

## CHAPTER ONE INTRODUCTION

### A. Background of Study

The Qur'ān is a holy book that is a source of inspiration for students of knowledge, including orientalists. They make the Qur'ān an object of study and research, both academic and non-academic. And talking about God has always been a topic of conversation among theologians. Karen Armstrong as a theologian tries to explain the existence of God. In her book entitled "*The History of God*", Karen Armstrong describes in detail the existence of God in the history of human life. Similarly like one of the contemporary figures who study orientalist studies of the Qur'ān is Angelika Neuwirth.<sup>1</sup>

The concept of God is complex and multidimensional, involving aspects of theology, philosophy, culture, and language. In Western traditions, God is often defined through various philosophical lenses, such as ontology (the nature of being) and epistemology (the way of knowing God). This interest arises because various religious traditions (Christianity, Judaism, and Islam) in the West have profoundly influenced culture and philosophy, making the concept of God an enduringly important topic of debate. Linguistically, language is the primary tool for describing and understanding God. However, human language is inherently limited in expressing the infinite divine essence.<sup>2</sup>

Debates arise over how terms like "Allāh," "God," or "The Divine" influence human understanding of God.<sup>3</sup> Each word carries different connotations, histories, and cultural contexts. Ludwig Wittgenstein, in

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<sup>1</sup> Karen Armstrong, *A History Of God: 4000 Years Of Human Odyssey Towards God*, (Stanford University Press, 2015), p. 21-24.

<sup>2</sup> Samuel Zwemer, *The Cross and the Crescent* (New York: Fleming H. Revell Company, 1907), p. 12.

<sup>3</sup> W. Montgomery Watt, *Muhammad at Mecca* (Oxford: Oxford University Press, 1953), p.24.

*Philosophical Investigations*, argues that the limits of language are the limits of thought (*the limits of my language mean the limits of my world*). This implies that how we speak about God also restricts how we think about Him. Western thinkers often debate the linguistic terms used to refer to God. For instance, the word "God" in English has a different meaning than "Deus" in Latin or "Allāh" in Arabic. These semantic contexts shape how God is understood across cultures. A classic example is the debate between the "personal God" concept in Christian theology versus the "transcendental God" in Greek philosophy.<sup>4</sup>

In modern Western philosophy, there is a trend toward secularization, which attempts to move the understanding of God from the religious realm to the rational realm. This has sparked debates between theistic and atheistic perspectives. Linguistics becomes a crucial tool in constructing arguments, whether to defend the existence of God (theism) or to challenge it (atheism), for example, Richard Dawkins in *The God Delusion* uses arguments rooted in linguistics and science to deconstruct the idea of God.<sup>5</sup>

Western traditions are heavily influenced by modern philosophy, which emphasizes the importance of language and structure in understanding abstract concepts, including God. Thinkers like Ferdinand de Saussure and Noam Chomsky argue that language is not only a tool for communication but also shapes how humans think and understand the world, including the concept of God. Western thinkers debate God from a linguistic perspective because the concept of God is abstract and transcends human language. Language serves as the primary medium for describing, understanding, and even deconstructing the idea of God. However, the limitations of language and semantic differences often spark discussions and debates.<sup>6</sup>

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<sup>4</sup> John Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation* (Oxford: Oxford University Press, 1977), p.35.

<sup>5</sup> Gabriel Said Reynolds, *The Qur'an and Its Biblical Subtext* (New York: Routledge, 2010), p.76.

<sup>6</sup> Ignaz Goldziher, *Muhammedanische Studien* (Halle: Max Niemeyer, 1889), p.88.

Orientalists, especially during the colonial era, sought to study Islam academically to understand the religion practiced by the majority of people in the regions they colonized. Interpreting the Qur'ān became one of the primary methods to grasp the core doctrines of Islam. Their studies often employed historical and philological approaches aimed at analyzing the historical context of the Qur'ān and the development of the Arabic language. Some Orientalists had missionary goals, intending to spread Christianity and weaken the influence of Islam. By critically interpreting Qur'ānic verses, they aimed to highlight perceived contradictions or weaknesses within the Islamic holy book.<sup>7</sup>

This objective is evident in the works of Orientalists like Samuel Zwemer, who sought to create doubt about the Qur'ān's authority. During the colonial era, many Orientalists worked to serve the political interests of colonizing nations. Studies of the Qur'ān were used to understand and control Muslim societies. Their interpretations often aimed to support colonial policies or create fragmentation within the Muslim community. Orientalists were intrigued by analyzing the Qur'ān from the perspective of textual criticism, comparing it with earlier scriptures such as the Torah and the Bible. They often argued that the Qur'ān was influenced by Jewish and Christian traditions.<sup>8</sup>

This approach frequently concluded that the Qur'ān was not a pure revelation but an adaptation of earlier religious traditions. Some Orientalists sought to interpret the Qur'ān with a rational approach to deconstruct traditional Islamic values. They often questioned the supernatural aspects of the Qur'ān, such as miracles and divine revelation. Their goal was to shift the Muslim perspective of the Qur'ān from a divine scripture to a human text. Orientalists frequently aimed to offer alternative perspectives on the Qur'ān and Islam that

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<sup>7</sup> Theodor Nöldeke, *Geschichte des Qorāns* (Leipzig: Dieterichsche Verlagsbuchhandlung, 1860), p.10.

<sup>8</sup> Edward Said, *Orientalism* (New York: Pantheon Books, 1978), p.54.

differed from traditional Muslim scholars' views. This was done to influence Western perceptions of Islam.<sup>9</sup>

Many Orientalist works were written with specific biases, impacting how non-Muslim societies understood Islam, often in a negative light. Orientalist studies of the Qur'ān were also driven by the development of Islamic studies in Western universities. These studies aimed to broaden academic understanding of Islam as one of the world's major religions. While many criticisms exist regarding Orientalist biases, their works have also contributed to understanding the history of the text and the context of the Qur'ānic revelation. The presence of Orientalist movements in interpreting the Qur'ān's verses is motivated by a combination of academic, political, ideological, and missionary intentions. While their approaches have often been criticized by Muslim scholars for biases and methodological flaws, their works have also provided critical challenges that push Muslims to strengthen their scholarly arguments regarding the Qur'ān.<sup>10</sup>

Nidhal Guessoum in his book *"Islam Quantum Question: Reconciling Muslim Tradition and Modern Science"* have used 'Allāh' to refer to God, yet so far in this introduction I have simply referred to Him as 'God'. Is there any difference? For all intents and purposes, there is no difference; in fact I usually prefer to use 'God', if only to convey the essential fact that the God of Islam is, the way He is defined (or, more precisely, how He defines Himself), no other than what monotheistic believers and atheists mean when they use the term or refer to the concept. In fact, the word 'Allāh' is nothing more than al-Lah, 'the God' in Arabic. Some scholars, however, insist that Allāh is the name of God, the one He gave to Himself, and He therefore should be referred to by that name.<sup>11</sup>

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<sup>9</sup> Fazlur Raḥman, *Major Themes of the Qur'an* (Chicago: University of Chicago Press, 1980), p.21.

