



Comparison of Shahrur's Hermeneutics and Salaf Tafsir

Muhammad Faisal Hamdani

Faculty of Sharia, Universitas Islam Negeri Sumatera Utara, Indonesia

Abstract: *This study aims to find out comparison of shahrur's hermeneutics and salaf tafsir. The methodology of the interpretation of Shahrur and the Salaf Ulama will be seen as well as some of the results of Islamic law that were born from this methodology. The result of this study shows that Shahrur is one of the Muslim thinkers who tries to make a breakthrough for this new understanding with all his weaknesses and strengths, more or less he is able to open our doors or eyes to see other things (possibilities of other meanings) beyond the reality that exists in the traditions of the salaf manhaj which is considered by most people as something that has been established and seems undeniable or unthinkable, the corpus is closed in Arkoun's view. Shahrur has tried to declare that al-Quran, al-Kitab, al-Furqan are not the same (have different meanings), based on the context of modern science which turns out that there is no synonym in language (basically all words are different). As a result, the terms al-Zikr, Tanzil, Tartil, Thab'u al-Mathani, Muhkam, Mutashabih and others were also reconstructed by Shahrur with a different linguistic analysis than before. The offer of this thought is legitimate especially since the Prophet Muhammad himself did not define the terms clearly and consistently. From his book we can see the differences in the methodology of the interpretation of Shahrur and the Salaf both in terms of epistemology, paradigm and the side of the knowledge used to interpret. From an epistemological point of view, Shahrur prefers to use sources of interpretation, namely reason, reality and human scholarship in today's century in dialogue with the Qur'an, which is different from the salaf who stick to the interpretation of the Prophet and his companions (the early recipients of the Qur'an). As a result, Shahrur differs in defining the terms of the Qur'an with the salaf such as the terms of the Qur'an, al-Kitab, al-Furqan and others.*

Keywords: *shahrur's hermeneutics; salaf tafsir*

I. Introduction

Shahrur is considered by some Islamic thinkers as an innovative and courageous thinker and even some other thinkers consider him a liberal figure. This Islamic thinker from Syria who was born on March 11, 1938, is classified as different because he tries to understand the holy Qur'an from the perspective of modern people and does not want to be bound by the views of past scholars.

His background was from being an engineer and then studying Arabic with a tendency towards the language theory of the Muqayis Lughah dictionary of al Jinni which said there were no synonyms for words, so Shahrur continued to try to reconstruct the reinterpretation of Islamic religious terms with courage, including in interpreting the verses of the Qur'an by looking in terms of language, it is similar to Schleiermacher's Hermeneutic. By using an interpretation of a language approach similar to hermeneutics, contemporary thinkers like Shahrur have not a few produced ideas that are different/even opposite to the results of the salaf interpretation method carried out by Muslim scholars/thinkers, thus making some contemporary scholars/scientists irritable and seem so heavy at integrating hermeneutics into interpretation, even though in truth they realize that the paradigm, the scientific tools that develop, so there is a need for integration with contemporary sciences that are developing.

Shahrur believes that people living in modern times should not use the glasses (methodology) of the past in solving life's problems and challenges faced today. This is because the humanitarian problems we face today are very much different (both in form, complex or variant) from the problems faced by prophets, companions, *tabi'in* and *tabi'it tabi'in*. If we only refer backwards, this can mean moving backwards, so there will be a stagnation of thought which will eventually lead the people to decline and backwardness. Therefore, Shahrur really dislikes the *salafiyah* model of thought which is only concerned with understanding the *salaf* and making it an ideology that must be taken for granted without adequate criticism. Shahrur offers a new methodology for interpreting the scriptures both from an epistemological and a paradigm perspective. This paper will elaborate/present Shahrur's epistemological model and the paradigm of his interpretation in comparison to the *salaf* era, which he believes are partly no longer appropriate to use and will eventually produce legal products that are in part different from the Islamic *salaf* period.

