

## Development of Qur'anic Study Thinking: Mapping the Qur'anic Studies Framework with the History of Ideas Framework

Akmal Rizki Gunawan Hsb<sup>1</sup>, Syamsul Wathani<sup>2</sup>

<sup>1</sup>Universitas Islam "45" Bekasi, Indonesia

<sup>2</sup>STAI Darul Kamal NTB, Indonesia

[akmalgunawangulen@gmail.com](mailto:akmalgunawangulen@gmail.com)

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### Abstract.

In academic studies, the Qur'an has become a subject of intellectual discussions and has undergone significant development, engaging with the community on both interpersonal and inter-cognitive levels. Scholarly discourse on the Qur'an has progressed from descriptive-narrative analysis to critical analysis. This article examines the evolution of thought in Qur'anic studies within the academic community, using two analytical frameworks: the Framework of Qur'anic Studies and the history of ideas. The first framework categorizes the types and genres of Qur'anic studies, while the second analyzes shifts in thought related to studying the Qur'an. The article concludes that the evolution of thought in Qur'anic studies has resulted in a Traditionalist-Critical model, characterized by a transmission-theological dimension, with two distinct periods: the initial focus on *idraki-ta'riifi* (knowledge/understanding of the Qur'an) and a subsequent shift to *tadris-naqdi* studies (critical studies of the Qur'an). Additionally, the development of Qur'anic studies has led to the creation of a model within the Qur'anic Studies Framework, encompassing Al-Qira'ah Alquran (reading and reciting the Qur'an), Tafhim Alquran (linguistic study and interpretation), Ta'riful Qur'an (introducing new perspectives in Qur'anic knowledge), and Ta'limatul Qur'an (social-community context and analysis of Qur'anic teachings).

**Keywords:** *Qur'anic Studies; Thought; History; Frameworks; Discourses;*

### Introduction

The Quran is an object of academic study and will give birth to conceptions of knowledge, academic discussions, or discourses.<sup>1</sup> In this position, discursive discourses - thinking systems - have developed in studying the Quran. There are at least two patterns of Qur'anic studies. The first is a pattern that plays descriptive-narrative analysis, where human thoughts become a chain of sanad without any more critical thinking. *Second*, the pattern that plays critical analysis, where human thoughts become an extension of the critical thinking pattern of *ijtihad (an-naqdi al-ijtibadi)*, or *progressive mujtahids*. The characteristics of this second pattern usually make the Qur'an an open discourse study.<sup>2</sup>

Discourse, in Foucault's terms, is a system of thoughts, ideas, thoughts, and images that build the concept of a culture or culture. The discourse is built on general assumptions and becomes a hallmark of the conversation, both by a particular group and in a specific historical

<sup>1</sup>Akmal Rizki Gunawan, "The [Relationship of Authority and Tradition in the Discourse of Pancasila in Tafsir Al-Azhar](#)", *AL QUDS: Journal of Qur'an and Hadith Studies*, Vol.5, No.1, (2021), 183-202.

<sup>2</sup>MK. Ridwan, "The Tradition of Tafsir Criticism: Discourse on Interpretive Criticism in Quranic Studies Discourse", *THEOLOGIA Journal*, Vol 28 No 1 (2017), 55-74.

period.<sup>3</sup> Foucault viewed discourse as a product of travel and dialectic. The terminology of discourse encompasses critical aspects of the thinking system, making the discourse on the study of the Qur'an distinct from that of tafsir. Ontologically, the Qur'an is *qudsiyyah* (sacred), while tafsir is *nisbiyyah* (relative). However, the sacred status of the Qur'an does not preclude the development of Qur'anic studies.<sup>4</sup>

In society, the role of the Qur'an has an inter-personal relationship, entering into the inner part of the community's appreciation and religiosity. As for the academic community, the Qur'an is not only a matter of it as a *qudsized* holy book but also an *exciting* object of study.<sup>5</sup> Thus, the relationship between the Qur'an and the academic community has the value of rational-intellectual relations, and the Qur'an is not only felt but also conceived in critical minds. Ontologically, there is a difference between the Qur'an and Tafsir in academic studies. Although these two terminology are related, where the Qur'an is the object and tafsir is a device to grasp and understand the meaning of Qur'anic verses, they have different scientific sides. The Qur'an usually has knowledge about it called '*Ulum Al-Quran*', while tafsir knows confusion called '*Ulum at-Tafsir*'. '*Ulum Al-Qur'an* is *idraki*', knowledge for the introduction of *-li at-ta'rif-*, while '*Ulum at-Tafsir* is *tadritsi-nadzari-awamili*, knowledge of discourse, theoretical and instrumental studies because it is used to understand the Qur'an.

The article examines the development of Qur'anic studies on the academic study square (*study of the Qur'an*), which has become a *Qur'anic Studies discourse*. Because the study of the Qur'an is a specific discourse, it differs from the discourse of *Islamic Studies*, although it relates to the two. If simplified, among the models of *ta'lim* study, *tarbiyah* of the Qur'an, this article focuses on the Qur'an study point of the academic study plain, or called *dirasah/tadris*, with this focus, this article will map the development of Qur'anic studies. This article is expected to explore the history of the existence and development of Qur'anic studies as its discourse differs from the study of Qur'anic history, the history of interpretation, and other historical discussions in the study of *Islamic turats*.