<sup>10</sup> Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Oxford: Oxford University Press, 1930), p.18.

<sup>11</sup> Nidhal Guessoum, *Islamic Quantum Question: Reconciling Muslim Tradition and Modern Science* (Cambridge: Cambridge University Press, 2021), p.45.

Others add that because of some theological differences between the God of Islam and the God of Christianity, for instance, one should use *Allāh* in order to convey one's beliefs more accurately. As far as we are concerned here, any such theological differences are non-consequential, since we are focussing on attributes (creator, sustainer, omnipotent, omniscient etc.) that are common to all monotheistic religions.<sup>12</sup>

Referring to Izutsu's statement, he developed a semantic approach to understanding the Qur'ānic language, particularly the terms used to refer to God, such as *Rabb*, *Ilāh*, and *Allāh*. He argued that the meaning of these terms evolved progressively based on the sociocultural and linguistic context of pre-Islamic Arabia and the Qur'ānic revelation. Izutsu emphasized that the Qur'ān employed symbolic and multi-layered language to describe the attributes of God, making divine concepts accessible to human understanding while simultaneously pointing toward their transcendence.

For instance, terms like *Rabb* (Lord) are contextualized in the pre-Islamic Arab worldview but elevated in the Qur'ān to represent God's universal sovereignty and nurturing care. Izutsu's semantic analysis reveals deeper layers of meaning behind Qur'ānic terminology and offers insights into how the language of revelation bridges human cognition and divine reality. This method is particularly useful for understanding how the Qur'ān communicates complex theological concepts in a way that resonates with human experience.<sup>13</sup> Nonetheless, some Muslim thinkers were influenced and introduced new Islamic discourses, that introduced a hermeneutic approach to understanding the Qur'ān.<sup>14</sup> For him, God is not merely a transcendental entity but also the

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<sup>12</sup> Izutsu, *God and Man in the Qur'an...*, p.87.

<sup>13</sup> Nasr Hamid Abu Zayd, *Maḥmūd an-Naṣṣ: Dirasah fi 'Ulum al-Qur'an* (Beirut: al-Markaz al-Tsaqafi al-'Arabi, 1990), p.21.

<sup>14</sup> Fazlur Raḥman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1984), p.34.

source of dynamic moral values that can be applied in human life. He viewed revelation as an interactive process between God, humans, and history. In this context, divine messages must be understood contextually, where the moral values embedded in the Qur'ān are applied to address social challenges across time.

That ideas encourage Muslims to view God as a moral driver in everyday life. This concept is particularly relevant for building modern societies grounded in social justice, equality, and respect for humanity. According to Raḥman, rigid and literal interpretations of sacred texts can hinder societal progress; thus, he advocated for more progressive interpretations.<sup>15</sup> Orientalists, in general, are scholars or intellectuals who study the East, particularly the Islamic world, with an approach that differs from local or Muslim perspectives. They often carry views shaped by their Western cultural and intellectual background, viewing the East, including Islam, from an external standpoint.

Orientalists focus on certain aspects of Islam and Islamic civilization, but their interpretations are frequently critical or lack a deep understanding of the internal context of Islamic teachings.<sup>16</sup> Orientalists study the different terms used to refer to God in the Qur'ān, such as *Allāh*, *Rabb*, and *Ilāh*. They tend to focus on the etymology and historical evolution of these terms, analyzing their meanings in classical Arabic and comparing them to their usage in other Semitic languages, such as Hebrew and Aramaic. For example, the term *Rabb* is understood by many Orientalists not only as "Lord" or "Sustainer" but also in a broader sense as a term that can signify a more generic ruler or superior in pre-Islamic Arabic.

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<sup>15</sup> Raḥman, *Major Themes of the Qur'an...*, p.49.

<sup>16</sup> Albert Hourani, *The History of the Arab Peoples*. (London: Faber & Faber, 1991), p.76.



Orientalists often interpret these terms through a lens of historical and linguistic development, possibly missing or downplaying the theological depth and nuances emphasized in Islamic thought.<sup>17</sup> Many Orientalists approach the Qur'ān's descriptions of God by deconstructing the language used to describe His attributes, such as His mercy (*raḥmah*), omnipotence (*qudrat*), and knowledge (*'ilm*). By studying the linguistic structure of these terms, Orientalists often look for patterns or inconsistencies that they believe may suggest that these attributes were culturally or historically contingent. They may argue that the Qur'ānic description of God reflects the cultural and historical context of 7th-century Arabia, and not necessarily a universal or eternal truth.<sup>18</sup>

Some Orientalists suggest that the concept of God in Islam evolved from pre-Islamic polytheism and that the linguistic development of terms related to God in the Qur'ān reflects this evolution. They may argue that terms like *Ilāh* (which in pre-Islamic Arabic referred to gods or deities) were redefined in the Qur'ān to fit the monotheistic message of Islam. This analysis often reflects a critical stance toward the theological unity of Islam, interpreting the Qur'ānic transformation of terms as a development rather than a revelation of divine truth.<sup>19</sup>

Orientalists frequently engage in comparative linguistics, looking at the similarities between the terms for God in Arabic and those in Hebrew or Aramaic. They suggest that these linguistic similarities imply shared cultural or religious roots between Islam, Judaism, and Christianity. For example, they may compare *Allāh* to the Hebrew *El* or *Elohim* and argue that the linguistic similarities point to a common theological heritage. While this approach aims to highlight the commonalities between these Abrahamic faiths, it may also

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<sup>17</sup> Edward Said, *Orientalism*. (New York: Pantheon Books, 1978), p.42.

<sup>18</sup> Raḥman, *Major Themes of the Qur'an...*, p.21.

