



ANGELIKA NEUWIRTH'S GENEALOGY ON TARTIB NUZULI AS AN INTERPRETATION METHOD OF THE QUR'AN

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Abstract

Tartib nuzuli (understanding the Qur'an considering arrangement drop of exposure) is one of the strategies for translating the Qur'an that researchers seldom discuss). Among the researchers who focused on the idea was Angelika Neuwirth. *Tartib nuzuli* initiated by Neuwirth can add to the investigation of the Qur'an. The review utilized a subjective exploration of the ancestry hypothesis to show up at Neuwirth's reasoning. The results showed that Neuwirth emphasized the need for hermeneutic devices to bring the Post-canonized Qur'an to life based on its chronology. With a literary and historical approach, the Qur'an is analyzed in synchronic and synchronized through time frames (beginning with pre-canonization in the Meccan phase). Furthermore, the Qur'an is analyzed with



units of letters and intertextuality. Neuwirth's marginalized opinion was his critique of the study of scholars who focused on post-codification texts rather than uncovering his pre-canonized side. Despite the attention to the aspect of canonization, some Western scholars still produce sensitive arguments, as well as Muslim scholars who do not necessarily make *Tartib nuzuli* a method of Qur'anic interpretation. Among the factors of Neuwirth's thought: Firstly, his early interest in the Qur'an, literature, and history. Secondly, he was affected by his educators, for example, Anthonie, to reinforce his advantage in investigating the Qur'an. Thirdly, they are affected by the considerations of prior figures who are also consensual in the idea of the Qur'an order. Among the ramifications of Neuwirth's reasoning: 1) present a variety of strategies for translation; 2) open a more open and logical exchange; 3) it is the center ground of concepts in the Qur'an; and 4) the *Corpus Coranicum* was shaped like an actual demonstration of his reasoning.

Keywords: *Angelika Neuwirth, Genealogy, Tartib Nuzuli, Interpretation Method.*

Introduction

Orientalists consider *Tartib nuzuli* as a consequent technique of the historical process of interpreting the Qur'an, but Angelika Neuwirth's extensive views on this issue.¹ Other Orientalists have different views, such as Abraham Geiger, Gustav Weir, Theodore Nordek, who are also concerned with the analysis of the chronology of the Qur'an, the concept of chronology (*Tartib nuzuli*) Newert is different from its predecessors, rather than having its characteristics. He explained that the interpretation of the Qur'an, which had become a mushaf (post-codification) with the *Tartib*

nuzuli method, was critical and read from the pre-codification or canonization era.² Sahiron Syamsuddin explained that the uniqueness of the historical interpretation method offered by Neuwirth is its accentuation of the offense of reading the Koran with other readings around it.³ Therefore, a review of *Tartib Nuzuri Quran* needs to be studied more deeply.

Neuwirth's research tends to focus on the three areas discussed. Firstly, a descriptive study of Neuwirth's works and ideas has been studied by

¹ Lien Iffah Naf'atu Fina, "Membaca Metode Penafsiran al-Qur'an Kontemporer di Kalangan Sarjana Barat: Analisis Pemikiran Angelika Neuwirth," *Ulumuna* 18, no. 2 (November 2017): 282. DOI: 10.20414/ujis.v18i2.854.

² Muhammad Fajri, "Pemikiran al-Qur'an Angelika Neuwirth dalam Structure and the Emergency of Community," *Jurnal al-Wajid* 2, no. 1 (2021).

³ Aksin Wijaya, *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah* (Bandung: PT. Mizan Pustaka, 2016), 16.

Hoffmann,⁴ Fina,⁵ Anttila,⁶ Aljanabi,⁷ dan Rifqoh.⁸ Hoffman explains Neuwirth's idea of a time dialectic process involving prophets, revelations, and the time frame of people's understanding of the holy book of the Qur'an. Secondly, Neuwirth's critical analysis of the study of the Koran, as studied by Aini &

Musadad,⁹ Fajri,¹⁰ Ubaidillah,¹¹ Fina,¹² and Stewart.¹³ Aini and Musadad discuss Neuwirth's critique of other literary skepticism and previous critics who did not study the Qur'an from a synchronic and diachronic perspective. *Thirdly*, the comparison of Neuwirth and other thoughts by Purnama,¹⁴ Rahman,¹⁵ and

⁴ Thomas Hoffmann, "The Qur'ān in Context: Historical and Literary Investigations into the Qur'ānic Milieu, ed. by Angelika Neuwirth, Nicolai Sinai, and Michael Marx," *Ilahiyat Studies* 1, no. 1 (2010): 136. DOI: 10.12730/13091719.2012.31.55.

⁵ Fina, "Membaca Metode Penafsiran al-Qur'an Kontemporer di Kalangan Sarjana Barat Analisis Pemikiran Angelika Neuwirth."

