



Reading the Quran in the Light of Scripture Theories

Media Zainul Bahri,¹ Rifqi Muhammad Fatkhi²

^{1,2} Universitas Islam Negeri Syarif Hidayatullah Jakarta

¹mediazbahri@gmail.com, ²rifqimuhammad@uinjkt.ac.id

Abstrak:

Artikel ini mengurai beberapa teori tentang kitab suci yang memandang Al-Qur'an sebagai firman Tuhan dan sebagai kitab suci yang direspons oleh para pembacanya. Dengan membaca teori-teori kitab suci: oral dan aural, inspirational, deduktif dan induktif, artikel ini menemukan bahwa sebagian besar teori-teori tersebut ternyata ada di dalam Al-Qur'an. Jika Wilfred Cantwell Smith mengemukakan teori bahwa kitab suci adalah aktivitas manusia, maka Al-Quran merupakan salah satu kitab suci yang paling banyak diterima dalam bentuk berbagai penafsiran yang sangat mempengaruhi munculnya praktik keagamaan umat Islam. Smith bahkan menyebut Al-Qur'an sebagai kitab suci yang sangat istimewa (par excellent). Teori-teori kitab suci yang lahir dalam konteks teologi Kristen ternyata memberi bukti yang mengejutkan bahwa kitab suci dalam agama Kristen dan Islam mempunyai beberapa kesamaan: serupa dalam hal wahyu, meski dalam bentuk yang berbeda, serupa dalam hal menyikapi/merespons kitab suci, dan serupa dalam hal kitab suci mempunyai pengaruh yang kuat terhadap pembacanya.

Kata Kunci: Studi Agama, Teori Kitab Suci, Studi Quran

Abstract:

This article elucidates several theories of scripture to view the Quran as the word of God and as a holy book responded by its readers. By reading scripture, oral and aural, inspirational, deductive and inductive theories, this article has found out that the Quran enters most of these theories. If Smith proposes the theory that scripture is a human activity, then the Quran is one of the most widely received scriptures in the form of various interpretations that greatly influences the emergence of Muslim religious practices. Smith even called the Quran a holy book par excellent. Scripture theories that were born in the context of Christian theology turned out to provide surprising evidence that the holy book in Christianity and Islam had several things in common: similar in terms of revelation, although in different forms, similar in terms of responding to the holy book, and similar in that the holy book had a strong influence on its adherents.

Keywords: Religious Studies, Theory of Scriptures, Quranic Studies

Quran as God's Speech

The Quran is God's word or speech. In other words, the Quran is the central religious text was revealed by God to the Prophet Muhammad through the archangel Gabriel (Gabriel). All Muslims agree, no one doubts. However, what is meant by Kalam and how the Prophet Muhammad received it, Muslim scholars argue about it. The majority of Sunnis believe that what is meant in God's words are words, sentences, and at the same time their meaning comes directly from God.¹ Gabriel conveyed all that, no more and no less, to the prophet Muhammad. That is called revelation. The Prophet Muhammad received, memorized it, told it and delivered it, no less and no more, to his friends. There was no innovation, creativity and reduction from the Prophet. The Prophet is a passive recipient of God's word. This view is shared by the majority of Muslims in almost all Muslim countries.

Some Muslim scholars, especially modern ones, have a different view. Fazlur Rahman, for example, a Professor of Islamic studies, at university of Chicago, believes that since the Middle Ages in the Islamic world there has been no discourse among scholars regarding the merging of the divine nature and the words of God on the one hand, and their closeness to the religious personality and the actions of the Prophet on the other. This debate and discussion did not exist at the time. Therefore, there was no intellectual capacity at the time stating that the Quran was the word of God and at the same time the words of Muhammad. Even though the Quran clearly recognizes both.² By relying on the explanation of the Quran itself, Rahman believes that the Quran is the words of God revealed to the heart of the Prophet. So it is internal, not external outside the Prophet. In other words, the Quran is purely divine words, but is closely related to the personal details of the Prophet, whose relationship cannot be imagined mechanically like a recording. These divine words flow through the heart of the Prophet,³ and the Prophet expressed them according to the Prophet's capacity and religious personality.