<sup>19</sup> Izutsu, *God and Man in the Qur'an...*, p.23.

diminish the unique theological understanding of God in Islam, often failing to acknowledge how Islamic scholars have articulated these terms within the context of their own faith.<sup>20</sup>

Some Orientalists approach the study of the Qur'ān with a focus on the historical development of linguistic concepts, including the evolution of the idea of God. They may examine how the meanings of specific words for God changed over time and how these changes reflect shifts in religious thought. For example, the early Islamic understanding of God, according to some Orientalists, may have been influenced by earlier Christian or Jewish theological frameworks, and the use of specific terms for God in the Qur'ān could be seen as a response to these external influences.<sup>21</sup>

Orientalists may also examine how the Qur'ānic language reflects God's transcendence (*tanzīh*) and immanence (*tashbīh*), often comparing it to similar theological discussions in other Abrahamic faiths. Through linguistic analysis, they might focus on how the Qur'ān employs figurative language to describe God's closeness to creation while maintaining His absolute otherness. This linguistic duality, however, can be misinterpreted by some Orientalists as inconsistent or contradictory without fully appreciating the theological depth of these expressions within the Islamic context.<sup>22</sup>

In the Qur'ānic Dictionary, the word *Aḥad* is explained in the context of God's meaning, particularly in Surah Al-Ikhlāṣ, verse 1, which reads: "Say, 'He is Allāh, (Who is) Aḥad.'" The word *Aḥad* literally means "One" or "None Equal." In this context, *Aḥad* refers to the absolute Oneness of God, emphasizing that God

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<sup>20</sup> Angelika Neuwirth, *Scripture, Poetry, and the Making of a Community: Reading the Qur'an as a Literary Text* (Oxford: Oxford University Press, 2019), p.89.

<sup>21</sup> Zwemer, *The Cross and the Crescent...*, p.63.

<sup>22</sup> Angelika Neuwirth, *The Qur'an in Context: Historical and Literary Investigations into the Qur'anic Milieu* (Leiden: Brill, 2010), p.112.



is unique, without any partner or equal. This meaning underscores the uniqueness and singularity of God in His essence, negating any form of equality with His creation. Similarly to al-Razi interprets the word *Aḥad* as an affirmation of God's absolute Oneness. He explains that *Aḥad* is not merely "One" in a numerical sense but is the only one who cannot be compared with anything in the universe. This emphasizes that God is the unique one and has no partner or equal in His creation.<sup>23</sup>

The shift in the meaning of God between the actual understanding in Islam and the interpretation brought by orientalist reveals a significant difference in theological and linguistic perspectives. In Islam, God is understood as *Aḥad*, meaning One, unique, and without comparison. This concept emphasizes God's Oneness, which cannot be equated with anything. On the other hand, orientalist often analyze God through historical, linguistic, and comparative religious lenses, which sometimes lead to a more secular or contextual understanding of the terms used in the Qur'ān. They focus more on the evolution of the meanings of words like *Allāh*, *Rabb*, and *Ilāh* over time, relating them to other religions or their philosophical views. This approach often overlooks the deeper spiritual meanings within Islamic teachings, which recognize God as the only one who cannot be compared to His creation.<sup>24</sup>

Angelika Neuwirth, a scholar of Qur'ānic exegesis, has made significant contributions in understanding the meaning of the word *Aḥad* in the context of Late Antiquity. Neuwirth highlights how the understanding and use of the term *Aḥad* in the Qur'ān can be understood within the historical context and religious developments of that period. From the perspective of Late Antiquity, Neuwirth interprets the word *Aḥad* as an affirmation of God's Oneness that transcends the

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<sup>23</sup> Fakhruddīn Muḥammad ibn 'Umar al-Rāzī, *Mafātīḥ al-Ghayb*, vol. 32 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2000), p. 86.

<sup>24</sup> Ar-Rāghib al-Aṣṣafahānī, *Mu'jam Mufradāt Alfāz al-Qur'ān*, ed. Ṣafwān 'Adnān Dāwūd (Beirut: Dār al-Qalam, 2009), p. 29.

limitations of earlier religious traditions.

She argues that the use of *Aḥad* in Surah Al-Ikhlāṣ is not only a statement about God's singularity in Islam, but also a response to the ideas and beliefs that were prevalent during that time, including the concept of God in Judaism, Christianity, and other religious traditions of the period. In this context, *Aḥad* becomes a symbol of God's uniqueness, which cannot be compared to anything or anyone, especially in light of the influences from previous monotheistic traditions. Neuwirth also shows how the Late Antiquity context enriches our understanding of the concept of divinity in Islam, where the Oneness of God is understood as more absolute and transcendental, and negates any form of anthropomorphism that may have existed in earlier religious teachings.

Angelika Neuwirth said: *"It is hard to miss the fact that verse one 'Say He is God one, 'Qulhu Allāhu Aḥad' echoes the Jewish credo 'Here Israel the Lord our god is one. 'Shema' Israel, adonai Eloheinu, adonai Ehad.' It is striking that the Jewish text remains audible in the Qur'ānic version which against grammatical norms adopts the Hebrew sounding noun 'Aḥad' instead of the more pertinent adjective 'Wāḥid' for the rhyme. This ungrammaticality cannot go unnoticed."*<sup>25</sup>

From above 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 walam yulad,*" 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, "*walam ya kullahu kufuwan Aḥad,*" meaning "and there is nothing comparable to Him."

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<sup>25</sup> Angelika Neuwirth, *Qur'anic, Text, and Commentary*, in: Muslim World 25 (1935), p.213.

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*," while also prohibiting the idea that there exists a being Equal in substance to God, particularly the Son. 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.

According to Ar-Raghib Al-Asfahani in his book *Al-Mufradāt fi Gharib Al-Qur'ān*, the word *Aḥad* carries a deeper meaning than just "One."<sup>26</sup> Ar-Raghib explains that *Aḥad* refers to something that "Has No Equal or Counterpart," meaning that God is singular and unique, with no one or nothing comparable to Him.<sup>27</sup> In Ar-Raghib's view, the use of *Aḥad* in the Qur'ān emphasizes not only God's Oneness but also a deeper sense of uniqueness that cannot be compared to anything in creation.<sup>28</sup>

Ar-Raghib also distinguishes between *Aḥad* and *Wāḥid*. According to him, *Wāḥid* refers more to the numerical sense of "one," while *Aḥad* implies absolute Uniqueness and Oneness. This becomes a clear affirmation of the doctrine of tawhid in Islam, asserting that God is the One and Only, and nothing can resemble Him. In the context of Surah Al-Ikhlāṣ (112:1-4), the word *Aḥad* is used to emphasize that God is the only One with no Equal, which is central to the Islamic understanding of God's Oneness.<sup>29</sup>

In the book of *Al-Fiqh Al-Asma' Al-Husna* the sentences "*Aḥad*" and

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<sup>26</sup> Al-Aṣṣfahānī, Mu'jam Mufradāt Alfāẓ al-Qur'ān..., p. 30.

<sup>27</sup> Al-Aṣṣfahānī, Mu'jam Mufradāt Alfāẓ al-Qur'ān..., p. 31.