## Framework of Study

With the *scope* of discussion on the historical *development of Qur'anic Discourse*, in this article, the author uses two analytical frameworks as analytical *knives* in conceptualizing the course of Qur'anic studies: *Framework Qur'anic Studies* and *history of ideas*. The first framework is used to map the types/*genres* of existing research works, and the second framework is used to see the shift in the thinking/study of the Qur'an in the academic community.<sup>6</sup>

Meanwhile, the Qur'anic Studies Framework can map the diversity of works on existing Qur'anic studies. *A framework* is a working framework, a basic concept, and a framework for building a thought. So, in the mapping analysis of the Quranic Studies Framework pattern, we will

<sup>3</sup>Alfathri Adlin, "Michel Foucault: Power/Knowledge, Truth, Parrhesia", *Jaqfi: Journal of Islamic Faith and Philosophy*, Vol. 1, No. 1, (2016), 13-26.

<sup>4</sup>Hayat Mohamed Osman Seid Ahmed, "A Study on the Difficulties of Translating the Religious Text." *International Journal of English and Education* 9, no. 1 (2020): 183–200.

<sup>5</sup>Syahrullah Iskandar, "Qur'an Study and Scientific Integration: A Case Study of UIN Sunan Gunung Djati Bandung", *Insight: Journal of Science and Culture*, Vol 1, No 1 (2016) 87-92.

<sup>6</sup>It should be understood that the author's use of the word "Academic Society" is intended to give an emphasis, that thoughts are produced in the academic studies they conduct. So, this article will analyze the thoughts - models of thought - spread in these works. Because it uses the word "Academic Society", this article traces the studies carried out by many intellectuals, Qur'anic studies conducted by both secular and non-Muslim scholars. In the author's opinion, as long as they produce academic studies on the Qur'an well, they can be called *Qur'anic Intellectuals*.

look at and trace and map the academic works that have existed so far in the study of the Quran. According to the author, *the Qur'anic Studies Framework* can be detailed in several models of existing Qur'anic study works - and works - of the Qur'an, including *al-Qira'ah al-Quran* (Reading and Recitation), *Tafhimul Qur'an* (Understanding the Meaning and Explanation of Qur'an), *Ta'riful Qur'an* (Introduction to the Qur'an) and *Ta'limatul Qur'an* (Teachings of Qur'an).

As for understanding the shift in thinking from the diversity of Qur'anic studies in the form of academic discourse, this article uses the history of ideas and the history of thought approach.<sup>7</sup> The history of thinking is used because the existing Qur'an Studies are part of the tradition of academic thinking based on scientific research; of course, this is a characteristic and part of thinking.<sup>8</sup> The works they write in each phase can be understood as a journey of thought for studying the Qur'an by the academic community or intellectuals.

The history of thought is also called *the history of ideas* or *intellectual history*. The history of thought can be understood as the study of the role of ideas in historical events and processes. All history is the history of thought; a historian redoes the thoughts of the past.<sup>9</sup> In this article, this analytical framework will read the development of thought in mapping their *Qur'anic Studies* studies. With the framework of historical export analysis (*exploring history*), we can see the development of thought and the peculiarities of thinking, in this case, thinking about studying the Quran. With this framework, this article is expected to present a discourse on the development of academic studies in the Quran, affirming that the Quran's position as an object of academic study is very developed and provides a plurality of approaches to studying it.

### **Qur'anic Study Thinking: A Traditionalist-Critical Frame**

In Islamic history, the study of the Qur'an has a *transmission-theological dimension*, which is characterized by the understanding of the Qur'an obtained through narration – or at least from books written with narration nuances – and is part of the theological-religious study, which must be trusted without the need for critical questions. This seems to have developed for a long time so that even though the Qur'an has the discipline of knowledge introduction (*idrak-ta'rif / 'ulum Al-Qur'an*), it will only stop at the recitation of the introduction recitation without any effort to develop more critical thinking. The science of the Qur'an has also not developed much when compared to the science of tafsir -with the distinction between the birth of the book of *ulum Al-Quran* and *'ulum at-tafsir*-. The development as a science is shown by the Islamic sciences of *turats* that make the Qur'an part of their study, such as fiqh, kalam, *tasawwuf*, and others. The mapping of the development of Qur'anic studies has been widely researched, but it still overlaps the development of Qur'anic studies or the development of interpretation.<sup>10</sup> Thus, another mapping perspective is needed to look at these developments. The author begins with the existence of thoughts in the *Traditionalist frame* of Qur'anic studies.

Two phases need to be seen in mapping the Qur'anic thought journey in the *Traditionalist-Critical Frame*. *First* is the phase of studying the Quran on the plain of *idraki-ta'rif*-knowledge for

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<sup>7</sup>R.G. Collingwood, *The Idea of History* (Oxford: Oxford University Press, 1956), 302.

<sup>8</sup>Kuntowijoyo, *Historical Methodology* (Yogyakarta: Tiara Wacana, 2003), 189-200.

<sup>9</sup>R.G. Collingwood, *The Idea of History*, 302.

<sup>10</sup>Syamsuddin Syamsuddin, "The Development of Tafsir Al-Qur'an in Indonesia", *Islamic Resources Scientific Journal*, Vol 16, No 1 (2019), 23-34.

recognition. This phase was recorded over a long period, from the early century (between the III-IV Centuries H) to the 18th century AD or the century before the enlightenment. In this phase, the study of the Qur'an is spread in the books of Qur'anic science. The general feature is to introduce and discuss (*al-Bubuts*) the main themes of the Qur'an as the book of Islam. The discussions on this central theme contain themes such as (a) the issue of revelation, (b) the Qur'an and its position in Islam, (c) the outline of the content, (d) the Qur'an as a guide and miracle, (e) the authenticity of the Qur'an, (f) the role of the Prophet Muhammad in the Qur'an, and (g) the systematics of the sequence of verses and letters of the Qur'an. According to the author, these themes are covered in the study of the Qur'an on *the idrak plain/ al-idraki al-asasi* (basic knowledge).

