



CONTEMPORARY INTERPRETATION METHODOLOGY: A COMPARATIVE STUDY OF THE THOUGHT OF FAZLUR RAHMAN AND SAHIRON SYAMSUDDIN

Abstract: This study examines the Methodology of Contemporary Interpretation by comparing the thoughts of Fazlur Rahman and Sahiron Syamsuddin. The background of this study is related to the phenomenon of contemporary interpretation that is developing in today's society. The goal is to explain the differences and similarities between the two figures. The research uses the library research method, by analyzing data from various literature sources. The discussion is carried out in a descriptive manner, namely by describing the findings from relevant literature sources before further analysis. The sources used are mostly secondary literature supplemented with additional references. The results of the study show that Fazlur Rahman, through the *Double Movement* methodology, offers a progressive approach to understanding the Qur'an with two stages: first, exploring the historical context when revelation was revealed; second, adapting these values into contemporary reality. On the other hand, Sahiron Syamsuddin developed the *Ma'na cum Maghza method* which emphasizes the exploration of the literal meaning (ma'na) and the main message (maghza) of the text, as well as its application in the contemporary context. These two methods have similarities in the use of hermeneutics to interpret the Qur'an in a relevant way to modern social conditions, but differ in their scope and emphasis. *Rahman's Double Movement* is more focused on legal verses, while *Ma'na cum Maghza* Sahiron can be applied to all types of verses except *al-huruf al-muqatta'a*. Another difference lies in Sahiron's attention to the importance of literal and historical meaning, which Rahman considered less emphasized.

Keywords: *Interpretation Methodology; Double Movement; Ma'na-Cum-Maghza, Fazlur-Rahman, Sahiron Syamsuddin*

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Abstrak. Penelitian ini mengkaji Metodologi Penafsiran Kontemporer dengan melakukan perbandingan pemikiran Fazlur Rahman dan Sahiron Syamsuddin. Latar belakang kajian ini berhubungan dengan fenomena penafsiran kontemporer yang berkembang di masyarakat saat ini. Tujuannya adalah untuk menjelaskan perbedaan dan persamaan antara kedua tokoh tersebut. Penelitian menggunakan metode studi pustaka (*library research*), dengan menganalisis data dari berbagai sumber literatur. Pembahasan dilakukan secara deskriptif, yaitu dengan menguraikan temuan dari sumber-sumber pustaka yang relevan sebelum dianalisis lebih lanjut. Sumber yang digunakan sebagian besar merupakan literatur sekunder yang dilengkapi dengan referensi tambahan. Hasil penelitian menunjukkan bahwa Fazlur Rahman, melalui metodologi *Double Movement*, menawarkan pendekatan progresif untuk memahami Al-Qur'an dengan dua tahap: pertama, menggali konteks historis saat wahyu diturunkan; kedua, mengadaptasi nilai-nilai tersebut ke dalam realitas kontemporer. Di sisi lain, Sahiron Syamsuddin mengembangkan metode *Ma'na cum Maghza* yang menekankan pada eksplorasi makna literal (*ma'na*) dan pesan utama (*maghza*) teks, serta penerapannya dalam konteks kekinian. Kedua metode ini memiliki kesamaan dalam penggunaan hermeneutika untuk menafsirkan Al-Qur'an secara relevan dengan kondisi sosial modern, namun berbeda dalam cakupan dan penekanannya. *Double Movement* Rahman lebih difokuskan pada ayat-ayat hukum, sementara *Ma'na cum Maghza* Sahiron dapat diterapkan pada semua jenis ayat kecuali *al-huruf al-muqatta'a*. Perbedaan lainnya terletak pada perhatian Sahiron terhadap pentingnya makna literal dan historis, yang dianggap kurang ditekankan oleh Rahman.

