



AN ANALYSIS OF HASAN HANAFI'S TAFSIR METHOD: HERMENEUTICS AS AN INTERPRETATIVE APPROACH

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ABSTRACT

The analysis discusses Hasan Hanafi's tafsir method based on hermeneutics as a contextual approach to understanding the Qur'an. Hasan Hanafi, an Egyptian philosopher and theologian, proposes the method al-Manhaj Al-Ijtima'i fi At-Tafsir, which emphasizes the importance of linking the sacred text to contemporary socio-political realities. Hermeneutics is used as a tool to uncover the meaning of the Qur'an contextually, going beyond literal textual understanding, so that interpretation becomes an expression of the interpreter's social commitment to human problems. Hanafi's perspective rejects traditional tafsir that focuses solely on linguistic analysis and authoritative narratives, instead prioritizing interpretation responsive to the dynamic needs of the Muslim community today. The proposed method involves systematic steps, starting from formulating social commitments, inventorying and classifying verses, to connecting the text with empirical realities to produce transformative and applicable interpretations. This study illustrates the relevance of Hasan Hanafi's hermeneutical approach in supporting Qur'anic understanding that adapts to changing times and social needs of the community.

Keywords: Hasan Hanafi, Hermeneutics, Tafsir Method.

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INTRODUCTION

In the verse concerning the punishment of hand amputation for thieves, Hasan Hanafi interprets it as follows: "Those whose hands are to be cut off are only those who steal habitually and repeatedly. In other words, theft has become an inherent trait in the person. From this meaning, it is clear that for those who steal once or twice and not habitually, the punishment of hand amputation does not apply. The purpose of hand amputation is to incapacitate the thief, and it is only applied when there is no other way to reform their character."

Meanwhile, regarding the verse prescribing flogging for adulterers, he states: "This applies to men or women who are caught red-handed committing adultery, and the act has become a habitual and ingrained behavior."

Hasan Hanafi, a prominent Egyptian Muslim thinker and philosopher, is one of the figures who integrated hermeneutics into his method of Qur'anic interpretation ([Khasri, 2019](#)). In Hanafi's view, hermeneutics is not merely a tool to understand texts, but a process that involves dialogue between the text and the reader, as well as between tradition and the modern context. He argues that the understanding of the Qur'an must be able to address contemporary challenges and be relevant to the social realities faced by Muslims today ([Sholahuddin, 2016](#)). Therefore, according to Hanafi, Qur'anic interpretation does not only serve to explain meaning, but also as a means to promote social change and emancipation ([Riza Zahriyal Falah, 2015](#)).

METHODS

This research aims to analyze Hasan Hanafi's method of Qur'anic interpretation using hermeneutics as an interpretive approach. The study employs a qualitative approach, focusing on textual and contextual analysis. Data were collected through literature review, interviews, and observation. The primary sources of this research include the works of Hasan Hanafi—both books and articles discussing his interpretive methods—as well as opinions from scholars and practitioners of Qur'anic exegesis. The population of this study consists of exegetical texts written by Hasan Hanafi and supporting literature on hermeneutics. The sample was selected purposively, choosing texts deemed representative for in-depth analysis. Data collection instruments included semi-structured interview guidelines and field notes for observations. The researcher also conducted document analysis on Hasan Hanafi's works to understand the application of hermeneutics in his interpretation of the Qur'an. For data analysis, the researcher employed thematic analysis techniques to identify the main themes emerging from the texts and interviews. The validity of the research findings was ensured through data triangulation, by comparing interview results with textual analysis and observational data to ensure consistency and credibility of the findings. The researcher played a participatory role in the study, engaging in discussions with informants and interacting with relevant social contexts to gain a deeper understanding of the application of Hasan Hanafi's interpretive methodology.

RESULT AND DISCUSSION

Biography of Hasan Hanafi

Hasan Hanafi was born on February 13, 1935, in Cairo, Egypt. He was an Egyptian philosopher and theologian who earned his undergraduate degree in philosophy from Cairo University in 1956 ([Jamaruddin, 2017](#)). Coming from a family of musicians, Hanafi began his formal education at the primary level and completed it in 1948. He continued his studies at *Khalil Agha Secondary School (Madrash Tsanawiyah)* in Cairo, graduating in 1952. During his time in secondary school, Hanafi was actively involved in group discussions held by the Muslim Brotherhood (*Ikhwanul Muslimin*), through which he became familiar with their intellectual and social activities ([Haromaini, 2019](#)).

He also studied the thoughts of Sayyid Qutb, particularly those concerning social justice and Islam ([Gufon, 2018](#)).

