

## Hasan Hanafi's Thoughts on the Authenticity of God's Revelation

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### ABSTRACT

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#### Article:

Accepted: August 15, 2021

Revised: March 3, 2022

Issued: June 30, 2022

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Doi: [10.15408/jii.v12i1.22159](https://doi.org/10.15408/jii.v12i1.22159)

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The authenticity of God's revelation is important to study because it might raise doubts among Muslim scholars when it is used for interpretation. The purpose of this study is to examine the authenticity of the revelation using Hasan Hanafi's thoughts as an Islamic thinker who has serious attention to the topic. This study uses a qualitative method and employs literature study. The approach is dialectic and historical. The results of the study show that Hasan Hanafi, in determining the authenticity of the revelation, carried out historical criticism that is free from theological, philosophical, mystical, and spiritual aspects. Hasan Hanafi put forward four instruments to authenticate. First, the text must be in verbatim. Second, the words of the revelation received by the Messenger must be written down at the time of recitation. Third, the transfer is through writing. Fourth, the process of transfer from oral medium to the written one must follow the rigid rules of transfer. He confirms that Qur'an qualifies as an authentic holy book when it is authenticated with historical criticism.

**Keywords;** Hasan Hanafi; Authenticity of Revelation; Tafsir

## Introduction

For centuries, God's revelations were documented in the Qur'an, the Torah, the Bible, the Old Testament, and the New Testament. There have been polemics and conflicting thoughts among Muslim thinkers about their authenticity.<sup>1</sup> The revelation of Qur'an which is commonly known as the Qur'an *qadim* has been a debated issue too, where experts arguing on what must be included as an integral part of such revelation.<sup>2</sup> There are some scholars who argue that God's revelation includes both its pronunciation and its meaning, and it is driven by Imam Shafi'i. There are also those who think that the revelation is only for the meaning which is driven by Imam Hanafi. There is also a third opinion as a synthesis of the two. It states that God's revelation while in *Lauh Mahfuz* is a *nafi*, which is a word without words and it is *qadim*, while when it is brought to the world, it becomes a *lafdzi*, which is a verbal utterance and it is *hadith*. In its development, the debate was carried out by thinkers who state that God's revelation was *qadim*.<sup>3</sup>

The Caliph Uthman bin Affan recorded the Qur'an which was originally in the hands of the memorizers and then gave birth to what is called the Uthman Manuscript.<sup>4</sup> This manuscript is believed to be the sacred revelation of the God. From this, intellectuals around the world have agreed that the Qur'an was revealed about fifteen centuries ago in the Arab land of Mecca, from Allah to the Prophet Muhammad. The Qur'an was recorded as an official book for Muslims around the 30s Hijri, which is a collection of God's revelations that always provide moral guidance for mankind, as well as revealed in the context of history and culture.<sup>5</sup>

Disputes over the authenticity of God's revelations are still continuing, giving rise to doubts in the outcome of the interpretation of the scriptures.<sup>6</sup> The problem of authenticity of holy books turns out to have assumed that the understanding of the existing scriptures has turned out to be totally flawed.<sup>7</sup> This flaw in historical observation has been found in the collections of scriptures that exist today. That is, if this does happen, the authenticity of a holy book is highly doubted.

The authenticity of God's revelation, which is caused by various historical factors, will be a big obstacle in the area of interpretation.<sup>8</sup> That is, if it is proven that there are indications that there are contents that are not authentic from its history, the results of the existing interpretations are not authentic as well and it is very likely to be inaccurate.<sup>9</sup> This means that the consequences of consuming existing interpretations will clearly harm many people. As a result, by consuming the results of interpretation

<sup>1</sup> Busman Edyar, "Islamic Dynamics in Indonesia," *AJIS: Academic Journal of Islamic Studies* 1, no. 2 (2016): 109–30.

<sup>2</sup> Kazuo. Shimogaki, *Between Modernity and Post-Modernity : The Islamic Left and Dr. Hasan Hanafi's Thought : A Critical Reading*, 1988.

<sup>3</sup> Mubaidi Sulaeman, "Pemikiran Hermeneutika Al- Qur ' an Hasan Hanafi Dalam Studi Al- Qur ' an Di Indonesia," *Salimiya: Jurnal Studi Ilmu Keagamaan Islam* 1, no. 2 (2020): 1–26.

