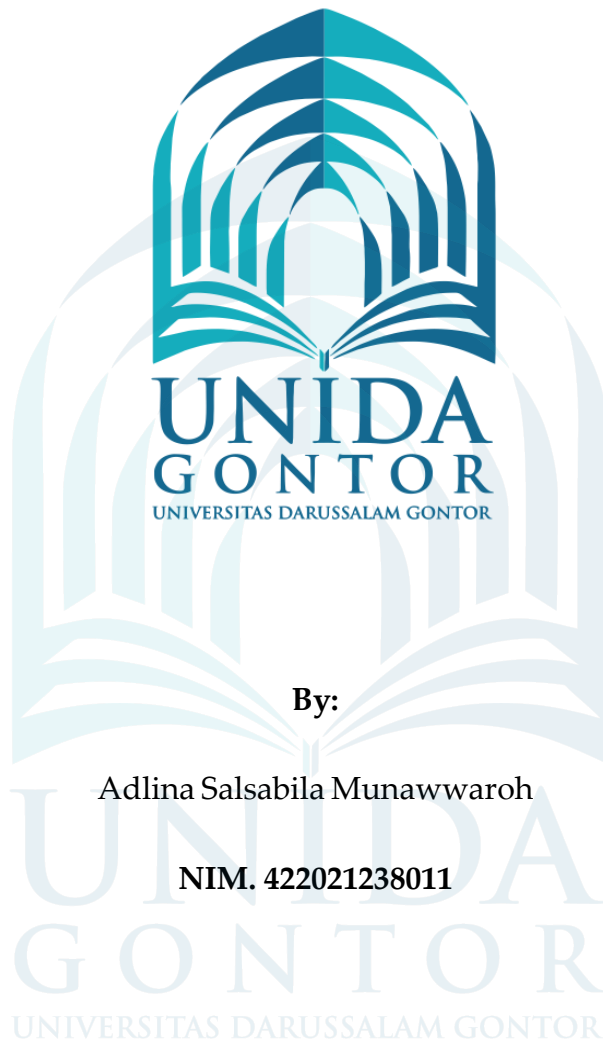


**THE RHETORICAL QUR'ĀN ON ANGELIKA NEUWIRTH'S LATE ANTIQUITY
REVISITED: INTERPRETING "AḤAD" IN SURAH AL-IKHLĀṢ**



By:

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DEPARTMENT OF AL-QUR'ĀN AND TAFSIR STUDIES

FACULTY OF USHULUDDIN

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1446/2024

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REVISITED: INTERPRETING "AḤAD" IN SURAH AL-IKHLĀṢ**

THESIS

Presented to:

University of Darussalam Gontor

In Partial Fulfillment of Requirement

For a Bachelor's Degree in Department of Al-Qur'ān and Tafsir Studies

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1446/2024



ABSTRACT

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This research examines various specific emphases on the perspective of Angelika Neuwirth and explores important aspects of the interpretation of the meaning of "*Aḥad*" in the Qur'ān. The study comprehensively investigates how Orientalists understand the word "*Aḥad*" when they read the Qur'ān and how this impacts the understanding of "*Aḥad*" within the Islamic community.

The aim of this research is to gain insight into the rhetorical interpretation approach that Angelika Neuwirth employs in her understanding of the Qur'ān, particularly in regard to how she views the Divine aspects of the Qur'ān's epistemology. Additionally, this research investigates how classical and contemporary interpreters have interpreted the Qur'ān as part of their understanding of God's creation.

This research employs a qualitative method with a descriptive analysis approach, encompassing an analysis of Angelika Neuwirth's works as well as the examination of Qur'anic readings by various individuals and communities. Through this method, our aim is to gain an in-depth understanding of how Angelika Neuwirth's interpretation of the term "*Aḥad*" in the Qur'an influences its context, history, and rhetoric. The researcher then conducts a comprehensive examination.