II. Review of Literatures

One of the controversial books written by Shahrur is *Al-Kitab wa al-Qur'an: Qira'ah Mu'ashirah*. This book is a prohibited book for circulation so that it cannot be published in general, although in the end it was published by *Shirkah al-Matbu'ah al-Ahali li al-Ta'uzi' wa al-Nashr* in 2000. This book received many responses and responses from world Islamic scholars because his thoughts were considered controversial and bombastic and surprised many Islamic thinkers, especially *salaf* and conservative thinkers.

According to Shahrur, this book contains ways to read the *Qur'an* in the light of today's modern scholarship and is not bound by the lens of the *salaf* with the basic assumption that the *Qur'an* was also revealed for contemporary people and our time, while the conditions of modern people and present-day scholarship are different from the time of *Nabi Muhammad saw*.so that the method of reading the *Qur'an* that he does must be in a contemporary way as well because it will be used by people who live today. The implications of this understanding make it seem as if the interpretation of the *Qur'an* or the explanation of the Prophet Muhammad on the *Qur'an* is no longer sufficient for our time so that it must be re-interpreted, especially in social matters.

In this book, new theories were born such as the concepts of the *Qur'an*, the Book, *al-Furqan* which are understood differently from the *salaf*. The concept of *hudud*, maximum and minimum limits in terms of clothing, inheritance, *qisas* law and others was also born.

This book received much opposition from Syrian scholars including by Muhammad Said Ramadan al-Buti, a conservative theological scholar at the University of Damascus. In a television broadcast once said Shahrur was "an enemy of Islam (enemy of Islam) and "a western and Zionist agent (western and Zionist agent). He also attacked Shahrur with the article he wrote *al-Khalfiyah al-Yahudiyah Lishi'ari Qira'ah Mu'asirah* (Zionist Tendencies Behind the Jargon of *Qira'ah Mu'asirah*). (Mahir al-Munajjid, *al-Ishkaliyatu al-Manhajiyah*, 65)

On the other hand, Shahrur received appreciation from Gamal al-Banna. He believes that Shahrur has done sincere and important work for more than 20 years in an effort to get Arab thought and Islamic jurisprudence out of the crisis that hit him, renewing understanding of the *Qur'an* and Islamic laws. Shahrur is also a serious figure, has faith and does not even have the heart to say that the *Qur'an* is the product of Arab culture as some other thinkers say (Gamal al-Banna, *Tafsir al-Qur'an al-Karim*, 2004, 202, 212). Thus Gamal al-Banna's

understandings later differed from Shahrur's and he criticized him for the parts where Shahrur was considered wrong, such as a mistake in seeing the context of clothing covering his genitals and also being wrong in taking the root word Juyub in the word juyubuhinna. What Shahrur said was answered, which he means hole/hallway so he stuck to the haddu al-adna opinion (minimum limit) for a woman's private parts are areas with holes, namely the hole/hallway between the two breasts, the two armpits, the vagina and the two holes surrounding.

Andreas Christmann and Dale F. Eickelman too Western thinkers who were most interested in Shahrur's renewal of Islamic thought so that he became the main author (editor) of Shahrur's main thoughts in a book he entitled "The Qur'an, Morality and Critical Reason: The Essential Muhammad Shahrur". Andreas calls Shahrur's thoughts the term defamiliarization. Dale F. Eickelman has also interviewed Shahrur about many things, his life journey, his academic career, the figures who inspired him, Shahrur's attitude towards Islam, the Arab world, the controversies of his thoughts, and so on. Shahrur's dialogue (interview) is included by Andreas Christmann in his book (Andreas Christmann, editor, *The Qur'an, Morality*, 2009, 502)

III. Research Methods

The research used literature study where Shahrur's thoughts and understanding were read through his writings, especially in the Qur'an: *Al-Kitab wa al-Qur'an: Qira'ah Mu'ashirah* besides other books. Likewise, the thoughts of the interpretations of Islamic Salaf Ulama are also seen from the many classic commentary books. It is from these two books that the epistemology, paradigm, model and methodology of the interpretation of Shahrur and the Salaf Ulama will be seen as well as some of the results of Islamic law that were born from this methodology.

