ASBAB AL-NUZUL SURAH MU’AWIDZATAIN AND ITS INTERPRETATION IN SCHLEIERMACHER’S HERMENEUTICS REVIEW

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Abstract

Common problem related with text is how to understand the text as something that comes from the past in the present world. Qur’an from the past also has similarity. The same problem when faced with the Qur’an is how to understand the Qur’an from the past that are relevant to the modern world. To make the Qur’an in order to be relevant in the modern world, two study of the method should not be stopped but the method needs to be updated and reviewed continuously. In an effort to update this method, thus Schleiermacher’s hermeneutics method presented here. In reviewing asbab al-nuzul using Schleiermacher's hermeneutics, the method used is descriptive method where in addition to explained, describe or explain, also performed a critical analysis, meant conducting certain considerations on the interpretation theory of Schleiermacher with asbab al-nuzul to the interpretation surah Mu'awizatain alignment thus found and got distortion, although, at a certain level is not touch by Schleiermacher, but we can use approaches to his theory.

Keywords: Asbab Al-Nuzul Surah Mu’awidzatain, Schleiermacher’s Hermeneutics

A. Introduction

Islamic people in the world and especially in Indonesia we find a lot of differences of opinion so that its consequent of 'their deeds also have different and they think ironically based on the partial paradigm that emphasizes proof partiality according to the interpretation or understanding of each or groups which they are in. Then used as tool to justice the views of others and they state that their understanding is the most correct one. It seems that this is the beginning of a gap in Islamic society, whereas the content of the similary framework means on one hand the group considers that the group is most true in the other hand of the other group also felt that way, it comes up because of how to understand the Quran and alhadist. Thus, the interpretation of a hadist or a surah to be very important.

To understand the contents or meanings contained in the holy Qor’an that are always relevant in all dimensions of space and time, and operational issues in life is not easy. In order to achieve the proper meaning and to obtain a full understanding of the spirit and the ideas contained in it, we need a suitable method, as well as approaches, this will then will determine
the product of interpretation. In fact, it can be said that the methodological aspect is an aspect that is determinant in the interpretation activity.

In the interpretation of Al-Qur'an itself, is already a lot of methods that have been applied, namely in each method takes one of two forms of existing interpretation, namely, bi al-ma'sur interpretation or commentary bi al-ra'yi. Interpretation in the category bi al-ma'sur more commonly found in the works of commentary on the early generations, namely after interpretation systematically compiled into a book. al ma'sur commentaries have just known after venerable companions and their followers period, although the activities of interpreting the verses of the Qur'an had begun much earlier, since the time of the Companions of the Prophet.

Since the appearance of bi al-ra'yi interpretation, sciences included in 'ulum al-Qur'an became popular in the interpretation. event, knowledge of the sciences are used as a pre requisite to be able to interpret the Qur'an. One of which is included in the 'ulum al-Qur'an is the science of asbab al-nuzul. Science appears to accommodate the importance of certain realities which are considered to have a correlation with the revelation in certain verses in the Quran. Background or a particular cause, known as asbab al-nuzul, considered to have close links with the revelation of the verses of the Qur'an. That is why then some scholars, especially classical scholars view that science asbab al-nuzul very important and as a pre-condition that should not be denied at the time of going to interpret certain verses-which claimed to have a background or asbab al-nuzul.