<sup>4</sup> Devi Muharrom Sholahuddin, "Studi Metodologi Tafsir Hasan Hanafi," *Studia Quranika: Jurnal Studi Qur'an* 1, no. 2 (2016): 57–72.

<sup>5</sup> Nurkhalis, "Urgensitas Hermeneutik Hasan Hanafi Dalam Memahami Agama Di Era Globalisasi," *Journal AKADEMIKA* 20, no. 01 (2016): 86–102.

<sup>6</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi Untuk Aksi* (Bandung: Mizan, 1998), 331.

<sup>7</sup> Achmad Reyadi, "KONSTRUKSI PENDIDIKAN KIRI ISLAM (Membumikan Pemikiran Hassan Hanafi)," *TADRIS: Jurnal Pendidikan Islam* 8, no. 1 (2014): 70–90.

<sup>8</sup> Kamaruddin Mustamin, "Oksidentalisme Hasan Hanafi," *Rausyan Fikr : Jurnal Pemikiran Dan Pencerahan* 17, no. 1 (2021): 51–73.

<sup>9</sup> Jarman Arroisi, "Catatan Atas Teologi Humanis Hasan Hanafi," *Kalimah* 12, no. 2 (2014): 171, <https://doi.org/10.21111/klm.v12i2.235>.

and understanding of the scriptures that are no longer authentic, generations of mankind are feared to fall into the area of fatal error.<sup>10</sup>

From the dispute over the understanding of God's revelation, it gives rise to debates and studies among Muslim scholars, including Hasan Hanafi. Hanafi is present in the framework of the interpretation of the scriptures, arguing that in carrying out the act of interpreting a holy book, first, it is necessary to know the authenticity of such holy book.<sup>11</sup> This is because, for Hasan Hanafi, the step to understand the meaning of God's message documented in the holy book does not only have to dwell in the area of meaning of the text, but it also needs to be accompanied by an act of understanding the authenticity of the holy books, which he calls the historical criticism.<sup>12</sup>

As an effort to understand God's revelation, the authenticity of such revelation becomes a part of separate discussion of theology with all the dynamics of its development. A number of articles have studied Hasan Hanafi's thoughts, especially the article researched by Waidin (2017) which examines the authenticity of divine revelation in Hasan Hanafi's hermeneutics. However, this research only focuses on elaborating the authenticity of God's revelation with the concept of historical criticism.

## Methodology

This study uses a qualitative method with a dialectical and historical approach.<sup>13</sup> This approach explains a fact as it is in order to get in-depth information about the substance of existing events. Dialectical and historical studies are focused on the life and thoughts of Hasan Hanafi in constructing thoughts in understanding Islam and God's revelation.<sup>14</sup> The primary data sources for Hanafi are History and Verification: A Qur'anic 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, Dialog Agama dan Revolusi*, dan *Tafsir Fenomenologis*. The secondary sources are several other journals that discuss the authenticity of the revelation.

The data collection technique uses library research, which is an effort to collect data from books or literature related to the researcher's discussion. The use of secondary source<sup>15</sup> is to integrate all of Hasan Hanafi's works to examine concepts and instruments in identifying the authenticity of revelation. The study uses deductive and interpretative analysis, namely analyzing and describing the works of Hasan Hanafi so as to find his concepts in determining the authenticity of God's revelation.

<sup>10</sup> 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>.

<sup>11</sup> Muhammad Aji Nugroho, “Hermeneutika Al-Qur’an Hasan Hanafi; Merefleksikan Teks Pada Realitas Sosial Dalam Konteks Kekinian,” *Millati: Journal of Islamic Studies and Humanities* 1, no. 2 (2016): 187–208, <https://doi.org/10.18326/millati.v1i1.187-208>.

<sup>12</sup> Muhammad Patri Arifin, “Hermeneutika Fenomenologis Hasan Hanafi,” *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan* 13, no. 1 (2017): 1–26.

<sup>13</sup> Lexy J. Moloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2011), 45.

<sup>14</sup> 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>.

<sup>15</sup> Shobron; Amrin; and Imron; Muthoifin Rosyadi, “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,” *International Journal of Advanced Science and Technology* 29, no. 5 (2020): 6812.

