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## **The Qur'an as a Treatise on Revelation: A Hermeneutical Analysis of the Concept of Revelation by Fazlur Rahman and Abdullah Saeed**

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### **Abstract**

*The revelations of Allah other than the Qur'an are also revealed through ideas. The Qur'an is the only revelation that has truly been revealed by Allah with its pronunciation and meaning. Some scholars interpret revelation as inspiration that only brings meaning without words. Not a few orientalists have examined the psychology of Muhammad, whether he was a healthy person or a sick person, because his recognition as a prophet is considered impossible. Seeing the Qur'an as derived from the previous scriptures and rejecting the prophethood of Muhammad as a trans-historical event, for them the prophethood of Muhammad is an imitation. Fazlur Rahman distinguishes the unique nature of the Qur'anic revelation from other forms of creative knowledge and places the Qur'an at the very top with regard to the essence of divinity and the inspiration of ideas. In Saeed's perspective, in interpreting the ethical-legal verses, one must take into account social changes in order to sustain the close relationship between the Qur'an and Muslims today.*

**Keywords:** Revelation; Wahy; Hermeneutics; Fazlur Rahman; Abdullah Saeed.

## Introduction

Muslims believe that the Qur'an is a divine revelation revealed by God through Muhammad [1, p. 34]. In the system of Islamic intellectualism, this view is not entirely wrong. In fact, even Muktazilah puts an equality between reason and revelation to know good and bad, which in essence still holds the view that revelation is the supreme truth because it comes from God [2, p. 48]. Abdullah Saeed, for example, who studied the Qur'an not only on the understanding of the text but also offered scientific concepts that were implicit in its interpretation [3, p. 28]. Rahman states that all creative knowledge, poetic forms and other creative forms of art fall into the same category as the revelation of the Qur'an: ideas and words are born in the mind of the recipient of inspiration [4, p. 32]. Psychologically, there is no doubt that they are all the same and form interesting levels of the same phenomena of inspiration.

Studies on the concept of revelation according to Fazlur Rahman and Abdullah Saeed have been written by previous researchers. Mujahid, Simamora, & Hasibuan [5] see that the socio-historical theory raised by Abdullah Saeed makes revelation not stop until the Prophet Muhammad, but those around him (companions) who receive and practice revelation are part of the revelation. That is also the reason for the linguistic factor of the Qur'an to become Arabic to adapt to its environment [6]. According to Salida, Masri, Alfiansyah, & Hasibuan [7], Fazlur Rahman's translation of revelation is to be present in the ears of the Prophet Muhammad which comes from the breadth of the prophet's abilities or that comes from the existence of external factors and the angel Gabriel as the agent in the external part [8]. Nur Rahmad Yahya Wijaya & Anwar Rudi[9] saw that Fazlur Rahman distinguished the unique nature of the Qur'anic revelation from other forms of creative knowledge and placed the Qur'an at the top of the list with regard to the essence of divinity and the inspiration of ideas.

This paper discusses a more comprehensive concept of the concept of revelation from the perspective of Fazlur Rahman and Abdullah Saeed in the perspective of the Qur'an, so as to produce a broader and deeper understanding of it. There are two big questions to be answered. *First*, what is a comprehensive description of the concept of revelation? *Second*, how does the concept of revelation compare according to Fazlur Rahman and Abdullah Saeed? To answer this question, the author will use a hermeneutical analysis of the concept of revelation between the two figures.

## Method

This research is a qualitative type of research that uses library data because the main object in this study is the thought of Fazlur Rahman and Abdullah Saeed. Qualitative methods are methods of assessment or research methods of a problem that are not designed using statistical work steps [10]. This study also used observation techniques and literature collection [11]. Observation techniques are observations in research that are useful in helping to obtain Data on Instagram while literature library to browse data in writing [12]. Observations made in observation [13].