IV. Discussion

4.1 Epistemology of Shahrur's Hermeneutics and Salaf Interpretation

From an epistemological point of view, Basically, the source of truth of interpretation according to Shahrur has similarities with the scholars of interpretation of the Manhaj of the Salaf, where the source of absolute truth is measured through the revelation of the Qur'an and Sunnah. However, the difference between Shahrur and the manhaj of the salaf lies in the definition of the Qur'an which is different from the al-Kitab, al-Furqan and the understanding of the sunnah itself, where the manhaj of the salaf equates it, and adheres to the sunnah in the form of all the words, deeds and taqirir of the Prophet Muhammad. , while Shahrur considers sunnah to be the Prophet's method of understanding and applying God's verses within the limits set by Him in the context of his life so that some are obeyed continuously (muttas}ilah) and some are interrupted (munqati'ah) after he died because it was his local ijihad at the time he lived.

Besides that, Shahrur also does not only see the truth from the text of the Qur'an, but also the truth seen from reality (natural and human realities), because for Shahrur reality is the word of Allah SWT. which in truth should not conflict with the Word of Allah SWT (Qur'an). Muhyar Fanani said Shahrur saw reality first then looked at the text and then dialogued it, in contrast to the classical scholars who moved from the text first then looked at reality (Muhyar Fanani, *Fiqh Madani* 2010, 36). Logic like this is difficult for us to find from classical thinkers/scholars of the Manhaj Salaf. Most of the classical interpreters who adhere to the salaf manhaj when they see a reality (reality) contradicting the verses of the Qur'an, they

immediately blame the reality and stick to the text of the verse and hadith. They also think that it is the situation or reality/age that must follow the text of the verse, not verses that must follow the era/reality. Even though today's reality and all the changes that have occurred at this time are the destiny of Allah SWT or in Shahrur's language the words of Allah and the signs of His power (verses kauniyah, in other terms) which actually does not need to be contradicted with the words (verses) of Allah SWT (the Qur'an) and also does not need to be questioned whether today's era/reality follows/subject to the text of the Qur'an (verses of Allah) or the Qur'an which follows/subject to the times. /today's reality but both of them interact with each other because both of them are the same verses of Allah SWT (dialogue). Compare the definition of destiny with what Quraish Shihab understands regarding social laws and natural laws (which are always changing (Quraish Shihab, Wawasan Qur'an 2005, 63).

This rejection is of course not all true, because the Prophet himself also said which means; Convey what you hear from me (without changing the text) because maybe later the person who hears (receives the hadith) will understand more than the person conveying it. Not only that, mastery of science and the completeness of scientific facilities as well as the development of science are increasing/expanding so that the scientific capacity of contemporary thinkers and scholars can be more complete and more comprehensive, moreover the tools of science, methods and social conditions today are better understood by Muslim thinkers and scholars. today than previous Muslim thinkers or scholars.

For example, not a few classical scholars or contemporary thinkers with the salaf's manhaj who say that women should not become leaders based on Qs. Al-Nisa' verse 34 according to the opinion of Ibn Abbas (Abi Thahir bin Ya'kub Tanwir al-Muqbas, 2001, 84) , Suyuthi , and even Qaradawi and Hasan Hanafi while in the author's view, the opinions of contemporary Muslim thinker hermeneuts such as Shahrur, Abu Zayd, Amina Wadud who allow it in this case are more rational and easier to understand for the present context, especially after seeing the present reality which is far different from the past context.

How could it be obliging women to confine them to their homes for the contemporary context only because it is textually based on the verse waqarna fi buyu>tikunna (meaning: and they (women) should stay in their homes), even though there are not a few women today who are smarter at earning a living and trying to work than men -ordinary man? Or maybe it is more appropriate to be a minister because of scientific capacity, loyalty and performance?