As for the *ta'rif* plain (introduction to the Quran), discussing (*al-Bubuts*) the introduction of the main Qur'an as a book of Islam. The introductory discussions contained themes such as (a) the history of the Qur'an, (b) *the rasm* of the Qur'an (*rasm mushaf*), (c) *i'jaz* of the Qur'an (Maku'jizatan), (d) *munasabat* of the Qur'an (connection of verses), (e) *Qasas* of the Qur'an (Story), (f) *Jadal* of the Qur'an, (g) *Aqsam* of the Qur'an (form of oath), (h) *Amts'al* of the Qur'an, (i) *Naskh* and *Mansukh*, (j) *Mubkam* and *Mutasyabih*, and (k) *Qira'at*. These themes are spread in several works of the central Qur'an science -*the baboon* of the discussion of Qur'anic knowledge-such as *Al-Buran fi Ulum al-Qur'an*,<sup>11</sup> *Al-Itqan fi 'Ulum al-Qur'an*,<sup>12</sup> *At-Tibyan fi 'Ulum al-Qur'an*,<sup>13</sup> *Mabahits fi' Ulum al-Qur'an*<sup>14</sup> and others. The principle is simple: by knowing the theme above, it is hoped that Muslims can learn the Qur'an. The study of the Qur'an with this pattern lasts long because the widely used tradition is *transmission* with truth based on history. The journey of this phase is called giving birth to works about the Qur'an, but doing repetitions recitation -repetition-, *syarah* or *kebulashah*. A study that strongly emphasizes the closeness of teachers and students.

The second phase of the study of the Qur'an can be noted to be in the phase of the century of enlightenment and the post-century of enlightenment, ranging from the 18th century to the 20th century AD. The author calls this phase in the study of the Qur'an the phase of shifting the study of the Qur'an from *idrak-ta'rif* to the study of *tadris-naqdi* or also known as *dirasah naqdiyyah li Alquran* (the critical studies Qur'an). In this phase, the study of the Qur'an is played by two actors, *insiders* and *outsiders*, known as orientalists. Western scholars have produced various publications on studying the Quran, including patterns and tendencies. Arthur Jeffery mentioned four significant themes in studying the Qur'an academically: *textual criticism*, *literary criticism*, *interpretation*, and *practical needs*.<sup>15</sup> In this phase, orientalists conduct academic studies of the Qur'an by applying the approach or pattern of textual criticism studies.<sup>16</sup>

Critical tendencies indeed colored the thinking of Qur'anic studies in the early Orientalist period. There are at least four *trends* in the study of the Qur'an to see the thinking of the Qur'an: *first*, regarding the translation of the Qur'an; *second*, regarding the history of the Qur'anic text; *third*, regarding the concepts of the Qur'an, and *fourth*, how Muslims understand and interpret the Qur'anic text. These themes, for example, can be seen in John Wansbrough's book *Quranic Studies*:

<sup>11</sup>Al-Zarkasyī, *Al-Burhan fi 'Ulum al-Qur'an* (Kairo: Isa al-Bab al-Halabi, t.th). 15.

<sup>12</sup>As-Suyuti, *Al-Itqan fi 'Ulum al-Qur'an* (Beirut: Dar al-Kutub al-'Ilmiyah, 2010). 25.

<sup>13</sup>Ali Ash-Shabuni, *At Tibyan fi 'Ulum al-Qur'an* (Jakarta: Dar Kutub al Islamiyah, t.th). 18.

<sup>14</sup>Manana' Khalil al-Qattan, *Mubabats fi 'Ulum al-Qur'an' in* (Kiro: Maktaba Wahda, 2000). 27.

<sup>15</sup>Arthur Jeffery, "The Present Status of Qur'anic Studies", dalam *Muslim World*, XXI, 1976, 1-2.

<sup>16</sup>James A. Bellamy, "Textual Criticism of the Qur'an" dalam Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an* (Leiden: Brill, 2006), 237-252; James A. Bellamy, *Textual Criticism of the Koran* dalam *Journal of the American Oriental Society*. Vol. 121. No. 1. 2001. 1-6.

*Sources and Methods of Scriptural Interpretation*.<sup>17</sup> Wansbrough is an important figure who gave birth to a *historical criticism approach* to studying religious sacred texts.<sup>18</sup> These themes are also found in a study conducted by McAuliffe, *Qur'anic Christians: an Analysis of Classical and Modern Exegesis*.<sup>19</sup> This model is typical of the thinking of academic study of the Qur'an in the West in the mid-19th century.

In the *insider tradition*, several figures conduct critical studies of the Qur'an, giving birth to new conceptual thoughts about the science of the Qur'an. Generally, they are under contemporary thought or in the language of Abdullah Saeed, the progressive *ijtihadits group*.<sup>20</sup> Among them: Abu Zayd with *Mafhum al-Nashb: Dirasat fi 'Ulm Alquran*<sup>21</sup> Fadzlrrahman with his Main Themes of the Qur'an,<sup>22</sup> and Abdullah Saeed with his *Introduction to The Qur'an*.<sup>23</sup>

### **Qur'anic Studies Thinking: Framework Qur'anic Studies**

The study of the Quran in the form of critical-objective scientific research has developed a lot, especially in the 20th century.<sup>24</sup> The studies that have emerged in the century show the specificity of the research outline and the basis for mapping the development of Qur'anic studies. This can be read in writings and literature that specifically reflect the study of the Qur'an and its methodology. This *Qur'anic Studies framework* will map the Qur'anic studies that have been spread since the beginning of the 20th century, as well as map the patterns of thought or discourse that have been developed.