⁶ Jaakko Hämeen-Anttila, "Scripture, Poetry and the Making of a Community: Reading the Qur'ān as a Literary Text, by Angelika Neuwirth," *Ilahiyat Studies* 9, no. 1 (2018): 151. DOI: 10.12730/13091719.2018.91.176.

⁷ Amjed Younus Abed Marzouk Aljanabi, "Introduction of the book (The Qur'an in Context) by Angelika Neuwirth and Nicolai Sinai analytic study," *Iraqi: Academic Scientific Journals* 35, no. 3 (2016): 142. <https://www.iasj.net/iasj/article/127046>.

⁸ Muhammad Saleh, Hamka Hasan & Rifqoh Qudsiah, "Pre-Canonical Reading: An Analysis to the Neuwirth's Chronological Order of Qur'ān," *Proceedings of the 2nd International Colloquium on Interdisciplinary Islamic Studies (ICIIS) in conjunction with the 3rd International Conference on Quran and Hadith Studies (ICONQUHAS)*, (Jakarta, Indonesia: EAI, 2020). DOI: 10.4108/eai.7-11-2019.2294545.

⁹ Adrika Fithrotul Aini & Asep Nahrul Musadad, "Konteks Late Antiquity dan Analisis Struktur Mikro sebagai Counter atas Skeptisisme Orisinalitas Teks al-Qur'an Refleksi atas Pemikiran Angelika Neuwirth," *SUHUF* 10, no. 1 (t.t.): 173. DOI: 10.22548/shf.v10i1.

¹⁰ Fajri, "Pemikiran al-Qur'an Angelika Neuwirth dalam Structure and the Emergency of Community."

¹¹ Burhanuddin Ubaidillah, "Historisitas Evolusi Studi Qur'an di Barat: Sebuah Kajian Kontribusi Inter Religious Studies," *Jurnal Pikir: Jurnal Studi Pendidikan dan Hukum Islam* 7, no. 1 (2021): 65. <http://ejournal.staida-krempyang.ac.id/index.php/pikir/article/view/363>.

¹² Lien Iffah Naf'atu Fina, "Catatan Kritis Angelika Neuwirth terhadap Kesarjanaan Barat dan Muslim atas al-Qur'an: Menuju Tawaran Pembacaan al-Qur'an Pra-Kanonisasi," *Jurnal Nun* 2, no. 1 (2016): 76-77. DOI: 10.32459/nun.v2i1.3.

¹³ Devin J. Stewart, "Angelika Neuwirth, Scripture, Poetry and the Making of a Community: Reading the Quran as a Literary Text," *Journal of Qur'anic Studies* 18, no. 3 (2016). DOI: 10.3366/jqs.2016.0257.

¹⁴ Rizal Faturohman Purnama, "Ragam Studi Qur'an: Teori dan Metodologi Kontemporer: Analisis terhadap Pemikiran Abdullah Saeed, Andrew Rippin, Asma Barlas, dan Angelika Neuwirth," *Al-Wajid: Jurnal Ilmu al-Quran dan Tafsir* 2, no. 1 (2021).

¹⁵ Zayad Abd. Rahman, "Angelika Neuwirth: Kajian Intertekstualitas dalam QS. al-Rahman dan Mazmur 136," *Empirisma: Jurnal Pemikiran dan Kebudayaan Islam* 24, no. 1 (2015):

Mousavi.¹⁶ Purnama explained the similarities and differences in the thoughts of Andrew Rippin, Abdullah Said, Asma Barlas & Angelika Neuwirth on the study of the Koran. Therefore, based on previous studies, the genealogy of Neuwirth's thought regarding the method of *Tartib Nuzuli's* interpretation has not yet been investigated.

In general, a family tree is a historical narrative that shows how aspects of human life began.¹⁷ The word *genealogy* comes from the Greek *genea* (generation) and *logos* (knowledge).¹⁸ It can be used to explore people's mental explanations without the various influences and historical contexts that surround them.¹⁹ Furthermore, the genealogy and scientific network of a person in the same

111. DOI: 10.30762/empirisma.v24i1.12.

¹⁶ Seyed Hamed Ali Zadeh Mousavi, "Inter-relations between the Qur'an and the Bible from the Point of View of Angelika Neuwirth: Reflection or Effectiveness?" *Iranian Journal for the Quranic Sciences and Tradition* 51, no. 2 (2019): 235. DOI: 10.22059/jqst.2019.268972.669159.

¹⁷ Bahaking Rama, "Genealogi Ilmu Tarbiyah dan Pendidikan Islam: Studi Kritis terhadap Masa Pertumbuhan," *Jurnal Inspiratif Pendidikan* 5, no. 2 (2016). DOI: 10.24252/ip.v5i2.3475.

