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We do hope this email finds you well.

Thank you for your interest to review the article. We highly appreciate your willingness to do the review, the article would be in the Indonesian language, we believe that you would serve as an excellent reviewer of the article, **"The Authenticity of Revelation According to Hasan Hanaf's Thoughts"** which has been submitted to Journal Indo-Islamika. The full text of the article and the review form are attached below. Please write your review and recommendation in the attached file. You also could give some comments on the paper using 'Comment' from Ms. Word. We hope that you will consider undertaking this important task for us.

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The Authenticity of Revelation According to Hasan Hanafi's Thoughts

Abstract

This article discusses authenticity revelation by Hassan Hanafi's thinking as discourse is very interesting, because Hassan Hanafi is one of the leaders of Islamic thinkers who have serious attention to authenticity revelation as part of the study of Islam. The authenticity of the revelation is documented, in the course of history a lot of the parts that are in it are lost. For him it must be investigated and studied further because authenticity raises doubts about its interpretation. Hasan Hanafi in determining the authenticity of revelation by conducting historical criticism that is free from things that smell theological, philosophical, mystical, spiritual. The authenticity of revelation cannot be guaranteed by the existence of God's destiny and belief. Hasan Hanafi suggests an instrument in determining the authenticity of revelation, namely first, the terms must be in verbatim. Second, the words of the revelation received by the apostle were written down at the time of their utterance. Third, the transfer is through writing. Fourth, the process of transferring from oral to written is in accordance with the rules of transfer, so that Hasan Hanafi sees these requirements confirming that it is the Qur'an that qualifies as an authentic book in its historical criticism.

Keywords: Hasan Hanafi; Authenticity Revelation, History.

INTRODUCTION

This Intellectuals around the world have agreed that the Qur'an was revealed about fifteen centuries ago in the Arab land of Mecca from its Lord to the Prophet Muhammad. The Qur'an was recorded as an official book of Muslims around the 30's Hijriyah at the time of Caliph Usman bin Affan. From the past until now, Muslims still believe that the Qur'an is a collection of God's revelations that always provides moral guidance for mankind, as well as being revealed in the context of history and culture.

The Qur'an is a historical document as well as a sacred religious document. Al-Qur'an as a historical document because every statement refers to actual events according to the historical context when it was revealed and at the same time the message it contains is transcendental in the sense that it transcends time. Meanwhile, as

a religious document, the Qur'an can always provide guidance to humans in life and the life of the people. In other words, the Qur'an is the source of meaning and value of life and a source of moral teachings, the Islamic texts, and instructions (*hudan*) for humans, is also an inspiration, a guide, as well as motion and dynamics of Muslims along approximately 14 centuries ago.¹ The authentic revelation of God is both documented in the Qur'an, Torah, Bible, Old Testament, and New Testament. In the course of history, many of the words or sentences in the holy books have been lost so that the results of the interpretation of these holy books are doubtful.²

The problem that becomes doubts about the authenticity of this holy book turns out to have assumed an understanding of the scriptures, namely that the existing scriptures have turned out to be totally flawed. This flaw in historical observation has been found in the collections of scriptures that exist today. That is, if this happens, then the authenticity or authenticity of a holy book is highly doubted or its authenticity is doubted.³

The authenticity of God's revelation, which is caused by various historical factors, will be a big obstacle in the area of further interpretation. That is, if it is clear that some indications are found that in God's revelations written in several religious holy books (al-Qur'an, Torah, Bible, Old and New Testaments) there are things that are not original from their history, then the results of the existing interpretations is a form of interpretation of things that are not original as well. This means that the consequences of consuming existing interpretations will clearly harm many people.⁴ Consequently, by consuming the results of interpretation and understanding of the scriptures that are no longer authentic, generations of mankind are worried that they will fall into the area of fatal error that is so deep.

Hasan Hanafi is present in the framework of the interpretation of the scriptures saying that to carry out the act of interpreting a holy book, it is necessary to know the

¹ Nurkhalis, "Urgensitas Hermeneutik Hasan Hanafi Dalam Memahami Agama Di Era Globalisasi," *Journal AKADEMIKA* 20, no. 01 (2016): 86–102.

² Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 1998), 331.

³ Achmad Reyadi, "KONSTRUKSI PENDIDIKAN KIRI ISLAM (Membumikan Pemikiran Hassan Hanafi)," *TADRIS: Jurnal Pendidikan Islam* 8, no. 1 (2014): 70–90.