Kata Kunci: Metodologi Penafsiran; Double Movement; Ma'na-Cum-Maghza, Fazlur Rahman, Sahiron Syamsuddin

INTRODUCTION

In the face of social, cultural, and intellectual changes in the modern era, the understanding of the Qur'an must continue to develop so that its sacred messages remain relevant and can be applied in daily life. One of the main challenges faced by Muslims is how to apply a contextual interpretation approach, in line with the demands of the times, to overcome the gap between the textual values of the Qur'an and today's reality. Therefore, research related to contemporary interpretation methodologies is very important to bridge these differences as well as develop interpretations that are able to answer current social, cultural, and intellectual problems in a practical and relevant manner.

Fazlur Rahman and Sahiron Syamsuddin are two contemporary thinkers who offer innovative approaches in understanding the Qur'an. Fazlur Rahman through the *Double Movement* method emphasizes historical analysis and contextualization of the ideal moral of the Qur'an, while Sahiron Syamsuddin with the *Ma'na cum Maghza approach* emphasizes the exploration of the literal meaning of the Qur'an text to then be applied according to the modern context. These two figures made a great contribution in enriching the study of interpretation, especially in offering solutions to various contemporary problems.

The selection of these two figures as the focus of the research is very important, because Fazlur Rahman and Sahiron Syamsuddin bring a unique and relevant approach in the interpretation methodology. Rahman emphasizes the analysis of historical and social contexts, while Sahiron is oriented towards more practical applications, especially in cultural and religious contexts in Indonesia. The comparison of the two methodologies is expected to be able to provide a more comprehensive picture of the interpretation of the Qur'an in accordance with the needs of the times.



Rudy Irawan in his research *Contextual Methods of Qur'an Interpretation from the Perspective of Fazlur Rahman* (2019) using descriptive-analytical methods to examine the *Double Movement*. This research shows that this approach involves understanding the historical situation before and during the revelation of the Qur'an, to then draw moral ideals from the revelation and project them in the current context. By emphasizing the purpose of the Qur'an as a whole, this approach is able to produce a worldview (*weltanschauung*) that are concrete and formulate relevant Qur'anic ethics to protect and develop individual and collective integrity in modern society (Irawan, 2019).

In research *Contemporary Qur'an Interpretation Methods: The Ma'na Cum Maghza Approach by Dr. Phil. Sahiron Syamsuddin, MA* (2022), Nahrul Pintoko Aji used a qualitative descriptive analysis approach to study the Ma'na cum Maghza method. This study shows that this method requires mufasir to explore the original historical meaning (*Ma'na*) as understood by the first audience, then develop its significance (*Maghza*) to be applied to the current context. This method requires competence in various disciplines such as Arabic, history, and linguistics (Aji, 2022).

In research *Methodology of Contemporary Interpretation (Comparative Study of the Thought of Fazlur Rahman and Muhammad Syahrur)*, Zulyadain used historical, comparative, and content analysis approaches to compare the views of the two figures regarding the nature of the Qur'an's interpretation. Fazlur Rahman emphasized the importance of finding authentic meaning (*original meaning*) through the analysis of the socio-historical context of the past, then contextualize its ideal-moral aspects for the relevance of the present. On the contrary, Muhammad Syahrur argues that interpreters do not have to be bound to the authentic meaning of the past, but can directly seek the relevance of the text in the current context, with a dynamic approach to contemporary scientific reasoning (Zulyadain, 2018).

This research departs from the need to explore the similarities and methodological differences between Rahman and Sahiron's approaches, with the aim of providing a deeper insight into how both approaches can be applied in facing the challenges of Qur'anic interpretation in the modern era. Using the literature study method, this study analyzes relevant secondary literature to explore the contribution of each figure in building a progressive and contextual Islamic thought framework. This study is expected to broaden the horizon of interpretation methodology and provide practical solutions for Muslims in facing various contemporary challenges.

RESULTS AND DISCUSSION

1. Fazlur Rahman Biography

Fazlur Rahman Malik, one of the great thinkers of contemporary Islam, was born on September 21, 1919 in Hazara, Pakistan, and died on July 26, 1988 in Chicago, United States (Wahdah, 2021; Umair & Said, 2023). Hazara is known as an area that gave birth to many Islamic intellectual figures, such as Shah Waliyullah al-Dahlawi and Muhammad Iqbal, who also influenced the formation of Rahman's intellectual personality (Syauqi, 2022).