Likewise, the distribution of inheritance, which according to classical scholars has been fixed with the verses mentioned by Allah SWT, also according to the authors, is less rational by changing the distribution on the grounds that changes in the condition/state of men and women are as mentioned by Allah SWT in His verses, even though do not have to use Shahrur's limit theory and hold on to general goals or general values (in this case justice) which can be easily understood from the verse in question.

Abdul Mustaqim divides the epistemology of the interpretation of the salaf manhaj which was formed (which exists and develops) across history into 2, namely: the epistemology of the formative era interpretation with quasi-critical reasoning and the affirmative era with ideological reasoning (Abdul Mustaqim, Epistemology 2010 45 and 51). The term ideological reasoning is always expressed by Nasr Abu Zayd.

a. Epistemology of Tafsir Manhaj Salaf Formative Era

<u>Source of Interpretation</u>	<u>Interpretation Method</u>	<u>Interpretation Validity</u>	<u>Characteristics and Purpose of Interpretation</u>
<ul style="list-style-type: none"> - Al-Qur'an - Hadith - Opinion of Friends, tabi'in and tabi'it tabi'in - Israiliyat story - Jahiliyya Poetry 	<ul style="list-style-type: none"> - Bi al-Riwayah, deductive - Presented orally through a narration system and a little analysis, limited to linguistic methods 	<ul style="list-style-type: none"> - Saheeh or not the sanad and matan history - Appropriateness between the results of interpretation with linguistic standards and authentic hadith history 	<ul style="list-style-type: none"> - The lack of a culture of criticism, ijmal (global), practical and implementative - The purpose of interpretation is simply to understand the meaning, not yet reaching maghza (significance). - The position of the text as the subject and interpreter as the object

b. Epistemology of Tafsir Manhaj Salaf Affirmative-Ideological Era

We can describe Shahrur's epistemology as follows;

<u>Source of Interpretation</u>	<u>Interpretation Method</u>	<u>Interpretation Validity</u>	<u>Characteristics and Purpose of Interpretation</u>
<ul style="list-style-type: none"> - Al-Qur'an - Reason-Reality in dialogue with revelation - Not too much use of sunnah because Shahrur considers the sunnah of the Prophet to be one of the models in the implementation of Allah's hudud (limit theory) and hadith is used in matters deemed necessary to emulate the absolute principles (general/specific) in it 	<ul style="list-style-type: none"> - Reality is considered as the word of God (law, nature/human character, changes/sunatullah and the Qur'an are considered as the word of God, so that both are actually combined/dialoged and there is no contradiction in it - It is interdisciplinary in nature, starting from the use of the method of intertextuality (maud'u'i), materialistic philosophy, modern 	<ul style="list-style-type: none"> - Coherence (there is conformity with the propositions that were built/believed before (This is what makes Abu Zaid see Shahrur affected by ideological bias) - Compatibility between interpretation results with current reality and knowledge and empirical data such as natural sciences, mathematics, linguistics, medicine, statistical data and others - The results of the 	<ul style="list-style-type: none"> - Critical, transformative, solutive and non-ideological or adhering to a general ideology (some are exposed to ideological biases such as believing in the Qur'an as the Word of God) - Always trying to integrate verse by verse and the reality it faces and is democratic with the belief that human opinion is not final

	linguistics, chemistry, natural sciences, mathematics and Shahrur's expertise in engineering and others	interpretation are intended as a solution to the problems of Muslim and non-Muslim communities and are motivated by the motive of awakening the people from their sleep/decreased thinking (staqnasi).	(absolute) - The purpose of interpretation is for social transformation, renewal and reform/reconstruction
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The comparison table between the epistemology of the salaf manhaj and Shahrur looks different, so that according to the author of Shahrur's manhaj interpretation is actually more comprehensive than the salaf, although in several respects the author also disagrees with Shahrur's hermeneutical results and is considered to have deviated from his own epistemology in the opinion that it does not provide a solution in the context of Syria (his birthplace) or also the context of Indonesia and other countries. Muslim countries in general, such as the problem of limiting women's private parts in the theory of limits that was mentioned earlier.