⁴ Syafieh, "Islamic Renewal Project: Hassan Hanafi and Indonesian Intellectual Muslims," *Journal of Islamic Thought and Muslim Culture (JITMC)* 2, no. 2 (2020): 115–33, http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,shib&db=bth&AN=92948285&site=eds-live&scope=site%0Ahttp://bimpactassessment.net/sites/all/themes/bcorp_impact/pdfs/em_stakeholder_engagement.pdf%0Ahttps://www.glo-bus.com/help/helpFiles/CDJ-Pa.

authenticity of a holy book first. This is because for Hasan Hanafi the step of understanding the meaning of God's message documented in the holy book does not only have to dwell as is currently happening in the area of the meaning of the editorial text, but for Hasan Hanafi the act of understanding God's message needs to be accompanied by an act of understanding knowing the authenticity of the editor of the book. first, which in this case is called by Hanafi as historical (criticism historical criticism). Based on the description and describe the then explained about Hassan Hanafi's thinking about Authenticity revelation.

METHOD

Researches a qualitative approach with dialectics, hermeuntics and phenomenology.⁵ The primary data source by Hanafi, Hassan is History and Verification: A Qur'an View on the Scriptures” , in Religious Dialogue and Revolution: Essays on Judaism, Christianity & Islam, “Marx's Critique of Religion: An Islamic Reading” , in Islam in the Modern World. Vol. II. Tradition, Revolution and Culture, Dialogue of Religion and Revolution, and Phenomenological Interpretation.

The secondary sources are other journals that discuss the authenticity of revelation. The data collection techniques using approach literature (library research). This method seeks to collect data from books or literature related to the researcher's discussion. The data analysis method uses deductive analysis.⁶

RESULT AND DISCUSSION

Biography of Hasan Hanafi

Hasan Hanafi was born on February 13, 1935 in Cairo, near the Salahuddin Fort, the village area of Al-Azhar.⁷ His education began in 1948 by completing elementary level education, and continued his studies at Madrasah Tsanawiyah "*Khalil Agha*", Cairo. Since this school, Hasan Hanafi became interested in intellectual activities by

⁵ Lexy J. Moloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2011), 45.

⁶ Amrin Shobron and Muthoifin Rosyadi, Imron, “Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara Department of Islamic Law Universitas Muhammadiyah Surakarta Indonesia Mut122@ums.Ac.Id” 29, no. 5 (2020): 6812.

⁷ R Rozak, A., & Anwar, *Ilmu Kalam* (Bandung: CV Pustaka Setia, 2014), 274.

studying Sayyid Qutb's thoughts on justice and Islam, and participating in discussions of the Ikhwan al-Muslamin.⁸ With these activities Hasan Hanafi was encouraged to explore religious thought, revolution and social change, philosophy, social theories. From 1952 to 1956 Hanafi studied at the University of Cairo to study philosophy. During this period Hasan Hanafi felt the worst situation in Egypt. In 1954, for example, there was a violent conflict between its discussion group, the Muslim Brotherhood and the revolutionary movement.⁹

Hasan Hanafi continued to the French Sorbonne University with a concentration on modern and pre-modern Western thought studies from 1956 to 1966. While in France, Hasan Hanafi studied various disciplines. Hasan Hanafi also explores several methods of thinking, starting from Husserl's phenomenological thinking (1859-1938) which recognizes empirical truth, theoretical truth (reason) and value truth. Then explore the thought of reform and the history of Jean Guitton's philosophy (1901-1999), to the analysis of Paul Ricoeur's consciousness (1913-2005), Louis Massignon's thoughts (1883-1962) in the field of reform. Hasan Hanafi's scientific journey while in France lasted for approximately 10 years which made him have a lasting impression on his intellectual development which made him say "that's the west that I learned, I loved, I criticized and finally I hated".¹⁰ However, although in the future Hasan Hanafi criticized and even rejected the west, it cannot be denied that the ideas of western liberalism, democratization, rationalism, and enlightenment have penetrated and influenced Hasan Hanafi's thoughts.

Hasan Hanafi despite rejecting and criticizing the West, but Western ideas has influenced his thinking. Therefore, Kazuo Shimogaki in his book "The Left of Islam" says that Hasan Hanafi is a liberal-modernist, like Luthfi Asy-Sayyid, Taha Husain, and Al-Aqqad. One of Hanafi's concerns is how to proceed with a project designed to make the Islamic world move towards total enlightenment. Hanafi saw Muslims at that time

⁸ Jarman Arroisi, "Catatan Atas Teologi Humanis Hasan Hanafi," *Kalimah* 12, no. 2 (2014): 171–95, <https://doi.org/10.21111/klm.v12i2.235>.

⁹ Asy'ari, "Gagasan Teologi Perdamaian Hassan Hanafi Terhadap Gerakan Islam Di Indonesia," *Realita* 18, no. 1 (2020): 12–23.