¹⁸ Rakhmad Zailani Kiki, *Genealogi Intelektual Ulama Betawi: Melacak Jaringan Ulama Betawi dari Awal Abad ke-19 Sampai Abad ke-21* (Jakarta: Islamic Center, 2011), 19.

¹⁹ Uswatun Khasanah & Tejo Waskito, "Genealogi Pemikiran Pendidikan KH. Hasyim Asy'ari," *Analisis: Jurnal Studi Keislaman* 19, no. 1 (June 2019): 1–26. DOI: 10.24042/ajsk.v19i1.3397.

scientific discipline can be studied with genealogy.²⁰

The previous studies that have been conducted include Uli al-Amri, Nurkhaeriyah on *Tafsir Al-Azhar* and Al-Misbah on *Surah an-Nisa* ([4]: 58-59).²¹ Genealogically, Anshori argues that Umar's hermeneutic tradition can be classified as classical hermeneutics, as did Western hermeneutic figures in understanding the Bible.²² While in his study, Norfauzan explained that Fazlur Rahman's idea of understanding hadith from genealogy was constructed in the historical sociology method to understand the interpretation of hadith in the context of the times.²³ Another research applies genealogy as an analytical tool, Hawasi explained that Imran's ideas was driven by Rasyid Ridha's ideas and ideas from the Middle East. *Tafsir Imran*, in his epistemology, refers to the book of

²⁰ Hasep Saputra, "Genealogi Perkembangan Studi Hadis di Indonesia," *AL QUDS: Jurnal Studi al-Quran dan Hadis* 1, no. 1 (June 2017): 51. DOI: 10.29240/alquds.v1i1.164.

²¹ Nurkhaeriyah, "Genealogi Tafsir Uli al-Amr dalam Perspektif Tafsir Indonesia," *Al-Mufasssir* 2, no. 1 (2020): 35–44.

²² Muhammad Anshori, "Genealogi Hermeneutika Hukum Islam: Fikih Kontekstual 'Umar bin al-Khattāb," *Asy-Syar'iyyah* 5, no. 1 (June 2020): 52–83. DOI: 10.32923/asy.v5i1.1363.

²³ Moh. Norfauzan, "Genealogi Pendekatan Historis-Sosiologis Fazlur Rahman dalam Memahami Hadis," *Jurnal KACA* 11, no. 2 (2021): 144–161. DOI: 10.36781/kaca.v11i2.130.

Tafsir and previous hadiths.²⁴

Systematic interpretation of the Qur'an based on the reasons for the revelation of the Surah of the Qur'an is called *Tartib nuzuli al-Qur'an*.²⁵ Reading the *Tartib nuzuli al-Qur'an* can show the story of the prophet in depth.²⁶ Chronic explanation needs to be based on constructing the stories from the Qur'an and its early readers in the linguistic analysis. It is a support for analyzing the style of the Qur'an.²⁷ The reading of *Tartib nuzuli* will produce a mapping reference for the Interpretation of the Qur'an so that the central theme can be identified chronologically²⁸ and clearly

show the Qur'an's historical aspect.²⁹ It is to understand the Qur'an chronologically and simultaneously reread and study documents, the development of the da'wah of the Prophet Muhammad, and Muslim groups today.³⁰

Researchers who have an interpretive perspective on the historical background of the Qur'an include Fazlur Rahman, Nasr Hamid Abu Zayd, Abdullah Saeed, Darwazah, Abid al-Jabiri, Neuwirth, Karel Steenbrink, M. Quraish Shihab, and others. For Darwazah, the development of the revelation background (*asbab*) of the Qur'an makes the translator closer to what Allah and His Messenger conveyed. Shihab gave a detailed understanding of the *adab al-ijtima'i* in the *nuzuli* description adapted to current conditions.³¹ By referring to many sources,³²

²⁴ Hawasi bin Arsam, et al., "Tafsir Ayat al-Siyam Karya M. Basiuni Imran, Sambas, Kalimantan Barat: Studi Kritis atas Genealogi Pemikiran dan Epistemologi Tafsir," *Jurnal Misykat* 4, no. 2 (December 2019): 185. DOI: 10.33511/misykat.v4n2.185-214.

²⁵ Alwi Muhammad HS., "Metode al-Qur'an dalam Mentransformasi Peperangan menjadi Perdamaian: Reinterpretasi Ayat-ayat Pedang Berbasis Analisis Tartib Nuzuli," *Jurnal Ilmu Ushuluddin* 19, no. 2 (2020).

²⁶ Cholid Ma'arif, "Arah Baru Kajian Tafsir: Kajian Metodologi Penelitian Aksin Wijaya dalam Karyanya Sejarah Kenabian Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah," *Jurnal Qof* 2, no. 2 (2018)

²⁷ Munirul Ikhwan, "Drama Ilahi: Membaca Kronologi Wahyu al-Qur'an," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 10, no. 2 (2020): 202–38. DOI: 10.15642/mutawatir. 2020.10.2. 202-238.