## Results and Discussion

### The Biography of Hasan Hanafi

Hasan Hanafi was born on February 13, 1935 in Cairo, near Fort Salahuddin, Al-Azhar village area.<sup>16</sup> 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 studying Sayyid Outb's thoughts on justice and Islam, and participating in discussions of Ikhwan al-Muslimin (the Muslim Brotherhood).<sup>17</sup> With these activities, Hasan Hanafi was encouraged to explore religious thought, revolution, social change, philosophy, and social theories. From 1952 to 1956, Hanafi studied at the University of Cairo to dive deep philosophy.<sup>18</sup> 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.

Hasan Hanafi continued his study at the Sorbonne University in France with a concentration on pre-modern and modern Western thoughts, from 1956 to 1966. While in France, Hasan Hanafi studied various disciplines. Hasan Hanafi also dived deep several methods of thinking, starting from Husserl's phenomenological thinking (1859-1938) which recognizes empirical truth, theoretical truth (reason), and value truth. Then, he explored the thought of reform and the history of Jean Guittou's philosophy (1901-1999), to the analysis of Paul Ricoeur's consciousness (1913-2005), and Louis Massignon's (1883-1962) thought in the field of reform. Hasan Hanafi's scientific journey in France lasted for approximately 10 years and this made him have a lasting impression on his intellectual development. At the end, he said "that's the West that I learned, I loved, I criticized and finally I hated".<sup>19</sup> However, even though at the end 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.

Despite rejecting and criticizing the Western ideas, he was deeply influenced and affected. Therefore, Kazuo Shimogaki in his book "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 were not in freedom, in concern and in the shadow of the West.<sup>20</sup>

Hasan Hanafi's career in the intellectual world began in 1967 when he was appointed Lector, then Head Lector (1973), Professor of Philosophy (1980) in the Department of Philosophy, Cairo University and was assigned the position of Head of the Department of Philosophy at the same university. In addition, he was 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

<sup>16</sup> R Rozak, A., & Anwar, *Ilmu Kalam* (Bandung: CV Pustaka Setia, 2014), 274.

<sup>17</sup> Arroisi, "Catatan Atas Teologi Humanis Hasan Hanafi."

<sup>18</sup> Mubasyaroh, "Model Penafsiran Hasani Hanafi". *Jurnal Addin*, Vol. 3, No. 2, July-December 2011, p. 275.

<sup>19</sup> 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>.

<sup>20</sup> Al-Hamdi, "Hassan Hanafi'S Occidentalism," 66.

University (1979), and the University of Fez Morocco (1982-1984). 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).<sup>21</sup>

Hasan Hanafi was 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 Association. 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 that 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.<sup>22</sup>

Hasan Hanafi and his ideas are not well received in his own country, Egypt. Even, he is criticized by conservative-scriptural Islamic groups, but he 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 West, so as to create equality between *al-ana*, namely the Eastern world, and *al-akhar*, namely the European or Western world.<sup>23</sup>

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, the conservative school has disbelieved in the modernist teachings of Islam.

### Hasan Hanafi's Works

Hasan Hanafi's works can be classified into three periods. The first period took place in the 60s; the second period in the 70s, and the third period from the 80s to 90s. In the early 1960s, Hanafi's thoughts were influenced by the dominant ideologies that developed in Egypt, namely populistic 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.<sup>24</sup>

His attempt to reconstruct Islamic thought was when in France by conducting research 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 also an attempt to earn a doctorate at the University of the Sorbonne, and succeeded in writing a dissertation on the Method of Interpretation which was awarded as the best scientific work in Egypt in 1961.<sup>25</sup>

In the early 1970s, Hasan Hanafi also gave his main attention to finding the cause of the defeat of Muslims in the 1967 war against Israel. Therefore, his writings

<sup>21</sup> Arroisi, "Catatan Atas Teologi Humanis Hasan Hanafi," 184.

<sup>22</sup> 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>.

<sup>23</sup> 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>.

<sup>24</sup> M. Said, "Rekontekstualisasi Pemikiran Islam Dalam Manhaj Ushul Fiqh Hassan Hanafi," *Muharrrik: Jurnal Dakwah Dan Sosial* 2, no. 1 (2019): 1–14.