¹⁰ Supriyanto, "Religion and State in the Perspective of Islamic Thought," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 11, no. 2 (2020): 142, <https://doi.org/10.32923/maw.v11i2.1469>.

were in freedom, concern and were in the shadow of the West.¹¹

Hasan Hanafi's career in the intellectual world began in 1967 when he was appointed as Lecturer, then Head Lector (1973), Professor of Philosophy (1980) in the Department of Philosophy at Cairo University and was assigned the position of Head of the Department of Philosophy at the same university. In addition, he is also active in several countries and international universities as a visiting lecturer, such as in France (1969), Belgium (1970), Temple University Philadelphia, USA (1971-1975), Kuwait University (1979), and the University of Fez Morocco (1982-75). 1984). Subsequently he was appointed as a professor at the University of Tokyo (1984-1985), in the United Arab Emirates (1985) and became a program advisor at the United Nations University in Japan (1985-1987).¹²

Hasan Hanafi is also active in community organizations, such as the Egyptian Philosophical Society Association as general secretary, member of the Asian-African Writers Association, and vice president of the Arab Philosophical Society. His thoughts spread throughout the Arab world and Europe. In 1981, Hasan Hanafi initiated and became the editor-in-chief of the Scientific Journal *al-Yasar al-Islami* (Left Islam). His thoughts in the journal provoked a strong reaction from the ruler of Egypt at the time, Anwar Sadat (1918-1981), which dragged Hanafi into prison. Since then, the journal *al-Yasar al-Islami* has never been published again. However, the thought of *al-Yasar al-Islami* has never been lost among Muslims, it has even become an interesting study and deserves to be researched and developed.¹³

Hasan Hanafi is not accepted in his own country, namely Egypt and even criticized by conservative-scripturalist Islamic groups, but always takes the time to write several scientific works that emphasize the importance of tradition and renewal (*al-Turats wa Tajdid*) in an effort to liberate the Eastern world (Islam) from the influence of Islam. West, to create equality between al-ana, namely the Eastern world and al-akhar, namely the European or Western world.¹⁴

¹¹ Ridho Al-Hamdi, "Hassan Hanafi'S Occidentalism," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 14, no. 1 (2019): 51–82, <https://doi.org/10.21274/epis.2019.14.1.51-82>.

¹² Jarman Arroisi, "Catatan Atas Teologi Humanis Hasan Hanafi," 184.

¹³ Marzuki Agung Prasetya, "Model Penafsiran Hassan Hanafi," *Jurnal Penelitian* 7, no. 2 (2013): 363–80.

¹⁴ Miftahuddin Miftahuddin, "Declaring Tafseer for Humanity: Tafseer Methodology of Hassan Hanafi," *Millati: Journal of Islamic Studies and Humanities* 5, no. 1 (2020): 1–15, <https://doi.org/10.18326/mlt.v5i1.1-15>.

For conservative groups, Hasan Hanafi and even other Islamic revolutionaries are considered to have underestimated Islam and weakened the position of Islam in human life, and their teachings have been influenced by the interests of the Western world. With its arguments, conservative schools have disbelieved modernist Islamic teachings.

Hasan Hanafi's work

Works can be classified into three periods, namely: The first period took place in the 60s; the second period in the 70, and the third period from the 80 to 90. In the early 1960s Hanafi's thought was influenced by the dominant ideologies that developed in Egypt, namely populist nationalistic-socialistic which was also formulated as the ideology of Pan Arabism, and by the unfavorable national situation after Egypt's defeat in the war against Israel in 1967.

The attempt to reconstruct Islamic thought was when Hasan Hanafi was in France by conducting researching on interpretation methods as an effort to reform the field of ushul, and on phenomenology as a method for understanding religion in the context of contemporary reality. This research was at the same time his attempt to earn his doctorate at the Sorbonne University, and he succeeded in writing a dissertation on the Method of Interpretation which was awarded as the best scientific work in Egypt in 1961.¹⁵

In early 1970, Hasan Hanafi also gave his main attention to finding the cause of the defeat. Muslims in the 1967 war against Israel. Therefore, his writings are more populist. In the early 1970, he wrote many articles in various mass media, such as Al Katib, Al-Adab, Al-Fikr al-Mu'ashir, and the Al-Islam pulpit. Then in 1976, the writings were published as a book with the title Qadhaya Mu'ashirat fi Fikrina al-Mu'ashir. Then, in 1977, Hasan Hanafi published Qadhaya Mu`ashirat fi al Fikr al-Gharib. This second book discusses the thoughts of western scholars to see how they understand the problems of their society and then carry out reforms. Meanwhile, there is also a book entitled Dirasat Islamiyyah, which was written in 1978 and published in 1981. The book contains a description and analysis of the renewal of classical Islamic sciences, such as ushul fiqh, ushuluddin sciences, and philosophy. Starting with a historical approach to

¹⁵ M. Rodinal Khair Khasri, "Liberating People; Critical Pedagogy on the Revolutionary Thought of Hassan Hanafi," *Nadwa* 1, no. 1 (2019): 1, <https://doi.org/10.21580/nw.2019.1.1.3914>.