There is also another opinion which states that God only sends his main ideas about one or many religious matters. It was Muhammad who actively accepted, interpreted and edited it in Arabic which he mastered. So Muhammad

¹ Muhammad Abdul Adzim al-Zarqani, *Manahil Al-Urfan Fi Ulum al-Quran* (Jakarta: Gaya Media Pratama, 2002), 44.

² Fazlur Rahman, *Islam* (Chicago: The University of Chicago Press, 1979).

³ Rahman, *Islam*.

is an active recipient. Like Scouting activities, there is a password or Morse sent by someone, then the recipient is the one who actively understands and interprets it according to the applicable code of conduct. The recipient then delivers it, in the language he understands, to the parties desired by the sender. In the Quran itself there is a verse which states that the Prophet did not speak based on his emotions and interests unless all the words of the Prophet were revealed revelation (the Quran 53: 3). Based on this verse, Al-Shafi'i, the Muslim scholar attached to the Shafi'i School, argues that the words of the Prophet are the second revelation, which by Aisha Y. Musa, a Western scholar of Hadith, is referred to as dual revelation in her work, *Hadith as a Scripture* (2008). The first revelation is the Quran, and the second revelation is the Hadith of the Prophet. The term "second revelation" (*al-wahy al-tsani*) is referred to by Al-Shafi'i in his work, *Ikhtilaf al-Hadith*. The term "second revelation" is actually quite popular in the Shafi'i era of life, around the end of the 7th century until the beginning of the 8th century AD, but is no longer popular in modern times.

A quite radical view came from Nasr Hamid Abu Zayd, a Muslim scholar of Linguistics and Hermeneutics from Egypt. According to Zayd, it is true that the Quran is God's speech. But Muhammad who received the Quran was a human who lived at a particular time (seventh century) and in a particular place (Arabian Peninsula).⁴ There is no way to test or prove that the Quran is the word of God, except that Muhammad, the human being, reporting to us the word of God. So, for Zayd, the Quran is a combination of the word of God and the word of Muhammad at once. Then, according to Zayd, a distinction must be made between the absolute word of God and the Quran. The word of God in the Quran can best be described as a manifestation of the word of God. Therefore, there are other manifestations of the word of God. God does not speak only Arabic. If God has no specific language, said Zayd, this opens up a space for other Scriptures to be recognized as manifestations of God's word as well. Zayd convinced that all manifestations of the word of God come to us by way human being. Human beings such as Moses, Jesus, and Muhammad report the word of God through language. And language does not emerge from a vacuum. Language has a cultural, social, and political context. In other words, when God revealed his words to Muhammad, a historical man, the divine text became a human text. Finally, said Zayd, the Quran is both divine and human.⁵ Zayd's view is similar to Rahman who both acknowledged that Muhammad actively

⁴ Nasr Hamid Abu Zayd, *Voice of an Exile, Reflections on Islam* (London: Praeger, 2004), 95.

⁵ Zayd, *Voice of an Exile, Reflections on Islam*, 96–97.

responded to the revelations and reduced them according to Muhammad's capacity as a historical and cultural human being. But Zayd was more profound, radical, and explorative of the Quranic texts and their contexts because he was a Linguist. As a result of his radical views on the Quran, the high court in Egypt sentenced Nasr Abu Zayd as an apostate, out of Islam. Zayd and his wife then moved to the Netherlands and Zayd became Professor of Arabic and Islamic Studies at Leiden University.