²⁸ Fithrotin, Aswadi Aswadi & Iffah Mu-zammil, "Methodology of Darwazah and Its Contribution to the Interpretation of the Qur'an: Study of the Book of al-Tafsir al-Hadith:

Tartib al-Suwar Hasb al-Nuzul," *Aloha International Journal of Multidisciplinary Advancement (AIJMU)* 3, no. 4 (2021): 77–86.

²⁹ Fajri, "Pemikiran al-Qur'an Angelika Neuwirth dalam Structure and the Emergency of Community"

³⁰ Yusuf Hanafi, "Restrukturisasi Kronologi al-Qur'an: Menelusuri Wacana Penanggalan al-Qur'an dalam Tradisi Kesarjanaan Barat," *Proceeding Konasbara*, no. 4 (2018): 534.

³¹ Fatimah az-Zahra, "Memahami Tafsir Nuzuli al-Qur'an: Studi atas Buku Tafsir al-Qur'an al-Karim: Tafsir atas Surat-surat Pendek Berdasarkan Urutan Turunnya Wahyu Karya M. Quraish Shihab," *Jurnal KACA* 10, no. 2 (2020).

³² Muhammad Julkarnain, "Fragmentasi Tafsir Surah al-'Alaq Berbasis Kronologi: Studi atas Fahm al-Qur'an al-Hakim: al-Tafsir al-

al-Jabiri initiated the ideas of *al-fashl* (responding to questions of objectivity) and *al-washl* (responding to reasonable questions), which follow the Qur'an's capacity in contemporary settings without deviating from objectivity.³³ In addition, al-Jabiri also mentions that Muslim and Western researchers such as Noldeke and Blacherethe,³⁴ way the understanding of the Qur'an can be verified is a Tartib nuzuli technique.

Neuwirth is a Western Jewish researcher born November 14, 1943, in Limburg, Weser, Germany. Initially, he was interested in concentrating on the old style and modern Arabic writing, but later, he was interested in concentrating on the Qur'an,³⁵ then he became a research master of Corpus Coranicum. Neuwirth is currently a teacher at the Free College of Berlin and a meeting teacher at the College of Jordan. He has also written numerous papers as books

Wadhah Hasb Tartib al-Nuzul Karya Muhammad 'Abid al-Jabiri," *Religia* 18, no. 2 (September 2015): 129. DOI: 10.28918/religia.v18i2.625.

³³ Wardatun Nadhiroh, "Fahm al-Qur'an al-Hakim: Tafsir Kronologis ala Muhammad Abid al-Jabiri," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1 (2017): 13–24.

³⁴ Muhammad Najib, "Epistemologi Tafsir al-Jabiri: Kritik atas Fahm al-Qur'an, al-Tafsir al-Wadhah Hasba Tartib al-Nuzul," *Al-Itqan: Jurnal Studi al-Qur'an* 1, no. 2 (2017): 27–28. DOI: 10.47454/itqan.v1i2.7.

³⁵ Fina, "Membaca Metode Penafsiran al-Qur'an Kontemporer di Kalangan Sarjana Barat Analisis Pemikiran Angelika Neuwirth," 272.

and articles in English, German, and Arabic.³⁶

Some of Neuwirth's works on studying the Qur'an include *Structure & Development of the Qur'an in the Novel al-Qur'an Reference* (2002),³⁷ *al-Qur'an & History-Doubtful Relationships: Some Reflections on al-Qur'an and the Historical Background al-Qur'an* (2003),³⁸ *Development to Local Areas & the Emergence of the Blackwells Manual for the Quran*,³⁹ *Study Structure Zur der Mekkanischen Suren: Bite the dust Literarische Structure ses Koran ein Zeugnis Seiner Historizitas?* (2007),⁴⁰ *Two Appearances to al-Qur'an: Al-Qur'an & Mushafi* (2010),⁴¹ *Revelation Put in Writing al-Qur'an: Following Epistemic Transforma-*

³⁶ Angelika_Neuwirth," *Wikipedia the Free Encyclopedia*, accessed on December 11, 2021. https://en.wikipedia.org/wiki/Angelika_Neuwirth.

³⁷ Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an*, Vol. 6 (Brill Leiden, 2001).

³⁸ Angelika Neuwirth, "Qur'an and History – a Disputed Relationship. Some Reflections on Qur'anic History and History in the Qur'an," *Journal of Qur'anic Studies* 5, no. 1 (2003).

³⁹ Angelika Neuwirth, *Structure and the Emergence of Community* (Oxford: Blackwell Publishing, 2006).

⁴⁰ Angelika Neuwirth, "Studien zur Komposition der mekkanischen Suren: die literarische Form des Koran - ein Zeugnis seiner Historizität?" *Studien zur Sprache, Geschichte und Kultur des Islamischen Orients* 10 (Berlin: W. de Gruyter, 2007).