As has been mentioned above that hermeneutics has become quite interesting theme in Islamic studies, particularly in the interpretation of the Islamic world. So it is not surprising that later emerged books that discuss about it. Nevertheless, so far, the knowledge of the authors, there is no book or study on the methods of interpretation of the Qur'an by meaning of hermeneutics. Books or study of the methods of interpretation of the Qur'an so far, especially in order to contextualize the Qur'an just use any such hermeneutics (in general), not specifically based on certain figures. That is, it is the discussion related to hermeneutics is quite a lot, but
the study of hermeneutics in the interpretation of the Qur'an so far is the study of hermeneutics in general as a method of interpretation. Diantaranya adalah *Hermeneutika Qur’ani: antara teks, konteks dan kontekstualisasi*.¹ This book is a review of methods of interpretation of the Quran Tafsir al-Manar works of Sheikh Muhammad Abduh and Rashid Rida Sayyid Muhammad; and interpretation of al-Azhar Buya Hamka works associated with the hermeneutic method, which discusses the extent to which the method of interpretation of interpretation both books contain elements of hermeneutics. *Memahami Bahasa Agama: Sebuah kajian Hermeneutik*² is written by Komaruddin Hidayat. This book discusses more general hermeneutics (discussing the role of hermeneutics in the interpretation of the Qur'an in general). In addition, there is a book by Amina Wadud, Radianti Yaziar translation titled *Wanita di dalam Al-Qur’an*,³ which in this book, Amina Wadud try to apply the theory of hermeneutics in the interpretation of the verses of the Qur'an were specifically talking about women. With the hermeneutical method, she tried to interpret the verses about women in greater proportionally. A.H. Ridwan, through his work entitled *Reformasi Intelektual Islam: Pemikiran Hassan Hanafi tentang Reaktivisasi Tradisi Keilmuan Islam*⁴ discusses about Hassan Hanafi Islamic thought that using hermeneutic method. Then book entitled *Hermeneutika Pembebasan; Metodologi Tafsir Al-Qur’an menurut Hassan Hanafi*,⁵ namely

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⁵Ilham B. Saenong, *Hermeneutika Pembebasan; Metodologi Tafsir Al-Qur’an menurut Hassan Hanafi* (Jakarta: Teraju, 2002).
Hassan Hanafi hermeneutic model-in which his hermeneutics about hermeneutics Hanafi praxis oriented and collaborate with many adopting western philosophical thought (in this case his hermeneutics more likely to hermeneutics of Gadamer). In addition, there is a book called *Nasr hamid Abu Zaid: kritik Teks Keagamaan*, talking about Abu Zaid hermeneutic model that has inclination to the model hermeneutics Schleiermacher; *Membangun Peradaban Tuhan di Pentas Global*, the work of Imam al-Jauhari Chanafie more talk about hermeneutics in the study of religion in general; *Menafsirkan Kehendak Tuhan*, the work Komaruddin Hidayat more to discuss about hermeneutics in general side through the understanding of religious texts and other writings on hermeneutics in general, such as the Qur'an Contemporary Studies: *Wacana Baru Berbagai Metodologi Tafsir*, *Hermeneutika Transendental: Dari Konfigurasi Filosofis Menuju Praksis Islamic Studies*.

**B. Asbab Al-Nuzul: A Theoretical explanation**

In explaining asbab al-nuzul, the author deliberately not peel deeply the whole discussion is contained in the study asbab al-nuzul as is commonly done by most scholars. Yet, that is emphasized here is the perceived discussions can provide information about the significance or the position of asbab al-nuzul so far in the interpretation of the surah Mu'awizatain. While the explanation is less related to it will be abandoned or will just mention at a glance or as needed.

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At least it will be answered in this discussion, namely Is the sense of asbab al-nuzul? How position or extent of significance in the interpretation of the Qur'an (surah Mu'awizatain) so far? This position can be traced from the significance of asbab al-nuzul and its operational which give a clue between general and special-expression and how is the teks about-editors and how to determine asbab al-nuzul? to discuss the subject of the sub derived as follows:

1. Highlight Position Asbab Al-Nuzul in interpretation of the Qur'an

In the Qur'an ulum study, discussion about Asbab al-nuzul never forgotten, not the whole verse of the Qur'an have asbab al-nuzul. On this Al-Ja'bari mentioned that the Qur'an was revealed in two parts. The first part is the form of principles that are not tied to special causes, namely only as guidance for mankind. While the second part is derived based on a specific reason then called – as Asbab al-nuzul.11

. The first part is the gives the color dominantly to verses of the Qur'an, which are much more than the verses of the law that have asbab al-nuzul,12, such verses tell about the followers of the prophet and their prophet, verses which explains the events that happened in the past or talk about things unseen, which will happen, or describe the state of doomsday and favor of heaven and the torments of hell13. While the verses that have asbab al-nuzul are fewer in number, in this case tasri'iyah verses or passages laws are verses which have Asbab an Nuzul. Told rarely law verses revealed without a cause.14

After looking at the conception produced by scholars of asbab an-nuzul, as contained in the books ulum al-Qur'an or books that talk about asbab an-nuzul, the writer obtained that occurred diversity of views on asbab al-nuzul between them. It is, of course, something that is important to be underlined here, because of their views of each these will be known how far the

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11Lihat Manna Khalil al-Qattan, Mabahis fi ‘Ulum Al-Qur’an (Riyad: Mansyurat al-‘Asr al- Hadis, t. t.), hlm. 78.