When compared with Christianity, the two views above are the same as the typology of the authority of the Bible on Textual/Literal Views or also called Oracular, and Conceptual Views. Oracle means the word of God. According to the textual or oracular view, the text of the Bible is the word of God which is fully given directly by God to the writers. They, the writers, were dictated word for word from God, and throughout history the words dictated by the Holy Spirit were preserved perfectly by the Holy Spirit so that it reached Christians with absolute authority and authority. All words in the text must be absolutely correct. It is inerrant that the role of humans does not exist. Passive humans alone receive dictation from God or the Holy Spirit.⁶

In contrast to the oracular view, the conceptual view believes that ideas or concepts radiate out of the text or words of the Bible. If in a spectacular view, the text must be true and the writers only passively accept the dictation, then in the conceptual view, humans or writers have the freedom to interpret. According to this conceptual typology, the revelation is not direct, but through inspiration of ideas and humans are endowed with the ability to capture it. So, the Bible is not revelation but a revelation.⁷ In Islam, this view is called the Hadith Qudsi, namely that revelation is a concept or idea which was later expressed by the Prophet.

Several Theories of Scripture

This article will look at the position of the Quran by referring to the theories of the Scriptures. The theories in question are: (1) Scripture, (2) Inspiration, (3) Deductive and Inductive.

First, the scripture theory. Holy book in almost all major religious traditions actually first "descended" in the oral and aural forms, for example the Quran was accepted by the Prophet Muhammad in the form of three things:

⁶ Natan Setiabudi, "Tipologi Otoritas Alkitab," *Penuntun, Buletin Gereja dan Teologi* 1, no. 2 (March 1995): 159.

⁷ Setiabudi, "Tipologi Otoritas Alkitab," 161–162.

through dreams, bells that toll as a sign of revelation will come, and the arrival of Gabriel resembles a handsome man then conveys revelations from God.⁸ In these three cases, the Prophet received it by word of mouth and hearing, not in the notes. The Prophet did not receive written revelation from Gabriel. After this revelation process came down, then the Prophet asked his secretary, Zayd, to write it down. In Hinduism, at first the Veda was the Shruti Veda. Shruti means “hearing”, namely that some of the early Maha Rsi “heard directly” from God.⁹ This is similar to revelation in Judaism, Christianity and Islam. The Maha Rsi heard revelations directly from God, not notes. The oral and aural Vedic tradition was preserved for centuries by Hindus, until finally it was codified, both in the form of the Shruti Veda and the Smriti Veda, the Vedic writings that interpreted the Shruti Veda. Likewise, in the Zoroastrian tradition, the sacred book, Zen Avesta, is an oral scripture for centuries.¹⁰

In the context of Jewish religious scripture, according to Armstrong, in older stories, it was never mentioned that the Yahweh teaching (*torah*) was ordered to be written. In ancient stories about Yahweh and Elohim (JE), Moses has passed on Yahweh’s oral instructions from mouth to mouth, and the people responded to them verbally as well. But reformers of Judaism in the 7th century BC added verses to JE which explained that Moses “wrote down all of Yahweh's commands” and read the seah Torah to the people.¹¹ However, a valid historical record is that Yahweh’s teachings were revealed to the Jewish prophets: Moses, David, Solomon and others were actually oral and memorized for centuries. If what is meant by the Jewish scriptures is the Old Testament in the present Christian world, then according to Christian references, the Old Testament was around 400 years before Jesus. However, it was only around 70 AD, the session held at the Jammia Law Seminary Expert officially established and proclaimed the Old Testament as it is now.¹² This view of the development of scripture from oral to writing is confirmed by Schmidt, a scholar of scripture: “Broadly conceived, scripture refers to oral as well as written traditions that people regard as sacred. Each religious community has a scripture, a body of

⁸ al-Zarqani, *Manahil Al-Urfan Fi Ulum al-Quran*, 41–44.

⁹ I Gst Ngurah Nala and IGK Adia Wiratmadja, *Murddha Agama Hindu* (Denpasar: Upada Sastra, 1995), 41.

¹⁰ Wilfred Cantwell Smith, *What Is Scripture? A Comparative Approach* (Minneapolis: Fortress Press, 1993), 7.

¹¹ Karen Armstrong, *Sejarah Alkitab*, terj. Fransiskus Borgias (Bandung: Mizan, 2013), 43.

