addressing the issues of Mecca and Medina. In classical literature, one often encounters debates about the meaning of makkiyyah and madaniyyah and the characteristics of the verses revealed in those two places/times. However, the discussion of Mecca and Medina in modern studies, as written recently, possesses a different distinction from what was previously mentioned. Modern Qur'anic scholarship is beginning to read the Qur'an as a historical relationship that runs parallel to the personal conditions of Muhammad and the scope of his missionary effort (da'wah).

These literary notes are found in the form of works on *Ulūm al-Qur'ān* (Qur'anic Sciences) and *Tafsīr Nuzūlī* (Chronological Exegesis). For the former, the explanation concerning Muhammad and the historical situation is often presented universally, as represented in works like *Al-Qur'an: An Introduction*⁴⁰ by Abdullah Saeed or *Bell's Introduction to the Qur'an* by Montgomery Watt. Specifically, the discussion of Muhammad's missionary journey is also seriously expounded upon in chronological tafsīr literature, such as that written by 'Izzat Darwaza, 'Ābid al-Jābirī, Ibnu Qarnas, and the Orientalist Nöldeke. Therefore, combining the journey of

Watt (Madinah: Collaboration between King Fahd for the Printing of the Holy Qur'an Madinah and Centre of the Service of Sunnah and Sirah, 1997). Mun'im Sirry, *Kontroversi Islam Awal: Antara Mazhab Tradisionalis dan Revisionis* (Bandung: Mizan, 2013), h. 195-198.

⁴⁰Abdullah Saeed, *al-Qur'an an Introduction*, terj. Shulhah, M.Pd. dan Sahiron Syamsuddin, *Pengantar Studi al-Qur'an* (Yogyakarta: Baitul Hikmah Press, 2016).

Muhammad and the historical relationship of the Qur'anic verses is accomplished by Qur'anic scholars by compiling a chronological tafsīr of the Qur'anic chapters (sūrahs).

CONCLUSION

This research has examined the exegetical reasoning (nalar tafsir) of Muhammad Abed al-Jābirī as an effort to reconstruct the understanding of the Qur'an. Based on the analysis of his intellectual background, his critique of Arab reason, and his interpretive methodology, several key points can be concluded:

1. Al-Jābirī emerged as a scholar who attempted to bridge the Islamic intellectual tradition (turāth) with Western modernity. He believed that the interpretation of the Qur'an must continuously evolve in line with the dynamics of the times, yet remain relevant to the heritage of the past. His intellectual position in the contestation of contemporary Arab thought is classified as reformative with a deconstructionist approach, heavily influenced by French post-structuralist and post-modernist thought. He rejected both pure fundamentalist and liberal approaches, instead emphasizing the importance of renewing thought that combines the principles of the past with the operational systems of modernity.
2. In the field of tafsīr, al-Jābirī offers a redefinition of the Qur'an as the Qur'anic phenomenon (*al-Zāhirah al-Qur'āniyyah*). This definition rejects the ideological and dogmatic approaches that confine the Qur'an as a closed corpus. Instead, he emphasizes the Qur'an as a phenomenon that is not bound by time, possesses a spiritual element, and involves the social dynamics of the Prophet Muhammad's mission. This approach allows

the Qur'an to "speak" through itself and remain relevant to the present day.

3. Al-Jābirī's exegetical methodology is founded on two main, sequential principles: *al-Faṣl* and *al-Waṣl*. The *al-Faṣl* principle is an initial critical step emphasizing the objective separation between the reader and the object of reading (*faṣl maqrū' 'an al-qārī*). This separation is vital for safeguarding the text's autonomy from the reader's ideological biases and traditional dominance, and it is achieved through structural, ideological, and historical analysis—specifically, by examining the text's relationship as a response to the conditions of the Prophet Muhammad's mission. Subsequently, the *al-Waṣl* principle (*waṣl al-qārī bi al-maqrū'*) aims to reconnect the reader with the text. Its purpose is to establish the Qur'an's contemporary relevance by aligning its values with current reality, employing only those traditional elements that have been "filtered" and found consistent with the Qur'an's core mission, thereby addressing the problems of rationality and continuity.
4. The implementation of this exegetical reasoning is reflected in the development of Tafsīr Nuzūlī. Al-Jābirī explicitly integrates the historicity of Prophet Muhammad's missionary journey (*sīrah da'wah Muḥammad*) with the Qur'anic verses as a response, accomplished by mapping the verses based on the Meccan and Medinan periods. This approach seriously connects the Qur'an with its socio-historical context, thereby making the understanding of the Qur'an more dynamic and relevant for the present day.

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