see its development, Hasan Hanafi talks about the reconstruction efforts of these sciences to be adapted to contemporary reality.¹⁶

The next period, namely 1980 to early 1990, was motivated by political conditions that were relatively more stable than in previous periods. During this period, Hanafi began to write *al-Turats wa al-Tajdid*, which was first published in 1980. This book is a theoretical foundation that contains the basic ideas of renewal and its steps. Later, he wrote *al-Yasar al-Islamiy* (Left Islam), a writing that was more of a "political manifesto" with an ideological smell. Then there is also the book *Min al-Aqidah ila al-Tsaurah* (5 volumes), written for almost ten years and only published in 1988. This book contains a detailed description of the main points of reform that were proclaimed and contained in his two previous works. Therefore, it is not without reason that this book is said to be Hasan Hanafi's most monumental work.

In 1985-1987, Hasan Hanafi wrote many articles which were presented in various seminars in several countries, such as the United States, France, the Netherlands, Central Timor, Japan, including Indonesia. The collection of writings was then compiled into a book entitled *Religion, Ideology, and Development*, which was published in 1993. Several other articles were also compiled into a book and entitled *Islam in the Modern World*.

Thinking Hassan Hanafi about Authenticity Revelation

According to Hassan Hanafi that the scriptures can be said to be authentic when the first words spoken by the Lord through the prophet the angels, (instant) is copied at the time of its pronunciation are then stored in writing until now.¹⁷ Such a revelation for Hanafi is a revelation in verbatim (the same as the words spoken for the first time). This means that the revelation for his journey is then expected not to pass through the transfer period orally, but to be written down at the time of its pronunciation. Second, in the transfer through writing, the revelation must contain words that are literally the same

¹⁶ Syafieh Syafieh, Katimin Katimin, and Sukiman Sukiman, "The Relevance of Hassan Hanafi's Anthropocentric Theology Ideas towards the Re-Actualization of Islamic Thought in Indonesia," *Budapest International Research and Critics Institute (BIRCI-Journal) : Humanities and Social Sciences* 3, no. 1 (2020): 321–27, <https://doi.org/10.33258/birci.v3i1.773>.

¹⁷ Ade Jamaruddin, "Social Approach in Tafsir Al-Qur'an Perspective of Hasan Hanafi," *Jurnal Ushuluddin* 23, no. 1 (2017): 1, <https://doi.org/10.24014/jush.v23i1.1074>.

as those spoken by the Prophet.¹⁸ The process of transferring from oral to written must be in accordance with the rules of oral transfer. Third, the text must be known and written in the same language as the original speaker, and fourth, the narrator must be a person who lived at the same time as when the events in the text were revealed and must be completely neutral in the storytelling.¹⁹

According to Hasan Hanafi, Revelation would be able to become in verbatim, if he did not experience verbal diversion. He emphasized this, because if there is a verbal diversion, there will be a possibility that many words will be lost even if the meaning or meaning is preserved. It is also feared that there was an oral diversion that would lead to interference or intervention from the Prophet, his copyists, and the imaginations of the masses. Another prerequisite for the perfection of texts in history is wholeness. That is, revelation is kept in written form (and demanded) without experiencing any subtraction (and addition) in history.²⁰

For Hasan Hanafi, none of the scriptures in the tradition of scripture since the Torah meet the requirements as above except the Qur'an. Likewise, both the Old Testament and the New Testament do not meet the requirements of authenticity as above. This is proven, by the existence of the Old Testament, which in its history has experienced a journey that has always passed through centuries of oral diversion. Not only the Old Testament, the New Testament also experienced the same thing. This book passed up to a century in oral transmission. That is, there is an oral diversion which is considered to be the cause of one of the occurrences of non-authentic.²¹

This incident is evidence that the holy books that are used in their daily lives are often used as a place to refer in solving a problem, as a legal footing and a source of guidance for the people, in fact there are and are found to be unauthentic. This is very surprising, because the holy book that was several centuries ago turned out to be inauthentic (according to Hassan Hanafi's criteria). Only the Qur'an fulfills various

¹⁸ Muhammad Patri Arifin, "Hermeneutika Fenomenologis Hasan Hanafi," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 13, no. 1 (2017): 1–26.

¹⁹ Khasri, "Liberating People; Critical Pedagogy on the Revolutionary Thought of Hassan Hanafi," 7.

²⁰ Karima Karbia, "The Problematic of Innovation in the Thought of Hssan Hanafi," *Journal of Arts and Social Sciences [JASS]* 5, no. 2 (2014): 37, <https://doi.org/10.24200/jass.vol5iss2pp37-51>.