The research findings indicate that Angelika Neuwirth's interpretation of the term "*Aḥad*" refers to the idea put forth by linguists that ungrammaticality signifies a discomfort within a textual moment that symbiotically alludes to the Jewish Creed, which provides a key for its decoding. This aspect is part of the Qur'ān's negotiation strategy that attempts to adopt the Jewish Creed. However, different principles are employed. "*Lam yalid wa-lam yūlad*," states Verse 3. This interpretation contradicts the Nicene belief. It rejects the clear assertion regarding Jesus as the "begotten, not made" and "*gennethena, or poiethenta*," which are also firmly rejected. This negative theology is encapsulated in Verse 4, "*Wa-lam yakun lahu kufuwan Aḥadun*," meaning "and there is nothing comparable to Him." Besides reversing the Nicene formula concerning these verses, this statement also overturns the Nicene formulation of Christ's existence as one substance with God, "*homoousios to patri*," therefore, these verses oppose the significant declarations contained within the Nicene Creed. The author also critiques Angelika Neuwirth's interpretation for overly applying sociolinguistic and historical approaches. The author argues that Neuwirth only understands the word "*Aḥad*" as a numeral or nominal term, whereas its meaning provides evidence of God's Oneness. Furthermore, the spiritual aspects within the text could be overlooked by Neuwirth's approach, which prioritizes grammatical analysis. This focus on ungrammaticality as a cause of discomfort does not reflect the complex meanings of the Qur'ānic verses. Additionally, it fails to consider the historical and theological context, particularly regarding the Nicene Creed, which must be noted, as it can lead to misunderstandings among Muslims regarding the Oneness of God. Moreover, the method is inconsistent and inappropriate for interpreting the Qur'ān. Angelika Neuwirth's interpretations raise questions about the legitimacy of interpretations within Islamic society, while differing views on Orientalism add complexity to the interpretation of the Qur'ān concerning the meaning of "*Aḥad*."

The recommendations emphasize the importance of broadening perspectives on Qur'ānic interpretation and its impact on the Muslim community, as well as the need for further research to reduce misunderstandings regarding the Transcendence of God's Oneness based on religious beliefs.

Keywords: Al-Qur'ān, Angelika Neuwirth, Interpretation, Rhetoric, *Aḥad*.

ABSTRAK

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Penelitian ini melihat berbagai penekanan khusus pada perspektif Angelika Neuwirth dan mengeksplorasi berbagai aspek penting dalam interpretasi makna "*Aḥad*" dalam Al-Qur'ān. Penelitian ini secara komprehensif mengkaji bagaimana kaum orientalis memahami kata "*Aḥad*" ketika mereka membaca Al-Qur'ān dan bagaimana hal ini berdampak pada bagaimana masyarakat Islam memahami "*Aḥad*".

Penelitian ini bertujuan untuk mendapatkan pemahaman tentang pendekatan tafsir retorik yang digunakan oleh Angelika Neuwirth dalam menafsirkan Al-Qur'ān dengan melihat bagaimana ia melihat aspek-aspek Ketuhanan dari epistemologi Al-Qur'ān. Selain itu, penelitian ini menyelidiki bagaimana para mufassir klasik dan kontemporer menafsirkan Al-Qur'ān sebagai bagian dari pemahaman mereka tentang penciptaan Tuhan.

Metode penelitian ini merupakan penelitian kualitatif dengan pendekatan metode analisis deskriptif yang mencakup analisis karya-karya Angelika Neuwirth serta analisis pembacaan Al-Qur'ān dari berbagai individu dan komunitas. Dengan menggunakan metode ini, tujuan kami adalah untuk mendapatkan pemahaman yang mendalam tentang bagaimana interpretasi Angelika Neuwirth tentang arti kata "*Aḥad*" dalam Al-Qur'ān memengaruhi konteks, sejarah, dan retorika. Penulis kemudian melakukan pemeriksaan menyeluruh.

Hasil penelitian ini menunjukkan bahwa pandangan Angelika Neuwirth tentang kata "*Aḥad*" mengacu pada gagasan ahli linguistik yang mengatakan bahwa ketidakgramatikalitas berarti ketidaknyamanan suatu momen tekstual yang secara simbiotik mengacu pada Kredo Yahudi, yang memberikan kunci untuk dekodernya, dan ini merupakan bagian dari strategi negosiasi Qur'ān yang berusaha mengadopsi Kredo Yahudi. Namun, ada prinsip yang berbeda yang digunakan. "*Lam yalid wa-lam yūlad*", kata Ayat 3. Ini adalah penafsiran yang bertentangan dengan keyakinan Nicea. Ini menolak penegasan jelas tentang anak Yesus, yang disebut sebagai "dilahirkan, bukan dibuat" dan "*gennethena, atau poiethenta*", yang juga ditolak dengan tegas. Teologi negatif ini diringkas dalam ayat 4, "*Wa-lam yakun lahu kufuwān Aḥadun*", dan "dan tidak ada sesuatu pun yang sebanding dengan-Nya." Selain membalikkan rumus Nicea tentang Ayat-ayat tersebut kalimat itu juga membalikkan rumus Nicea tentang keberadaan Kristus sebagai satu substansi dengan Tuhan, "*homousios to patri*", oleh karena itu, ayat-ayat ini menentang pernyataan penting yang terkandung dalam Kredo Nicea. Penulis juga mengkritik interpretasi Angelika Neuwirth yang terlalu menerapkan sosiolinguistik dan historis. Penulis juga mengatakan bahwa Neuwirth hanya memahami kata "*Aḥad*" sebagai angka atau nominal, padahal makna kata itu menunjukkan bukti Keesaan Tuhan. Selain itu, aspek spiritual dalam teks dapat diabaikan oleh pendekatan Neuwirth yang mengutamakan analisis gramatikal. Fokus pada ketidakgramatikalitas sebagai penyebab ketidaknyamanan tidak mencerminkan makna ayat-ayat Al-Qur'ān yang kompleks. Selain itu, ia mengabaikan konteks historis dan teologis khususnya yang berkaitan dengan Kredo Nicea yang harus diingat. yang dapat membuat pemahaman orang Islam tentang Keesaan Tuhan menjadi salah. Selain itu, metode itu tidak konsisten dan tidak tepat untuk digunakan dalam menafsirkan Al-Qur'ān. Hasil penafsiran Angelika Neuwirth menimbulkan pertanyaan tentang legitimasi penafsiran dalam masyarakat Islam, sementara pandangan yang berbeda tentang orientalisme menambah kompleksitas dalam penafsiran Al-Qur'ān tentang makna "*Aḥad*".

