

The Anthropological Turn in Islamic Theologies of Revelation

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On the Future of a Young Discipline: Islamic-theological Studies
between Systematic and Practical Research.

Panel 7: Theological Anthropology – A New Perspective within Islamic-
theological Studies?

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These slides are available at vishanoff.com.

Introduction

1. Anthropological reorientation

- Hasan Hanafi
- Aksin Wijaya

2. Revelation as starting point

- Hasan Hanafi
- Aksin Wijaya

3. Engagement with the European context

- Aksin Wijaya
- Hasan Hanafi

Conclusions

Three implications of Esma Isis-Arnautović's dissertation:

1. An anthropological reorientation of Islamic theology
2. A new starting point in the communicative nature of revelation
3. A model of Muslim theological engagement with the European context

Introduction

- 1. Anthropological reorientation

1. An anthropological reorientation of Islamic theology

- Not a picture of humanity but a paradigm for theology
- Not anthropocentric but from and for humans

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- 1. Anthropological reorientation
- 2. Revelation as starting point

2. A new starting point in the communicative nature of revelation

- Not what God says about humans but how he communicates
- Revelation a dialectical relation between God and humanity
- All of revelation about humans as well as God

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3. A model of Muslim theological engagement with the European context

- Defining the conditions of a European Islamic theology
- Participation without capitulation

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- Hasan Hanafi

Hasan Hanafi (1935–2021)

Cairo University

1. Converts theology into phenomenology
2. Reduces revelation to generalized human experience
3. Deep engagement with European thought

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Aksin Wijaya (b. 1974)

State Institute of Islamic Religion (IAIN),
Ponorogo, East Java, Indonesia

1. Anthropocentric epistemology does not decenter God
2. Maintains a transcendent dimension to revelation but not its dialectical character
3. Instrumental use of European thought

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Hasan Hanafi's *Les méthodes d'exégèse*:

- Translates Islamic legal theory (*uṣūl al-fiqh*) into the vocabulary of phenomenology
- Strips theology of religious vocabulary
- Qur'anic interpretation starts from human experience and universalizes it
- Replaces God with idealized universal humanity
- Makes theology practical

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Aksin Wijaya's anthropocentric epistemology:

- An empirical, bottom-up, experience-based epistemology
- Qur'anic interpretation that addresses present and local human concerns
- Does not preclude knowledge of God's transcendent nature and will

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Hasan Hanafi's view of revelation

- View of human experience drives view of revelation
- The four sources of law redefined
 - Qur'an = anonymous experience
 - Sunna = privileged experience
 - Consensus = intersubjective experience
 - Analogy = individual experience
- Human experience is revelation
- Fabricated hadith are authentic
- The authority of revelation is its universality

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Aksin Wijaya's view of revelation

- A one-way communicative process
 - God's direct revelation to the Prophet
 - The oral Qur'an
 - The 'Uthmānic Codex
- Revelation both divine and human
 - Universal divine message (30%)
 - Arab cultural ideology (50%)
 - Qurayshi cultural ideology (20%)
- Hermeneutics drives view of revelation

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Aksin Wijaya's use of European sources

- Broad and creative
- Opportunistic
- Second-hand
- One-way

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Hasan Hanafi's "transposition" project

- Deep engagement
- Two-way participation
- Capitulation?
- Makes theology practical
- Universality undermines local distinctives

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1. Theological anthropology without anthropocentrism
2. Such a theology can be grounded in an Islamic conception of divine-human relationship (revelation)
3. A Swiss-Islamic metatheology:
 - Practical
 - Socially relevant
 - Participating without capitulating
 - Still taking shape