## Result and Discussion

### Fazlur Rahman Profile

Fazlur Rahman was born in the Indo-Pakistan subcontinent which at that time had not yet been split into the independent state of Pakistan as it is today. He was born in 1919 and raised in the Hanafi school. However, Rahman had a liberal thought that was not simply bound by the existing sectarian barriers. In addition to receiving formal education at the Madrasah, he also received his education from his own father who was a "kyai" at the traditional Deoban Madrasah which is quite famous and prestigious in the Indo-Pakistan subcontinent. After receiving his Ph.D. for the second time, Rahman did not immediately return home because at that time the perception of scholars who had been educated from the West was seen as distorted so that they could not accept the presence of the critical thinking of Western alumni. Rahman therefore temporarily stayed in England and taught for several years at Durham University, then he also taught at the Institute of Islamic Studies, and also taught at McGill University in Canada and served as Associate Professor of Philosophy [14, p. 3].

In the mid-eighties, Fazlur Rahman's health began to be disturbed due to diabetes and heart disease. Even when his personal doctor had given him a yellow light to reduce his activities, he still fulfilled the invitation of the government of the Republic of Indonesia in the summer of 1985. In Indonesia, Fazlur Rahman stayed for 2 months, seeing the state of Islam in this country while having audiences, discussions, and lectures in several places. Finally, on July 26, 1988 he died in the United States at the age of 69 after some time earlier he had been admitted to Chicago Hospital [10, p. 44].

## Abdullah Saeed Profile

Abdullah Saeed was born on September 25, 1964 in the Maldives, an island that later became a republic. The Maldives is in the northern part of the Indian Ocean, about 500 km from Southwest India. People from India, Sri Lanka, and Arabia live in the Maldives. Most of the people in the Maldives are Muslims. And the most common language is Divehi, which originated in Sri Lanka. Saeed was a descendant of the Dhiyamigili dynasty, and his family consisted of educated Maldivian lawyers and educators. Among them were important judges, such as Ibrahim Majududdin, Musa Badhruddin, Mohamed Syamsuddin El-Kabeeru, Ismail Bahauddin and Shaikh Ali Didi. In 1977, when Saeed was 13 years old, he moved to Saudi Arabia to attend school there. Saeed also learned Arabic and attended school in several different places. From 1977 to 1979, he spent three years at the Institute of Basic Arabic. Then, from 1979 to 1982, he continued to Intermediate Arabic. Then, from 1982 to 1986, he attended the Islamic University of Saudi Arabia in Medina. And in 1987, he went to the land of kangaroos to learn more [6].

In Saudi Arabia, Abdullah Saeed earned a BA in Islamic studies in 1986. After his arrest, he went to the University of Melbourne in Australia in 1993 to earn a Master of Art. With the many degrees he has achieved, Abdullah Saeed's career journey in Australia has gone even further. In 1993, he was hired as an assistant lecturer in the department of Anthropology and Asian languages at the University of Melbourne. This was right around the time he earned his Master of Art degree. After three years, Saeed was able to get a job at the university as a senior lecturer. And in 2000, he was able to join the professors' association. In 2003, Saeed became a professor at the University of Melbourne in Arabic and Islamic studies. Saeed is known as a very persistent teacher. Saeed teaches a number of classes, including Quranic Hermeneutics, Islamic Civilization, Hadith Methodology, *Ulum al-Quran*, *Ushul Fiqh*, Muslim Intellectualism and Modernization, Religious Freedom, Islam and Human Rights, and Islam in Australia. Currently, Saeed works at the University of Melbourne as the Director of the Centre for Contemporary Islamic Studies. Saeed was also selected to join the Australian Academy of Humanities. Saeed is a member of the American Academy of Religion and the University of Melbourne's Asian Institute Professors' Association. In addition, he serves on the editorial boards of international journals, such as the Pakistani Journal of Islamic Studies and the Australian Journal of Arabic, Islamic and Middle Eastern Studies [16, p. 34].