<sup>28</sup> Al-Aṣṣfahānī, Mu'jam Mufradāt Alfāẓ al-Qur'ān..., p. 33.

<sup>29</sup> Al-Aṣṣfahānī, Mu'jam Mufradāt Alfāẓ al-Qur'ān..., p. 32.

"*Wāḥid*" have some Uniqueness and different characteristics, in the sentence "*Aḥad*" appears in three conditions where the condition is as a negation sentence, a sentence with a message, and as *muḍāf*, but there is one very unique exception, namely in the sentence "*Qul huwa Allohhu Aḥad*" uniquely only in Surah Al-Ikhlāṣ only this sentence there is Allāh one is unique.<sup>30</sup>

When the word "*Wāḥid*" is used for the non-possessive noun, it can be used for both the intelligent and the unintelligent, as in "*Ummatun Wāḥidatun*" and "*Nafkhatun Wāḥidatun*." In the case of *muḍāf*, it is used for the intelligent and the unintelligent, "*Aḥadukum*" and "*Aḥadul kutub*," in contrast, when it is used for the non-*muḍāf* or for the intelligent only, it refers to a person.<sup>31</sup>

And the unique thing is that the sentence "*Aḥad*" is always in the form of *tadhkīr*, which is always in the male form, there is no *muannats* even though the sentence has been used for women but the *ḍamīr* has not changed or replaced with a *muannats* sentence but its use is always "*Aḥad*" not "*Iḥdā*", so that the meaning of "*Aḥad*" is one and alive and knowledgeable and executive, cannot be juxtaposed with others. but "*Wāḥid*" has *muannas* when used in female sentences.<sup>32</sup>

In response to the above problems, this research will describe some important things, namely the background of Angelika Neuwirth's thought and interpretation of the rhetorical "*Aḥad*" approach to Surah Al-Ikhlāṣ, analyze and criticize Angelika Neuwirth's view of the Oneness of God in the Qur'ān in Surah Al-Ikhlāṣ and provide some suggestion for improvement.

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<sup>30</sup> Muḥammad al-Ṭāhir ibn 'Āshūr, *At-Taḥrīr wa at-Tanwīr*, vol.30 (Tunis: Dār as-Suhūnī, 1997), p. 210.

<sup>31</sup> Muḥammad ibn Aḥmad ibn Abī Bakr ibn Farḥ al-Qurṭubī, *Al-Jāmi' li Aḥkām al-Qur'ān*, vol. 20 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), p. 394.

<sup>32</sup> Abū al-Faraj 'Abd ar-Raḥmān ibn 'Alī ibn Muḥammad al-Jawzī, *Zād al-Masīr fī 'Ilm at-Tafsīr*, vol.9 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2002), p. 423.

This aims to examine and show the incoherence of divinity when included in the interpretation of the Qur'ān, which impacts Qur'ān through errors in reading and interpreting it, especially regarding the issue between the God of Islam and other religions. Then the main focus of the researcher in this study is limited to several verses of the Qur'ān, such as QS. Al-Ikhlāṣ (112):1-4.

## B. Formulation of the Problem

Based on the background above, the Qur'ān, Surah Al-Ikhlāṣ verse 1-4, contains references to the existence of God in "*Aḥad*" word, there are rhetorical and linguistic aspects. The author will examine between rhetorical and linguistic of "*Aḥad*" and "*Wāḥid*" that mention in the Qur'ān, which is more unique in Surah Al-Ikhlāṣ verse 1-4, with the formula:

1. How did Angelika Neuwirth Applied Her Rhetorical and Linguistic Method of Interpretation in The Case of The Word "*Aḥad*" ?;
2. What is The Interpretation of The Word "*Aḥad*" According to Angelika Neuwirth?;
3. How Criticizing The Qur'ān Interpretation System Offered by Angelika Neuwirth. And What is The Incoherence of Oneness of God in Interpreting The Qur'ān in The Word of "*Aḥad*"?

## C. Objective of Research

Based on the definition of the previous question, this research aims at the following:

1. Knowing The General Concept of Angelika Neuwirth's Rhetorical and Linguistic Method of Interpretation in The Case of The Word "*Aḥad*";

2. Revealing The Interpretation of The Word "*Aḥad*" According to Angelika Neuwirth;
3. Criticizing The Qur'ān Interpretation System Offered by Angelika Neuwirth. And to Know The Incoherence of Oneness of God In Interpretating The Qur'ān in The Word of "*Aḥad*".

#### **D. Significance of Research**

It is necessary for the author, this research has benefits for the readers. Based on that, the researcher hopes that this research contains the following benefits:

1. Theoretically
  - a. Contribution to the understanding of the Qur'ān: This research using Angelika Neuwirth's rhetorical approach. This research has the potential to make a new contribution to our understanding of the Qur'ān, especially Surah Al-Ikhlāṣ. By analyzing the signs and symbols the Qur'ānic text, this research can help us understand the meaning and message in Surah Al-Ikhlāṣ more deeply.
  - b. Critical evaluation of the rhetorical approach: This research will critically evaluate the rhetorical approach developed by Angelika Neuwirth in interpreting the Qur'ān. By conducting a case study on Surah Al-Ikhlāṣ, this research aims to better understand how this approach can be used in the interpretation of the Qur'ān as a whole.
  - c. It is a bridge for people's understanding of the Qur'ān, especially regarding the Transcendence of God's Oneness, so that it can lead to an understanding that God is the One and Only.



- d. To address misunderstandings, particularly in the use of words and the interpretation of the meaning of God that affect Muslims in the academic field, especially in Qur'ānic studies.

## 2. Practically

- a. Development of research methodology: This study can help develop research methodologies in Qur'ānic studies. By combining rhetorical and critical approaches, this research can provide examples of how various methods can be used to analyze sacred texts such as the Qur'ān.
- b. Cross-disciplinary understanding: This research can promote cross-disciplinary understanding between rhetorical, literary criticism, and Qur'ān studies. By combining rhetorical and critical approaches, it can help different fields of study communicate each other and improve our understanding of the Qur'ān as a complex text.
- c. Providing learning for Al-Qur'ān and Tafsir Studies research at University of Darussalam Gontor, as well as providing additional insight into the critical method of Angelika Neuwirth's interpretation.
- d. To be an inspiration for everyone in general, and especially for all researchers of the Qur'ān and Tafsir Studies, to be more aware of interpretations that are not yet appropriate and do not meet the criteria of a mufassir.