13Masjfuk Zuhdi, Pengantar Ulumul Qur’an, edisi revisi (Surabaya: Karya Abdi Tama, 1997), hlm. 38.

14Fahd Bin Abdur Rahman al-Rumi, Ulumul Qur’an…, hlm. 179. See Masjfuk Zuhdi, ibid., hlm. 36.
significance of asbab al-nuzul in the interpretation of the Qur'an during this time. Or how far Asbab an-nuzul are used in the interpretation.

2. Definition of the asbab al-nuzul.

About asbab al-nuzul in terminology Secara bahasa (etimologis) kata asbab al-nuzul terdiri dari dua suku kata, yaitu asbab dan al-nuzul. Kata asbab adalah bentuk plural dari kata sababa yang berarti sebab atau alasan. Sedangkan kata al-nuzul adalah bentuk masdar dari kata nazala yang berarti turun, perhaps no issue. But the understanding based on terminology we will see that asbab al-nuzul received variously among scholars. From this sense can be seen for diversity of views about asbab al-nuzul, which then necessitates the difference in take the meaning. Those who view asbab al-nuzul as something that can not be eliminated (significant), will obviously bring different meaning with those who did not care about whether or not about asbab al-nuzul. Al-Zarqani defined as

"asbab al-nuzul is an event which caused a decline in one or a few verses, or an event that can be used as guidance law with respect to come down a verse" According to him, that asbab al-nuzul it may be events that occur at the time of the Prophet or the form of the questions posed to the prophet, then reveal verses of the Qur'an from Allah contain an explanation of the events related to the questions which posted to him. In this case al-Zarkasyi also explained:


16Muhammad ‘Abd al-'Azim al-Zarqani, Manahil al-'Irfan fi 'Ulum Al-Qur'an (t.t.p, Isa al-Bab al-Halabi, t.t), jilid I, hlm. 106.

17Muhammad ‘Abd al-'Azim al-Zarqani, ibid..

"Sometimes there is a reason in questions form or events that cause a reveal verses of the Qur'an".

Meanwhile, Subhi al-Salih al-nuzul defines asbab like this,

\[\text{مانزلات الآية أو الآيات بسببه متضمنة له أو محجة عنه أو مبينة لحكمه زمن وقوعه} \]

"Asbab al-nuzul is something which caused a decline in one or several verses that give answers to the cause of it, or explain the law in the future because of it."

From the definition above, actually, asbab al-nuzul definiton that uses the redaction "something that causes ", it is risky because it has the potential to be understood there is causality or logical correlation between cause in the form of events or questions with the revelation the verse of the Qur'an.

While muhammad chirzin said "Asbab al-nuzul menggambarkan bahwa ayat-ayat Al-qur'an memiliki hubungan dialektis dengan fenomena sosio kultural masyarakat. Namun demikian, perlu ditegaskan bahwa asbab al-nuzul tidak berhubungan secara kausal dengan materi yang bersangkutan. Artinya tidak bisa diterima pernyataan bahwa jika suatu sebab tidak ada, maka ayat itu tidak akan turun."

Asbab al-nuzul illustrate that the verses of the Qur'an has a dialectical relationship with the socio-cultural phenomenon of society. However, it must be stressed that asbab al-nuzul not causally related to the material in question. That is unacceptable statement that if a cause does not exist, then the verse wouldn't reveal.

3. The Significance of asbab al-nuzul

Weather significant or not, asbab al-nuzul in interpretation, writer saw three kinds of views. First view assumes that asbab al-nuzul very significant so without knowing asbab al-nuzul understand the paragraph is considered unlikely. Scholars who entered in the first view is al-Wahidi. According to al-Wahidi, "may not be able to interpret the clause without knowledge

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of asbab-nuzulnya\textsuperscript{22}. That is not allowed to interpret the verses without any knowledge of asbab al-nuzul, then here removing asbab al-nuzul also becomes, impossible, in the view of al-Wahidi, asbab al-nuzul become absolutely essential and should not be eliminated when interpreting the verse. In this case, in fact the opinion of al-Wahidi remains questionable because not all the verses of the Qur'an have asbab-nuzul.