Rahman's father, Mawlana Shihab al-Din, is a scholar who graduated from Deoband Seminary in India with a background in the Hanafi School, known as the rationalist school (Umair & Said, 2023). Although a traditionalist, Shihab al-Din embraced modern education as a complement to religious education, providing a foundation for Rahman to integrate traditional and modern values (Syauqi, 2022).

Rahman received an in-depth religious education in the fields of Tafsir, Hadith, Law, Theology, and Philosophy under the guidance of his father. He also delved into the curriculum *darse-Nizami*, which is taught in



traditional educational institutions such as Dar al-'Ulum (Umair & Said, 2023). This education became the basis of his progressive thinking later in life, supported by his mother's role in instilling moral values such as honesty and compassion (Syauqi, 2022).

In 1933, Rahman began studying at a madrasah founded by Muhammad Qasim Nanotawi, then earned a BA and MA in Arabic Literature at Punjab University in 1940 and 1942 (Wahdah, 2021). This education shows its dedication to the development of science, especially in Islamic studies, which is the beginning of a glorious academic journey.

In 1950, Rahman completed his doctoral studies at Oxford University with a Ph.D (Wahdah, 2021). He taught Persian and Islamic Philosophy at Durham University, England, until 1958, before joining McGill University in Canada as associate professor of philosophy, where he was active in the research and publication of contemporary Islamic studies (Wahdah, 2021).

In 1962, Pakistani President Ayyub Khan invited Rahman back to the country to head the Central Institute of Islamic Research, which aims to interpret Islam rationally and scientifically (Irawan, 2019). He also became a member of the Advisory Council of Islamic Ideology in 1964, but faced rejection from traditionalists who rejected his ideas for Islamic reform (Irawan, 2019).

In 1970, Rahman emigrated to the United States and became a professor at the University of Chicago (Irawan, 2019). There, he developed his ideas systematically and attracted students from different countries, building an inclusive and progressive Islamic discourse based on rationality, history, and modern context.

Rahman wrote monumental works such as *Avicenna's Psychology* (1952), *Islamic Methodology in History* (1965), and *Major Themes of the Qur'an* (1980), which introduced a new approach to Islamic studies (Rohman,

2020). Work *Islam and Modernity* (1982) highlights the dialogue between Islam and modernity, reinforcing his position as one of the leading Islamic thinkers of the contemporary era.

2. Biography of Sahiron Syamsuddin

Sahiron Syamsuddin was born in Cirebon on August 11, 1968 (Hijriyah, 2024). His formal education began at the Raudhatu At-Thalibin Islamic Boarding School, Babakan Ciwaringin, Cirebon, from 1981 to 1987. In the same place, he completed his education at Madrasah Tsanawiyah (1981-1984) and Madrasah Aliyah Negeri (1984-1987). In addition, he also deepened his religious knowledge at the Nurussalam Islamic Boarding School. After that, Sahiron continued his higher education at IAIN Sunan Kalijaga Yogyakarta by majoring in Islamic Law, which he completed in 1993. His graduate education was pursued at McGill University, Canada, where he earned a Master of Arts (MA) degree in 1998. Sahiron then continued his doctoral studies at the University of Bamberg, Germany, from 2001 to 2006, and continued his postdoctoral program at the University of Frankfurt, Germany (Aji, 2022).

During his studies in the West, Sahiron Syamsuddin had the opportunity to meet a number of thinkers who studied Islam from various perspectives. In addition to studying Islam, he also showed an interest in hermeneutics (Malula, 2019). Some of the influential figures in the development of his thought were Hans-Georg Gadamer and Georg Gracia, who formed his views in the field of hermeneutics. On the other hand, Muslim intellectuals such as Fazlur Rahman with theories *Double Movement*, Nasr Hamid Abu Zayd through language analysis, and Abdullah Saeed with a contextual interpretation approach also had a great influence, especially in the development of methods of interpreting the Qur'an that



are relevant to today. In addition, Yudian Wahyudi also influenced Sahiron's thinking in the critical methodological aspect (Robika, 2020).