## E. Literature Review

In this section, the researcher will summarize the results of previous research relevant to the study of Angelika Neuwirth and her interpretation of

the Qur'ān, particularly related to the use of Late Antiquity studies in interpreting the verses of the Qur'ān, as well as the interpretations of Angelika Neuwirth. Through this literature review, the researcher hopes that readers can get a comprehensive view of the various views and analyses that previous authors have carried out on the figure of Angelika Neuwirth and her thoughts. The researcher also expects through this exposition that readers will recognize the novelty of this research.

1. *"Pre-Canonical Reading Of The Qur'ān (Studi Atas Metode Angelika Neuwirth Dalam Analisis Teks Al-Qur'ān Berbasis Surat Dan Intertekstualitas)"* Lien Iffah Naf'atu Fina compiled a Dissertation from Qur'ān Science Tafsir and Hadist Studies, UIN Sunan Kalijaga, Surabaya, in 2015. **The results of the research showed that,** this Dissertation discusses about: First, Surah-based studies depart from an awareness of the Qur'ān's composition. Among early Western scholars, this composition became the target of Qur'ānic criticism instead of using it as a starting point for analysis. Among Muslim scholars and later Western scholars, this model of letter-based studies varies, some departing from the unity of the Qur'ān in the Qur'ān *tartīb muṣḥafī*, *tartīb nuzūlī*, or the study of letters independently. Meanwhile, the study of intertextuality departs from the fact that there is other text material in the Qur'ān. Early Western scholars gave a skewed assessment of this fact - the borrowing paradigm. Later, along with the development of literary and historical criticism, including intertextuality, this phenomenon is no longer seen negatively. Second, Neuwirth's concept of the Qur'ān departs from his distinction of the pre-canonization Qur'ān, namely the Qur'ān that lived during the Prophet's time with the post-canonization Qur'ān, namely the Qur'ān that has been codified as a muṣḥaf. Codification, according to him, has

made the first character of the Qur'ān dead. To revive this 'dead' Qur'ān, Neuwirth offers to do a pre-canonical reading of the Qur'ān by analyzing the microstructure of the letter as a unit of speech used by the Prophet during the birth of the Qur'ān. Furthermore, Neuwirth placed the Qur'ān together with other texts that he assumed surrounded the Qur'ān at the time of its birth, namely Jewish, Christian, Arabic poetry and Greek rhetoric texts and conducted intertextuality studies on them. Neuwirth's offer, as a combination of literary-historical approaches, in my opinion has succeeded in bringing the Qur'ān to life, giving colour to letter-based and intertextuality studies. In addition, with this reading, Neuwirth has refuted the views of early Western scholars about the Qur'ān above. This pre-canonization reading can then be used as inspiration to reposition the Qur'ān and dialogue between holy books.

2. *"Al-Qur'ān dalam Tradisi Late Antiquity (Studi atas Metode Angelika Neuwirth dalam Hostorisitas Al-Qur'ān)." Ubaydillah Fajri compiled a Dissertation from Qur'ān Science Tafsir and Hadist Studies, UIN Sunan Kalijaga, Surabaya, in 2016. **The results of the research showed that,** this Dissertation discusses that Angelika Neuwirth Using a historical-philosophical approach and descriptive-interpretative method, the result of our research on Neuwirth's reading of the Qur'ān through his historical literary reading is that he conducted a time frame in the study of the Qur'ān, by categorizing the pre-canonical and post-canonical Qur'ān. Pre-canonization then became Neuwirth's main focus, because it turned out that for him pre-canonization in European history coincided with the Late Antiquity period (2nd to 7th century AD). With this understanding, he no longer sees the influence of the Bibel and other texts on the Qur'ān through the lens of plagiarism but shows that the case of the existence of traces of other texts in the Qur'ān is an added*

value of the Qur'ān from its rhetorical aspects. Therefore, the Qur'ān is not just a form of oral communication to convey messages to listeners, but with higher rhetoric, the Qur'ān is also a commentary on itself and other speech. From the data and historical facts in Late Antiquity, Neuwirth with his intertextual studies has opened a dialogue between the Scriptures with the awareness that each of these Scriptures has shared history in Late Antique.

3. *"Late Antiquity In Story Of Prophet Abraham In The Qur'ān: A Critical Study On Angelika Neuwirth's Thought"* Siti Usbandiyah compiled a Thesis from Qur'ān Science and Tafsir Studies, University of Darussalam Gontor, Ngawi, in 2022. **The results of the research showed that,** The findings show that Neuwirth applies literary and historical critique through a microstructural analysis of the surahs, aiming to reveal contextual understanding. She deconstructs the Qur'ān's status to enable its examination in a literal and historical manner. In her view, the Qur'ān is seen as a cultural product (*muntaj thaqāfi*) interacting with pre-Islamic Arab and European civilizations. Neuwirth's method is regarded as a development in the hermeneutics of the Qur'ān, with implications for interpretative shifts in tone and meaning, although it remains limited by a Biblical perspective. Neuwirth's thoughts have had a significant impact on Qur'ānic studies, encouraging researchers to consider the literary and historical context when analyzing the sacred text. This approach leads to a richer and more multidimensional understanding of the Qur'ān and inspires interfaith and intercultural dialogue.
4. *"Kontribusi Sarjana Barat Dalam Pengembangan Studi Al-Qur'an (Kajian Komparatif Atas Pemikiran Angelika Neuwirth Dan Andrew Rippin)."* Ahmad Baihaqi Soebarna compiled a thesis from Qur'ān Science Tafsir Studies, UIN Syarif Hidayatullah, Jakarta, in 2023. **The results of the**

**research showed that,** The contribution of Western scholars in the development of al-Qur'ān studies, especially the ideas of Angelika Neuwirth and Andrew Rippin. The problems raised in this thesis are the efforts of Angelika Neuwirth and Andrew Rippin to change the nuances of Western studies of the Qur'ān through criticism of early Western scholars (old orientalism) and the method of approach offered. The problem raised in this research is also one of the research objectives, namely changing the paradigm of Muslim scholars towards Western scholars in the study of the Qur'ān in order to create an academic and inclusive nuance of Qur'ānic studies. Starting from qualitative and library research methods, primary and secondary data about Angelika Neuwirth and Andrew Rippin were collected. The data analysis method used is descriptive-comparative to provide an overview of the activities of Western scholars in the study of the Qur'ān, Angelika Neuwirth and Andrew Rippin before being compared in order to produce answers to the problem formulation as a conclusion. The results of this study prove that Neuwirth and Rippin succeeded in changing the nuances of Western studies in the Qur'ān through literary and historical approaches adopted from their predecessors, then combined with methods along with classical Islamic literature. Both meet in the circle of philology, classical Islamic literature and Semitic religions that speak of the Qur'ān. In terms of approach, Rippin departs from classical tafsir studies and *asbāb annuzūl* as a foundation for historical analysis methods. Neuwirth departs from Late Antiquity, namely reading the Qur'ān diachronically since pre-canonization as the basis for the literary-historical analysis method. Keywords: Western Studies, Qur'ān, Angelika Neuwirth, Andrew Rippin.