⁴¹ Angelika Neuwirth, "Two Faces of the Qur'an: Qur'an and Mushaf," *Oral Tradition* 25, no. 1 (2010): 41–56.

tion to End Times (2016),⁴² *Putting the Qur'an and Early Islam in the Epistemic Space of Late Artifacts in Islam Past, Future then the Historical Background of Confession: Mediation al-Qur'an Becomes the Late Classical Talk about the Beginning of Evil* (2021),⁴³ and soon.

This study aims to fill in the gaps in this study. This article introduces 1) what is the standardization and underestimation of Neuwirth's Tartib Nuzuli; 2) what are the variables that cause standardization and minimization of Neuwirth's Tartib Nuzuli; 3) what are the results and minimization of standardization and underestimation of Neuwirth's Tartib Nuzuli. This study is critical because scientists need to understand Neuwirth's perspective on Tartib nuzuli. The research argument underscores the post-canonization restoration of the Qur'an by examining the causes of the revelation of the surah (the Qur'an). This study first focuses on pre-normalized and inter-textualized texts which are read in alphabetical units. Neuwirth criticized scholars for taking post-edited texts seriously rather than conveying

the normal side. However, Neuwirth's thinking cannot be separated from the influence of previous experts. Based on this thought, several consequences were born, including the opening of a more open and scientific dialogue between Muslim and Western scholars.

This research uses a qualitative approach to explore and study a problem and find new perspectives.⁴⁴ The data of this study were sourced from Neuwirth's interpretation of the chronology of the Qur'an and Tartib nuzuli contained in journals and books. At the same time, the literature that discusses Tartib Nuzuli and others in books and journals discussing Neuwirth's ideas about Tartib Nuzuli is a secondary data source. Data analysis used the concept of Michel Foucault's genealogy (marginalization and normalization).⁴⁵ This concept explores epistemology, social manifestations, and the human self and reveals the reasons for these differences.⁴⁶ Thus, this study tries to trace the origin of the epistemology or knowledge that governs Neuwirth's thinking through a system

⁴² Angelika Neuwirth, "The 'Discovery of Writing' in the Qur'an: Tracing an Epistemic Revolution in Late Antiquity," *Nun: Jurnal Studi al-Qur'an dan Tafsir di Nusantara* 2, no. 1 (2016). DOI: 10.32459/nun.v2i1.2.

⁴³ Angelika Neuwirth & Dirk Hartwig, "Beyond Reception History: The Qur'anic Intervention into the Late Antique Discourse about the Origin of Evil," *Religions* 12, no. 8 (August 2021): 606. DOI: 10.3390/rel12080606.

⁴⁴ Lexy J. Moleong, *Metode Penelitian Kualitatif, 36th Edition* (Bandung: PT. Remaja Rosdakarya, 2017), 7.

⁴⁵ Muhammad Zamzami 'Urif, "Genealogi Pengajian Kitab Tafsir al-Ibriz dan Tipologi Resepsi Yasinan di Pondok Pesantren Asshodiqiyah Semarang," *Thesis*, UIN Sunan Kalijaga Yogyakarta (2020), 16.

⁴⁶ Mida Hardianti, "Genealogi dan Model Penafsiran Bidadari dalam al-Qur'an," *Thesis*, UIN Sunan Kalijaga Yogyakarta (2020), 13.

of marginalization and normalization. The author explains the issues related to Tartib Nuzuli Neuwirth's presented and marginalized concept, along with an explanation of the factors and their implications.

Neuwirth's Perspective on Tartib Nuzuli

Neuwirth underlines the hermeneutic sense of bringing the Qur'an to life after canonization by using artistic and authentic methodologies so that the Qur'an is broken down simultaneously and diachronically through a schedule (starting with the ease of pre-Words in Mecca). In addition, the Qur'an is dissected by using sequential and intertextual units. Neuwirth's perspective on minimization is a careful and logical examination centered around classified texts rather than their pre-arranged point of view. Apart from canonization, some Western Muslim researchers put forward a complicated case that they should not use Tartib nuzuli as a strategy to decipher the Qur'an. Neuwirth's scientific factors include, first, his fundamental interest in the Qur'an, writings, and history; secondly, being influenced by teachers such as Anthony further expanded his prowess in concentrating on the Qur'an; third, he was influenced by the thoughts of past figures who were also concerned about the notion of the order of the Qur'an. Mean-

while, the consequences of Neuwirth's reasoning include, first, providing a different translation technique; second, opening a more open and logical visit; third, turning into a central perspective on the Qur'an; and fourth, the Corpus Coranicum became an actual demonstration of thought.