Saran ini menekankan pentingnya memperluas wawasan tentang interpretasi Al-Qur'ān dan dampaknya pada masyarakat Muslim, serta perlunya penelitian lanjutan untuk mengurangi kesalahan pemahaman mengenai Kemurnian Keesaan Tuhan berbasis agama.

Kata kunci: Al-Qur'ān, Angelika Neuwirth, Penafsiran, Retorik, *Aḥad*.

To Honorable,

Dean of Faculty of Ushuluddin

Univeristy of Darussalam Gontor - Ponorogo

Bismillāhirrahmānirrahīm

Assalāmu'alaikum Wr. Wb.

It is my honor to present the thesis written by:

Name : Adlina Salsabila Munawwaroh

Reg. Number : 422021238011

The Title : The Rhetorical Qur'an On Angelika Neuwirth's Late Antiquity
Revisited: Interpreting "Aḥad" In Surah Al-Ikhlās

I declare this thesis has been processed and corrected to fulfill the requirement for the degree of Licentiate in Al-Qur'an and Tafseer Studies in the Faculty of Ushuluddin, University of Darussalam Gontor. Therefore, I request this thesis could be examined soon.

Wassalāmu'alaikum Wr. Wb.

Ponorogo, 7th November 2024 M

5th Jumadil Awal 1446 H

Supervisor,


(Assoc. Prof. Dr. Sujiat Zubaidi, M.A.)

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Bismillāhirrahmānirrahīm

Assalāmu'alaikum Wr. Wb.

The Faculty of Ushuluddin, University of Darussalam Gontor Ponorogo,
Indonesia has received a thesis written by:

Name : Adlina Salsabila Munawwaroh

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The Title : The Rhetorical Qur'ān On Angelika Neuwirth's Late Antiquity
Revisited: Interpreting "Aḥad" In Surah Al-Ikhlās

I partial fulfillment of the requirement for the degree of Licentiate in Al-
Qur'ān and Tafseer Studies in the Faculty of Ushuluddin, academic year 1445-
1446/ 2024-2025.

Wassalāmu'alaikum Wr. Wb.

Ponorogo, 10th December 2024 M

8th Jumadil Akhir 1446 H

Dean of Faculty of Ushuluddin,

(Syamsul Hadi Untung, M.A., M.L.S.)

DECISION OF THE EXAMINERS TEAM

The committee holds the Thesis examination in partial fulfillment of the requirements for the degree of Licentiate in Al-Qur'an and Tafseer Studies in the Faculty of Ushuluddin, University of Darussalam Gontor on:

Day/Date : Friday, 13th December 2024 M/11th Jumadil Akhir
1446 H

Place : 2nd Floor of Egypt Hall of University of Darussalam
Gontor Campus C

the Thesis written by:

Name : Adlina Salsabila Munawwaroh
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Late Antiquity Revisited: Interpreting "Aḥad" In
Surah Al-Ikhlās

Decided to grant her a pass in the Thesis examination. Hence, she is eligible to be awarded the degree of Licentiate in Al-Qur'an and Tafseer Studies in the Faculty of Ushuluddin, University of Darussalam Gontor.

Chief of Examination Board,

Secretary,



Assoc. Prof. Dr. Sujiat Zubaidi, M.A.



Rezki Kaulan Maisurah, M.Pd.I.