Second view put asbab al-nuzul as knowledge that can help (aids) in understanding verses. Scholars who belong to this group is like Ibn Taymiyyah and Ibn al-'Id Daqiq. According to Ibn Taymiyyah, "Knowledge of al-nuzul asbab can help understand the verse as knowledge about the causes that will bring to the knowledge of what caused (result)" \textsuperscript{23}. Meanwhile, according to al-'Id, "explained asbab al nuzul of the verse is a powerful way to understand the meaning of the Qur'an\textsuperscript{24}. Opinions matching the above is shared by Abu al-Fath al-Qushayri, Ali Al-Shabuni and al-Zarqani. Al-Qushayri no different from al-'Id. According to him, knowing asbab al-nuzul is a powerful way to understand the meanings of the Qur'an\textsuperscript{25}. Meanwhile, al-Shabuni expaining detaiilly about the benefits of asbab al-nuzul into four benefits, namely in terms of wisdom knowing that encourage the implementation of a law, establish the law (takhsis) with causality, according to the person who found it is stated like a special cause, avoid prejudice that states the meaning of hasr in a verse that has hasr implicitly, and know whom become in cause or the case of the decline in verse and give firmness if there is any doubt\textsuperscript{26}. Al-Shabuni opinion is also in line with the view of al-Qattan\textsuperscript{27}.

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\textsuperscript{24}Jalaluddin ‘Abdurrahman al-Suyuthi, \textit{Al-Itqan fi ‘Ulam…,ibid.}

\textsuperscript{25}Badruddin Muhammad bin ‘Abdullah Al-Zarkasyi, \textit{Al-Burhan fi ‘Ulam…}, hlm.22.
4. The generality and specificity of word

Al-Qattan said that if the verses revealed in accordance with the general causes, or according to special reasons, the general (‘amm) applied to the generality and specific (khass) on specialization. In this case the al-Qattan pointed out first with Surat Al-Baqarah verse 222:

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The verse is said has relate to Jews who do not want to approach and feed or drink to their wives while menstruating. As described by al-Qattan in his book:

Anas said: "When the wife of the Jewish people menstruation, they are removed from the home, no food or drink, and in the house should not be together. Then the Prophet asked about it, then Allah revealed: They ask thee concerning women ... Then the Prophet said: جامعوهن في البيوت, "Joint-operate with them at home, and do everything except nikah (sex)"

While the latter is exemplified by the Surat al-Lail (92) ayat17-21: وسجبنها الانتفي الذي يؤتي ماله يتركي ومال един عدد من نعمة تجزى الا ابتغاء وجه ربه الاعلى ولسوف يرضى

According to the Al-Qattan that the above verse was revealed about Abu Bakr. The explanation:

According to 'Urwah, Abu Bakr has freed seven slaves being tortured for defending the religion of Allah: Bilal,' Amir bin Fuhairah, Nahdiyah and daughter, Umm 'Isa and slave women Bani Mau'il. For that, reveal the verse "And soon will remove most god-fearing people from hell .." until the end of the letter.

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26 Jalaluddin al-Suyuti, Riwayat Turunnya Ayat-ayat Suci..., hlm.57.
27 Manna Khalil al-Qattan, Studi Ilmu..., hlm.110-115.
29 Lihat, Manna Khalil al-Qattan, Studi ..., hlm.116.
Something similar was narrated from 'Amir ibn Abdullah ibn Zubair, who adds: "So with regard to the Abu Bakr came down this verse (The person who gives wealth and devoted to ... And one day he really get satisfaction)"\textsuperscript{31}.

But if the causality was specificity while the verses was general form, scholars had various opinion whether the proposal should be adhered to a common word or a special cause\textsuperscript{32}. To that question, according to al-Qattan, there are two views. The first view is shared by the majority of scholars, while the second view is what is followed by minority of scholars. The majority (jumhur) presents three kinds of proposition:

1. Lafaz shari'ah ' (shari'ah maker) are becoming a proof and arguments (argument), is not something that surrounds the form of questions or cause. Therefore, There is no way to specialize word on to cause. The reason of the majority said that only lafaz shari'ah ' (shari'ah maker) as evidence is a state of shari'ah' sometimes looked away from questions that confronted the prophets to answer about something more important than the question. For example, in a letter al-Baqarah verse 215 explained that the Prophet was asked about something they shall spend. However, God said about the people who were supposed to get that.