Sahiron Syamsuddin is known as a lecturer at the Faculty of Ushuluddin and Islamic Thought as well as the Postgraduate Program of UIN Sunan Kalijaga Yogyakarta. In addition, he also founded the Baitul Hikmah Islamic Boarding School, a place where he actively teaches classical texts and teaches Gracia-style hermeneutics (Robika, 2020). Currently, he has officially served as the Director of Postgraduate UIN Sunan Kalijaga Yogyakarta for the 2024-2028 period.

3. Double Movement *Methodology*

Fazlur Rahman assessed that the classical interpretation method that has been used by scholars and scholars for centuries still has many limitations and has not been able to provide adequate results in understanding the Qur'an holistically. According to him, classical methods tend to be fragmented, where verses of the Qur'an are often interpreted separately without considering the interconnection between them. As a result, this method not only fails to provide relevant solutions to the problems faced by society, but also often gives rise to new problems (Umair & Said, 2023).

Rahman also criticized the classical approach which he said was unsystematic and incapable of capturing the essence of Qur'anic values to be applied in a modern context. He argues that the method relies too much on classical analogy (*Qiyas*) which is not always adequate to answer the challenges of the times. Therefore, Rahman called for the development of new methods that are more innovative, progressive, and relevant to the needs of contemporary society (Umair & Said, 2023).

To answer this need, Rahman developed a method *Double Movement* as a basis in building a methodology for interpreting the Qur'an.

This method is not directed at metaphysical and theological issues, but rather at the difference between the specific laws established by the Qur'an (specific legal) and its ideal moral goals (moral ideals). Specific legal refers to specific legal provisions, while moral ideals represent the universal basic values conveyed by the Qur'an. According to Rahman, moral ideals are more relevant to be applied because of their flexible and universal nature, making the Qur'an remain valid all the time and in various places (*shalih li kulli zaman wa makan*). In contrast, specific legal provisions are more specific and need to be adapted to the historical and social context in which they are applied (Farida, 2007).

Theory *Double Movement*, which is often referred to as double movement, is a method of interpreting Qur'anic verses by connecting the current conditions to the context of the times when the Qur'an was revealed, then bringing that understanding back to the current situation (Umair & Said, 2023).

The first process in theory *Double Movement* It begins by connecting the current situation to the period of the Qur'an's descent, while the second process brings the results of that understanding back to the present context. The first movement involves two steps: (1) understanding the meaning of a statement of the Qur'an by analyzing the historical situation or problem that is the background of the statement. Before studying a particular text in its context, it is necessary to conduct a thorough analysis of the social, religious, customary, and customary conditions of the Arabian people in the early Islamic period, especially in Makkah and its surroundings. (2) formulate generalizations of the Qur'an's specific responses to the context, while identifying the moral-social objectives underlying that response. This approach results in a consistent Qur'anic narrative, reflecting the general values and principles that



underlie the various normative commandments. The second movement involves the application of the general principles and teachings that have been formulated into the concrete socio-historical context of the present day (Farida, 2007).

With this approach, Rahman tries to understand the background of the answers conveyed by the Qur'an and draws conclusions in the form of legal principles or general provisions. He tends to emphasize the importance of universal meaning as opposed to textual meaning that is limited to the local-historical context. Rahman is not fixated on the text literally, but rather focuses on the fundamental values contained behind the text.