4.2 Shahrur's Hermeneutic Paradigm and Salaf Interpretation

In short, Paradigm according to Kuhn is a scientific perspective (a person) on the world and the arrangement of theories and assumptions that influence his view. Thomas Kuhn uses the word Paradigm to describe a combination of worldview, behavior/practice that is interconnected and the theory of a group of scientists that has been accepted/recognized (Eric Gottfrid Swedin, Science, 2005, 154). In a narrow sense, a paradigm can be interpreted as an interesting achievement (theory) that inspires and directs the creation of a subsequent work or in a broader sense (Peter Godfrey-Smith, Theory 2003, 239)

In terms of Qur'anic hermeneutics, Shahrur has a perspective (paradigm) that is partly different from the interpreters of the manhaj of the salaf. If analyzed, among Shahrur's paradigms are first, looking at the Qur'an shalih li kulli epoch, wa eat. For this point, Shahrur has the same paradigm as the scholars of interpretation of the Manhaj of the Salaf, and this is a common belief shared by all Muslims. Based on this paradigm, Shahrur said that we actually think that the Prophet spoke/delivered the Qur'an as if he had just left us (died).

Even so, there is a confusion of thought among some scholars of the interpretation of the salaf manhaj where they are reluctant to make a paradigm shift or shift the fixed verses (qath'i) to become zhanni even though it has been proven that the reason for saying something qat'i is already irrational/relevant again said qat'i. In other words, there is actually no obstacle to saying something that is zhanni, even though it is seen as qath'i by scholars of the Manhaj Salaf, if it is scientifically proven by contemporary thinkers and scholars, that verse is not qath'i, as is the case with the leadership of women and heirs above. In addition, some Islamic legal scholars and thinkers have also tried to divide qath'i into various forms that are different from the previous ones, namely: qath'i fi jami' al-ahwaland qath'i fi ba'di al-hal.

In Shahrur language, on the one hand they say the Qur'an is shalih li kulli Zaman, wa eat, but on the other hand they think that what was said by the early generations of prophets, companions, tabi'in and tabi'it tabi'in (early interpreters) is something which is final and cannot be developed anymore so they are stuck in a difficult dilemma. Even though they believe that times are constantly changing, problems continue to develop and circumstances continue to differ from one another so how is it possible that an understanding of the Qur'an cannot be developed while events/problems/problems continue to develop?

Apart from that, logically speaking, if the thinkers of the interpretation of the salaf manhaj believe that the Qur'an is for all ages and the Prophet Muhammad was sent for all humans from the 7th century until the end of the world, then in fact they have to imagine if the Prophet SAW lived in their country today (living in the 21st century). for example, in Japan, America, France, China, Indonesia and others) or have just left us, borrowing Shahrur's term, then of course they realize that the Prophet saw will bring up various kinds/other types of good deeds that are different when he lived in Mecca and Medina in 7th century AD. It is possible that the Prophet SAW will use computer technology, power generation technology, nuclear power, approve the construction of a courthouse outside the mosque, board a plane when going to Hajj, get involved in parliament to uphold justice or create new ways that are more effective, if any, set a good example and so on so that everything will be transformed into new traditions.

Second, the text of the Qur'an is static, while the context is dynamic. Andreas Christmann calls it the expression The Form is permanent but the content moves (The form of the text is standard/permanent/static, while the meaning/content/content/meaning can develop). This is a continuation of the thought above.