In the early 20th century, the study of the Qur'an was marked by the publication of three influential works discussing the Qur'an: R. Blachere's *Introduction au Coran* (1947), *Introduction as Scripture* by A. Jeffery (1952), and R. Bell's "Introduction to The Qur'an" (1953). The three works are considered comprehensive works that contain a lot of knowledge about the study of the Qur'an, especially in the West. The characteristic of Qur'anic studies in this century is marked by the emergence of academic studies of the Qur'an, issuing Qur'anic studies so far, which are organized in a dogmatic-theological pattern towards the study of the Qur'an with a critical-philological pattern. Using various approaches in understanding/researching the Qur'an, including philological approaches and literary criticism. The discourse of Qur'anic studies in this phase is in line with the discourse of the originality of the Qur'an, using study methods sourced from biblical studies and theology.

In the next phase, the thinking of Qur'an studies developed better. With the increase of various disciplines and the birth of new methods in the middle of the 20th century, the study of

<sup>17</sup>John Wansbrough, *Qur'anic Studies: Sources and Methods of Scriptural Interpretation*, (Oxford, Oxford University Press, 1977). 72.

<sup>18</sup>Harald Motzki, *The Collection of the Qur'an A Reconsideration of Western Views in Light of Recent Methodological Developments*, artikel dalam Symposium "Qur'anic Studies on the Eve of the 21st Century" (Leiden, Juni 1998), 4-11.

<sup>19</sup>Jane Dammen McAuliffe, *Qur'anic Christians: an Analysis of Classical and Modern Exegesis* (New York: Cambridge University Press, 1991), 1-2.

<sup>20</sup>M. Arfan Mu'ammam, "Progressive Islam and Progressive Ijtihad: Reading the Idea of Abdullah Saeed", in M. Arfan Mu'ammam (et al.), *Islamic Studies Perspective Insider/Outsider*, (Yogyakarta: IRCiSoD, 2013), 357.

<sup>21</sup>Nasr Hamid Abu Zaid, *Mafhum al-Nashb: Dirasat fi 'Ulm Al-Quran '* (Kairo: al-Hay'ah al-Mishriyah al-Ammah li al-Book, 1993). 10.

<sup>22</sup>Fazlur Rahman, *The Main Themes of the Qur'an* terj. Anas Wahyudin (Bandung: Pustaka. 1983), 21.

<sup>23</sup>Abdullah Saeed, *The Qur'an an Introduction* (New York: Routledge, 2008). 28.

<sup>24</sup>Andrew Rippin (ed.), *The Qur'an : Style and Contens* (New York: Routedge, 2001), xi.

the Qur'an emerged from another perspective from its initial phase. Even the new approaches in the academic works of Qur'anic studies in the mid-20th century have marked the characteristics of modern studies of the Qur'an that have developed to this day. The presence of the International Journal of *Qur'anic Studies* by Edinburgh University, which has been published since 1998, and the publication of 5 volumes of *the Encyclopaedia of the Quran* by Brill, Leiden in 2002 has brought the academic study of the Qur'an into a better discourse than the previous phase.

In addition, the presence of Stefan Wild, Toshihiko Isutzu, Issa J. Boullata, Andrew Rippin and Angelika Neuwirth, and several other Qur'anic scholars marked the development of Qur'anic studies in the late 20th century and to this day. Their thoughts mark the development of Qur'anic studies as a study that is very rich in perspectives. The scientific horizon of the diverse Qur'an intellectuals provides a positive atmosphere for the development of Qur'an studies. The Quran is not only studied or understood from *ta'rif* books/books but can also be researched with scientific developments in the modern era.

Karya-karya Akademik mengenai Alquran, semisal: Andrew Rippin (ed.), *Approaches to the History of the Interpretation of the Qur'an* (1988); G.R. Hawting dan Abdul-Kader A. Shareef (ed.), *Approaches to the Qur'an* (1993); Stefan Wild, *The Qur'an as Text* (1996); Andrew Rippin (ed.), *The Qur'an: a Formative Period* (1999), Issa J. Boullata (ed.), *Literary Structures of Religious Meaning in the Qur'an* (2000); Jane D. McAuliffe (ed.), *Encyclopaedia of the Qur'an* Vol 1-5 (2000-2006); Jane Dammen McAuliffe (ed.), *The Cambridge Companion to the Qur'an* (2006); Andrew Rippin (ed.), *the Blackwell Companion to the Qur'an* (2006); Angelika Neuwirth, Nicolai Sinai dan Michael Marx (ed.), *The Qur'an in Context: Historical and Literary Investigations into the Qur'anic Milieu* (2010), Karen Bauer (ed.), *Aims, Methods and Contexts of Qur'anic Exegesis* (2nd/8th-9th/15th c.) (2013), Andreas Gorke dan Johanna Pink, *Tafsir and Islamic Intellectual History: Exploring the Boundaries of a Genre* (2014), Majid Daneshgar, Peter Riddell dan Andrew Rippin (ed.), *The Qur'an in the Malay-Indonesian World: Context and Interpretation* (2016), memberikan kesan baik adanya kerjasama antara *insider* dan *outsider* dalam mengembangkan kajian Alquran secara akademik.