<sup>25</sup> 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>.

are more populist. In the early 1970s, he wrote many articles in various mass media, such as *Al Katib*, *Al-Adab*, *Al-Fikr al-Mu'ashir*, and *Mimbar Al-Islam*. Then in 1976, the writings were published as a book with the title *Oadhava Mu'ashirat fi Fikrina al-Mu'ashir*. Then, in 1977, Hasan Hanafi published *Oadhava 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* science, and philosophy. Starting with a historical approach to see its development, Hasan Hanafi talks about the reconstruction efforts of these sciences to be adapted to contemporary realities.<sup>26</sup>

The next period, namely the decade of the 1980s to the early 1990s, 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 the required steps. Later, he wrote *al-Yasar al-Islamiy* (Left Islam), a writing that was more of a political manifesto with an ideological orientation. Then, there was 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.<sup>27</sup>

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, Middle East, 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 books, entitled *Islam in the Modern World* (2 volumes).<sup>28</sup>

### Hasan Hanafi's Thoughts on the Authenticity of God's Revelation

According to Hasan Hanafi, a holy book can be said to be authentic if meeting four requirements. *First*, the words spoken by the Prophet, which were conveyed by God through angels, were immediately copied at the time of their recitation and then stored in writing until now.<sup>29</sup> Such a revelation for Hanafi is called the revelation *in verbatim* (exactly 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 recitation. *Second*, in the transfer through writing, the revelation must contain words that are literally the same as those spoken by the Prophet.<sup>30</sup> 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 used by the original speaker. *Fourth*, the narrator must be a person who

<sup>26</sup> 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>.

<sup>27</sup> Robiah Adawiyah, "Implikasi Hermeneutika Al-Qur'an Fazlurrahman Dan Hasan Hanafi Terhadap Penetapan Hukum Islam," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 1, no. 3 (2016): 337–48.

<sup>28</sup> Miftahuddin, "Declaring Tafseer for Humanity: Tafseer Methodology of Hassan Hanafi."

<sup>29</sup> 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>.

<sup>30</sup> Muhammad Patri Arifin, "Hermeneutika Fenomenologis Hasan Hanafi," 17.

lived at the same time as when the events in the text were revealed and must be completely neutral in the storytelling.<sup>31</sup>

According to him, the revelation would be able to become *in verbatim*, if it 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 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 the revelation is kept in written form (and demanded) without experiencing any subtraction (and addition) in history.<sup>32</sup>

For Hasan Hanafi, none of the holy books in the tradition of scripture since the Torah that 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 required 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 fate. This holy 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.<sup>33</sup>

This incident is a proof of unauthenticity, although the holy books are used in people's daily lives as a guideline in solving a problem, as a legal foothold, and a source of guidance for the people. This is very surprising because the holy book aged several centuries was not authentic (according to Hassan Hanafi's criteria). Only the Qur'an fulfills various conditions as it was written at the time it was revealed.

Hasan Hanafi argued 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 was in Greek or Latin, but Jesus himself never knew Greek or even Latin.<sup>34</sup> The sources behind these books 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, Esan, Yusuf, all of these hymns, it is not clear where the sources came from. The same thing happened 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, and the history of the kingdom of Israel. Its 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.<sup>35</sup>

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 angels directly and immediately.

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<sup>31</sup> Khasri, "Liberating People; Critical Pedagogy on the Revolutionary Thought of Hassan Hanafi," 7.

<sup>32</sup> 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>.

<sup>33</sup> 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>.

<sup>34</sup> Syafieh, Katimin, and Sukiman, "The Relevance of Hassan Hanafi's Anthropocentric Theology Ideas towards the Re-Actualization of Islamic Thought in Indonesia," 120.

<sup>35</sup> 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).

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 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.<sup>36</sup>

Next is Hanafi's critique of the history of people living at the same time as the Bible. It is 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 are the existing diversions. Regarding this transfer, Hanafi said at least it must meet the following four requirements;<sup>37</sup>

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 than needed. The more people 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 next generation of writing traditions must be in uniform. That is, the dissemination of a story in the scriptures that suddenly appeared in one generation, signifies the intervention of human desire in the discovery of new reports. The case of the fourth Bible, for example, according to Hanafi, is a clear case. 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 and the supernatural must be removed. Eliminating this miracle is not due to the reason that such magic doesn't exist, but it is merely because magic according to Hanafi is 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 transfers as above are not fulfilled theoretically, 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 an absolute relationship. Meaning can only be expressed with the same words. 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

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<sup>36</sup> Ridho Al-Hamdi, "Hassan Hanafi's Epistemology On Occidentalism: Dismantling Western Superiority, Constructing Equal Civilization," *Epistémé: Jurnal Pengembangan Ilmu Keislaman* 14, no. 1 (2019): 73–106, <https://doi.org/10.21274/epis.2019.14.1.73-106>.