2. According to the rules of origin, that words was guaranted on to the meaning which caught immediately as long as was not found anything of that meaning. In this connection, there is not anything avoid it of intent generality. Thus, words it remains automatically in generality. Specificity because simply do not have to spend part because of the scope of the common lafaz

3. The companion and mujtahid at all the times and places making the argument with the generality lafaz-lafaz who came because the causes are specific to the events and events without the need for an analogy or looking for another reason to postulate. In fact, most of the main points of shari'ah born from specific causes. How specificity case it was, they understand from words the nature of generality. Then, from the generality words they form many general rules anyway.

The minority who hold to the principle of al-'ibrah special bi al-sabab la bi umumi al lafaz, they proposed the following five reasons:

1. ijma 'has prevailed over disallowing issued because of the common law that came from special cases even if there are special reasons mukhasssis (specializing). Thus it requires that a

\textsuperscript{31}Lihat, Manna Khalil al-Qattan, \textit{Studi} ..., hlm. 118.
\textsuperscript{32}Ibid., hlm. 115-118.
common words limited to persons of cause and do not reach the other. Therefore, in case general words not limited to persons of reason, of course, the persons have equal status with the persons of the other in terms of making it when there are mukhassiss allowed. In fact, such is forbidden by ijma.

2. The narrators have narrated asbab al-nuzul. They have paid greater attention to it and account for. All efforts were not significant except by following the path of minority thought that require limited common words in persons with special causality.

3. The suspension description of the occurrence of an event and the emergence of questions on general words come because of a cause, reveals that you have in mind is the cause of specificity. Therefore, the suspension words Syari 'until after the occurrence of giving definition that asbab the only one who noticed shari'ah' in setting down the law with the word about it. if so, then God not correlate with the cause, and even reveal it before the event takes place or slow it down.

4. The Islamic jurists agreed upon that a person who was invited by the words "have lunch at my place", he rejected it with an oath: "By Allah, I will not have lunch" -not getting kaffarat oath if he ate at a place other people . This opinion is not born but with a common view that word for this particular, that the phrase "have lunch at my place" which the Host specifies himself. In this case, people who swear as if to say: "I do not eat lunch at your place only". Therefore, he is not sinful to eat in place of others.

5. Correspondence between the questions and answer required in view of the wisdom and provision balaghah (literature). This rapprochement will not be so, but the similarities between common word with special reason. While the equation, is unlikely happen unless common word was specified with a special reason.33

5. Redaction forms and How to Determine asbab al-nuzul

Even though the class of scholars asbab al-nuzul so significant, but not all of history can be considered as asbab al-nuzul. To determine whether a history shows asbab al-nuzul or simply indicate legal or indicate something else, scholars see it from the redaction used. According to

33Ramli Abdul Wahid, Ulumul …, hlm. 75-77, atau lihat dalam Muhammad ‘Abd al-’Azim al-Zarqani, Manahil al-‘ Irfan…, hlm. 127-134.
scholars, there are two forms of which can be a measurement of whether it explains why revealed or explain the law or the meaning of the verse or the others.

The first form, the form of the assertion that is asbab al-nuzul of the verse. In this case asbab al-nuzul mentioned with a clear expression, such as sababu nuzuli hazihil Ayati kaza (causality of this verse is like this), or sabab nuzul not indicated causal word, but by using lafaz "fa" that come in to the verse directly after exposure an event or happening. This expression as well, indicating that it is the cause for the revelation for that verse. If the wording shaped like that, thus showing sabab al-nuzul definitely considered showing sabab al-nuzul and does not contain other possible meanings 34.

have been understood from companions and their follower after them accustomed that if one of them said: "this verse was revealed about the way", it means law of the verse, not the cause for the revelation in that verse35. Meanwhile, according to al-Zarqani, the only one way to determine one of the two meanings contained in that phrase is the context of the conversation36.

Regarding this asbab al-nuzul, Al-Qattan explained that sometimes a verse had many asbab al-nuzul. Sometimes everything is not firm, sometimes too strict and sometimes partially everything not expressly are some others firmly showing the cause. So in this case taken by commentators to it is:

- If everything is not firml in showing historical backround, seen as an interpretation or content of verse.
- If the part of them does not express firmly while others conversely, thus grip is the firm one.
- If all are firm, it was possible one of them is possibility that one of them is authentic or all of them were authentic. If one of them is authentic while others are not, so the authentic one is the grip.