Because Shahrur believes that the Qur'an is the final revelation that applies to all times and ages, the logical consequence of this understanding, even though times change from day to day and the problems faced by the people continue to increase endlessly, the Qur'an will continue to be used as a guide for life. with a definite reason that the Qur'an came from the creator of the heavens and the earth who has absolute knowledge without boundaries, places and times that get in the way

Shahrur also argues that perhaps what is believed to be good in the past may not necessarily be good for all circumstances and all places like today, and what is good/right in one place is also not necessarily all good or right in another, especially if the judgment is related to results. ijihad and human thought which are relative and not absolute (Charles Kurzman, edit., Islam and 1995 Beijing World 1998, 141)

That is why in ijihad Shahrur always bases it on scientific truth with existing scientific standards (measures) not scientific standards of the past and for areas where ijihad is based on scientific data that can be accounted for such as statistics. All truths must be tested through today's reality and scholarship as well as the values of the Qur'an (verse texts) not through past realities and scholarship because every era has scientific developments in accordance with the level of civilization they have.

Shahrur wants interpreters to use all the scientific tools that have developed to this day, which have accumulated since the Prophet Muhammad until now in order to interpret the verses of the Qur'an so that they are relevant to the present context and easily accepted by today's human mind. In this case, according to the author, he has succeeded in formulating the example of inheritance division described earlier.

Third, the truth of the Qur'anic text is absolute and human understanding of it is relative, it can be relative and not final (moving and developing). This is a continuation of the second point and at the same time its confirmation. According to the author, in this case Shahrur actually has good monotheism, because he is aware of the limitations of human knowledge and reason and the development of science/civilization which continues to be an ongoing process (on process) without stopping so that what is understood by humans is of

course not something absolute, so it must be applied at all times. and time, through space and time. In contrast to the knowledge of Allah SWT, which is stated in the text of the Qur'an, everything is absolute as a fixed belief, because Allah's knowledge is vast, generally accepted, penetrates space and time, overrides territorial and age boundaries.

Based on this, Shahrur boldly asserted that absolute human understanding is shirk, because by doing so someone equates human thought/knowledge with Allah SWT's knowledge, even though he is fully aware of how limited the power of the human mind is, no matter how intelligent he is.

However, the paradigm of the manhaj interpretation of the salaf places more emphasis on the interpretation of the Prophet and the understanding of the early interpreters (friends, tabi'in and tabi'it tabi'in) with the assumption that they are the ones who understand the meaning of the verse the most, because the prophet saw was the messenger who gave the verse (Allah SWT).) and Companions are the people who know best in what circumstances and issues the verse was revealed (they experienced firsthand) so that all Qur'anic verses are understood only on the basis of narrations from the prophet and companions so that the knowledge that develops in the Arab-Islamic world in general is more concerned with with a history that some contemporary thinkers such as Arkoun and Abid Jabri refer to as "text civilization".

This paradigm is equally strong, it's just that we have to understand and position us as recipients of revelation also in the contemporary context, because revelation was also given not only to the Prophet and his companions but also to us and the world community today. , for all Muslims living in the USA, Japan, China, the Soviet Union, Arabs now, Indonesia today and so on, anywhere and anytime, so that the right to interpretation is actually not only handed over to the early generations but also handed over to the last generation, moreover for the context of our lives which is far different from the lives of the prophets and companions which of course we understand better than the departed Muslim Salaf. It is not fair to force the present life to be exactly the same as the past and it is not wise to judge the past by the present.

Fourth, the products of his interpretation are intended to provide solutions to the problems faced by humans today, as well as being agents of renewal, development and change in accordance with the values of the Qur'an.

In general, all contemporary interpretations are carried out to answer the problems faced by humans today, similar to the revelation of the Qur'an during the time of the Prophet who was considered capable of solving the problems faced by the people of the Prophet Muhammad. For this reason, science tools that are currently developing must be involved, such as philosophy, hermeneutics, linguistics, anthropology, sociology, culture, statistics, chemical-engineering, biology, medicine, science and so on according to the studies and legal material to be discussed/analyzed.