1st Examiner : Dr. Elit Ave Hidayatullah, S.Th.I., M.U.s. ()

2nd Examiner : Rezki Kaulan Maisurah, M.Pd.I. ()

DECLARATION

I here by,

Name : Adlina Salsabila Munawwaroh

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The Title : The Rhetorical Qur'ān On Angelika Neuwirth's Late
Antiquity Revisited: Interpreting "Aḥad" In Surah Al-
Iklās

I declare sincerely that this thesis originally belongs to my own work and not belongs to other author for different degree. Furthermore, this thesis is not a work published before, except some parts with their original references.

Otherwise, if it found that this thesis is plagiarism, I am ready to be ceased academically.

Ponorogo, 13th Desember 2024 M

11th Jumadil Akhir 1446 H

Researcher,



(Adlina Salsabila Munawwaroh)

MOTTOES

من هدي القرآن الكريم

قال الله تعالى في القرآن الكريم:

أعوذ بالله من الشيطان الرجيم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say, "He is Allāh, (who is) One, Allāh, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

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DEDICATION

I dedicate this thesis to:

To my beloved family and mentors, To my dearest parents, your unwavering love and endless support have been my foundation. Your sacrifices and belief in me have been the driving force behind my achievements. I owe every success to you, that my handsome father, Sadeli, S.Pd., and my beloved mother, Sapenah Herawati, and I dedicate this work to you with all my heart. to my dear brother, Muhammad Faroji Adly, S.Ds., your encouragement and understanding have always been a source of strength for me. Your presence in my life is a blessing, and I am grateful for your support throughout this journey. To my beloved sister, Yofa Robihatul Fajriyah, your kindness and constant cheer have brought joy and motivation into my life. Your faith in me has been a beacon of hope, and I cherish every moment we share. To my esteemed teachers, your guidance and wisdom have shaped my academic journey. Your dedication to teaching and your passion for knowledge have inspired me to reach higher and strive for excellence. I am profoundly grateful for your influence and support.

With all my love and gratitude.

ACKNOWLEDGEMENT

*Alhamdulillah al-ladzi 'allama bi-l-qalam, 'allama l-insāna mā lam ya'lam,
asyhadu anna lā ilāha ill-Allāh, wa asyhadu anna Muhammadan 'abduhu
l-ladzi lā nabiyya ba'dahu, 'ammā ba'd.*

Alhamdulillah, All praises to Allāh SWT, the Most Majesty, Mercifull and Beneficence, which has given us countless guidance of truth, an abundance of gifts, love, and true happiness. All hope is on Him. Shalawat and greetings are always poured out to our Prophet Muhammad Ṣalallāhu 'alayhi wa sallām, his family and friends. He is the best mirror in treading the intricacies of life throughout the ages. Hopefully, in the future, we will be included in the ranks of the people who you allow to feel the freshness of the Kawthar.

The researcher is fully aware about this arrangement will not be successfull without the contribution, motivation, encouragement, direction, and guidance from the various parties. Therefore, with all modesty, the researcher expresses thanks and high appreciation to:

1. The Head Master of Modern Islamic Boarding School Darussalam Gontor, KH. Hasan Abdullah Sahal, Drs. KH. M. Akrim Mariyat, Dipl.Ed., Prof. Dr. KH. Amal Fathullah Zarkasyi, M.A., who have allowed the author to study at University of Darussalam Gontor.
2. The Rectors of University of Darussalam Gontor: Prof. Dr. KH. Hamid Fahmy Zarkasyi, M.Ed., M.Phil., Dr. H. Abdul Hafidz Zaid, M.A., Dr. Setiawan bin Lahuri, M.A., Dr. Khoirul Umam, M.Ec., Dr. Royyan Ramdhani Djayusman, Ph.D.
3. Dear Mr. Syamsul Hadi Untung, M.A., M.LS., as the Dean of Faculty of Ushuluddin, University of Darussalam Gontor.

4. Dear Mr. Ahmad Fadly Rahmahn Akbar, S.Ag., M.U.s., as the Head of Al-Qur'ān and Tafseer Studies Department at University of Darussalam Gontor.
5. Honourable supervisor, Assoc. Prof. Dr. Sujiat Zubaidi, M.A., for his worthy guidance and suggestions in supervising this thesis.
6. All of the lectures University of Darussalam Gontor for their education during the study of the researcher in the University.

May Allāh reciprocate a proportionate reward and bless them and may this humble thesis be valuable and useful for the readers especially for the researcher.

Ponorogo, 7th November 2024 M

5th Djumadal Ula 1446 H

Sincerely yours,



(Adlina Salsabila Munawwaroh)

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