



ORIGINAL ARTICLE

OPEN ACCE

THE DIALECTIC OF AT-TURATH WA AT-TAJDID : A CRITIQUE OF HASAN HANAFI'S ISLAMIC LEFT



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Article History:

Submission: March 24, 2025
Revised : May 18, 2025
Accepted : June 21, 2025
Published: June 30, 2025

Keywords : Hasan Hanafi;
Islamic Left; Updates,
Criticism;.

Kata Kunci : Hasan
Hanafi; Kiri Islam;
Pembaharuan, Kritik.

Abstract

Islamic Left is an idea in a large project called at-Turats wa at-Tajid which Hasan Hanafi has been working on since attending lectures at Sorbone University, France. Islamic Left is projected as an idea to realize a social revolution in the order of Islamic society so that it can get out of colonialism and poverty. and being left behind and being able to fight against Western hegemony over the Eastern world. The Islamic Left itself is a big project that can be realized through three main steps, namely, by renewing the treasures of classical Islamic scholarship, opposition to Western civilization and national unity from various Islamic backgrounds, thought and religion. As a product of thought that has spread to the public sphere, the Islamic Leftist view initiated by Hasan Hanafi has received a lot of criticism from various Islamic figures, especially regarding his efforts to renew classical Islamic treasures. This article aims to reveal and analyze certain themes in the renewal of classical Islamic treasures promoted by Hasan Hanafi as the first step to realizing the Islamic Left as well as describing several criticisms of his thinking. This research uses descriptive methods to describe these concepts by conducting library research to obtain the sources.

Abstrak

Kiri Islam merupakan sebuah gagasan dalam proyek besar bernama at-Turats wa at-Tajid yang digarap oleh Hasan Hanafi semenjak mengikuti perkuliahan di Universitas Sorbone, Perancis. Kiri Islam diproyeksikan sebagai gagasan untuk mewujudkan revolusi social dalam tatanan masyarakat Islam sehingga bisa keluar dari penjajahan, kemiskinan dan ketertinggalan serta mampu melawan hegemoni Barat terhadap dunia Timur. Kiri Islam itu sendiri merupakan proyek besar yang dapat diwujudkan melalui tiga langkah utama yaitu, dengan melakukan pembaharuan khazanah keilmuan Islam klasik, penentangan terhadap peradaban Barat dan persatuan kebangsaan dari berbagai latar belakang aliran islam, pemikiran dan agama. Sebagai sebuah produk pemikiran yang telah tersebar keranah public, pandangan Kiri Islam yang dicetuskan oleh Hasan Hanafi telah banyak mendapat kritikan dari berbagai tokoh Islam terutama terkait usaha pembaharuan khazanah Islam klasik yang dilakukannya. Artikel ini bertujuan untuk menyingskap dan menganalisa tema-tema tertentu dalam pembaharuan khazanah Islam klasik yang diusung oleh Hasan Hanafi sebagai langkah awal untuk mewujudkan Kiri Islam serta menggambarkan beberapa kritikan terhadap pemikirannya tersebut. Penelitian ini menggunakan metode deskriptif untuk menggambarkan konsep-konsep tersebut dengan melakukan penelitian kepustakaan untuk mendapatkan sumber-sumbernya.

INTRODUCTION

The issue of Islamic revival is the main factor that encourages modern Islamic thinkers to continue to think and study about the way out of the backwardness of Muslims in various fields¹. Hasan Hanafi is one of the Islamic thinkers who is consistent in sparking new ideas to overcome the problems faced by Muslims in modern times such as colonization, backwardness and poverty. Through his big project "at-Turats wa at-Tajid"

¹ Din Wahid, "Kiri Islam: Studi Atas Gagasan Pembaharuan Pemikiran Islam Hasan Hanafi," *Refleksi* 2, no. 2 (2000): 37–48.



which has been pioneered for more than 40 years, Hanafi poured his thoughts related to efforts that must be made to realize the revival of Islam, among these efforts is the idea of the Islamic Left².