After graduating from secondary school in 1952, Hanafi pursued higher education in the Department of Philosophy at Cairo University, where he earned his bachelor's degree in 1956. He then continued his studies at the Sorbonne University in France. In 1966, he successfully completed both his master's and doctoral programs. Hanafi's academic career began in 1967 when he was appointed as a Lecturer. He was later promoted to Senior Lecturer in 1973 and became a Professor of Philosophy in 1980 at the Department of Philosophy, Cairo University, where he eventually served as the Head of the Department. In addition to his role at Cairo University, Hanafi lectured in various countries, including France (1969), Belgium (1970), Temple University in Philadelphia, USA (1971–1975), Kuwait University (1979), and the University of Fez in Morocco (1982–1984). He also held visiting professorships at the University of Tokyo (1984–1985), the United Arab Emirates (1985), and served as an advisor to the United Nations University in Japan (1985–1987) ([Saenong, 2022](#)).

During his time in France, Hanafi immersed himself in multiple academic disciplines. He studied logic, reform, and the history of philosophy under Jean Guittou; phenomenology under Edmund Husserl; the analysis of consciousness with Paul Ricoeur; and the logic of reform under Louis Massignon, who also served as his dissertation supervisor. Beyond the academic world, Hanafi was actively involved in scholarly and social organizations. He served as the General Secretary of the Egyptian Society of Philosophy. In 1981, he founded and served as the editor-in-chief of the academic journal *Al-Yasar al-Islami* (The Islamic Left). His writings in this journal sparked strong reactions from the Egyptian government under Anwar Sadat, ultimately leading to his imprisonment.

His Works

Hasan Hanafi's major works during his third intellectual phase – spanning the 1980s and early 1990s – include the following:

1. **Ad-Dīn wa al-Thawrah fī Miṣr 1952–1981**

This book discusses contemporary religious movements and the integrity of the Muslim community. It explains that one of the main causes of prolonged conflict in Egypt lies in the ongoing tension between Islamic and Western ideologies.

2. **Dirāsāt Islāmiyyah (1981)**

This work presents methodologies for the study of Islam, focusing on *Uṣūl al-Fiqh*, *Uṣūl al-Dīn*, philosophy, and how these disciplines can be renewed in the modern context.

3. **Al-Turāth wa al-Tajdīd**

This book addresses the relationship between tradition and renewal. It explores how Muslims should approach Islamic heritage and Western intellectual traditions in a way that prevents alienation from their own identity.

4. **Min al-'Aqīdah ilā al-Thawrah (1988)**

Considered one of Hanafi's most significant and comprehensive works, this book focuses on the reconstruction of Islamic theology (*'Ilm al-Kalām*). It

analyzes the content, methodology, historical background, and development of theological schools up to the year 2018.

5. Muqaddimah fī 'Ilm al-Istighrāb (1992)

This introductory work outlines Hanafi's critical stance toward Western civilization. It provides a framework for understanding and responding to Western epistemological dominance from within an Islamic intellectual tradition.

6. Islam in the Modern World (2000)

This two-volume work is divided into: (1) *Religion, Ideology, and Development* and (2) *Tradition, Revolution, and Culture*. It compiles a series of articles presented at various seminars in countries such as the United States, France, Japan, Indonesia, and across the Middle East. The book aims to ideologize religion and define its role and function in the development of Third World nations.

Hermeneutics as a Method of Qur'anic Interpretation

The term *hermeneutics* originates from the Greek word *hermeneuein*, which means "to interpret," "to give understanding," or "to translate." In the Islamic context, hermeneutics refers to a set of methods, theories, and philosophies centered on understanding texts. Essentially, hermeneutics emerged in the early stages of Islam when certain Qur'anic verses were difficult to comprehend and required clarification, translation, and interpretation in order to be better understood. After the death of the Prophet Muhammad (peace be upon him), there was no longer a singular authoritative figure to explain the Qur'an. Furthermore, the expansion of Islam to various nations, cultures, and civilizations brought additional complexity to the interpretation of Islamic texts.

Hermeneutics has thus become a method frequently used as a Qur'anic interpretive approach—one that promotes a contextual methodology in engaging with the text. Based on the above overview, the core concept of hermeneutics is to clarify meanings, particularly in relation to the Qur'an. In recent times, hermeneutic methodology has become increasingly popular, especially within the realm of modern and contemporary exegesis. In the Indonesian context, hermeneutics has become a guiding framework for contemporary exegetes and Islamic thinkers in understanding the Qur'an in accordance with the dynamics and demands of the present age.