<sup>37</sup> Misbakhudin, "Al-Tafsīr Al-Yasāri (Tafsir Tematik Revolusioner Hassan Hanafi)," *RELIGIA: Jurnal Ilmu-Ilmu Keislaman* 21, no. 6 (2018): 30–48.



is not essential, in the end, it 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.

Only the words spoken by the Prophet at the time of God's revelation must be defended. 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 Unseen Essence (supernatural realm, non-scientific realm), are not part of God's message that must be defended.<sup>38</sup> However, in history, the words of the Companions in the history of the holy books except the Qur'an, are very common. As an 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.<sup>39</sup>

If so, the fourteen letters of Paul that have existed so far are part of tradition and are 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 and speaking after death is an unnatural thing because it is contrary to habit and contrary to the course of events in general.<sup>40</sup>

For Hanafi, a person reporting a story is required to have a neutral conscience. This means that the person is prohibited from interfering with the reported story with his personal words, images, feelings, interests, or with his own interpretation. Therefore, according to Hanafi, the act of telling stories must take place in three steps. They are:<sup>41</sup> *First*, listening, *second*, storing in memory, and *third*, 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 requirement of authenticity that Hasan Hanafi put as an effort to map out the original holy book. He gave a very unique statement that people who report stories passionately are actually unable to report a true story. This is because passionate feelings mean that they do not have a balance of feelings (i.e. unstable emotions). Someone who narrates must think logically, have stable emotions and high honesty.<sup>42</sup>

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.<sup>43</sup>

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<sup>38</sup> Feriyadi and Hadi, "Hassan Hanafi's Response To Western Hegemony In Muqaddimah Fī 'Ilmi Al-Istighrāb Through Hegemony Theory Of Gramsci," 56.

<sup>39</sup> Khasri, "Liberating People; Critical Pedagogy on the Revolutionary Thought of Hassan Hanafi," 8.

<sup>40</sup> 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.

<sup>41</sup> *Ibid.*, p. 12.

<sup>42</sup> Hanafi, 60.

<sup>43</sup> Khasri, "Liberating People; Critical Pedagogy on the Revolutionary Thought of Hassan Hanafi," 10.

Thus, the existence of desires, whether coming 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 al-Qur'anul Karim.

Al-Qur'an in the history of the authenticity of the holy books can be understood because it is proven by the existence of several texts of the Qur'an that talk about the holy books by giving an assessment of the changes to the texts of the scriptures and the deformation of the teachings.<sup>44</sup> 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 huge. For example, there are changes, subtractions, additions, deletions, insertions, and mistakes that occurred in several holy books before the Qur'an. For this reason, the accusations of the Qur'an against the existence of unauthenticity 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 slot by using the wrong spelling to imply a different meaning.
- b. Other texts 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. Some texts are covered and hidden. 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.<sup>45</sup>

Furthermore, regarding 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 deliberately created by cooperation between religious and political authorities, between rabbis and kings. Some laws were made by the priests to be imposed on society not based on piety and obedience, but based on hypocrisy, even before God commanded them.<sup>46</sup>

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 QS al-Baqarah:79. As Allah says:

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۗ فَوَيْلٌ  
لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

“So woe to those who distort the Scripture with their own hands then say, “This is from Allah”—seeking a fleeting gain! So woe to them for what their hands have written, and woe to them for what they have earned.”

<sup>44</sup> Syafieh, “Islamic Renewal Project: Hassan Hanafi and Indonesian Intellectual Muslims,” *Journal of Islamic Thought and Muslim Culture (JITMC)* 2, no. 2 (2020): 324.

<sup>45</sup> Al-Hamdi, “HASSAN HANAFI’S EPISTEMOLOGY ON OCCIDENTALISM: Dismantling Western Superiority, Constructing Equal Civilization,” 69.

<sup>46</sup> 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>.