Likewise with Shahrur, all of his thoughts on interpretation and methodology of legal istinbat which he calls "qira'ah mua's}irah (contemporary readings) and "nahw usu>l al-jadi>dah" (Methodology of Contemporary Islamic Fiqh, borrowing Sahiron's translation) is intended to answer all the new problems that arise/happen today. Shahrur and contemporary thinkers in general are of the opinion that the methodology of the manhaj salaf is almost no longer able to overcome all the problems of the ummah that arise today because it is based on classical scientific concepts which are not as extensive and as powerful as the development of

existing science so that it needs to be developed and expanded with scientific tools. modern science that is developing today. Fifth, it has a hermeneutic nature/nuance that involves elements of the knowledge of the interpreter and the audience (public affairs, local socio-culture, anthropology and other developing sciences which are mastered by the interpreter).

Shahrur believes that current scientific advances place the current generation of Muslims better in understanding the Qur'an for the benefit of their current lives than their predecessors (who simply did not understand our current life situation). This can be understood because the Qur'an which is an infinite sea of knowledge can be expanded in the development of its meaning as far as the development of knowledge that can be carried out/digested by humans and is seen as good by them in the context and atmosphere of their lives which are different from previous times.

His linguistic approach, materialistic philosophy, engineering and natural sciences were able to lead him to an interesting legal istinbath methodology, namely the emergence of the limit theory. As explained by Abu Zayd, Shahrur said that the beginning of the emergence of this limit theory was when he taught an engineering course on how to build congested roads. In carrying out the safety test they add and subtract soil. Then he invented the x and y axes, a hyperbola. Then a fundamental risk was found so Shahrur drew a curve and put a line above it which is called the maximum limit line. Then came the idea of God's limit (upper limit) in his mind. Shahrur returned home and opened the Qur'an again and understood that there were five ways to present the theory of limits, so he found 5 cases that could accommodate the idea of the limits of God's law. The general understanding that emerged in his mind was that it was understood that Allah SWT did not determine the exact rules of behavior, but only determined the boundaries within which people could formulate their own rules and laws following those boundaries (Shahrur, Al-Kitab wa al- Qur'an: Qira'ah Mu'ashira).

4.3 Shahrur's Hermeneutics and Salaf Tafsir

Another difference between Shahrur's hermeneutical method and the interpretation of salaf scholars is that Shahrur uses the approaches of the sciences he has mastered/chosen that are currently developing such as modern linguistics, materialistic and positivistic philosophical theories so that truth is always measured by whether a verse is in accordance with existing reality or not. Even Shahrur sometimes ignores the context of the verse and violates the history of the prophet and the thoughts of the Salaf scholars who seem to be considered ijma' because he sticks to linguistics and the reality that he sees as he allows women to show body parts that are not large genitalia (such as the calf, thigh, center and others as described above) only because sticking to the origin of the word juyub is jayaba. In fact, in the context of the meaning of the revelation of the verse, the prophet and his companions did not understand this and even as Mahir Munajjid commented, they did not walk naked, so the verse revealed ordered the holes to be closed.

Especially in the Indonesian context, for example, this cannot be justified, not only because that interpretation takes the wrong root word juyub, it is even unrealistic for the Indonesian context, because it is difficult to make sense if Indonesian women dress in minimal clothing (as explained Shahrur), showing his stomach, center and thighs in the midst of the lives of Indonesians is said not to cause adultery/not to cause sexual intercourse, it is also impossible to say that these parts are commonly seen (ma z}ahara minha) because almost all Indonesians consider the appearance of the mentioned parts to be unusual, taboo (disgrace, nakedness in Shahrur's specifications) for the majority of the population Muslims in this

country and also a disgrace to women who accidentally reveal it (she doesn't like being seen) thus going against Shahrur's own logic.

As for the interpretation of the manhaj salaf, the scientific tools are the history of hadith from the Prophet and the scientific ijihad of the companions which is very limited, although the majority of the companions are reluctant to comment on the verses of the Qur'an which they did not receive from the Prophet regarding their meaning. The tradition of *sami'na wa atha'na* (we hear and we obey) among friends is so deep that only a small number of friends' actions seem critical, questioning the policies, opinions or interpretations of the Prophet, moreover all the problems they face are considered to have been resolved. without having to ask questions and analyze critically.