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34 Lihat Manna Khalil al-Qattan, Studi Ilmu…, hlm. 120.
36 Ramli Abdul Wahid, Ulumul …, hlm. 49.
• If all of verses are authentic then done authentically checking when possible. If not possible then combined. If not then it might also be considered as revelation repeatedly.

C. Considering Hermeneutics Schleiermacher, Summed position asbab Al-Nuzul In the interpretation of the Qur'an

1. Text of the Qur'an and Qur'anic Hermeneutics Territory

To highlight the significance or the position of asbab al-nuzul using text autonomy theory and author psychology, then the first will be discussed as to whether the Qur'an is the text? Can it be applied and assessed as text? Then where is the hermeneutics area of the Qur'an?

Regarding to the mentioning Al-Quran as a text, is not actually existed in Islamic thought previously. Such as, Amin al-Khuli who treat sacred texts (Qur'an) as the biggest book of Arabic literary (Kitab al-Arabiyyah al-akbar), as an attempt to shift the text hermeneutics region Unthinkable become thinkable. By treating the Qur'an as a book of the largest Arabic literature, al-Khuli attempt to conduct a study to the Qur'an as a text—which is done in two stages, namely a study around the Qur'an (Dirasah ma hawl Qur'an) and the study of the Qur'an itself (Dirasah fi Qur'an nafsih).

Beside al-Khuli, there is Muhammad Khalafullah (student of al-Khuli) also positioned the Qur'an as a literary work that is profane. In addition, there are Nasr Abu Zaid who affirm textuality of the Qur'an. According to Abu Zaid, the textuality of the Qur'an is concerned with three things, one of them which that word wahy in the Qur'an is semantically equivalent to the word of God (the word of God, verbum dei) and the Qur'an is a message (treatise). As the spoken words and messages, it ignore the Qur'an itself to be studied as a "text".

According to Abu Zaid, the words literal of the Qur'an is divine, but he became a "concept" are relative and can be changed when it is seen from a human perspective. Transformed Text from a "divine text" into a concept or a “humane text”. The Qur'an is the text, in view of Abu Zaid, because it is associated with space and time in a historical and sociological sense, where it is not outside the category of language. And when the Qur'an is within the framework of language and has correlation with humans (historical side), then there will always be an epistemological and procedural tools for studying it.

According to Hanafi, in methodological side, the Qur'an has the same status as other texts. As described again by Saenong, the Qur'an is accepted as appropriate other texts, such as the
matter of interpretation, law codes, literary, philosophical texts, historical documents, and so on. That is, it does not have a special position methodologically. All text, sacred or profane, including the Qur'an interpreted by the same rules. The separation between the sacred and the profane text only in religious practice and not part of the general hermeneutics (general hermeneutics). Moreover, the Qur'an, as well as the traditions of the Prophet messages, the transfiguration of human language: it includes Arabic and non-Arabic; contains speech believers and unbelievers.

From the explanation above, it appears that for Hanafi, although the Qur'an is the sacred text that does not mean it becomes special methodologically. Methodologically, it is positioned as other texts. The same thing with them who occupy the Qur'an as a text or a work is shared by Mohammed Arkoun. As elaborated by Hilman latief, that Arkoun approaches using linguistic background assumption stating based on linguistic, the Qur'an is a complete and open corpus of utterances in Arabic, which we have no longer to access it except through the text after a standardized written form century IV / IX. Overall standardized text as it has been treated as a masterpiece. . . where he put the holy book is nothing more than a work that can be measured by a variety of contemporary approaches exist, especially linguistic, and 'equivalent' also with others.

From this it can be concluded that the above accost God to human through the Qur'an in human language (historiy) is exactly what later became discourse for linguistic approached, more over the view of the Qur'an itself (in the form of text and in packaging human language) potentially and it is considered as text like profane texts in general. So it becomes natural that later Muslim thinkers began to approach the Qur'an from a linguistic or to study it as a text.

Thus, the assumption that the Qur'an as the text is not a new thing. It has been long proposed by Islamic thinkers from the past, especially when the study of the Qur'an in the West becoming a trend of literary approach. The name can be recorded as a thinker who use this approach to literature, among others, Amin Al-Khuli, Khalafullah, Bintusy Syati ', also including Abu Zaid-and perhaps many others who agree with them.