5. "*Tafsir Berbasis Late Antiquity Angelika Neuwirth Terhadap Surat Maryam Dan Surat Ali Imran*" Arina Al-Ayya compiled a Thesis from Qur'ān Science Tafsir and Hadist Studies, UIN Sunan Kalijaga, Surabaya, in 2024. **The results of the research showed that**, Neuwirth's narrative targets the theological debate between Judaism and Christology when discussing Q. 19 and Q. 3. Through an examination of the sources used by Neuwirth, related to the study of late antiquity, a pattern is obtained that there are three figures who play a role in the formation of the early Muslim community. Neuwirth's analysis shows that he is among the scholars who recognize the historical reliability of the Qur'ān in terms of canonization. Neuwirth is more likely to interpret the canonization of a growth process, so it is relevant to the canonization from below model. Neuwirth's idea is supported by his claim about the orality of the Qur'ān.

As differences from the previous researchers there are several new aspects discussed in this upcoming research. First, this research critically analyzes the concept Angelika Neuwirth's Late Antiquity that Interpreting "*Aḥad*" in Surah Al-Ikhlāṣ in the Qur'ān. The starting point of the critical analysis study of this research is Angelika Neuwirth's opinion that the Qur'ān is often interpreted by ungrammatical *mufasssir*. By focusing on the differences in interpretation between Angelika Neuwirth and traditional *classical mufasssirs* perspectives, this research opens a new window in understanding the grammatical word in the Qur'ān. Secondly, this research will present a recontextualization of the traditional *mufasssir's* interpretation of the Qur'ānic verses regarding the true meaning of "*Aḥad*". The author raises this as a rebuttal to the idea of feminism, and examines the incoherence meaning of "*Aḥad*" by true grammatical in interpretation of the Qur'ān.



## F. Theoretical Framework

The theoretical framework describes how researchers flow their thoughts logically to solve problems about The Concept of Al-Qur'ān as Kalam Allāh and Concept of *Tafsir* and *Ta'wil* as Method of Interpreting Al-Qur'ān. By outlining the principles or theories, laws, and provisions from the literature, the common threads are then drawn to form a model of the flow of thinking.<sup>33</sup> Theoretically, this research will discuss the method of interpretation and the rationale of Angelika Neuwirth in The Transcendence of Oneness of God in the word of "*Aḥad*". To achieve this goal, the researcher adopts two theories, namely the theory of Tafsir Criticism and the theory of 'Ulum Al-Qur'ān, in revealing the rationale, paradigm of the figure, her interpretative approach, and the legitimacy she has in interpreting the Qur'ān.

Mohammad Muslih, in his book '*Philosophy of Science*,' explains that six main themes characterize Critical Theory in scientific practice: the first is the problem of procedures, methods, and scientific methodology. The second is reformulating scientific standards and rules as logic in a historical context. Third, the dichotomy between object and subject. Fourth, the partiality of science in social interaction. Fifth, the development of knowledge is the production of values. Sixth, science (especially social science) studies the past.<sup>34</sup>

In this research, the theory criticism that applied is Imam Ghazali's critical theory of reason. Imam Al-Ghazālī's theory of critical reasoning involves a systematic and argumentative approach in interpreting religious teachings. Imam Al-Ghazālī prioritized rational and critical thinking in understanding religious texts, emphasizing the importance of logic and solid

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<sup>33</sup> Suryana, *Metodologi Penelitian Model Praktis Penelitian Kuantitatif dan Kualitatif*, (Bandung: Universitas Pendidikan Indonesia, 2010), p. 30.

<sup>34</sup> Muhammad Muslih, *Filsafat Ilmu: Kajian atas Asumsi Dasar, Paradigma, dan Kerangka Teori Ilmu Pengetahuan*. (Yogyakarta: Belukar, 2004), p.73.

reasoning. His critical approach to religious texts allowed for the development of more in-depth and contextualized interpretations, and allowed for the formulation of strong arguments to strengthen religious beliefs.

In addition, Imam Al-Ghazālī emphasized the need for interpretations that are in line with overall religious principles, as well as maintaining a balance between textual and contextual understanding. Thus, Imam Al-Ghazālī's theory of critical reasoning plays an important role in the development of critical and reflective religious thought.

As additional the researcher also uses the methodology of tafsir criticism developed by Muhammad Ulinnuha. The researcher understands the method of tafsir criticism as a scientific and systematic approach that involves the steps of analysis, evaluation, and assessment of Qur'ānic interpretations. This criticism focuses on observing, evaluating, and assessing an interpretation so that it can be found whether the interpretation is in accordance with scientific standards, which are strong, straight, praiseworthy, and truly meet the requirements.

Furthermore, the construction and implementation of criticism of tafsir focuses on two main aspects: extrinsic and intrinsic criticism. Extrinsic criticism is related to the search for the characteristics and personal background of the *mufasssir*. On the other hand, intrinsic criticism is carried out on methodological aspects and the content of the interpretation itself.<sup>35</sup>

The character of the *mufasssir* can be investigated in four aspects: motivation, ideology, competence, and character of the *mufasssir*. Criticism of tafsir methodology is directed to the technical component of writing and the

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<sup>35</sup> Muhammad Ulinnuha, *Rekonstruksi Metodologi Kritik Tafsir*, (Jakarta: Azzamedia, 2015), p. 218.

objectivity of interpretation.<sup>36</sup> Meanwhile, the evaluation of the interpretation results is required for the interpretation works that have been published, both orally and in writing.<sup>37</sup> In the framework of criticism of the interpretation of the Qur'ān, the desired goal is that the Qur'ān can act as a guidance (*Hudā*) and a source of mercy for the entire universe (*Raḥmahtan Li Al-Alamin*).

In other words, the hope from a critical point of view creates a perfect interpretation that can realize the Qur'ān's role as a guide and a source of grace for the world. From this perspective, criticism of tafsir can be grouped into various types. Two types of criticism can be identified: first, constructive criticism that aims to evaluate an object to improve its quality. Second, destructive criticism that aims to reveal the weaknesses and mistakes of the criticized object.<sup>38</sup>

Therefore, William Henry Hudson (1841-1922) classified the purpose of criticism into two aspects: criticism that aims to praise and identify the good and criticism that leads to revealing defects and errors.<sup>39</sup> Based on this explanation, this paper's term 'criticism' refers to deconstructive criticism. This means that the researcher seeks to find and prove the flaws and weaknesses in Angelika Neuwirth's interpretation of her hermeneutical and grammatical verses through critical analysis and the previously mentioned theories of tafsir criticism.