Tartib nuzuli Neuwirth's thoughts can examine comprehensive studies and interpretations in examining an expert's ideas. The study of Neuwirth's ideas is not only in the descriptive realm, namely normalizing and marginalizing Tartib nuzuli but also in the critical realm, which includes the factors and consequences of his thoughts. Aksin Wijaya also expressed that character studies can be actualized using exclusive theories when explaining his ideas to discover his thoughts' interpretation. Character studies are not only descriptive-objective but can also be critically actualized with the arguments and needs that underlie the ideas, such as stating the factors of thought.⁴⁷ Therefore, a comprehensive understanding can be obtained when tracing Neuwirth's thoughts using genealogical theory.

Suppose Neuwirth's ideas are contextualized regarding the understanding of the Qur'an based on his story and strengthen the position of Tartib nuzuli

⁴⁷ Wijaya, *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah*, 28.

as a technique of interpreting the Qur'an. In harmony with the ideas of various figures who carry out studies of the Qur'an with historical studies, although using differences in similarities. Syamsuddin argues that the historical approach to the Qur'an is rampant, although it focuses differently. Among them, first, emphasizing the main message as done by Zayd, Rahman, Talbi, and Saeed; second, emphasizing the correlation of revelation and empirical civilization before Islam and as did al-Jabiri and Darwazah at the time of the prophet; third, such as Neuwirth and Steenbrink, which focuses on the correlation between other texts and the text of the Qur'an.⁴⁸

In previous research, Neuwirth only focused on descriptive research. This research intersects with his ideas about general Qur'anic studies and exclusive concepts such as pre-canonization, intertextuality, and Neuwirth's emphasis on Qur'anic studies. Likewise, studies in the context of Tartib Nuzuli have not received much attention from scholars, especially Western scholars who discuss Neuwirth's ideas about Tartib Nuzuli in a narrative and critical way with genealogical thinking.

Scholars should be able to convey scientific responses and the develop-

⁴⁸ Sahiron Syamsuddin, "Tipologi Penafsiran Historis atas al-Quran," *Sejarah Kenabian dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah* (Bandung: Mizan, 2016).

ment of Neuwirth's constructionism on the Tartib nuzuli technique. The development in question is by interpreting several related Makiyah letters using the Indonesian context. Not only Makiyah letters but also the meaning of Madaniyah letters using the hermeneutics, namely understanding according to the story of the revelation at that time with alphabetical units and grouping verses. In addition, an analysis of the intertextuality of other readings outside the letter is needed. This final piece can be made by searching the *Corpus Coranicum*.

Forms of Normalization and Marginalization of Tartib Nuzuli

Neuwirth analyzes the sura based on the cause of the revelation of the verses of the Qur'an (Tartib nuzuli) using a diachronic approach.⁴⁹ He tried to normalize the concept of genealogy by studying literature and the language structure of the Qur'an, as reflected in his dissertation. Neuwirth suggests a new approach to the Qur'an, which refers to time: before and after canonization (from below).⁵⁰ The basic

⁴⁹ Nurun Najmatul Ulya, "Kajian terhadap Interpretasi Nicolai Sinai dalam an Interpretation of Surah al-Najm (QS.53)," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 14, no. 2 (December 2020): 192. DOI: 10.24042/al-dzikra.v14i2.6318

⁵⁰ Issa J. Boullata (ed.), *Literary structures of religious meaning in the Qur'an, Curzon studies*

assumption of the time frame is that every reading, such as the Qur'an, goes through a synchronic and diachronic process.⁵¹

Neuwirth emphasizes new hermeneutics to revive the post-canonization text or the codified Qur'anic text in the form of Ottoman texts as it is today.⁵² The starting point for reading post-canonization readings is understanding the Qur'an on *Tartib Nuzuli*, which begins before the canonization or pre-canonization phase to create the original meaning of the verse. Neuwirth explains that the reading starts with a letter unit (which can be divided into groups of verses) which was revealed in Mecca and related to "end of era" (later, ancient era) documents.⁵³ Neuwirth introduces a historical approach to the universal mastery of the Qur'an. The literary approach examines the procedure of arranging letters in the Qur'an.⁵⁴ According to him, a *surah* is a unit that records the communication process when it appears and describes a unified

in the Qur'ān (Richmond: Curzon, 2000), 146.

⁵¹ Aini & Musaddad, "Konteks Late Antiquity dan Analisis Struktur Mikro Sebagai Counter atas Skeptisisme Orisinalitas Teks al-Qur'an Refleksi atas Pemikiran Angelika Neuwirth," 190.

⁵² Neuwirth, "Two Faces of the Qur'ān: Qur'ān and Mushaf."

⁵³ Neuwirth, "Locating the Qur'an and Early Islam in the 'Epistemic Space' of Late Antiquity."