The presence of hermeneutics as a method of Qur'anic interpretation aims to offer a deeper understanding of the Qur'an by placing more emphasis on contextual interpretation, rather than remaining solely within a textualist framework ([Riza Zahriyal Falah, 2015](#)). Hermeneutical studies attempt to uncover the spirit and values of the Qur'an through the formulation of various interpretive approaches. In the context of gender-related verses, for instance, this method highlights the historical background of the text's revelation (*asbāb al-nuzūl*) ([Althafullayya & Akbar, 2024](#)), distinguishes between macro- and micro-contexts, and analyzes the text's social implications to uncover its ultimate objectives. Using the terminology of Professor Abdul Mustaqim, this involves viewing the *maqāṣid al-sharī'ah* (objectives of Islamic

law) within Qur'anic interpretation. This, essentially, is the practical function of hermeneutics as a new interpretive tool offered by several modern Islamic thinkers.

This type of interpretation is fundamentally contextual. Adherents of this school of thought often reject the traditional definition of the Qur'an as the literal Word of God revealed to the Prophet Muhammad through the Angel Gabriel in a *mutawātir* (mass-transmitted) manner ([Khasri, 2019](#)). Instead, they argue that although the Qur'an originates from God, once the revelation enters human history, it becomes a historical reality and a literary work. This view aligns with the perspectives of scholars such as Hasan Hanafi, Mohammed Arkoun, Nasr Hamid Abu Zayd, and members of Indonesia's Liberal Islamic Network.

According to exegetes from the contextual-historical school, merely relying on linguistic analysis while ignoring the social setting of the text fails to uncover the Qur'an's moral ideals – or in hermeneutical terms, its true meaning ([Hanafi, 2024](#)). For them, meaning does not reside in the letters of the text alone. As hermeneutics suggests, meaning can only be achieved by considering the various “horizons” surrounding a text: the horizon of the text itself, the author's horizon, and the reader's horizon.

Whereas traditional models of exegesis aim to subject reality to the authority of the text, hermeneutical approaches invert this logic by allowing the text to accommodate reality – even if that requires reinterpreting the text. In the classical model, the text is the subject; in this newer model, reality assumes that role. While the traditional model often becomes entrapped in idealization, the contextual model, if not approached carefully, may fall into the trap of absolutizing empirical reality – mistaking the contingent as ultimate truth, while reducing moral-ethical considerations to mere concessions to public will.

For example, in interpreting the verse regarding the amputation of the hand for thieves, this school asserts that the punishment applies only to habitual thieves who repeatedly commit the act – implying that theft must become part of a person's entrenched character. Thus, occasional theft would not warrant amputation, as the intent of the punishment is to neutralize incorrigible behavior when no other remedy is effective. Similarly, regarding the verse about flogging adulterers, they argue that the punishment is applicable to men and women who are caught in the act and for whom adultery has become a persistent habit or disposition.

Hasan Hanafi's Tafsir Approach and Its Methodology

In the methodology of Qur'anic interpretation, Hasan Hanafi offers an approach known as *al-Manhaj al-Ijtima'i fi at-Tafsir* (The Social Method in Interpretation). To achieve the desired outcomes from this method, Hanafi proposes several fundamental principles that must be understood before interpretation begins.

First, in interpreting the Qur'anic text, one does not need to question its origin or nature. This is because interpretation is not concerned with how the text was revealed, but rather with its content. Second, interpretation should not be judged using normative assessments of right or wrong. The diversity of interpretive approaches

merely reflects differing perspectives on the text, which are shaped by various interests. Consequently, pluralism in interpretation is an unavoidable reality, as every interpretation is essentially an expression of the interpreter's socio-political commitments. Third, the Qur'an as a text is not to be viewed differently from other linguistic texts. In other words, the interpretation of the Qur'an should not be based on the assumption that it is a sacred text with inherent superiority ([Mulyaden et al., 2022](#)).

These foundational principles were deliberately formulated to support Hanafi's own commitment to social realities, which he consciously acknowledges from the outset. Perhaps it is through this awareness that he rejects the notion held by some modern exegetes that the objective meaning of the Qur'an can be found. For Hanafi, the impossibility of discovering the "true meaning" of the Qur'an is not only due to the historical distance between the text's revelation and its interpretation, but also because—based on his own experience—interpretation is always framed by the interpreter's interests, social position, and the cultural context in which the text is being interpreted. Moreover, Hanafi's tafsir is not merely about reading the text; it is an attempt to address specific human problems.

Grounded in these principles, Hasan Hanafi outlines methodological steps that must be followed in the interpretive process:

1. The interpreter must consciously recognize and formulate their commitment to a specific socio-political problem. That is, every interpreter is driven by a certain concern about contemporary conditions.
2. Inspired by the process of Qur'anic revelation, which was preceded by real-world contexts, the interpreter must define their objective. It is not possible to begin interpretation without being aware of what one aims to achieve.
3. Based on the interpreter's commitment and objectives, relevant verses related to the chosen theme are inventoried.
4. The inventoried verses are then classified according to their linguistic forms, which serves as the foundation for the next steps.
5. The interpreter constructs a meaningful structure that aligns with the intended target.
6. The interpreter identifies actual problems in the empirical reality being addressed, such as oppression or human rights violations.
7. The ideal structure derived from the Qur'anic text is connected with these real-world problems through statistical analysis and the use of social sciences.
8. Finally, a practical formulation is produced as the ultimate outcome of this transformative interpretive process.