Academic studies on the Qur'an in this phase can be divided into four mappings, including: ***Al-Qira'ah Alquran (Reading and Recitation)***

*Al-Qira'ah Al-Quran* is one part of the Qur'anic study framework which discusses reading and reciting/chanting the Qur'an. In the reading framework, the theme studied in this scope is the problem of linguistic aspects in words/words/verses in the Quran, various readings (*qira'ah*), and foreign expressions in the Qur'an (languages absorbed outside Arabic).

This theme, for example, can be seen in Ahmad Ali al-Imam's work, *Variant Readings Of The Quran: A Critical Study Of Their Historical And Linguistic Origins*; this paper discusses the relevance of Arabic linguistics in variations of Qur'anic readings (*qira'at*).<sup>25</sup> Other works that discuss this pattern are Arthur Jeffery's work *Materials for the History of the Text of the Qur'an, the Old Codices*,<sup>26</sup> as well as Zianudin Sardar's study, which reviews the history of the Qur'anic text with a concentration on the discussion of the variety of readings (*Qira'at*) derived from the hadith of Muhammad.<sup>27</sup> Another related theme studied in this scope is the significance of the single terms and concepts of

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<sup>25</sup>Ahmad Ali al-Imam, *Variant Readings Of The Quran: A Critical Study Of Their Historical And Linguistic Origins*, (USA : International Institute of Islamic Thought, 2007), 30.

<sup>26</sup>Arthur Jeffery, *Materials for the History of the Text of the Qur'an; the Old Codices* (Belanda: Leiden University, 1937), 20.

<sup>27</sup>Zianudin Sardar, *Reading the Qur'an : The Contemporary Relevance of The Sacret Text of Islam* (New York: Oxford University Press, 2011). 17.

the Quran, the order and chronology of the Qur'anic text, and the unity between the two. This theme, for example, can be seen in Angelica Neuwirth's work, *Form and Structure of the Qur'an*.<sup>28</sup>

As for the *framework* of reciting/chanting the Qur'an (*Reciting*), the theme studied in this *scope* is the issue of Monday reading and the *aesthetic* reception (beauty) of the Qur'an, which has an interpersonal relationship with its reciters. This theme is, for example, seen in Anna Gade *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia*,<sup>29</sup> which examines how the recitation of the Qur'an influences the birth of good social phenomena. Anne Katharine Rasmussen, with her work, *Women, The Recited Qur'an, and Islamic Music in Indonesia*, Rasmussen researched the art of *reciting* the Qur'an in Indonesia.<sup>30</sup> Karna, which has the same theme, is also read in the study of the Qur'an conducted by Matson in *The Story of The Qur'an; its History and Place in Muslim Life*, analyzing cultural aspects involving Qur'anic verses, how they are memorized, written, taught, embellished, interpreted and practiced, in *the life cycle of Muslims*.<sup>31</sup>

The thinking of Qur'an Studies in *this scope (reciting)* has undergone a shift -from *the scope of reading-*, from *the Historical-Critical Approach* to *the Interpretative Approach* and *the descriptive anthropological sociological approach*, which is a form of Qur'an research that does not make the text of the Qur'an and interpretation the main object of study, but the theme of the study is focused on the reception of the community to the Qur'an, *hermeneutics' reception*, *cultural reception*, and *esthetical reception*.<sup>32</sup> The study of the Qur'an with this third point is one of the thoughts *of the Qur'an in interpretative communities*; within the Framework of al-Qira'ah Al-Qur'an, which encompasses the study of Qur'anic reading and recitation, diverse thought patterns have emerged, ranging from critical historical studies to anthropological and sociological approaches.

### ***Tafhim Alquran (Understanding the Meaning and Explanation of the Qur'an)***

*Tafhim Alquran*, as part of the Qur'anic Study Framework, focuses on the linguistic study and interpretation of the Qur'an, which has significantly advanced through semantic studies. Following the war, during a revivalist phase marked by perceived attacks on Islam by Orientalists, there arose a renewed interest in the actual content of the Qur'anic text. Many Qur'anic scholars in the 20th century demonstrated a keen interest in studying linguistic interpretation, language, and the terminology used in the Qur'an. The Qur'an is a religious text with a distinct language that differentiates it from other religious and non-religious texts. These scholars are generally engaged in researching how to elucidate the semantics of terms and concepts within the Qur'an.

*First*, this new test will be conducted on the content of the Quran. Among the works related to this study that would later become a reference in the 20th century is Charles Cutler Torrey's analysis of commercial terms used in the Qur'an and their relationship to Qur'an theology, *The*

<sup>28</sup> Angelica Neuwirth, "Form and Structure of the Qur'an" dalam Jane D. McAuliffe (ed.), *Encyclopaedia of the Qur'an*, (Leiden: E.J. Brill, 2002), II:246.

<sup>29</sup> Anna M. Gade, *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia* (USA: Hawai Press, 2004), 12.

<sup>30</sup> Anne Rasmussen, *Women, The Recited Qur'an, and Islamic Music in Indonesia* (London: University of California Press, 2010), 42.

<sup>31</sup> Ingrid Matson, *The Story of The Qur'an; its History and Place in Muslim Life* (Malden MA: Blackwell. 2008), 161-163.

<sup>32</sup> Sahiron Syamsuddin "Orientalist Approach in Qur'an Studies" in Moch Nur Ichwan and Ahmad Muttaqin, *Islam, Religions, and Human Values; Festschrift for M. Amin Abdullah* (Yogyakarta: CISForm. 2013), 95-109.