The criticism of the Qur'an against religious scriptures 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 unauthenticity of the Bible.<sup>47</sup> 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.<sup>48</sup>

Hasan Hanafi emphasized that there were several editors of the holy books that were not original, but in the end, they were found. *Thus*, by using the historical criticism in Hassan Hanafi's hermeneutics, it has served to ensure the authenticity of the texts that were conveyed to the prophet as an intermediary of scriptures 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 in the holy books other than the Qur'an. That is the existence of efforts to change the scriptures in historical portraits has often and been carried out by Paul in order to modify the teachings of Christianity. On the other hand, according to Hanafi, that the words of the Qur'an which were received by the Prophet Muhammad and dictated directly by God through the angels, were directly dictated by the Prophet to the copyists at the time of recitation, and preserved until the time when the editorial text was written. 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. Therefore, the Qur'an is a revelation written *in verbatim* which is literally and linguistically the same as that spoken by the Prophet.<sup>49</sup>

In line with Hanafi's hermeneutic thinking, it is hoped that his hermeneutic theory can be theoretical as well as practical. That is, knowing the authenticity of God's revelation is a step to understanding God's revelation. This is because it is a prerequisite for a proper understanding of God's message that is documented in writing by first proving its authenticity through historical criticism. If it is not, understanding the false text will lead people to error.

### **Analysis and Criticism of Hasan Hanafi's Thoughts**

Hasan Hanafi has moderate and revolutionary thinking. This can be seen in the ideas and concepts of criticism of the authenticity of revelation with hermeneutic approach which he uses as a basis for criticism of the authenticity of the editorial of the holy book because Hanafi expects an objective interpretation. 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 text 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 and thus, less objective. This can be felt in several descriptions that rarely even mention the authenticity of the Qur'an which in fact also becomes a polemic of debate among Muslims and non-Muslims scholars. Even if he mentions the Qur'an in the midst of his writings, Hanafi always only gives positive

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<sup>47</sup> Hanafi, *Marx's Critique of Religion: An Islamic Reading*, *Dalam Islam in the Modern World. Vol. II. Tradition, Revolution and Culture*, 426.

<sup>48</sup> Hanafi, *History and Verification: A Qur'anic View on the Scriptures*, *Dalam Religious Dialogue and Revolution: Essays on Judaism, Cristianity & Islam*, 25.

<sup>49</sup> Jamaruddin, "Social Approach in Tafsir Al-Qur'an Perspective of Hasan Hanafi," 5–8.

assessment to the authenticity of God's message contained in the holy book of Al-Qur'an. This means that Hasan Hanafi considers the Qur'an to be an authentic book, which is not even possible to change its authenticity.<sup>50</sup>

Hasan Hanafi looks very deeply involved in his belief, as is the belief of most other Muslims, that the texts and readings in the Qur'anic 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 Thabit based on the authority of the Caliph of Usman bin Affan. In other words, Hanafi believes the statement of the Qur'an in QS al-Hijr verse 9.<sup>51</sup> This is a form of statement of divine guarantee for the purity of the revelation of the Qur'an from various changes and deviations.

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, which becomes more objective and balanced if the texts and contents of these holy books are examined by him. At least, Hanafi in outlining criticisms of the unauthenticity of the editors of the holy book has not been able to position the same and equal in all editors of the scriptures. However, even so, what is revealed by him will be constructive steps for the next reviewer to continue the ideas outlined here.

## Conclusion

Based on the analysis above, it can be concluded that the authenticity of the text of God's revelation to Hasan Hanafi can be proven through historical criticism that is free from theological, philosophical, mystical, and spiritual materials.

For Hasan Hanafi, the holy book is said to be a book of genuine authenticity if the revelation meets the following requirements; *First*, the words spoken by the prophet are in verbatim words. *Second*, the words of the revelation received by the prophet did not pass through the transfer period orally but were written at the time of recitation. *Third*, on the diversion through writing in which it contains words which are literally the same as those spoken by the Prophet. *Fourth*, the journey from oral to written transfer must be carried out according to the rules of oral transfer.

Hasan Hanafi asserts that only the Qur'an fulfills various requirements as a divine revelation with genuine authenticity using its historical criticism approach. The concept of Hasan Hanafi should be used to test and check the authenticity of other divine revelations as a good and sustainable method and object of study for Islamic thinkers in the future.

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<sup>50</sup> Feriyadi and Hadi, "Hassan Hanafi's Response To Western Hegemony In Muqaddimah Fī 'Ilmi Al-Istighrāb Through Hegemony Theory Of Gramsci," 53.

<sup>51</sup> This (Sura) is (some of) the verses of the (perfect) Al-Kitab, namely (the verses) of the Qur'an which provide explanations.

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