²¹ Feriyadi Feriyadi and Syamsul Hadi, "Hassan Hanafi's Response To Western Hegemony In Muqaddimah Fī 'Ilmi Al-Istighrāb Through Hegemony Theory Of Gramsci," *IJISH (International Journal of Islamic Studies and Humanities)* 1, no. 1 (2018): 47–56, <https://doi.org/10.26555/ijish.v1i1.133>.

conditions as it was written at the time it was revealed.

Hasan Hanafi gives examples as well as criticizes these examples that the Old Testament books were recorded in Hebrew, except for a few verses in Aramaic and Chaldean. It is problematic, historically, that the New Testament uses Greek or Latin, but Jesus himself never knew Greek or even Latin.²² The sources behind these books as well as Hasan Hanafi's analysis contain ambiguity. For example, as revealed by Hasan Hanafi that excerpts of local and tribal songs such as the Lamech song, the song about the place of Moab, the Heshbon and Sihon songs or hymns, the songs about the curse and mercy on Noah, Melchizedek, Rebekah, Yakob, Esau, Yusuf, all of these hymns, it is not clear where the sources came from. The same thing happens to the written sources behind the history books. For example, the history of the kingdom of David, the story of Solomon, the history of the kingdom of Judah, the history of the kingdom of Israel. His written sources are not critically known. The same thing happened to the writers, the language, the number, even the transfer from hand to hand, all of which are not clearly known.²³

Hasan Hanafi asserts that the unity of the content or understanding of the scriptures indicates the unity of the source. The unity of the scriptures becomes strong if all the books in the scriptures are dictated by the Prophet who received God's message through the angels directly (immediately).

Hasan Hanafi revealed that in the Old Testament, it cannot be known with certainty whether the words spoken by the Prophets were revelations in verbatim spoken by the Gods to the Prophet through the Holy Spirit or the angel Gabriel, or were the words of the prophet himself who revealing God's revelations that had never been revealed before. In these books, it is not known whether what was said by Jesus or the Prophet Isa (as) was a revelation that God actually conveyed to him to correct or explain previous revelations that had not previously been revealed, or whether the words of Jesus were his own words.²⁴

Next is Hanafi's critique of the history of people living at the same time as the

²² Syafieh, Katimin, and Sukiman, "The Relevance of Hassan Hanafi's Anthropocentric Theology Ideas towards the Re-Actualization of Islamic Thought in Indonesia."

²³ Hassan Hanafi, *Marx's Critique of Religion: An Islamic Reading*, *Dalam Islam in the Modern World. Vol. II. Tradition, Revolution and Culture* (Egypt: Dar Kebaa Bookshop, 2000).

²⁴ Ridho Al-Hamdi, "Hassan Hanafi's Epistemology On Occidentalism: Dismantling Western Superiority, Constructing Equal Civilization," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 14, no. 1 (2019): 73–106, <https://doi.org/10.21274/epis.2019.14.1.73-106>.

Bible. Namely that the text must be reported in verbatim by several people who lived at the same time as the reported incident. The similarity of intentions revealed by several people reporting an identical report is proof of authenticity. So do existing diversions. Regarding this transfer, at least Hanafi must meet the following four requirements;²⁵

1. People who report (who get a revelation or a command to write it down) must not depend on each other. This is expected to avoid any possible desire to humble oneself. It is said by Hanafi that in the Bible, there is an interdependence of those who convey it. This is evident from two sources, namely Logia and Marc, which confirms the dependence of the Bibles on each other.
2. A sufficient number of people reporting will give a greater probability of authenticity of a report. In some reports the certainty is not reached, if the number of people reporting is less. The more who report, the greater the certainty obtained.
3. The level of distribution of reports should be homogeneous at all times. The distribution of reports from the first generation to the generation of writing traditions, for example the fourth generation, must be uniform in the fourth generation. That is, the spread of a story in the scriptures that suddenly appears in one generation, signifies the intervention of human desire in the discovery of new reports. The case of the fourth Bible, for example, the word Hanafi, is clear. That is, more was known in the first century than was known in the first generation.
4. The content of the report must be in accordance with human experience and sensory testimony. Revelation is not something extraordinary, supernatural, or miraculous. All stories about miracles, the supernatural must be removed. Eliminating this miracle is not because miracles do not exist, but because according to Hanafi miracles are not compatible with the five senses. A miracle is a natural event whose cause is not noticed. That is, once the cause of the miracle is known, the magic is lost.

According to Hanafi, multilateral transfers that fulfill these four requirements can prove the authenticity of God's message. This diversion reflects the highest degree of historical accuracy. If all four of the diversions as above are not fulfilled theoretically

²⁵ Misbakhudin, "Al-Tafsir Al-Yasari (Tafsir Tematik Revolusioner Hassan Hanafi)," *RELIGIA: Jurnal Ilmu-Ilmu Keislaman* 21, no. 6 (2018): 30–48.

the revelation will be conjectural.