Then, the researcher provides a theoretical framework for this study using the theory of *'Ulūm al-Qur'ān* according to Mannā al-Qaththan. In short, *'Ulūm al-Qur'ān* is one of the disciplines in Islamic studies. The combination of the word *'Ulum* with the word *Al-Qur'ān* shows an explanation of the types of

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<sup>36</sup> Imam Al-Ghazālī, *Ihya' Al-'Ulum Ad-Din*, vol 1 (Beirut: Dar Al-Ma'rifah, 1967), p. 24.

<sup>37</sup> Ulinnuha, *Rekonstruksi Metodologi Kritik Tafsir...*, p. 218.

<sup>38</sup> Jurji Zaedan, *al-Intiqad wa al-Taqrīd* (Cairo: al-Hilal Magazine, 1995), p. 83.

<sup>39</sup> W.H. Hudson, *Far Away and Long Ago* (London: J.M. Dent & Sons, 1990), p. 214.

knowledge related to the Qur'ān, knowledge concerned with the defense of the existence of the Qur'ān and its problems concerning the legal process contained therein about the explanation of *mufradāt* (vocabulary) forms and pronunciation of the Qur'ān. Or simply 'Ulum Al-Qur'ān, namely all knowledge relevant to the Qur'ān.<sup>40</sup>

According to Mannā al-Qaththan, 'Ulūm al-Qur'ān includes discussions related to the Qur'ān in terms of knowledge about the causes of its revelation, the collection of the Qur'ān and its sequences, knowledge of the verses Makkīyah dan Madanīyah, nāsikh mansūkh, muḥkam dan mutashābih and other matters related to the Qur'ān.<sup>41</sup>

As for this study, the researcher will use two theories in the discussion of 'Ulum Al-Qur'ān, namely in the sub-chapter on the theory of interpretation and *takwil* as well as the theory of conditions for *mufasssir*. The researcher consider these theories necessary in this research to assess the objectivity of Angelika Neuwirth's interpretation, her authority in interpreting the Qur'ān, and whether it meets the requirements determined by previous scholars. Not only that, but the researcher also uses this theory to examine more deeply the methodology of Angelika Neuwirth's interpretation because when conducting a critical study of reading, the writer must do it in depth.

The two theoretical buildings above are placed on a conceptual foundation in which interpretive literature is seen as a human work that cannot be separated from the writer's struggles with the social, cultural, political, and religious environment around him. This is to reveal the episteme<sup>42</sup> used by

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<sup>40</sup> Utang Abdurrahman, *Ulum Al-Quran I* (Bandung: Fakultas Shari'ah IAIN Sunan Gunung Djati, 1995), p. 1.

<sup>41</sup> Mannā Al-Qaththan, *Mabāhith Fī 'Ulūm Al-Qur'an* (Riyad: Mansyurat al-Ashr al-Hadith, 1973), p. 15-16.

<sup>42</sup> Neuwirth, *Scripture, Poetry, and the Making of a Community...*, p. 23.

Angelika Neuwirth in building the framework for her interpretation method, as well as to show the relationship between the writer, the text, the reader, and the conditions in which one understands the text of the Qur'ān. Thus, the study of the interpretation work becomes comprehensive and will not lose its critical significance, by only revealing the messages and conclusions conveyed by the interpreter without daring to dismantle the episteme, and interests hidden behind the frame of mind and the construction of the method of interpretation.<sup>43</sup>

So, based on these two approaches, it is hoped that they can become a bridge of understanding about the interpretation of Qur'ān, especially in Angelika Neuwirth's interpretation, which is as this research object of study.

### **G. Research Methodology**

The creation of a work cannot be separated from the existence of a method as the earliest way to achieve a goal. As for this thesis proposal, the researcher designs the methods that will be used, namely as follows:

#### **1. Type of Research**

This research is a qualitative study that utilizes descriptive analysis. Qualitative research focuses on gaining an in-depth understanding of specific phenomena, concepts, or meanings through the exploration of non-numeric data such as texts, documents, or individual experiences. By using a descriptive analysis approach, this study aims to systematically and thoroughly describe the subject being studied without altering or manipulating the data. This approach enables to analyze the data within its context, providing a clear and

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<sup>43</sup> Neuwirth, *Scripture, Poetry, and the Making of a Community...*, p. 25.

comprehensive depiction of the topic under discussion. The research design that will be used in this research is library research, because the materials that will be used in this research are books, journals, documents, or materials that will be taken from the library. The library research will focus on searching for data and materials related to the research theme, namely Rhetorical Qur'ān on Angelika Neuwirth Late Antiquity Revisited: Interpreting "*Aḥad*" in Surah Al-Ikhlāṣ.<sup>44</sup>

## 2. Data Sources

This research is library research. Therefore, all data sources used are literature sources which are classified into two parts, namely Primary Data Sources and Secondary Data Sources. The primary data sources and secondary data sources in this study are:

### a. Primary Data Source

Primary Data Source is data obtained directly from the object of research or data obtained from the source of origin. The primary data sources in this study were obtained from books by Angelika Neuwirth as follows:

1. The Qur'ān and Late Antiquity by Angelika Neuwirth translated by Samuel Wilder
2. Scripture, Poetry, and the Making of a Community: Reading the Qur'ān as a Literary Text by Angelika Neuwirth

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<sup>44</sup> Muhyar Fanani, "*Metode Studi Islam*." (Yogyakarta: Pustaka Pelajar. vol. II, 2022), p. 102.