4. Examples of Double Movement Methodology Applications

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢ ﴾
(البقرة/2: 62)

Meaning: The believers and those who were Jews, Christians, and the Sabians [before Prophet Muhammad] – whoever believed in Allah and the Last Day and did righteous deed, they will have their reward with their Lord, and they will have no fear, nor will they grieve. (Al-Baqarah/ 2:62)

﴿ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٩ ﴾ (المائدة/5: 69)

Meaning: The believers, and those who are Jews, and the Sabians and Christians [before Prophet Muhammad] – those of them who believed in Allah and the Last Day and did righteous deeds, they will have no fear, nor will they grieve. (Al-Ma'idah/ 5:69)

Surah Al-Baqarah (2:62) and Al-Maidah (5:69) convey the message of pluralism-inclusiveism in religion, rejecting exclusivity and singular claims of salvation (*Claim of salvation*) by a certain group. Fazlur Rahman understands this verse differently from the jumhur mufassirin which

associates it with Jews, Christians, and Sabi'in who converted to Islam or lived before Islam. Rahman emphasized that the verse shows that there are pious people in every people, including Jews, Christians, and Muslims, who believe in Allah, the Last Day, and do righteous deeds (Rahma, 2021).

The rejection of exclusivism is also affirmed in Surah Al-Baqarah (2:112), which emphasizes that salvation is given to anyone who surrenders to Allah and does good, regardless of their religious origin. Fazlur Rahman considers this as a criticism of the monopoly of safety claims that are often carried out by Ahlul Kitab (Rahma, 2021).

(بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ (البقرة/2: 112))

Meaning: On the contrary, whoever submits himself to Allah and is a doer of good will have his reward with his Lord. They will have no fear, nor will they grieve. (Al-Baqarah/2:112)

Rahman's interpretation has a precedent in the tafsir of Abdullah Yusuf Ali, which highlights that Islam does not teach the doctrine of exclusivism and recognizes true faith in any other form, as long as it is based on sincerity, common sense, and pious deeds. Yusuf Ali also emphasized that Islam is different from doctrines such as *Vicarious Atonement* in Christianity, which is thought to limit salvation only to certain groups (Rahma, 2021).

Thus, the main message of these two verses is the universality of faith and pious deeds as the main criteria for salvation, which is not limited by a particular religious identity.

5. Ma'na-Cum-Maghza Methodology

Etymologically, the term *ma'na-cum-maghza* It is a combination of three words: *Ma'na* and *maghza* (from Arabic), and *Cum* (from Latin). Lexically, *Ma'na* It is interpreted as 'intent' or 'meaning'. In terminology,



Al-Ma'na refers to *Ma Yadullu 'alaihi al-Lafzu* ('what a word or pronunciation indicates or means'). These terms are divided into two categories: (1) *Al-Mantuq* that is *Ma Yadullu 'alaihi al-Lafzu fi Mahall al-Nutq* ('what is explicitly meant by a word or pronunciation'), and (2) *Al-Mafhum* that is *Ma Yadullu 'alaihi al-Lafzu la fi mahall al-nutq* ('what the word or pronunciation implicitly means'). Meanwhile, said *Al-Maghza* derived from the root of the word *ghayn*, *Zay* and *Wade*, with a similar meaning to the word *Qasada* ('to mean'). As for the word *Cum* means 'together'. This combination suggests that in the process of interpreting the Qur'an, both *Ma'na* (meaning) or *maghza* (main message) must be considered simultaneously (Syamsuddin, 2022).

Approach *ma'na-cum-maghza* is an interpretation method that seeks to explore or reconstruct the main historical meaning and message of a text, namely *Ma'na* (meaning) and *maghza* (main message or significance) that the author of the text may have meant or understood by the audience in the past. After that, the interpreter develops the relevance of the text message to be applied in the current context. In this approach, there are three main aspects that an interpreter focuses on: (1) *Al-Ma'na Al-Tarikhi* (historical meaning), (2) *Al-Maghza Al-Tarikhi* (historical phenomenal significance), and (3) *Al-Maghza Al-Mutabarrik Al-Mu'asir* (contemporary dynamic phenomenal significance) of the Qur'anic verses interpreted (Syamsuddin, 2022).