## Definition of Revelation

The word *wahy* (وحي) is the *mashdar* (infinitive) form of the root *wahaya* (و-ح-ي). In the Qur'an, this word with its various derivations is mentioned 78 times [12, pp. 746–747]. Etymologically, the basic meaning of the word *wahy* is 'a quick gesture' (*alisyāratus-sarī'ah*) or 'speech that comes in the form of emblems and/or gestures of the limbs'. *Wahy* has two main characteristics, namely "faint" and "fast" (*alkhafā' was-sur'ah*) [18, pp. 57–58]. Thus, *wahy* includes five forms. *First*, inspiration that is instinctive in humans (*fitrah al-insāniyah*) (QS. Al-Qaṣaṣ [28]: 7); *second*, inspiration that is instinctive as found in animal species (QS. Al-Naḥl [16]: 68); *third*, a quick signal in the form of a code/symbol/symbol as a warning (QS. Mary [19]: 11); *fourth*, the whispers of Satan (QS. Al-An'ām [6]: 121); *fifth*, God's message to the angels as a command that must be done (QS. Al-Anfāl [8]: 12) [19, p. 307].

The meaning of *wahy* can be terminologically classified into three types. *First*, when viewed from the aspect of revelation (*fi'l al-ihā'*) it is defined as 'a notification from Allah SWT to the prophet in secret, whether done by intermediary or not'. *Second*, based on the process of revelation, *wahy* is defined as 'knowledge (*'irfān*) that one feels accompanied by the belief that it comes from Allah'. This opinion is held by Muhammad Abduh. *Third*, based on the *maqāṣid* aspect of revelation, *wahy* means 'the words of Allah SWT revealed to His prophet according to His will' [20, pp. 1053–1054].

Based on the above definition, the types of revelations and the way they were conveyed to the prophets can be classified into several categories. Abū al-Qāsim as-Suhailī in his book, *al-Rauḍ al-Unuf*, maps the types of revelational processes in six types [21, p. 400].

*First*, the revelation that Allah conveys in the form of a confident dream (*arru'yah aṣ-ṣāliḥah*), as described in the story of the slaughter of Ishmael, the son of the Prophet Abraham.

فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَٰأَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." (QS Ash-Shaffat: 102)

*Second*, the revelation conveyed by Allah SWT. through a spiritual messenger (the angel Jibril or the holy spirit, [22, p. 101] by being inserted directly into the heart of a prophet. This is contained in the following verse:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

And indeed, the Qur'an is the revelation of the Lord of the worlds. (192) The Trustworthy Spirit has brought it down (193) Upon your heart, [O Muhammad] - that you may be of the warners - (194) In a clear Arabic language. (195) And indeed, it is [mentioned] in the scriptures of former peoples. (196) (QS As Syu'ara)

*Third*, revelation is conveyed through the ringing of bells. This is the most devastating incident experienced by the Prophet Muhammad (saw), causing his sweat to pour out heavily. As stated in a hadith, narrated by al-Bukhārī and Muslim from 'A'isyah, "Indeed, al-Hāris bin Hisyām ra. asked the Prophet PBUH, 'O Ralulullah, how did revelation come to you?' The Prophet replied, 'Sometimes it is like a bell, and it is this model that is really heavy on me, and then it is inspired and I understand it. Sometimes angels liken themselves to humans and then speak and I understand that.' Aisyah ra. Narrated that he had witnessed the Prophet (peace be upon him) when he received a revelation on a very cold day but instead sweated from his forehead" [23, p. 101].

*Fourth*, revelation is conveyed through angels who resemble themselves like the physical human body in general. Usually this angel will be known after he has introduced himself [24, p. 114], as stated in the following verse.

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ فَقَرَّبَهُوَ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِعِلْمٍ عَلِيمٍ فَأَقْبَلَتْ أُمْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

Has there reached you the story of the honored guests of Abraham? –(24) When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown. (25) Then he went to his family and came with a fat [roasted] calf (26) And placed it near them; he said, "Will you not eat?" (27) And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy. (28) And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!" (29) They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing." (30) (QS Az Zariyat 24-30)

*Fifth*, revelation delivered through angels in its original form and form, as can be understood in the following series of verses

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ذُو مِرَّةٍ فَاسْتَوَىٰ

Nor does he speak from [his own] inclination (3) It is not but a revelation revealed (4) Taught to him by one intense in strength – (5) One of soundness. And he rose to [his] true form (6) (QS An Najm)