A report must be made textually, without any subtraction or addition. The relationship that exists between the word and its meaning, is absolute relationship. Meaning can only be expressed when with the same word. That is, if another word is used, it can be assumed that there will be a shadow meaning that is never the same as the actual meaning. Subtraction or addition to a text, for example, even if the reduction or addition is not essential (in the end) will have the effect of making a layer of meaning that is not owned by the actual meaning of the text editor.

The analysis of the discovery of non- authenticity, is that in the Gospels, the words spoken by Jesus are conveyed based on the meaning of different words. This actually has proven that the holy books have been distorted.

Regarding the problem of the authenticity of the scriptures, namely that only the words spoken by the Prophet at the time of God's revelation must be maintained. The words spoken by the Prophets are the only part of the direct sentence that must be preserved. On the other hand, the part of the story, which is an indirect sentence, is not part of the history of God's message. And conversely, the words spoken by friends, words spoken by the masses, or anyone involved in dialogue with the Essence that cannot be seen (supernatural realms, non-scientific realms), are not part of God's message that must be defended.²⁶ However, in history, the words of the Companions in the history of the holy books except for the Qur'an, are very common. This is for example; in the New Testament, Hanafi points out that the story of the Apostles was written by Luke and the Revelation was written by John. This writing is clearly part of the tradition. Therefore, according to Hanafi's observation, that Catholic letters, for example, as well as the words of people who lived after the time of the Prophet, are not part of the scriptures, but are traditions.²⁷

If so, the fourteen letters of Paul that have existed so far are part of the tradition and not scripture. Likewise, the words spoken by the Prophet when he was a child or after his death, must also be put aside. This is because a child has not yet reached the age of thinking, while speaking after death is an unnatural thing because it is contrary to

²⁶ Feriyadi and Hadi, "Hassan Hanafi's Response To Western Hegemony In Muqaddimah Fi 'Ilmi Al-Istighrāb Through Hegemony Theory Of Gramsci," 56.

²⁷ Khasri, "Liberating People; Critical Pedagogy on the Revolutionary Thought of Hassan Hanafi."

habit and contrary to the course of events in general.²⁸

For Hanafi, a person reporting a story is required to have a neutral conscience. This means that the person is prohibited from interfering (intervention) with the story he reports with his words, images, feelings, interests, or with his own interpretation. Therefore, according to Hanafi, that the act of telling stories must take place in three steps, namely:²⁹

First, hearing, secondly, storing in memory, and thirdly, reporting. A story report is said to be authentic if the three steps are identical. That is hearing in line with storing in memory, and storing in line with reporting.

Furthermore, it is still related to the condition of authenticity that Hasan Hanafi in an attempt to map out the original holy book, makes a very unique statement, namely that people who report stories passionately, are actually unable to report a true story. This is because passionate feelings mean that according to Hanafi does not have a balance of feelings (unstable emotions). Someone who narrates (narrators) must think logically, have stable emotions and high honesty.³⁰

In narrating, a narrator cannot intervene in ideas, desires, emotions, views or goals.[This is said by Hanafi, because each narrator in the Bible has disturbed the authenticity of revelation by including his ideas, plans, feelings, shadows and ideals so passionately. Hanafi gave an example that in history, Mark with his ideas and plans wanted to prove Jesus as Ebionite, while Mathius wanted to make Jesus' character as a savior and at the same time a Christian clergyman.³¹

Thus, the existence of desire, whether it comes from lust, feelings or thoughts, can make the scriptures written, experience total defects. As there are interest groups, pressure groups, or sectarian conflicts of interest behind changing the scriptures either by adding some things you want to add and removing parts that you don't like. This happens a lot in several holy books other than Qur'an.

Al-Qur'an in history about the authenticity of these holy books, it is

²⁸ Hassan Hanafi, *History and Verification: A Qur'anic View on the Scriptures*, *Dalam Religious Dialogue and Revolution: Essays on Judaism, Cristianity & Islam* (Egypt: Anglo Egyptian Bookshop, 1977), 45.

²⁹ Hanafi, *Marx's Critique of Religion: An Islamic Reading*, *Dalam Islam in the Modern World. Vol. II. Tradition, Revolution and Culture*, 56.

³⁰ Hanafi, 60.