This is what Hanafi refers to as a movement "from reality to the text and from the text to reality." For Hanafi, interpretation is a reflection of the social position of the interpreter within the social structure. In other words, tafsir is a theoretical response formulated by the Qur'an to address societal problems, and it must be applicable in practical terms—not confined to theory alone.

For Hasan Hanafi, any tafsir that does not prioritize reality and the well-being of the Muslim community is categorized as traditional tafsir. The methods it employs are

also seen as classical. His reasoning is simple: today's era is no longer the era of linguistics, narration, jurisprudence, mysticism, philosophy, or dogma – it is the era of social sciences, political science, and economics.

This perspective implies that the subject of interpretation must be based on the real needs of the Muslim community. Interpretation should not cover the entire Qur'an indiscriminately without considering the community's urgent needs. If the main issue today is land liberation and confronting imperialism, then verses about warfare, jihad, and preparation should be prioritized in interpretation – not those about preaching, good living, or worldly enjoyment. If tyranny and oppression are the core issues, then verses on *amr ma'ruf* and *nahi munkar* must take precedence.

Hanafi further argues that all traditional tafsir relies on theoretical analysis, whether through authoritative transmission (*al-ma'tsur*) or rational interpretation (*al-ra'yi*). That is, traditional interpreters deduce meaning from the text using pure reason and then support their position with either transmitted reports or rational arguments.

According to Hanafi, this theoretical analysis has several weaknesses:

1. Interpretations based on transmitted authority rely on chains of narration that, even when declared authentic, are mostly *zanni* (probable). The resulting interpretations are also *zanni*, lacking certainty.
2. Interpretations based solely on reason are similarly *zanni* in nature.
3. Traditional exegetes interpret every verse without exception, working from the beginning to the end of each surah. However, the Qur'an was revealed gradually, with each verse carrying independent meaning as a solution to specific real-life situations.

Therefore, Hanafi asserts that to reach a proper understanding of the text, one must begin with the analysis of experience as the natural source of religious texts. Understanding the Qur'an requires recognizing its meaning as "a living experience" in personal or communal consciousness. Religious texts are nothing but expressions of anxiety, hardship, suffering, and distress experienced by individuals or communities.

For the reformist interpreter, the first step must be analyzing one's own experiences to discover the meaning of the text before speaking to an audience or writing for readers.

Hanafi's methodological framework can be summarized as follows (Nugroho, 2018):

1. The interpreter must be fully aware of and committed to addressing a particular socio-political issue.
2. Drawing from the precedent of the Qur'an's historical emergence from real-life contexts, the interpreter must define their interpretive goals.
3. The interpreter then inventories the verses related to their thematic commitment. Unlike traditional tafsir, this does not begin with specific verses or surahs. Instead, it begins with the vocabulary of the Qur'an (*al-mu'jam al-mufahras*). According to Hanafi, interpretation should start from an edited Qur'an based on themes arranged alphabetically, whether verbs, nouns, or adjectives.
4. These verses are then classified based on their linguistic forms.

5. The interpreter constructs a meaningful structure appropriate to the intended goals.
6. The interpreter identifies current and real-world issues, either personally or in society, such as oppression or injustice.
7. The ideal structure derived from the text is connected to empirical problems using statistical data and social sciences.
8. Finally, a practical formulation is developed as the final, transformative outcome of the interpretive process.

Hasan Hanafi (born February 13, 1935, Cairo) was an influential Egyptian philosopher and theologian known for his contributions to Islamic philosophy and Qur'anic interpretation. Educated at Cairo University and the Sorbonne, he became a professor and head of the philosophy department at Cairo University. Hanafi's works, such as *Religion and Revolution in Egypt*, address contemporary Islamic issues, tradition, reform, and critiques of Western ideology. His ideas often challenged political authorities, leading to his imprisonment.

Hanafi developed a hermeneutical method called *al-Manhaj al-Ijtima'i fi al-Tafsir* (Social Approach to Qur'anic Exegesis), which emphasizes understanding the Qur'an within its social and political context. He argued that interpretation must consider the interpreter's social commitments and that multiple interpretations reflect different social realities. Unlike traditional views treating the Qur'an as an absolute text, Hanafi saw it as a linguistic work open to contextual reading.

His methodology involves identifying relevant verses, classifying linguistic forms, connecting textual ideals with social realities, and producing practical solutions. Hanafi believed tafsir should respond to real societal problems, making interpretation a tool for social transformation rather than just scholarly analysis. This approach enables more flexible, relevant interpretations that address contemporary Muslim challenges.

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