Each verse or collection of verses in the Qur'an contains three aspects simultaneously. *Historical significance (Al-Ma'na Al-Tarikhi)* refers to the meaning of language or literalism intended by Allah SWT when the verse was revealed to the Prophet Muhammad (peace be upon him), or understood by him and his companions as the first audience of the Qur'an (*Al-Mukhabatun Al-Anwalun*). *Historical significance (Al-Maghza Al-Tarikhi)* is the main message that Allah Swt. wants to convey to the Prophet



Muhammad and his companions, both in the form of *Maqasid Syar'iyah* (the main purpose of the law), *'Illat al-Hukm* (the reason behind a law), or *'ibrab* (moral lessons). Meanwhile, *Contemporary Dynamic Significance (Al-Maghza Al-Mutabarrik Al-Mu'asir)* is the result of an interpreter's *ijtihad* in developing *Al-Maghza Al-Tarikhi* through the process of reactualizing, redefining and applying it according to the context of a specific space and time (Syamsuddin, 2022).

In general, the concrete steps in this method include several stages. First, an interpreter needs to analyze the language of the Qur'anic text, noting that the text uses 7th-century Arabic which has special characteristics in its vocabulary and grammatical structure. To delve deeper into this analysis, the interpreter must *Intratextuality*, i.e. comparing and analyzing the use of words that are being interpreted in different contexts. Second, the interpreter must consider the historical context of the revelation of the verses of the Qur'an, both macro and micro. The macro context includes the situation and conditions of Arab society at the time of revelation, while the microcontext refers to the specific background of the descent of a particular verse, known as the *Asbab al-Nuzul*. Third, the interpreter tries to explore *maqshad* or *maghza* from the interpreted verse. This is done by understanding the historical context and language symbols in the Qur'an in depth. After that, the interpreter tries to contextualize *maghza*. The paragraph is to be relevant to the current situation and conditions (Sahiron Syamsuddin, 2017).

Through this approach, it is hoped that interpreters can achieve at least two things. First, they are able to interpret contextually. Second, the interpreter can show that the Qur'an has the property of *Shalih li kulli zaman wa makan* (relevant for all times and places) (Syamsuddin, 2022).



Approach *ma'na-cum-maghza* inspired by the hermeneutic thoughts of a number of Muslim figures, such as al-Syatibi, Ibn 'Asyur, Fazlur Rahman, Nasr Hamid Abu Zayd, Abdullah Saeed, and Muḥammad al-Talibi. In addition, this approach also took ideas from Western philosophers, such as Hans-Georg Gadamer and Jorge Gracia (Syamsuddin, 2022).

According to Sahiron, there are several methodologies similar to this approach. Fazlur Rahman called it a method of *Double Movement*, while Abdullah Saeed developed a more specific contextual approach applied to legal verses. However, the *ma'na-cum-maghza* has a difference because it aims to appreciate the meaning of the Qur'an as a whole (Robika, 2020).

6. Examples of Applications of the Ma'na-Cum-Maghza Methodology

Application of the Approach to QS. Al-Ma'idah: 51

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥١﴾
(المائدة/5: 51)

Meaning: O you who believe, do not take the Jews and Christians as allies; they are allies of one another. Whoever among you takes them as allies is indeed one of them. Allah does not guide the wrongdoing people. (Al-Ma'idah/ 5:51)

Literally, this verse contains a prohibition for Muslims to make Jews and Christians *awliya'*. The question that arises is, what is the meaning of the word *awliya'*: does it mean a loyal friend, ally, or leader? To answer this question using the *ma'na-cum-maghza* approach, it is necessary to understand the verse by paying attention to its historical context, linguistic aspects, and moral ideas contained in it.

- **Historical Context**

This verse includes the Madaniyah verse, which was revealed after the Prophet Muhammad PBUH and his companions migrated to

Medina in 622 AD. The Prophet discovered the people of Medina consisting of various religions and ethnicities, including Muslims, Jews, Christians, and pagans (Syamsuddin, 2018). In Medina there were two main tribes, the Aus and the Khazraj, which had previously been in frequent wars. To create unity, the Prophet Muhammad established the Charter of Medina (Mithaq al-Madina), which guaranteed religious freedom for Jews and emphasized cooperation between Muslims and non-Muslims to create peace (Rahman, 1979; Peters, 1994).