¹² Jonar Situmorang, *Bibliologi, Menyingkap Sejarah Perjalanan Alkitab Dari Masa Ke Masa* (Yogyakarta: Penerbit Andi, 2013), 71.

sacred oral or written traditions.” Like Islam, Judaism, Hinduism and Zoroastrianism, Christians have only written Jesus’ expressions as God about 30 years after his crucifixion. During that time Jesus ‘disciples kept Jesus’ teachings in their memory. In the 60s of the first century AD, only the early writers: Matthew, Mark, Luke and John, write Jesus’ words according to their hearing and memory recordings, in the full protection of the Holy Spirit.

In its development, the revelations received by the prophets must then be written and codified for the benefit of the continuation of these religions. According to William Graham, the word *scripture* comes from the Latin word *scriptura* which means writing. *Schrift* in German, *scrittura* in Italian, and *écriture* in French all mean “a writing, something written”. Greek interprets the word *scriptura* with *graphe*. This word has a correspondence with the classical language and Hellenic from Hebrew, *ketav* which also has written meaning. The term Bible is also derived from the Latin *biblion* which has the plural form of *biblia*, or the Greek language is *biblos*, all of which refer to written documents in any form, such as: scroll, codex, or letter.¹³

To see the definition of scripture in a broader religious phenomenon, Smith made a variable size, whether something would be called *scripture* or not. *First*: a scripture is a record, so the recorded language can be transmitted can also be a material for discussion. *Second*, anything that is considered a scripture must be “sacred”, because it refers to the principles of divinity, although it may not be as a whole the attributes of God’s holiness. *Third*: a holy book is not only a record that is referenced when needed, but rather, it can also be a reinforcer in the implementation of teachings, guidelines in acting, thinking and others.¹⁴

In addition to the things above, the scriptures also have inherent attributes, namely sacred and authoritative. This was confirmed by Robert Vorst, “Scripture is writing that is accepted and used in a religious community as especially sacred and authoritative”.¹⁵ Vorst then made the criteria that generally exist in a holy book, including the following: (1) most of the contents of several holy books, dominated by historical narratives, in which a number of events are told. The exception is the sacred book of Asian beliefs, which rarely contains historical narratives, even none at all; (2) some scriptures devote their religious

¹³ William A. Graham, *The Encyclopedia of Religion*, 2nd ed., Mircea Eliade (New York: MacMillan Publishing, 1987), 196.

¹⁴ Steven G. Smith, “What Is Scripture? Pursuing Smith’s Question,” *Anglican Theological Review* 90, no. 4 (2008): 756–758.

¹⁵ Robert E. Van Vorst, *Anthology of World Scripture* (Belmont: Thomson Wardsworth, 2008), 6.

vision in the law code, some parts of the scriptures are very binding on moral teachings, and some other parts take care of ethics; (3) poetry is the most common form of scripture writing, and partly in the form of prose; (4) some scriptures have a metaphysical philosophy, and some have a moral philosophy, but most do not show explicitly the philosophical side at all; (5) some scriptures contain instructions and hymns for sacrifice, some others become part of the reading in rituals. (6) myths, legends, prophets and sermons are literary genres present in the scriptures.¹⁶

The above description confirms one main point that the scriptures, which were originally oral and aural, are now written records with a variety of broad and complex implications. For example, *first*, not a few of those scripts received additional interpretations from authoritative interpreters afterwards. The written scripture is then interpreted with many notes or commentary books which may deviate far from the text of the scripture. The scripture is then translated into hundreds of human languages which are very likely to produce reductions of the original language of the scripture. So, there is a scripture that is considered to be in accordance with oral and aural authenticity. There is a scripture with the addition of interpretation. There is a scripture with so many commentaries, and there is a translated scripture. *Second*, oral and aural revelations that have become scripture then become a measure of the validity of a religion. A new religion can become a religion if it has a written holy book or scripture. People who claim to have any religion and belief but who do not have a scripture or holy book, then that belief cannot be considered a religion. So the major religions that have scripture make religious and non-religious measures. This is a serious reduction and implication, which leads to discrimination. In fact, in the beginning the revelations of the major religions were oral and aural rather than scripture in the sense of notes or writings.