The presumption of the Qur'an as a text is not without problems. Consequences with regard the Qur'an as the text is considered to deviate from Islamic orthodoxy, could even be considered an apostate, as experienced by al-Khuli, Khalafullah and Abu Zaid. However, even though the
risks, were not light, for certain scholars such as those mentioned above, the Qur'an is a text, which demands to be treated as a text-like texts profane, which are in categories of human language.

there have been side of al-qur'an, that closed to profan text and histories that is undeniable understanding or treated toward in human understanding.

If there are two dimensions in the Quran, the divine dimension (trans history, metaphysic) and dimensions Insaniah, then where is the area of hermeneutics?

According to Hassan Hanafi, as described by Ilham B. Saenong, that area of the Qur'anic hermeneutics is not in the vertical dimension of the metaphysical, but the horizontal dimension of historical revelation, as explained below,

Revelation in essence is the word of God which is given to the prophet Muhammad in verbatim and must be delivered to humans by in verbatim anyway. Nevertheless, hermeneutics as historical criticism does not deal with the revelation in verbatim when still in the mind of God or before revealed to His Prophet, the new hermeneutic functional after the Prophet delivered the revelation in history, because the Qur'an is intended for humans, consequently, hermeneutics does not deal with the revelation at the level of the logos (word of God) or the way of revelation problem, but to deal with the revelation at this stage of the text and text productivity (interpretation). Classical controversy regarding to novelty and azali of the Qur'an then considered irrelevant discussed. hermeneutics does not deal with the nature of the relationship between God and His Messenger and how the Prophet received the revelation, but with words derived in history.

The Hanafi view of the writer’s point of view, Hanafi perhaps in an attempt to elude or avoid the study of the Qur'an from the endless theological debate as far as the analysis is the vertical dimension. Moreover, hermeneutics itself is dealing with historical texts, the use of hermeneutics (to analyze the Qur'an) will be allowed (to find relevance) on the horizontal dimension and the historical side of the Qur'an.

Thus, the presence of the view that treats the Qur'an as the text as well as the presence of hermeneutics region as described above, then the effort to see the interpretation of the Qur'an, especially regarding the issue of asbab al-nuzul, using hermeneutic perspective Ricoeur has given the green light. That is, there is access to Schleiermacher ’s hermeneutics.
2. In Schleiermacher’s hermeneutics, text autonomy related to three things, namely the intention author; social context and audience procurement original text designated by the text. However, before doing any further analysis of the hermeneutics of Schleiermacher, the three elements in question must be explained in advance when the text in question in this case is the Qur’an. The following will be discussed one by one:

a. Author Text
Who is the author of the Qur'an? So far Muslims believe that the Qur'an is a text inspired by God to Muhammad through the angel Gabriel to use Arabic. Thus, even though the Qur'an manifests in human language, even though He materially speak Arabic (following the order of human language, Arabic), he still believed to be verbum dei (the God’s speech). Even though Muhammad is said to be the first to get the prerogative to interpret the Qur'an or provide understanding or explaining intentions contained in the Qur'an, but Muslims still believe fully that the Qur'an is a revelation that comes from God. So, God is the author of the Qur'an.

b. Socio-Historical Context Text Procurement.

Regarding this context, there are two kinds of contexts in the Qur'an, which is the general context and the specific context. The definition of the general context of the Qur'an is a historical or socio-cultural reality in the form of Arab, Arab society or anything: geography, sociology, anthropology and other things that were around when the verses of the Qur'an was revealed. Material is very clear that the Qur'an comes with Arabic packaging and follow the order of the Arabic language, because he fell in the middle of the community that in fact speaking, and cultured Arabic. Contexts like that are included in the category of the general context of the Qur'an.