However, after two years, the Prophet's relations with the Jews began to deteriorate, especially after the Battle of Badr (624 AD), when some Jewish tribes such as the Banu Nadhir and the Banu Qaynuqa' violated the Charter of Medina. Ka'ab ibn al-Ashraf of Banu Nadhir even incited war against Muslims and plotted the assassination of the Prophet (Syamsuddin, 2018). In addition, the Banu Qaynuqa' also committed treason, which triggered conflicts with the Muslims (Syamsuddin, 2018).

This story is the macro historical context of the descent of QS. Al-Ma'idah: 51. Some narrations explain that this verse came down because of the treachery of some Jewish groups in Medina, as well as the concerns of the Muslims who sought help from them after the Battle of Uhud. This verse advises Muslims not to ask for help from allies who do not have a strong commitment to Medina (Syamsuddin, 2018).

- ***Linguistic Analysis***

This verse contains several important vocabulary words that need to be analyzed. One of them is the word *awliya'*, plural form of *waliy*, which is derived from the root word *wilaya* or *walaya*. According to Ibn Manzur, this word has two potential meanings: (1) imara, relating to regulation, power, and action; and (2) nusra, which means help. Some linguists relate *wilaya* with the first meaning and *walaya* with a second



meaning. *Wilaya* has the form isim al-fa'il: wali (a person who has power or action), while *walaya* has isim al-fa'il: waliy (person who helps) with the plural form *awliya'* (Syamsuddin, 2018).

Word *guardian* and *waliy* are also used as the names of Allah (al-asma' al-husna), which indicate that Allah governs the affairs of the universe and provides help (Manzhur, n.d.). The question is, which meaning is more appropriate for the word *awliya'* in QS. Al-Ma'idah: 51? According to hermeneutic theory, in order to understand a word, we must look at the context of the use of the word in accordance with the understanding of the historical audience at the time the text was revealed (Syamsuddin, 2018).

The historical audience of this verse is the Prophet and his companions. There is a hadith that helps us understand the meaning *awliya'*, i.e., "friend, ally, or helper," not "leader." This hadith says: "Whoever is hostile to My guardian, I declare war on him." In this context, the word *guardian* does not mean leader, because the Prophet is the supreme leader of Muslims. Instead *guardian* refers to close people or loyal friends of the Prophet, such as Bilal bin Rabah and Abu Bakr, who, although not leaders, had a close relationship with the Prophet (Syamsuddin, 2018).

Some scholars, such as Muqatil bin Sulaiman, interpreted *awliya'* as a "helper" (Sulayman, n.d.), and Muhammad bin Jarir al-Thabari interpreted it as "helper and ally or close friend" (Al-Thabari, 2022). The Indonesian translation that fits this understanding is the translation of M. Quraish Shihab (Shihab, 2020). Therefore, it can be concluded that the meaning of *awliya'* is "a close friend, ally, and helper."

Next, we analyze the particles *Al* in words *Al-Yahud* and *Al-Nasara*. This particle transforms the word *nakira* (unknown) into *ma'rifa* (known), with two potential meanings: (1) *Li 'Abd al-Dhibn*, which means

something or someone who is already known, and (2) *Li istigbraq al-jins*, which includes all things or people referred to by the word (Syamsuddin, 2018).

Related *Al-Yahud* and *Al-Nasara*, I argue that particles *Al* here refers more to *Li 'Abd al-Dhihn*, which means "certain Jews and Christians in Medina," not entirely. This verse prohibits Muslims from making Jews and Christians who have betrayed the peace treaty (the Charter of Medina) as allies and helpers. On the other hand, Muslims are allowed to establish friendships with Jews, Christians, or people of other religions who are good and trustworthy (Syamsuddin, 2018).

- ***Maqshad al-Ayat (The Moral Idea of This Verse)***

Taking into account the various aspects that have been explained earlier, it can be concluded that the main message of this verse is as follows:

First, this verse encourages Muslims to establish friendly relationships with trustworthy people, especially in matters of great importance in social life. This verse prohibits choosing friends or allies who are untrustworthy or who have committed treachery, unless they have repented and become good people.