*Sixth*, revelation is conveyed by way from behind the veil, as the following verse explains.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ ۚ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ

And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is Most High and Wise. (QS As Shuura: 51)

## Revelation According to Fazlur Rahman

According to Rahman, the Qur'an as something divine is certainly seen and believed to be eternal (Qadīm), a view that is strongly opposed by the Mu'tazilah and is the belief and agreement of the Sunnis. In terms of prophethood, according to him, the Prophets are ordinary people who because of their fortitude, their sensitivity because of the revelation of Allah that they received and which they then conveyed to people tenaciously without fear can

divert the conscience of mankind. It is not strange, awkward or reprehensible if as an ordinary human being a Prophet is not always consistent. It is precisely as an ordinary human being that he becomes an example for mankind. Muhammad never wanted to be a Prophet or prepare himself to be a Prophet [1].

Muhammad's religious experience occurred unexpectedly because it was like a dead person coming back to life. In a naturalistic sense, Muhammad did prepare himself to become a Prophet (although he did not realize it) because since childhood he had an intensive and natural sensitivity to the morals faced by humans, and this sensitivity was even sharper because when he was young he had become an orphan. Fazlur Rahman emphatically rejects the view of mechanical and external revelation as opposed to the view of the *otrodoks*, so that his delivery seems as if Gabriel came and delivered God's message to the Prophet Muhammad, like a postman delivering a letter [20, p. 57]. This kind of presentation is not acceptable to Fazlur Rahman because in such a process it is difficult to connect the transcendental and divine on the one hand, and the Prophet as a human on the other [26]. According to Rahman, Jibril is not a figure like a "postman" who conveys revelations mechanically externally. Jibril as a bearer of revelation can also be interpreted as a spirit (Spirit). His view is based on the Qur'an surah an-Nahl [16]: 102 which states that the Spirit of al-Qudus revealed the Qur'an to the Prophet. According to him, the Holy Spirit is not just an Angel who stands alone [27]. The term angel is not properly applied to the one who conveyed the revelation to Muhammad. To Muhammad the Qur'an does not declare the messenger of the revelation as an angel but as a spirit or spiritual messenger [1].

According to Fazlur Rahman, the prophets are extraordinary human beings who, because of their sensitivity, their fortitude, because of the revelation of Allah that they received and which they then conveyed to mankind tenaciously without fear, were able to divert the conscience of mankind from traditional calmness and hypomoral tension to a vigilance so that they could witness God as God and sheitan as a syeitan. In Surah al-Baqarah verse 285, it is stated that there are four elements that need to be believed, namely, believing in Allah, angels, books, and His Messengers [28]. While the Last Day, Qadha and Qadhar are not included in the element of faith. These apostles or prophets were first sent by themselves, but the teachings they conveyed were not limited to their own land. Their teachings are universal and must be believed and followed by all human beings [29]. A prophet must succeed in gaining the support of his people. If this is not the case, then it is very unlikely that its teachings have reached other peoples and even if they have been altered (distorted) [21, pp. 33-37].



As for Muhammad, in the view of Muslims, is a major hero. While in the view of thinkers from other religions, he is the greatest builder of the people, absolutely acknowledged. His masculinity has moved the feelings of all people throughout the ages, both believers and unbelievers. If Muhammad, this noble apostle, had not been prepared for the great apostolic task which he had to perform, he would not have been an apostle [22, p. 44]. Allah's messengers to mankind by the Qur'an are called prophets and messengers. Unlike in the Bible, in the Qur'an the Prophet who conveys the Message does not mean that he explains the future, but that he conveys the message from Allah. The Prophet was sent by Allah to prevent evil and to bring glad tidings to the righteous. That is why the terms that convey the good news and that convey the warning are often stated in the Qur'an, especially in the early days of the prophethood of Muhammad [32, p. 131].