The development of critical thinking began to occur when the Mu'tazilah connected religious studies with philosophy and philosophers emerged (al-Farabi, Avicenna, Ibn Rushd, and others), legal studies came into contact with rationalists as Shafi'i did with "al-Risalah" and Hanafy with his ahl ra'yu tendencies. However, the philosophical study of Mu'tazilah thought was defeated by Ash'ary with his sunni theology and the philosophers received a deadly attack from al-Ghazali and brought him to the Sufism room, and in the end, for some reason, the people abandoned the developments of other sciences such as mathematics, medicine, chemistry, astronomy that had appeared in that golden age.

However, in the 19th century the development of this salaf interpretation manhaj increasingly showed its skill. Ulum al-Qur'an tools become cohesive together with the development of the science of fiqh and usul fiqh mastered by the scholars of manhaj tafsir salaf. Especially in the current context, as displayed by Yusuf Qaradawi with his Fatawa Ma'ashirah and Wahbah Zuhaily with the interpretation of "al-Munir" which uses the approach of fiqh and usul. and Fiqh Islam wa Adillatuhu which specifically discusses fiqh, although this is considered (impressed) slow by some contemporary thinkers.

V. Conclusion

Shahrur is one of the Muslim thinkers who tries to make a breakthrough for this new understanding with all his weaknesses and strengths, more or less he is able to open our doors or eyes to see other things (possibilities of other meanings) beyond the reality that exists in the traditions of the salaf manhaj. which is considered by most people as something that has been established and seems undeniable or unthinkable, the corpus is closed in Arkoun's view.

Shahrur has tried to declare that al-Quran, al-Kitab, al-Furqan are not the same (have different meanings), based on the context of modern science which turns out that there is no synonym in language (basically all words are different). As a result, the terms al-Zikr, Tanzil, Tartil, Thab'u al-Mathani, Muhkam, Mutashabih and others were also reconstructed by Shahrur with a different linguistic analysis than before. The offer of this thought is legitimate especially since the Prophet Muhammad himself did not define the terms clearly and consistently.

From his book we can see the differences in the methodology of the interpretation of Shahrur and the Salaf both in terms of epistemology, paradigm and the side of the knowledge used to interpret. From an epistemological point of view, Shahrur prefers to use sources of interpretation, namely reason, reality and human scholarship in today's century in dialogue with the Qur'an, which is different from the salaf who stick to the interpretation of the Prophet and his companions (the early recipients of the Qur'an). As a result Shahrur differs in

defining the terms of the Qur'an with the salaf such as the terms of the Qur'an, al-Kitab, al-Furqan and others.

As for his methodology, Shahrur considers today's reality to be the verses of the Kauniyah of Allah SWT which must be dialogued with the verses of Qauliyah by using modern sciences such as modern linguistics, natural sciences, mathematics, materialistic philosophy, chemistry and others, while Salaf Tafsir looks more at the interpretation of the prophet. peace be upon him, the words of the Companions and adapting them to the opinions of the existing schools of thought. As a result, Shahrur's fiqh has succeeded in establishing a building of scientific theory which he calls hudud (minimum and maximum limits). Even though in reality some of this theory has been practiced in Muslim-majority countries in the world, especially Indonesia although not entirely, Shahrur was the first to systematize it within the framework of creating a new fiqh which according to him was more democratic even though

In terms of validity and characteristics, Shahrur uses the current reality context and empirical data as a tool for validity, while the validity of the salaf model is determined by schools of thought, scientific interpreters and sometimes also determined by authorities. The result with it is this theory that Shahrur is able to prove the flexibility of Islamic laws such as inheritance law, zakat, usury, alms, grants, gifts for murderers, thieves, traitors to the state, although in the end he limits human understanding so as not to exceed the limit with the term maximum limit, while the interpretation of the salaf tends to be more stiff and textual

Shahrur also seeks to provide a solution to the social problems of Muslims, although some of his thoughts are met with resistance from the clergy as explained, so it is necessary to find a dialectical way to solve them again.

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