Second, every commitment and agreement that has been made must be maintained and must not be betrayed. If this commitment is violated, trust in the group that commits the betrayal will be lost. This happened during the time of the Prophet Muhammad, when the Muslims of Medina lost faith in Jews and Christians who violated the Charter of Medina.

Third, this paragraph is not related to the election of heads of state or regional leaders. Islam teaches that the leader of a country or region must be able to uphold justice for all those under his rule,



regardless of religion and ethnicity. The principle of justice for all people must be upheld, while unfair treatment must be avoided (Syamsuddin, 2018).

7. Equations of *the Double Movement* and *Ma'na-cum-Maghza Methods*

The following are some similarities between the approaches *Double Movement* and *ma'na-cum-maghza*.

1. **Historical and Contextual Approaches:** Both utilize historical approaches to understand the context in which the verse descends (micro and macro contexts). This process includes an analysis of asbab al-nuzul, the social, cultural, and traditional background of the community during the time of revelation.
2. **Focus on Universal Meaning:** Both the *Double Movement* and *Ma'na-cum-Maghza* methods emphasize the importance of exploring the universal values of the Qur'an. Both seek the relevance of these values to be applied in today's context.
3. **Contextualization Integration:** Both methods involve the process of contextualization, which is the application of the Qur'anic message in modern situations. *Double Movement* through the "second movement," and *Ma'na-cum-Maghza* through the exploration of *al-maghza al-mutabarrik al-mu'asir*.
4. **Relevance Throughout the Ages:** Both aim to prove that the Qur'an remains relevant for every age and place (*shalih li kulli zaman wa makan*). This is done by interpreting texts dynamically and not getting caught up in the literality of the text.
5. **Inspiration of Hermeneutic Thought:** The *Double Movement* and *Ma'na-cum-Maghza* Approaches were both inspired by the thoughts of figures such as Fazlur Rahman, Abdullah Saeed, and al-Syatibi.

8. The Difference Between the Double Movement and Ma'na Cum Maghza Methods

The following is a table showing the differences between *the double movement* and *ma'na-cum-maghza approaches*.

Aspects	Double Movement	Ma'na-Cum-Maghza
Basic Concepts	Focus on the double movement: (1) understand the context in which the verse descends and (2) apply it to the modern context.	Combining ma'na (literal meaning) and maghza (main message/significance) to produce dynamic meaning.
Object of Interpretation	Focuses on distinguishing between specific legal (specific legal provisions) and moral ideals (universal values).	It covers all aspects of the text of the Qur'an, not limited to legal verses only.
Interpretation Steps	Two major movements: (1) understanding the specific meaning of the historical context, (2) generalizing and applying it to the present.	Four steps: (1) language analysis, (2) historical context analysis, (3) maghza exploration, (4) contextualization to the present.
Philosophical Approach	Emphasizing the difference between ideal moral goals and specific laws as the core of the Qur'an.	Integrating hermeneutic ideas, including those of Western thinkers such as Hans-Georg Gadamer and Jorge Gracia.



Scope	It is more often applied to legal verses.	Accommodates all aspects of the Qur'anic text, including moral, social, and spiritual values.
Complexity of Analysis	More concise by focusing on two main movements.	It involves a more detailed analysis of the language, context, and dynamic meaning.

CONCLUSION

From the above description, it can be concluded that *the double movement theory* is a method of interpretation of the Qur'an that relates the current conditions to the context of the time when the Qur'an was born, then connects the understanding back to the contemporary situation. Meanwhile, *ma'na-cum-maghza* is an approach that explores and reconstructs the meaning and main historical message (meaning and significance), either intended by the author of the text or understood by the audience at that time, and then develops that significance for the current context. These two methods have the same goal of making the interpretation of the Qur'an relevant to the modern context, but differ in their methodological approaches. *The Double Movement* is more focused on legal verses with a clear structure, while *ma'na-cum-maghza* is broader and more profound with an emphasis on combining literal meaning and main messages. The choice of method used depends on the purpose of interpretation and the scope of the text to be analyzed.

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