### **Revelation According To Abdullah Saeed**

In the introduction to his book *Interpreting the Qur'an: Towards a Contemporary Approach*, Saeed affirms his position on revelation before constructing a model of interpretation that he initiated. Saeed fully acknowledged that the Qur'an is the revelation of God revealed to Muhammad. Furthermore, it recognizes that the Qur'an that exists today is authentic [2]. The discussion of revelation here aims to present his idea of revelation in relation to the interpretation of the Qur'an. Classical Muslim scientists consider revelation to be the kalam of God, without paying attention to the assumption that the Prophet and society at that time had a role in it. Nevertheless, modern scientists such as Fazlur Rahman, Nasr Hamid Abu Zayd, Farid Esack and Ebraiim Moosa, have begun to establish a different understanding. They included religious elements, the Prophet's personality, and his community in the events of the revelation [24, p. 121].

This concept does not mean that revelation is the words or works of Muhammad. However, as Rahman points out, this concept is meant to show that there is a close connection between revelation, the Prophet, his da'wah mission, and the socio-historical context in which the Qur'an was revealed. This kind of concept of revelation will be very useful in the step of interpretation of the Qur'an, where attention to matters that include or be around revelation becomes one of the vital parts of interpretation. Saeed himself disagrees with the view that there is a human element involved in the creation of the Qur'an. The Qur'an is God's creation. However, in order to be understood by humans, revelation must be in contact with humans and the society in which they are the subjects of their recipients [24, pp. 96-98].

In addition to the foothold of revelation, Saeed also explained several classical traditions that he used as a stepping stone to show that context-based interpretation of the Qur'an is not only necessary but also 'encouraged' by past experience. *First*, the naskh phenomenon, which shows that changes in circumstances and conditions allow for a change in the basis of legal ethics (Buddharakkhita 2014:77-81). After observing, according to Saeed, what changes from these verses is not the basic message, but the sound of the text. The basic message is always the same. For this reason, according to him, these basic messages that always remain are the core of the teachings of the Qur'an. *Second*, the flexibility born from *sab'ah ahruf*. Based on a famous hadith, the Qur'an is revealed in seven letters (*sab'ah ahruf*). The scholars have different views on the meaning of the word. According to Saeed, the most likely meaning of the term *sab'ah ahruf* is to refer to the seven dialects that existed at the time of the revelation of the Qur'an [35, pp. 64-66]. This means that certain words in the Qur'an can be read using other words that are synonyms of the word based on existing dialects. This understanding is based on hadiths that tell about the different ways of reading during the time of the Prophet. These hadiths show that the Prophet acknowledged that there were differences in the way of reading and that each of these readings was correct and according to revelation. The point that Saeed meant was that the Prophet had allowed flexibility in order to adapt the Qur'an to the needs of the people of that time. Therefore, this flexibility can also *exist* to accommodate the needs of the people today [2].

## Revelation Level

In Saeed's concept of revelation, the Qur'an goes through four levels of the revelation process. The first level begins when the revelation is still in the supernatural. At this level, Allah reveals the Qur'an into *al-lauh al-mahfuzh*, then the revelation is brought to the heavens of the world and handed over to the angel of revelation who we more familiarly call the angel Jibril. During the process of conveying revelation, as in the secret message, God used language/codes that could only be understood by the angel Gabriel [27, p. 187].

At the second level, the revelation brought by the angel Gabriel was conveyed to the Prophet Muhammad (saw) by setting the revelation in the heart of the Prophet and then absorbed into a form that could be understood by humans. During the process of revelation from Jibril to Muhammad, as in the first level, language is understood only by the conveyor and the receiver. After the revelation was given to the Prophet, he conveyed it to the people around him in oral Arabic which is the language that is understood [37, p. 65].

When the Prophet delivered the treatise that he received, the Qur'an also directly played a role in looting. The Qur'an is tied to various forms of problems

and problems around the Prophet Muhammad also interacts with the norms, customs, and social systems of that time. It is a solution to the difficulties of the people, as well as a warning against the deviant actions of society [29, p. 93].

At the third level, the process of revelation has become one of the most important parts of life for Islamic society. The revelation of the Qur'an is an oral and written text that is explained, taught, and applied in daily life by the Muslim community. The Qur'an becomes a way of life that forms the reality of the consequences and actualization of revelation [30, p. 88].