The second theory is Inspiration. This theory is also known as Biblical Inspiration. Therefore we must refer to the Christian doctrine of the theory of Inspiration. Biblical inspiration is the doctrine in Christian theology that the human authors and editors of Bible were led or influenced by God with the result that their writings may be designated in some sense the *word of God*.¹⁷ The word “inspiration” comes from the Latin noun *inspiratio* and from the verb *inspirare*. *Inspirare* is a compound term resulting from the Latin prefix *in* (inside, into) and the verb *spirare* (to breathe). *Inspirare* meant

¹⁶ Robert E. Van Vorst, *Anthology of World Scripture*, 5.

¹⁷ B. M. Metzger and M. D. Coogan, *The Oxford Companion to the Bible*, pages 302 to 304 (New York: Oxford University Press, 1993), 302–304.

originally “to blow into,” as for example in the sentence of the Roman poet Ovid: “*conchae [...] sonanti inspirare iubet*” (“he orders to blow into the resonant [...] shell”). In classic Roman times, *inspirare* had already come to mean “to breathe deeply” and assumed also the figurative sense of “to instill [something] in the heart or in the mind of someone”.¹⁸

There are several things involved in considering the “inspiration of the Bible.” *First*, “inspiration” of the Bible means that it had a divine origin. The term “inspiration” is found in the New Testament one time (2 Tim. 3:16). *Second*, “inspiration of the Bible” means that God used prophetic agency. The writer of Hebrews referred to the human element in scripture when he said, “God, having of old time spoken unto the fathers in the prophets” (Heb. 1:1; emphasis added). The prophets were speaking; they were writing with pen and parchments. But, the words actually were God’s. The “inspiration” of the human writers did not mean that they were mere transcribers. God employed their human personalities and experiences in the process. Inspired men were not omniscient or personally infallible. But what they wrote was from the mind of God — and it was recorded without error.¹⁹ This view is the same as what is called ‘Inerrant.’ *To err* means making mistakes. Inerrant means that there is no error, the notion of Inerrancy means that even though God uses the personality and culture of writers who can make mistakes, God protects the revelation and writing of the biblical text from mistakes, so that the results are inerrant. The Bible is not wrong in everything it talks about: in matters of faith, morals, or in terms of science and history spoken of in the Bible.²⁰

Third, “inspiration of the Bible” means that this book is authoritative. The Bible is the final word in religious matters. As Paul discussed some doctrinal issues in Romans, he said, “What saith the scriptures?” (Rom. 4:3). The Lord charged the Sadducees, “Ye do err, not knowing the scriptures” (Mt. 22:29). What God has revealed is important when considering any religious matter.²¹

¹⁸ *The Holy Bible: King James Version*, electronic ed. of the 1769 edition of the 1611 Authorized Version. (Bellingham: Logos Research Systems, 1995).

¹⁹ Jason Jackson, “What Is Bible Inspiration,” *Christian Courier*, 2–3, last modified 2019, <https://christiancourier.com/articles/what-is-bible-inspiration>.

²⁰ Setiabudi, “Tipologi Otoritas Alkitab,” 159.

²¹ Jackson, “What Is Bible Inspiration,” 3.

Although God gave direct inspiration to the writers, but there are three opinions on this theory. First, Inspiration of Ideas. God revealed thoughts or ideas to the writers, then they expressed these thoughts in language and knowledge that were in accordance with their thoughts. Second, Partial Inspiration. Bible inspiration is revealed or inspired only in certain parts. Third, Occasional Inspiration. The writers were inspired by God at certain moments, and sometimes inspired by the Holy Spirit. In this third model, the writers are considered not fully guided by the Holy Spirit, so that sometimes they can be influenced by their own thoughts. Fourth, Verbal Dictation. The writing of the Bible is the result of dictation from God, no intervention and creativity of the writer's thoughts. The author is only God's typewriter. This is the theory of inspiration that is shared by many Christians.