*Commercial-theological Terms In The Newspaper*.<sup>33</sup> T. O'Shaughnessy's work focuses on studying the theology of the Qur'an, particularly in his publication titled "The Development of the Meaning of Spirit in the Newspaper."<sup>34</sup>

In line with the above research, several 20th-century Qur'anic scholars have also tested the ethical doctrines contained in the Qur'an, such as Toshihiko Izutsu's *Ethico-Religious Concepts in the Qur'an*,<sup>35</sup> as well as in several joint writings in Stefan Wild, *The Qur'an as Text*,<sup>36</sup> and *The Self-Referentiality of the Qur'an: Surah 3:7 as an Exegetical Challenge*.<sup>37</sup> Other tests, for example, are found in studying the intricacies of living together and rituals represented in the Qur'an as done by R. Robert in his work, *Social Interaction; Ritual and the Qur'an; Ramadan; Fasting*.

*Second*, a change in understanding of the semantics of terms and concepts in the Quran. Toshihiko Izutsu is a pioneer in semantic studies, an approach to studying the Qur'an that combines various methods in modern linguistic studies. This is certainly different from the tradition that has existed in *Islamic turats*. With this approach, Izutsu intends to analyze the meanings of various terms by bringing them into context rather than looking for meanings that have been inherent in those terms. With this approach, Izutsu appears as a figure in the study of the Qur'an who shifts the approach to the study of the Qur'an with the philological method.<sup>38</sup> Another work on this point is Daniel Madigan's research paper, *The Qur'an: a Self Image*, which analyzes the authenticity of the Qur'an in terms of semantic studies.<sup>39</sup>

Thirdly, studying the Qur'an involves uncovering insights into the broader contextualization of its words, distinguishing between the text's content and the meanings derived from interpretative efforts. Meaning in a text emerges through reception and interpretation, a principle emphasized in contextualist interpretations of the Qur'an.<sup>40</sup> In the *Framework of Tafhim Al-Quran*, the scope of the study of Qur'anic thinking has given birth to the thinking/thinking pattern of the meaning of the Qur'an by focusing on the meaning of the Qur'an to find its conception from the study of Semantics, *linguistic structuralism*, and efforts to deconstruct Philological studies of the Qur'an.

### ***Ta'riful Qur'an (Introduction to the Qur'an)***

*Ta'riful Qur'an* is one part of the *Qur'anic Study Framework*, which discusses efforts to construct a sense of purpose to introduce/provide a new perspective on the Qur'an. Generally, studies in *this framework* provide a new reading - or perhaps it can be called reconstruction - in getting to know the Qur'an as a book. Existing works can be divided into two forms: *making notable works complete with one book on the Qur'an* and studying specific themes.

<sup>33</sup> Charles Cutler Torrey *The Commercial-theological Terms In The Koran* (USA: Sagwan Press, 2015). 11.

<sup>34</sup> T. O'Shaughnessy, *The Development of The Meaning of Spirit in The Koran* (Roma; tp, 1953). 35.

<sup>35</sup> Toshihiko Izutsu, *Ethico-Religious Concepts in the Qur'an*, (Montreal: McGill Queen's University Press, 2002). 45.

<sup>36</sup> Stefan Wild (ed.), *The Qur'an as Text*, (Leiden: E.J. Brill, 1996). 50.

<sup>37</sup> Stefan Wild, "The Self-Referentiality of the Qur'an: Surah 3:7 as an Exegetical Challenge" dalam Jane Dammen McAuliffe (ed.), *With the Reference for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam* (Oxford: Oxford University Press, 2003), 425.

<sup>38</sup> Andrew Rippin (ed.), *The Qur'an : Style and Contents* (New York: Routledge, 2001), xvi.

<sup>39</sup> Daniel A. Madigan, *The Qur'an's Self-Image: Writing and Authority in Islam's Scripture* (New Jersey: Princeton University Press, 2001), 62.

<sup>40</sup> Claude Gilliot "Exegesis of the Qur'an : Classical and Medieval" dalam Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an* (Leiden; Brill, 2002), II:99-124.



In the *Ta'riful Qur'an Framework (Introduction to the Qur'an)*, the themes studied in this *scope* are the problems of thematic aspects in *the 'Ulum Al-Qur'an* and several themes studied by Western thinkers before, then a critical study is proposed. *First*, works that study academics regarding the introduction of the Quran use academic research patterns. For example, Andrew Rippin's study explains the basis of the study of the formal-linguistic elements of the Qur'an text to determine the criteria, which helps to place a verse into one of the three periods of *Makkah*; his research is *Form and Structure of the Qur'an*.<sup>41</sup> This book criticizes Noldoke's thinking. In this *scope*, writings were also born that describe the introduction to Qur'an studies in this phase, such as Abdullah Saeed in *The Qur'an: Introduction*,<sup>42</sup> Harmut Bobzin in the *Encyclopaedia of The Qur'an*, Fazlurrahman<sup>43</sup> in *The Introduction to Major Themes*.<sup>44</sup> Andrew Rippin questioned the definition of *the Western Scholarship on the Qur'an* for the 21st century. In the early 20th century, it was understood as the study of the Qur'an by non-Muslim scholars in the West, as well as the birth of the phase of objective study of the Qur'an that adopted an approach from the West.<sup>45</sup>