In addition to these contexts, the interpretation of the Qur'an, known also specific context or ashab al-nuzul. As mentioned in the previous discussion, that ashab al-nuzul said to be behind the events or special causes that led to the verses of the Qur'an was revealed, although said not all of verses of the Qur'an have special causes (ashab al-nuzul) or even though there is no agreement about it.

c. Audience Original Text
If the text of the Qur'an, it is the original audience is anyone who is appointed by the Qur'an at first. In this case, the classical scholars often assume that certain verses derived by referring to the A or the B Who are appointed by the verses that is referred to as the original audience, the initial target designated by Qur'an.

d. Interpret surah muawizataiain based on Hermeneutics Schleiermacher

Surah Muawizatain consists of two surah are an-nas and al falaq. And the asbab al nuzul of the two surahs as narrated in the hadith that the prophet Muhammad proposed had got severe pain. Then came to him two angels, the one sitting next to his head and the other side next to his leg. Said the angel who sits next to his feet to the angel who sits next to his head "what do you see?" He replied "he got witchcraft" he asked again "What witchcraft is it?" He replied: "witchcraft is the magic? "he asked again:" who makes magic? "he replied:" Labid bin al-A'sham al-Jewish, which magic scrolls stored in the form of a family well-so under a big rock. Please come to the well, bucket the water and lift the stone, then take scroll and burn. " In the morning the prophet sent amaar bin Yasir and friends. Upon arrival it appeared red water like water pacar. Water bucketed , and lifted the stone, and take out the scroll then burned. It turns out that there is a rope in rolls consisting of eleven knot and the surahs are (113 ALFALAQ AND 114 Annas).37

According to Schleiermacher, so valid, interpretation should not stop at the stage of grammatical interpretation alone, but needs to be followed by a psychological interpretation. That of linguistic and historical knowledge previously acquired language, an interpreter is required to continue imaginatively reconstruct the inner atmosphere of the author, this is referred to as a psychological interpretation38. That is the psychological interpretation is based on the subjectivity of the author. Readers or interpreters attempt to reconstruct the subjectivity so that he can understand the true intent of the author. In other words, the psychological interpretation is used so as not to deviate from the intent of the author understood. Muawizatain is language based on grammar

Letters Annas: 1. Say: "I seek refuge in lord and cherisher of mankind, 2. The king (or ruler) of mankind, 3 the God (for judge) of mankind,4. From the mischief of the whispere (of

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37 A.A Dahlah. Asbab annuzul.CV Diponegoro: Bandung.hlm 692-693
38 Josef Bleicher, ibid., hlm. 15, atau lihat juga, Van A. Harvey, Ibid..
evil), who with draws (after his whispere, 5. (the same) who whispers into the hearrs of mankind, 6. Among jinns and among men.

Surat Al Falaq. 1. Say: "I seek refuge with the lord of the dawn, 2. from the mischief of created things, 3. From the mischief of darkness as it over spreads , 4. From the mischief of those who practise secret arts, 5. And from the mischief of the envious one as he practises envy.

Schleiermacher hermenetic based theory, it can be aligned in which such verse in Surat an-nas four is the perpetrator of the devil whisper whisper is when we do not find the word devil in the original text. This means that in interpreting the need for the psychological interpretation.

Both of the above surah containing that God commanded to ask regardless from distrubing where the interference when the prophet as the first man given this treatise are being disturbed.

E. Closing

Hermeneutics Schleiermacher, which treats not only the grammar side but also on the interpretation of the author is also the foundation of writing history: indeed successful revise reproductive tendencies in Romantic hermeneutics. His Hermeneutic also managed to reconcile the debate (hermeneutical despute) between Theoretical hermeneutics and Philosophical hermeneutics, but his hermeneutic less fully applicable in the interpretation of the Qur'an, on the one hand can not be interpreted in the target language as short -said words contained in the beginning of the surah, but in Schleiermacher view can we put on author wishes psychology. Also Schleiermacher stumble on verses which can not be understood by the generality of the word itself, in the interpretation of the Qur'an also can not be applied because the model validation or presupposisi meaning , which is based on the unity and integrity of the single as well as text genre, namely because the Qur'an is not a "poem" or "prose 'as profane texts in general, as well as the Qur'an is composed of parts that are different from each other: the dialectical and full description partially, partly poetic, concise and to the point. However, although not entirely successful Schleiermacher hermeneutics eliminate asbab al-nuzul, but the attempt was "warming" to widen the scope of interpretation in interpretation root (not stoping at the original audience of the text) in fact aligned with the "spirit" that exist in interpretation of the Qur'an that makes the Qur'an exist salih wa li kulli zaman wa makan.
Such conclusions can be reached from this study. Drafter is very aware that the results obtained from this study is far from perfect. Therefore, the writer invite next researchers to propose falsification of conclusions have been obtained this time. Because, "the truth is just an omission in tomorrow".

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