Deduction Theory is a theory from general to special. This theory explains that one must gather concrete evidence about the contents of the holy book in general, then decompose, narrowed down and set aside a solid view that the scriptures do indeed originate from God.²² In other words, data and concrete evidence in this broad life are identified and collected so that it comes to the specific conclusion that the Bible really does come from God. In contrast, Inductive Theory is a theory from special to general. This theory wants to explain that a person has absolutely believed in the truth of the Bible, then he looks in detail and general concrete evidence that confirms the truth of the Bible. In other words, the Bible allows itself to speak of a truth whose concrete data and evidence have actually spread throughout this vast life.²³

Related to the theories of the scriptures above, Wilfred C. Smith proposed an interesting thesis. He stated that scripture is a human activity. World history certainly shows that there has been for centuries a human propensity to scripturalize. So that the human involvement is central.²⁴ Scripture is never for itself. He is always associated with something from outside himself. That's why according to Smith, scripture is a bilateral term. By that he means that it inherently implies, in fact names, a relationship.²⁵ If it is said that the scriptures have played a very significant role in the history of mankind, it means that the scriptures as human activities, human responses, and human interpretations have interpreted them in a variety of very diverse ways.

²² William J. Abraham, *The Divine Inspiration of Holy Scripture* (Oxford: Oxford University Press, 1981).

²³ Abraham, *The Divine Inspiration of Holy Scripture*.

²⁴ Smith, *What Is Scripture? A Comparative Approach*, 18.

²⁵ Smith, *What Is Scripture? A Comparative Approach*, 17.

Reviewing the Quran and the Scripture's Theories

If you read the above theories about scripture, it is clear that the Quran is included in all the categories above, even Smith calls the Quran as the holy book par excellent. With spectacular measurements, conceptual theories, inspirational theories, and deduction-induction theories, the Quran encompasses everything. He was revealed and inspired from God. If the Quran is believed to be a scripture whose words, meanings and ideas come from God—as believed by Fazlur Rahman, Arkoun, and the majority of Sunnis—then the Quran is spectacular, conceptual and inspiring at the same time. The Quran is also included in the theory of deduction-induction. Not a few Muslim philosophers and scientists are looking for concrete evidence in this vast universe to show the truth of the contents of the Quran. In 1976 for example, the Islamic world was stirred by the publication of a French book, *La Bible Le Coran Et La Science* by Maurice Bucaille, a French scientist who later became Muslim after writing the work. The book which shows that some scientific theories are in accordance with the verses of the Quran, was then translated by Professor HM Rasjidi into Indonesian under the title *Bibel, Quran dan Sains Modern* (1978). Rasjidi is an alumni of the Sorbonne University, Paris, and an Indonesian Muslim scholar who is very infatuated with Islamism, and was once the Minister of Religion of the Sukarno era. The Bucaille book later became very popular with Indonesian middle Muslims. The Indonesian Ministry of Religion also publishes three *Tafsir Ilmi* series: *Penciptaan Jagat Raya Dalam Perspektif al-Qur'an dan Sains (Buku I)*, *Penciptaan Bumi Dalam Perspektif al-Qur'an dan Sains (Buku II)*, and *Penciptaan Manusia Dalam Perspektif al-Qur'an dan Sains (Buku III)* (2012). The Salman ITB academic community (Bandung Institute of Technology) also published an interpretation with the *Ayatisasi* model (or *ayatization* [from Arabic *āya* [verse, sign] i.e. to find the Qur'ānic *āya* for every single knowledge/science finding), *Tafsir Salman, Tafsir Ilmiah Atas Juz 'Amma* (2013). Two Indonesian Muslim scientists, Agus Haryo Sudarmojo, wrote a book, *Menyibak Rahasia Sains Bumi dalam al-Qur'an* (2008), and Agus Purwanto published, *Nalar Ayat-Ayat Semesta, Menjadikan Al-Quran Sebagai Basis Kontruksi Ilmu Pengetahuan* (2012). A Muslim scientist who became a Professor in the United Arab Emirates, Nidhal Guessoum wrote a book that is quite phenomenal about the relationship of science and the Quran, *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science* (2010). It is important to show some of the works of Islamization or *Ayatisasi* above to

explain how Muslims are very eager to campaign that the objective truths generated by science are in accordance with the Quran. That means that the information of the Quran, not only about morals, eschatology and spirituality, but also science and objective facts of nature, is true, no doubt. The Quran contains the truth in all its information. Apart from the scientific quality and the controversy about Islamization and *Ayatisasi*, what is clear is that Muslims have deductively and inductively tried to state that the Quran is the word of God that is absolutely true. In Christian theology, the whole truth of the Quran is also called Innerant.