*Second*, the study of the linguistics and stylistics of the Qur'an on the plain of the introduction of the Qur'an-not in the realm of *Qur'anic tafhim*-. For example, Angelika Neuwirth and Stefan Wild in their two writings, *The Koran as Subtext in Modern Arabic*<sup>46</sup> and *The Self-Referentiality of the Qur'an*.<sup>47</sup> In this second *scope*, there is also a study of the introduction of the Qur'an by Islamic thinkers (*insiders*), such as Nasr Hanid, Arkoun, Rahmad, and Syahrur, which are spread in some of their works. For example, Nash Hamid's work on *The Textuality of the Qur'an* continues his criticism in *mafhum an-nash*. Wahid Brown's *Textual Resurrection Book, Imám, and Cosmos in the Qur'an Commentaries of the Chapter*.<sup>48</sup> And McAuliffe's *text and textuality*,<sup>49</sup> as well as Angelika Neuwirth's *Referentiality and Textuality*.<sup>50</sup>

In the *Ta'riful Qur'an Framework (Introduction to the Qur'an)*, the *first and second study scopes - above-*, the thinking of Qur'anic studies has given birth to a thinking pattern of Qur'anic studies in the form of an *inter or even multi-disciplinary approach, using the approach of textual criticism that occurs in literary science*.

### ***Ta'limatul Qur'an (Teachings of Qur'an)***

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<sup>41</sup> Angelika Neuwirth, "Form and Structure of the Qur'an" dalam Jane D. McAuliffe (ed.), *Encyclopaedia of the Qur'an*, (Leiden: E.J. Brill, 2002), II:246.

<sup>42</sup> Abdullah Saeed, *The Qur'an: an Introduction* (London: Routledge, 2008), 98.

<sup>43</sup> Harmut Bobzin, "Pre-1800 Preoccupations of Qur'anic Studies" dalam Jane Dammen McAuliffe (ed.), *Encyclopaedia of the Qur'an* (Leiden: Brill, 2002), IV:235.

<sup>44</sup> Fazlur Rahman, *Tema-themed Pokok Al-Qur'an*, xi.

<sup>45</sup> Andrew Rippin, "Western Scholarship and the Qur'an" dalam Jane Dammen McAuliffe, *The Cambridge Companion to the Qur'an* (Cambridge: Cambridge University Press, 2006), 235.

<sup>46</sup> Stefan Wild, "The Koran as Subtext in Modern Arabic Poetry, dalam Borg, Gert & de Moor (ed), *Representation of the Divine in Arabic Poetry* (Amsterdam, tp. 2001). 18.

<sup>47</sup> Stefan Wild, *The Self-Referentiality of the Qur'an; Sura 3:7 as an Exegetical Challenge*, dalam McAuliffe, Walfish & Goering, (ed), *With Reference for the Word; Medieval Scriptural Exegesis in Judaism, Christianity and Islam*, (New York: Oxford, 2003). 70.

<sup>48</sup> Wahid Brown *Textual Resurrection Book*, , 41-58

<sup>49</sup> Jane Dammen McAuliffe "Text and Textuality: Q. 3:7 as a Point of Intersection," dalam Boullata (ed.), *Literary Structures*, 56-76.

<sup>50</sup> Angelika Neuwirth, "Referentiality and Textuality in the Surat al-Hijr: Some Observations on the Qur'anic 'Canonical Process' and the Emergence of a Community," dalam Boullata (ed.), *Literary Structures*, 143-172.

*Ta'limatul Qur'an* is one part of the *Qur'an* study framework that discusses the study of the *Qur'an* in the socio-community realm. This study emphasizes the analysis of the teaching of the *Qur'an*. In more straightforward language, the study framework is not only limited to interpretation - as in *the tafhim of the Qur'an*, but also in the realm of reception and the relationship between the *Qur'an* as a holy book and its adherents. This pattern has been developed through the study of Islamic anthropology -although this terminology is still *debatable*- or can be referred to as the Living *Qur'an*, which is part of the study of *Living Islam*.

In the *Ta'limatul Qur'an Framework*, the theme studied in this *scope* is the social and cultural aspects of the Islamic Community and their interaction with the *Qur'an*. This theme is, for example, read in Anna M Gade's dissertation research work, *Perfection Makes Practice; Learning, Emotion, and The Recited Qur'an in Indonesia*.<sup>51</sup> In this *Qur'an* study research, Gade saw that the *Qur'an*, in Muslims' eyes, is sacred, holy, and perfect. Therefore, the *Qur'an* is practiced by Muslims in various *ritual/ceremonial* forms. Gade found four types of quranic activities or abilities in the Indonesian Islamic community, namely *memorization* (memorizing the *Qur'an*), *Reading* (reading the *Qur'an*), *expressive aesthetics* (chanting the *Qur'an*), and *competing* (Musabaqah Al-*Qur'an*). The four kinds of *Qur'anic* abilities are expressions of the piety of the Indonesian Islamic community, which he included as a motivational effect of "*envy for goodness*."

Another work on this theme is the research of Rudolph T. Ware's dissertation entitled *The Walking Qur'an: Islamic Education, Embodied Knowledge, And History In West Africa*.<sup>52</sup> In this research, Rudolph examines the teaching of the *Qur'an* using an "*embodied epistemology*" approach. Rudolph questioned the conceptual difference between textual Islam and corporeal spiritism with this approach. The human body is placed as a place for various cognitions and transformations: uniting memorization, textuality, imitation, devotion, and different sensibilities of capturing reading and hearing. Rudolph researched *the Qur'anic School* or *Qur'anic society* in northern Africa, where many children initially parroted *Qur'anic* verses without much understanding of the meaning, but they enjoyed it very much. With this research, Rudolph emphasized the critical points in teaching the *Qur'an*, the embodiment process, and the process of internalizing *Qur'an* verses into the body so that they become a *habitus* of daily life.