³¹ Khasri, "Liberating People; Critical Pedagogy on the Revolutionary Thought of Hassan Hanafi," 10.

understandable because it is proven by the existence of several Qur'an texts that talk about holy books. by assessing the existence of changes to the texts of the scriptures, the deformation of the teachings.³² This is believed to be because the revelations in these books are not preserved in verbatim. If so, then the possibility of error, is very large. For example, there are changes, subtractions, additions, deletions, insertions, and mistakes that occur in several holy books before the Qur'an. For this reason, the accusations of the Qur'an against the existence of inauthenticity contained in the previous holy books, can be trusted. The accusations that have been made by the Qur'an against the previous holy books are as follows:

- a. Some of the scriptures have some words that have been moved from their original place by using the wrong spelling to imply a different meaning.
- b. Other texts that have been amended in an attempt to replace them with texts that are more lenient to political and religious authorities. The original texts were altered, confused, or even shrouded in other texts.
- c. Covered and hidden texts. The texts were completely sidelined, either because of the lack of a diversionary spirit, or intended to preserve the existing theocratic status quo. Even the covenants contained in these books were terminated to reveal God's revelation openly, and not to hide it.³³

Furthermore, the criticism of the Qur'an against other books is that these texts are absolutely the product of the creative minds of the storytellers or storytellers, or are deliberately created by cooperation between religious and political authorities, between rabbis and narrators. kings. Some laws were made by priests to be imposed on society not based on piety and obedience, but based on hypocrisy, even before God commanded them.³⁴

According to Hanafi, the accusation made by the Qur'an is something that can be said to be true in the category of historical criticism. Therefore, with the creations of the texts of the holy book, the Qur'an calls it a lie. This has been mentioned in the QS al-Baqarah verse 79. As Allah says:

³² Syafieh, "Islamic Renewal Project: Hassan Hanafi and Indonesian Intellectual Muslims," 324.

³³ Al-Hamdi, "HASSAN HANAFI'S EPISTEMOLOGY ON OCCIDENTALISM: Dismantling Western Superiority, Constructing Equal Civilization," 69.

³⁴ Abdul Karim and Yuyun Afandi, "Entrepreneurship Verses Reinterpretation of Qur'an Surah Quraisy Based on Humanism Hassan Hanafi Theology," *Addin* 14, no. 1 (2020): 29, <https://doi.org/10.21043/addin.v14i1.8153>.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْسَتْ بِهَا بِهٖ ثُمَّ نَا
 قَلِيلًا ۗ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٦﴾

“Then woe to those who write the Book with their own hands, and then say: “This is from Allah,” to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby..”

The criticism of the Qur'an against religious scriptures as stated above as stated by Hasan Hanafi is a matter of course. This shows that the Qur'an has given its critique firmness by showing the historical truth of the inauthenticity of the Bible³⁵. Furthermore, regarding the authenticity of the Torah, classical Muslim scholars as explained by Hanafi have put forward the assumption that the original Torah was destroyed during the first destruction of the temple and was never restored.³⁶

Hasan Hanafi emphasized that there were several editors of the holy book that were not original, but in the end they were found. Thus, by using the historical criticism in Hassan Hanafi's hermeneutics as proposed by Hanafi above, it has served to ensure the authenticity of the texts that were conveyed to the prophet as an intermediary of scripture in history. Therefore, Hanafi emphasized that the authenticity of revelation in history is determined by the absence of human conditions in it. However, this has happened to the holy books other than the Qur'an.³⁷

Namely, the existence of efforts to change the holy book in historical portraits has often and been carried out by Paul in order to modify Christian religious teachings. God through the angels, directly dictated by the Prophet to the copyists at the time of pronouncement, and preserved until the writing of the editorial text. This kind of revelation does not go through the verbal transfer stage, but is written at the time of its utterance. Only the Qur'an for Hanafi hermeneutics fulfills these prerequisites as a book that is still authentic. So that the Qur'an is a revelation written in verbatim which is literally and linguistically the same as that spoken by the Prophet.

In line with Hanafi's hermeneutic thinking, it is hoped that his hermeneutic

³⁵ Hanafi, *Marx's Critique of Religion: An Islamic Reading*, *Dalam Islam in the Modern World. Vol. II. Tradition, Revolution and Culture*, 426.

³⁶ Hanafi, *History and Verification: A Qur'anic View on the Scriptures*, *Dalam Religious Dialogue and Revolution: Essays on Judaism, Cristianity & Islam*, 25.

³⁷ Jamaruddin, “Social Approach in Tafsir Al-Qur’an Perspective of Hasan Hanafi,” 5–8.

theory can be both "theoretical" and "practical." That is, knowing the authenticity of God's revelation is a step to understand God's revelation. This is because the prerequisite for proper understanding of God's message is documented in writing by first proving its authenticity through historical criticism. Because if not, understanding the false text will lead people to error.

Analysis and Criticism of Hasan Hanafi's thoughts

Hasan Hanafi has moderate and revolutionary thoughts. This can be seen in the ideas and concepts of criticism of the authenticity of Revelation with the concept of a hermeneutic approach which he uses as a basis for criticism of the authenticity of the editorial of the holy book because Hanafi expects a concept of interpretation that is one of their objective. For this matter, it is very demanding for the authenticity of the editorial of the holy book before the interpretation steps are carried out. In using historical criticism or hermeneutics, it is seen as an urgent step that must be placed in the initial position before moving on to the next area of interpretation (eidetic criticism). By using historical criticism, the authenticity of the editorial of the scriptures as Hanafi believes will be seen and become clear. This is because the content in historical criticism is content with an interest in dismantling the authenticity and trying to match it from the original source of the text.