⁵⁴ Neuwirth, "Qur'an and History – a Disputed Relationship. Some Reflections on Qur'anic History and History in the Qur'an," 16.

whole confirmed editorially as a text.⁵⁵ Otherwise, a historical approach examines writing for the correspondence process to position the Qur'an in its literary culture.⁵⁶ In his study of the Qur'an, Neuwirth proposed an intertextual method between verses of the Qur'an and ancient pre-Islamic writings such as the Bible, Jewish writings after the Bible, and classical Arabic literature. Therefore, the Qur'an is not only known as a variety of cultures and transcripts of historical dramas of a community but more than that, namely to review its epistemic expertise.⁵⁷

The dominance of the *Tartib nuzuli* Neuwirth concept seems clear that many things are marginalized. First, according to him, previous scholars' study of the Qur'an only focused on the Qur'an as modified writing rather than explaining its pre-canonization.⁵⁸ Second, although the understanding of the Qur'an is traced from pre-canonization, the predispositions of the scholars are different, such as Western orientalist who continue to give alibis to the Qur'an.⁵⁹ Meanwhile, Muslim scholars do not nec-

⁵⁵ Angelika Neuwirth, *Form and Structure of the Qur'an* (Leiden: E.J. Brill, 2002), 246.

⁵⁶ Neuwirth, *Structure and the Emergence of Community*, 147.

⁵⁷ Neuwirth, "The 'Discovery of Writing' in the Qur'an: Tracing an Epistemic Revolution in Late Antiquity."

⁵⁸ Neuwirth, *Structure and the Emergence of Community*, 141.

⁵⁹ Neuwirth, 140.

essarily use Tartib Nuzuli to study the Qur'an. In this case, Tartib nuzuli and thematic techniques are applied when studying the Qur'an.⁶⁰

Normalization and Marginalization Factors of Neuwirth's Tartib Nuzuli

Neuwirth initiated Tartib nuzuli because his interest in studying the Qur'an is seen in his dissertation "Research on the Composition of Zur Der Mekkanischen Suren: Die Literarische Form des Koran Ein Zeugnis Seiner Historizitas?" (Research on the Composition of the Makkiyah Surahs: A Historical Testimony of the Format of al-Qur'an Literature). He was indeed interested in Jewish research, Arabic literature, and semi-Arabic languages in his studies.⁶¹ His dissertations and works are full of literary and historical approaches to mastering the Qur'an. Neuwirth's thinking was influenced by his teacher, Antonie, in strengthening his interest in studying the Koran; Antonie was a librarian in Munich during the second world war. The library contains about 300 films in Arabic (manuscripts of the Qur'an). These man-

uscripts became the focus of research studies of Corpus Corranicum.⁶²

The thought of Tartib nuzuli Neuwirth was influenced by different factors. He was influenced by Abraham Geiger and Teodore Noldeke, Western expeditionary, who presented the order of the Qur'an. Neuwirth also agrees with the intertextuality approach to the Qur'anic order, conveyed by figures such as Heinrich Speyer, Josef Horowitz & Hartwig Hirschfeld,⁶³ Mikhail Bakhtin,⁶⁴ and Julia Kristeva. Kristeva, for example, states that a text cannot stand alone because there is an intertextual component or association with the surrounding texts.⁶⁵

Neuwirth's intertextuality rejects several ideas, one of which is Geiger, who says that the Qur'an was created by the Prophet Muhammad in the seventh century. Even so, Neuwirth also appreciates Noldeke's thinking which applies sequential investigation of the Qur'an.

⁶² Roudhotul Jannah, "Universalitas Ketauhidan Tuhan: Pembacaan al-Qur'an Pra-Kanonisasi Angelika Neuwirth terhadap Surat al-Ikhlâs," *Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat* 15, no. 2 (January 2020): 384. DOI: 10.24239/rsy.v15i2.490.

⁶³ Neuwirth, "Orientalism in Oriental Studies? Qur'anic Studies as a Case in Point," 121.

⁶⁴ Purnama, "Ragam Studi Qur'an: Teori dan Metodologi Kontemporer: Analisis terhadap Pemikiran Abdullah Saeed, Andrew Rippin, Asma Barlas, dan Angelika Neuwirth," 68.

⁶⁵ Rahman, "Angelika Neuwirth: Kajian Inter-tekstualitas dalam QS. al-Rahman dan Mazmur 136."

⁶⁰ Mohammed Arkoun, *Rethinking Islam: Common Questions, Uncommon Answers* (London & New York: Routledge, 2019), 35-40.

⁶¹ Angelika Neuwirth, "Orientalism in Oriental Studies? Qur'anic Studies as a Case in Point," *Journal of Qur'anic Studies* 9, no. 2 (2007): 115. DOI: 10.3366/E1465359108000119.