In the *Ta'limatul Al-Quran Framework*, the *Qur'anic* thought study scope had given birth to *Qur'anic* thoughts/patterns of thought on the plain of *interpretative communities* (interpretive communities), which are not hermeneutical but more sociological. This sociological plateau emphasizes social facts about the existence of the *Qur'an* in the reality of people's lives that have an interactive relationship between the *Qur'an* and its readers. The above studies show that there is a *Qur'anic* study thinking that has undergone development and indicates the existence of specific thoughts, thoughts whose patterns are built from various *Qur'anic study frameworks*.

## Conclusion

The development of *Qur'anic* studies has given birth to a model of *Qur'anic* Studies in the *Traditionalist-Critical* Frame. The traditionalist frame is characterized by a transmissive theological dimension where understanding of the *Qur'an* is derived through narration, often from books

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<sup>51</sup> Anna M Gade. *Perfection Makes Practice; :Learning, Emotion, and the Recited Qur'an in Indonesia* (University of Hawai Press, 2004), 75.

<sup>52</sup> Rudolph T. Ware *The Walking Qur'an : Islamic Education, Embodied Knowledge, And History In West Africa* (USA: The University of North Carolina Press, 2014). 38.

imbued with narrative nuances, forming part of theological and religious studies. The journey of Qur'anic thought within the Traditionalist-Critical Frame can be divided into two phases. Initially, there is the phase of *idraki-ta'rif*, focusing on introductory knowledge and understanding of the Qur'an. The second phase marks a transition toward a more critical approach, particularly evident in the enlightenment era. This shift in Qur'anic studies moves from *idraki-ta'rif* to *tadris-naqdi* studies, also known as *dirasah naqdiyyah li Alquran*, emphasizing critical analysis of the Qur'an.

The development of Qur'anic studies has also given birth to the Qur'anic Studies Thinking Model: *Framework Qur'anic Studies*; (1) *Al-Qira'ah Al-Quran* is one part of the *Qur'an* study framework which discusses reading and reciting/chanting the Qur'an. In *the reading framework*, the theme studied in this *scope* is the problem of linguistic aspects in words/words/verses in the Quran and various readings (*qira'ah*). Regarding the framework of reciting/chanting the Qur'an (Reciting), this scope focuses on the practice of weekday recitation and the aesthetic appreciation (beauty) of the Qur'an, which establishes an interpersonal connection with its reciters within the Framework of *al-Qira'ah Al-Quran*, which encompasses the study of Qur'anic reading and recitation, diverse thought patterns have emerged, ranging from critical historical analyses to anthropological and sociological approaches.

(2). *Tafhim Al-Quran* is one part of the *Qur'anic Study Framework*, which discusses the linguistic study of the Qur'an in the realm of interpreting the Qur'an, which has also been developed through semantic studies. *First*, this new test will be conducted on the content of the Quran. *Second*, a change in understanding of the semantics *of terms* and concepts in the Quran. *Third*, the study of the Qur'an in the form of discoveries on the general contextualization of the words of the Qur'an provides a dividing line between the content of the text itself and the meaning created from interpretation efforts. In the *Framework of Tafhim Al-Quran*, the *scope* of the study of Qur'anic thinking has given birth to the thinking/thinking pattern of the meaning of the Qur'an by focusing on the meaning of the Qur'an to find its conception from the study of Semantics, *linguistic structuralism*, and efforts to deconstruct Philological studies of the Qur'an.

(3) *Ta'riful Qur'an* is one part of the *Qur'anic Study Framework*, which discusses efforts to construct a Qur'an to introduce/provide a new perspective on the Qur'an. Generally, studies in *this framework* provide a new reading - or perhaps it can be called reconstruction - in getting to know the Qur'an as a book. In the *Ta'riful Qur'an Framework (Introduction to the Qur'an)*, the themes studied in this *scope* are the problems of thematic aspects in *the 'Ulum Al-Quran* and several themes studied by Western thinkers before, then a critical study is proposed. *First*, works that study academics regarding the introduction of the Quran use academic research patterns. *Second*, the study of the linguistics and stylistics of the Qur'an on the plain of the introduction of the Qur'an-not in the realm of *Qur'anic tafhim*-. In the *Ta'riful Qur'an Framework (Introduction to the Qur'an)*, the *first and second study scopes -above-*, the thinking of Qur'anic studies has given birth to a thinking pattern of Qur'anic studies in the form of an *inter or even multi-disciplinary approach, using the approach of textual criticism that occurs in literary science*.

(4) *Ta'limatul Qur'an* is one part of the *Qur'an* study framework that discusses the study of the Qur'an in the socio-social realm, a study that is emphasized in the analysis of the teaching of the Qur'an. In more straightforward language, the study framework is not only limited to interpretation - as in *the tafhim of the Qur'an*, but also in the realm of reception and the relationship between the Qur'an as a holy book and its adherents. In the *Ta'limatul Qur'an Framework*, the theme

studied in this *scope* is the social and cultural aspects of the Islamic Community and their interaction with the Qur'an. In the *Ta'limatul Al-Quran Framework*, the Qur'anic thought study scope had given birth to Qur'anic thoughts/patterns of thought on the plain of *interpretative communities* (interpretive communities), which are not hermeneutical but more sociological. This sociological plateau emphasizes the point of the existence of social facts of the existence of the Qur'an in the reality of people's lives that have an interactive relationship between the Qur'an and its readers.

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