However, in Hasan Hanafi's theoretical description in giving an assessment based on historical criticism, it looks one-sided or very less objective. This can be felt in several descriptions that rarely or even never mention the authenticity of the Qur'an which is also a polemic of debate among Muslims and non-Muslims alike. Even if he mentions the Koran in the middle of his writings, Hanafi always only gives a plus to the authenticity of God's message contained in the holy book of the Koran, meaning that Hasan Hanafi considers the Koran to be an authentic book that has never been and is not even possible to change its authenticity.³⁸

Hasan Hanafi in some of his descriptions looks very late in his belief as most other Muslims believe that the texts and readings in the Qur'an manuscripts today are believed to be complete and authentic recordings of God's revelations that were conveyed to the Prophet Muhammad which were subsequently codified by Zaid bin

³⁸ Feriyadi and Hadi, "Hassan Hanafi's Response To Western Hegemony In Muqaddimah Fī 'Ilmi Al-Istighrāb Through Hegemony Theory Of Gramsci," 53.

Thabit based on the authority of Caliph Usman. bin Affan. That is, Hanafi believes that the statement of the Qur'an in QS al-Hijr verse 9. This is a form of statement of divine guarantee for the purity of the revelation of the Qur'an from various changes and deviations.

Thus, historical criticism is used in the study of Hasan Hanafi's hermeneutics to determine the authenticity of the editorial text of the holy book, both in the Qur'an, the Bible, the Torah, the Old Testament and the New Testament. by him. At least Hanafi in outlining the criticisms of the inauthenticity of the editors of the holy book has not been able to position the same and equal in all the editors of the scriptures. However, even so, what is revealed by him will be constructive steps for the next reviewer to continue his ideas.

CONCLUSION

Conclusions authenticity of revelations or (documented) scriptures, which are full of moral teachings, sources of law and human values, is an action that Hassan Hanafi considers as the first axiomatic interpretive act before taking the next axiomatic action. Therefore, the act of determining the authenticity (authenticity) of the holy book for Hassan Hanafi is part of the prudence and vigilance for the continuity of generations of people. For Hasan Hanafi, that the authenticity of the text can only be proven through historical criticism. Hanafi emphasized that historical criticism must be free from things that are purely theological, philosophical, mystical, spiritual. The authenticity of God's revelation is not guaranteed by God's destiny. God's destiny does not maintain the authenticity of God's revelations in history. The authenticity of God's revelation is not created because of belief, but is the result of historical criticism. Confidence does not guarantee the historical authenticity of any document. Likewise, the authenticity of the holy book is not determined by religious leaders or historical institutions.

For the Hanafi's, the holy book is said to be an authentic book, original is if the revelation meets the following requirements; first, the words spoken by the apostle/prophet are words that are in verbatim (exactly the same as the words that were spoken the first time). Second, the words of the revelation received by the apostle/prophet did not pass through the transfer period orally but were written at the time of their pronunciation. Third, on the diversion through writing in which it contains

words that are literally the same as those spoken by the Prophet. The editorial text must be the same as what was said by the original recipient. The narrator must also be a person who lived at the same time as the events in the text and should be neutral in the story. Fourth, the journey from oral to written transfer must be carried out according to the rules of oral transfer. The editorial text must be known and must be identical (same). Likewise, the narrator must be a person who lived at the same time as the events in the text and must be completely neutral in his narration. Hanafi by looking at the above requirements emphasizes that only the Qur'an fulfills the above conditions. This means that only the holy book al-Qur'an can be said to be an authentic holy book in its historical criticism. Thus, the Hasan Hanafi concept should be used as a center for sacred studies in uploading the purity and authenticity of revelation which should be used as a good and sustainable place and object of study for Islamic thinkers in the future.

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The abstract does not clearly describe the brief background of the research problem, objectives, methods, findings, and principal conclusions.

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There is problem definition, the aims of the paper, the significance of the research, research framework as well as the explanation of scope of the study. The problem statement is clear and well-articulated. Moreover, The introduction describes a brief background of the research, the research gap, state of the arts, and objective (s). It should be written efficiently and supported by references. It should be written without numbers and/or pointers. The introduction must explain clearly about three things, such as: (a) The research gap; (b) The state of the art; (c) The purpose of the study.

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The research method should appropriate with the statement of the research problem. It should cover method used, measurement instrument, sampling method, data collection technique and data analysis. Data is described and adequate. Moreover, important to evaluate whether the analysis should address the research problem or not. Analysis should also address the implications and link to the research problem. The argument should also base on the strong theoretical framework, data and valid information.

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