Neuwirth involved Noldeke's investigation, which determined the Qur'anic order of letter units as a premise.⁶⁶ However, Neuwirth did not fully accept Noldeke's thoughts. According to him, Noldeke's sequential investigation of the Qur'an has not yet reached the stage of correspondence, and his point of view on the Qur'an is unclear.⁶⁷

Relation of Normalization and Marginalization of Neuwirth's Tartib Nuzuli

Neuwirth argues that the Qur'an is autonomous scientific writing and has a high value. The Qur'an is not the result of "duplication and progress." The importance of studying the Qur'an in terms of periods (pre-canonization and post-canonization) with Tartib nuzuli al-Qur'an to focus investigations on letter units and intertextuality, providing various techniques for understanding and interpreting the Qur'an as Neuwirth's strategy of deciphering the Qur'an.⁶⁸

⁶⁶ Neuwirth, "Orientalism in Oriental Studies? Qur'anic Studies as a Case in Point."

⁶⁷ Muhammad Fajri, "Pemikiran al-Qur'an Angelika Neuwirth dalam Structure and the Emergency of Community," *Al-Wajid: Jurnal Ilmu al-Qur'an dan Tafsir* 2, no. 1 (2021).

⁶⁸ Fina, "Membaca Metode Penafsiran al-Qur'an Kontemporer di Kalangan Sarjana Barat Analisis Pemikiran Angelika Neuwirth," 283.

Through the strategy of deciphering Tartib nuzuli both in writing and intertextuality, Neuwirth needs to open a more open and unchanging conversation with scholars, both Muslim and Western scholars. Neuwirth quotes Nasr Hamid Abu Zayd that al-Qur'an is a code approached as an imaginative reading related to the microstructural review.⁶⁹ Neuwirth's inspiration for intertextuality became the center of attention of both camps, especially the old orientalist revisionists who questioned the Qur'an's creativity. Furthermore, this idea has been at the center of attention of traditional Muslims who only focus on post-canonization texts or *Tartib mushafi* and ignore parts of the verifiable arrangement of revelations of the Qur'an.⁷⁰

In the development of the Qur'anic study and related to his Tartib nuzuli idea, Neuwirth made a research design for *Corpus Coranicum* in Germany. This study focuses on different in-depth investigations of the composition of the Qur'an in different countries, which suggest an understanding of the Qur'an with an emphasis on context orientation.⁷¹ The effort also suggests other,

⁶⁹ Fina, "Catatan Kritis Angelika Neuwirth terhadap Kesarjanaan Barat dan Muslim atas al-Qur'an," 77.

⁷⁰ Ihwan Agustono, "Karakteristik Kesarjanaan Barat Kontemporer dalam Studi al-Qur'an," *Thesis* (UIN Sunan Ampel Surabaya, 2018), 294.

⁷¹ Samer Rashwani, "Corpus Coranicum from Philology to Literary Analysis: Critical

broader, and localized methodologies. Neuwirth and his colleagues, such as Nicolai Sinai and Michael Imprint, investigated and distributed books on the investigation of the Qur'an.⁷²

Conclusion

The hermeneutical need for post-canonization Qur'anic investigation is seen from its sequence with scientific and verifiable methodology; the Qur'an is examined simultaneously and diachronically through periods (starting from pre-canonization in Mecca). The Qur'an is studied by using letter units and intertextuality. Neuwirth logically analyzes post-classification texts instead of communicating their pre-canonization aspects. Although the focus is on canonization, Western and Muslim scholars argue about using Tartib nuzuli in his use of the Qur'an. The points of Neuwirth's ideas include, first, his interest in the Qur'an, its writings, and its chronology; second, influenced by instructors such as Anthonie, who strengthened his concentration on the Qur'an; third, the influence of the thought of the predecessors regarding the notion of the order of the Qur'an has an impact

on Neuwirth's reasoning. First, it provides a different understanding strategy; second, a more open and logical analysis; third, it is the center of perspective on the Qur'an; Fourth, *Corpus Coranicum* is used as a substantial activity originating from the brain.

The genealogical exploration broadly provides Neuwirth's reflection on the idea of the Qur'anic order (Tartib nuzuli). Through Neuwirth's thinking, scientific viewpoints can be verified and have contemporary social relevance. Meanwhile, the intertextual aspect positions the Qur'an as an original book or not an imitation of the previous book and cannot be separated from verbal practice. Therefore, this research contributes to a rigid Tartib nuzuli investigation technique and strengthens the Qur'an as a guide for life.

The exploration of Neuwirth's idea of Tartib Nuzuli opens up further investigations, especially on the technique of Neuwirth's Tartib Nuzuli on the Madaniyah suras and the application of the use of the *Corpus Coranicum* so that it can be helpful for the Mufassir and researchers of the Qur'an.

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⁷² Angelika Neuwirth, Nicolai Sinai & Michael Marx, *The Qur'an in Context: Historical and Literary Investigations into the Qur'anic Milieu* (Leiden: Brill, 2010).

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