At the fourth level, there are two dimensions of revelation. *First*, the process of transmitting revelation from generation to generation stems from the understanding of revelation practiced in the life of the Prophet Muhammad and Islamic society at that time. *Second*, divine guidance or an inspiration given to those who are aware of the presence of God and practice the verses of the Qur'an in their daily lives [31, p. 31].

From the understanding of the four levels of revelation, we can understand how and where the direction of the contextual interpretation of the Qur'an will be built by Abdullah Saeed. He tried to make everyone aware that in order to understand the Qur'an, the first thing that must be understood is that the Prophet had an active role in conveying revelation and giving understanding to the Arab society at that time, and that the people also had an understanding of revelation based on their socio-cultural background [2, pp. 54–58].

**Table 1.** Comparison Fazlur Rahman and Abdullah Saeed

Aspects	Fazlur Rahman	Abdullah Saeed
Context of Revelation	Emphasizing the context of 7th-century Arab history.	Emphasizing the division between universal and specific verses.
Interpretation Model	Double Movement Theory.	Hermeneutics Progressive.
Focus	Historical understanding for universal purposes.	The relevance of Islamic law in the modern context.
The Role of the Prophet	The Prophet as the receiver and interpreter of revelation.	The Prophet as the recipient and applicable director of revelation.

Universalism	Focus on the universal principle of the text of revelation.	Emphasis on textual flexibility for changing times.
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Fazlur Rahman and Abdullah Saeed both agree that understanding revelation requires a historical and contextual approach. They see the Qur'an as a dynamic text that contains universal principles that can be applied beyond its original context. However, there are some pressing points of difference. Methodologically, Fazlur Rahman emphasizes the process of "double movement," while Abdullah Saeed uses a more structured hermeneutic approach with verse classification. Drawn from his narrative pressure, Rahman focuses more on the moral and ethical purpose of the Qur'anic narrative, while Saeed emphasizes the social evolutionary dimension of revelation. Universality vs Particularity: Saeed pays more attention to the duality between the universal and particular dimensions in the Qur'an, whereas Rahman focuses more on universal principles that can be drawn from historical contexts. Then, the author's note to the two thinkers is that Fazlur Rahman's approach is sometimes considered to place too much emphasis on universal principles, so there is a risk of ignoring the particular aspect of revelation. Then Saeed's approach, although more systematic, can be considered too divisive in the Qur'anic text so as to weaken the overall nature of the Qur'anic narrative.

## Conclusion

Fazlur Rahman and Abdullah Saeed are two modern Islamic thinkers who have a unique view of the concept of revelation of the Qur'an. Fazlur Rahman views revelation as a historical and dynamic process, involving the interaction between God and the Prophet Muhammad as the recipient of revelation. According to Fazlur Rahman, the Qur'an must be understood in its historical context to reveal an ethical and universal meaning that is relevant to the present. On the other hand, Abdullah Saeed emphasizes a contextual approach to the Qur'an, highlighting the importance of understanding the socio-historical context in the application of its verses. Saeed distinguishes between the literal meaning (text) and the main meaning (maqasid) of revelation to navigate the relevance of the Qur'an in modern life. Both of these thinkers recognize the importance of understanding the Qur'an as a revelation that provides moral and spiritual guidance that is universal. However, Fazlur Rahman emphasizes a double hermeneutic approach, which is to understand the historical context of revelation before applying it to the present. Abdullah Saeed developed a maqasid-based methodology, which focuses on the main goal of sharia in achieving justice and human welfare. Their approach offers a foundation for

Islamic thought that is relevant to contemporary challenges without abandoning the essence of the teachings of the Qur'an. Thus, Fazlur Rahman and Abdullah Saeed both made important contributions to the development of a more contextual and progressive interpretation of the Qur'an.

### Author Contributions

**Muhammad Naufal Ashshiddieqi:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Muhammad Rofi Elwafa:** Methodology, Writing – review & editing, Investigation.

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