Related to the scriptures is “human activity”, there are various interpretations of the scriptures that affect religious views, attitudes and practices. In general, Muslim responses, for example, to the Quran give birth to what is called literal or scriptural and substantial interpretation. Literal interpretation is a method of interpretation that understands a verse literally, that is, verses whose lafadz and meaning can be understood from the word itself with certainty without using other intermediaries and no other possibilities. Literal interpretation can also be said as an interpretation that holds firmly the principles of religious doctrine with the assumption that there can be nothing wrong in the scriptures. On the contrary, substantial interpretation is more focused on the meaning hidden behind the text, so that in this interpretation method, the interpreters try to explore and explore every meaning that is considered as the “real meaning” of the text of the scriptures.

From the two large groups of literal and substantial interpretations reappear various interpretive models. The most popular of them are Sufi interpretation, philosophical interpretation, Jurisprudence, and scientific interpretation. *First*, Sufi interpretation. Sufi interpretation is an exploring of esoteric meaning rather than exoteric meaning in accordance with the inner cues that display the path taken by humans, while maintaining a match between both the inner and outer meanings. This Sufi interpretation is divided into two, first, Nazari Sufi interpretation, namely Sufi interpretation which tends to intellectuality as practiced by Ibn ‘Arabī, and secondly Sufi Ishari interpretation, interpretation which is more inclined towards metaphors and spiritual experiences. One of the earliest figures of this interpretation was Sahl al-Tustarī (died 283/896) through his work, *Tafsīr al-Qur’ān al-‘Azīm*.²⁶ *Second*, philosophical interpretation. Philosophical interpretation tries to interpret the verses of the Quran by using the opinions and analysis of the philosophers. In

²⁶ Muhammad Husain Ad-Dzahabi, *Al-Tafsir Wa al-Mufasssirun* (Mesir: Dar al-Kutub al-Haditsah, 1962), 18,46.

this case the text of the verse must be subject to these opinions until the verses can go hand in hand with a philosophical view. Al-Farabī and Ibn Sina are examples of the practice of philosophical interpretation.²⁷

Third, fiqh interpretation. This interpretation seeks to interpret the Quran with the emphasis on extracting the laws contained therein. This interpretation has existed from the time of the Companions to the formation of Jurisprudence.²⁸ Some commentary works that represent the views of the jurisprudence among them are *Ahkam al-Qur'an* by al-Jassas (Hanafi), Abu Bakr b. al-‘Arabī (Mālikī), *Ilkiya al-Hirrāsī* (Shafi‘ī), and *Kanz al-Furqān fī Fiqh al-Qur’ān* by Miqdād al-Sayūrī (Shī‘ah Isthnā ‘Asharīyah).²⁹ *Fourth*, scientific interpretation. This interpretation explains the scientific terminology of the expressions of the Quran. The verses in the Quran are discussed with social sciences and knowledge to find their compatibility. At present, scientific interpretation is also referred to as the Islamization of science and *Ayatisasi*. Many theories of science are then searched for compatibility with the verses of the Quran as mentioned above.

Finally, a conclusion can be made that scripture theories born in the context of Christian theology turned out to provide surprising evidence that the holy books in Christianity and Islam have some similarities: similar in terms of beliefs about the process of revelation, albeit in a different form, similar in terms of responding to the holy book, and similar in the case that the holy book had a strong influence on its adherents.

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²⁷ Ad-Dzahabi, *Al-Tafsir Wa al-Mufasssirun*, 84.

²⁸ Ad-Dzahabi, *Al-Tafsir Wa al-Mufasssirun*, 98–103.

²⁹ Ad-Dzahabi, *Al-Tafsir Wa al-Mufasssirun*, 103–139.

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