## b. Secondary Data Source

Secondary Data Sources are data obtained or collected by people who conduct research from existing sources, support, complement and explain primary data sources. In the form of literature books, journals, opinion theories that are closely related to the problems studied, including:

1. *Al-Mufradāt fī Gharīb al-Qur'ān* by Ar-Rāghib al-Aṣfahānī
3. *Fī 'Ulūm al-Qur'ān* by Mannā' al-Qaṭṭān
4. *Orientalis dan Diabolisme Pemikiran* by Syamsuddin Arif
5. *Tahāfut al-Falāsifah* by Imām al-Ghazālī
6. *Tafsīr Sūrah al-Ikhlāṣ (Memurnikan Keesaan Allāh)* by Syekh Imām al-Ḥāfiẓ 'Imāduddīn Abū al-Fidā' Ismā'īl Ibn Kathīr
7. *Tafsīr at-Taḥrīr wa at-Tanwīr* by Ibn 'Āshūr
8. *Islamic Quantum Question: Reconciling Muslim Tradition and Modern Science* by Nidhal Guessoum
9. *Kritik Epistemologi dan Model Pembacaan Kontemporer* by Sujiat Zubaidi dan Muhammad Muslih.
10. *Kritik Tafsir Metodologi Rekonstruksi* by Muhammad Ulinnuha.
11. *Metode Penelitian Al-Qur'ān dan Tafsir Al-Qur'ān* by Abdul Mustaqim.
12. *Dasar-Dasar Islam* by Abul A'la Al-Maududi

13. *Tafsīr al-Qurṭubī al-Jāmi' li Aḥkām al-Qur'ān* by Imām al-Qurṭubī
14. *Tafsīr Ibn Kathīr (Tafsīr al-Qur'ān al-'Aẓīm)* by Ibn Kathīr
15. *Tafsīr al-Rāzī Maḥāṭib al-Ghayb* by Fakhruddīn ar-Rāzī

The data collection technique used by the researcher to conduct this research is collecting data through documentation. This technique is deliberately used to obtain various records, whether in books, journals, magazines, catalogs, or other documents related to the concept of family occurring in the Qur'ān. Then, the researcher has concrete and accountable data.

The writer collects data relating to the aspect of objectives, Angelika Neuwirth's method of interpreting the Qur'ān, and Angelika Neuwirth's dialectics of interpretation with a orientalist perspective, which can be traced from Angelika Neuwirth's writings, which incidentally are primary sources, namely *The Qur'ān and Late Antiquity* by Angelika Neuwirth translated by Samuel Wilder and *Scripture, Poetry, and the Making of a Community: Reading the Qur'ān as a Literary Text* by Angelika Neuwirth.

Then, the writer will collect verses in the Qur'ān about the meaning of "Aḥad" and why the word of "Aḥad" used in that chapter. Then, the way of interpretation of the *mufassir* regarding these verses is traced, and the true meaning of "Aḥad" according to the *mufassir* is discovered. Only then will the researcher compare Angelika Neuwirth's interpretation with other *mufassirs* and insert the researcher's criticism and analysis of Angelika Neuwirth's interpretation of the concept of Oneness of God in the Qur'ān.

### 3. Method of Analysis

Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials by organizing the data, breaking it into units, synthesizing it, compiling it into patterns, choosing which ones are important and will be studied, and draw conclusions that can be told to others.

#### a. Critical Analysis and Descriptive Analysis

The researcher use the analytical method to achieve the desired goals in interpretation. The analytical method is used by commentators in interpreting the verses of the Qur'ān from various aspects related to the Qur'ān, including *asbāb an-nuzūl*, the beauty of the language, the content of the verses, and others.<sup>45</sup> The steps the author will take are:

##### 1) To determine the focus of the research

The researcher will focus on the research background of Angelika Neuwirth's thoughts and interpretations, analysis of the mechanism of Al-Qur'ān offered by Angelika Neuwirth, and criticism of the interpretation of "*Aḥad*" in the Qur'ān, which, according to the author's hypothesis, forms the basis of the concept of Transcendence of Oneness of God in her interpretation. The verses that are the focus of this research are the verse about the Transcendence of Oneness of God (QS. Al-Ikhlāṣ (4): 1).

The following analysis will refer to articles or books

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<sup>45</sup> Fahdu Ibn Abduraahman Ibn Sulayman Rumi, *al-Buḥust Fî al-'Ulim at-Tafsîr Wa Manâhijihî*, (Medina: An-Naubah, 1319), p. 57.

about Angelika Neuwirth's biography and books used by Angelika Neuwirth as references for her interpretation. The author will also refer to books of Tafsir with historical, linguistic, and contemporary patterns and other interpretation styles.

## 2) To analyze the coherence of the interpretation

The researcher will analyze the coherence and correctness of Angelika Neuwirth's interpretation of the God creation verse with the concept of Transcendence of Oneness of God that previous classical interpreters have explained. This is what the researchers did to find out whether Angelika Neuwirth's argument, The claim that the use of the word "*Aḥad*" in Surah Al-Ikhlāṣ is ungrammatical in the phrase "*Qul Huwa Allāhu Aḥad*" can lead to a misunderstanding in interpretation and is either incorrect or merely a purely subjective accusation. The following analysis will refer to books related to the linguistic usage in the Qur'ān, history, contemporary studies, and various styles of interpretation.

## H. Systemitization of the Study

Systematics of writing this thesis will be explained in the outline of the arrangement of each chapter so that it is easier to understand the complete description of this research. Systematically, the chapters are as follows:

**Chapter One:** Introduction consists of background, problem formulation, research objectives, research usefulness, literature review, theoretical framework, research methods, discussion systematics, and

bibliography.

**Chapter Two:** The researcher will discuss further the criticism of the tafsir and The Oneness of God in the word of "*Aḥad*" used to analyze this research. Also, I will discuss the biography of the Angelika Neuwirth and her interpretation method. Angelika Neuwirth's biography contains her life, her educational background, and the works she has written. The description of biography and the roots of this thought are described to find out the building of Angelika Neuwirth's thought, which has shaped her mindset and intellectual subjectivity bias.

In this chapter, Angelika Neuwirth's methodology of thought in re-reading the Qur'ān will also be discussed, namely her method of Late Antiquity in the Qur'ān, which includes the basic assumptions, methods, and principles of interpretation that she uses, as well as the characteristics of her thinking among orientalist Muslim. The data in this chapter are needed as an analytical tool for Angelika Neuwirth's interpretation of "*Aḥad*" so that the writer can conclude whether Neuwirth's interpretation is new or repeats previous interpretations.

**Chapter Three:** This thesis will systematically discuss the concept of The Oneness of God in the Qur'ān from the perspective of Angelika Neuwirth. First, the researcher will reveal how the Qur'ān talks about the concept of Oneness of God from Angelika Neuwirth's interpretation. Next, the researcher will present a recontextualization of the interpretations of the Qur'ān from traditional *mufasssirs'* relating to the concepts of Oneness of God and the word of "*Aḥad*" as a critique of orientalist ideas. The researcher will also analyze the fallacies of orientalist in the interpretation of the Qur'ān, as well as their incoherence in the application of God Uniqueness in the interpretation of the Qur'ān.

By conducting this systematic study, the researcher aims to present a comprehensive understanding of the concept of Oneness of God in the Qur'ān, by comparing the interpretation of classical *mufasssirs* with the interpretation of Angelika Neuwirth's perspective on this matter.

**Chapter Four:** This is a closing which includes conclusions, suggestions and researcher's closing statement.