Hanafi places the renewal of classical Islamic treasures as the first step to realize the awakening of Muslims and efforts to fight against colonialism, backwardness and poverty which are the main ideals of the Islamic Left. However as a product of thought, the Islamic Left has received a lot of criticism from various figures in his home country, Egypt, especially related to the model and method of renewing classical Islamic treasures carried out either directly written in the form of special books in the form of a rebuttal to his thoughts or in the form of criticism of certain themes in the Islamic Left. In addition, to realize the Islamic Left, Hanafi also set the next steps in the form of resistance to Western hegemony through occidentalism and realizing national unity and unity from various backgrounds of Islamic flow, thought and religion³.

In addition to being used as teaching material in lectures in several religious faculties, this is also supported by the translation of some of Hasan Hanafi's works into Indonesian which makes it easier for students and students to access his thoughts. As far as the author's search is concerned, there are several studies that have a relationship with the study that the author will do. First, a study written by Husna Ni'matul Ulya published by the Dialogia Journal in 2017 with the title "Hasan Hanafi's Islamic Left (Epistemological Study)" which analyzes the Islamic Left offered by Hasan Hanafi in terms of epistemology. Second, a study written by Zainuddin published by the Qalamuna Journal in 2015 with the title "*Pembela Golongan Islam Minoritas (Pendekatan Kiri Islam Hasan Hanafi)*" which discusses the analysis of the Islamic Left as an effort to defend minority Islamic groups⁴. Third, a study written by Achmad Reyadi published by the Tadris Journal in 2013 with the title "Construction of Islamic Left Education: Grounding Hassan Hanafi's Thought" which discusses the analysis of the Islamic Left and its implications for Islamic education. Fourth, a study written by Suharti published by Ulumuna Journal in 2005 with the title "Taming the West with Occidentalism: The idea of Hasan Hanafi's Islamic Left" which discusses the analysis of the Islamic Left as an attempt to fight Western domination of the East. Fifth, a study written by H. Ahmad Munir published by Mimbar Journal in 2000 with the title "Hassan Hanafi: The Islamic Left and the at-Turats wa at-Tajdid Project" which discusses Hasan Hanafi's general views on the renewal of classical Islamic treasures.

This study aims to analyze certain themes that the author considers important to note in the renewal of classical Islamic treasures carried out by Hasan Hanafi as a first step to realizing the Islamic Left and describe some criticisms of his thinking which in previous studies have not been touched significantly or even not touched at all. This study is needed to see the other side of Hasan Hanafi's Islamic Left and his classical Islamic treasury renewal project so that we can get a complete picture of a product of thought before deciding to accept or reject it⁵. This research uses descriptive methods to clearly describe

² Wilda Rihlasyita, "Kiri Islam Hasan Hanafi Dan Oksidentalisme," *Al Yasini: Jurnal Keislaman, Sosial, Hukum Dan Pendidikan* 4, no. 2 (2019): 112–22.

³ Ade Jamaruddin, "Social Approach In Tafsir Al-Qur'an Perspective Of Hasan Hanafi," *Jurnal Ushuluddin* 23, no. 1 (2015): 1–16.

⁴ Zainuddin Zainuddin, "*Pembela Golongan Islam Minoritas (Pendekatan Kiri Islam Hasan Hanafi)*," *Qolamuna: Jurnal Studi Islam* 1, no. 1 (2015): 41–60.

⁵ Hilmi Ridho and Debi Fajrin Habibi, "Al-Turast Wa Al-Tajdid; Telaah Atas Pemikiran Hasan Hanafi Tentang Tradisi Dan Pembaharuan Ajaran Islam Di Era Digital," *Indonesian Journal of Cyber Education* 1, no. 1 (2023): 40–53.

the object studied and is library—based to obtain research sources such as books, journals and certain documents.

Overview of Hasan Hanafi

Hasan Hanafi is a professor of philosophy at Cairo University, Egypt. Born on February 23, 1935 and died on October 21, 2021 at the age of 86. Hanafi was born and grew up in Cairo, Egypt before continuing his higher education at the University of Sorbone, France. Since his youth Hanafi has participated in discussions of Ikhwan al—Muslimin and studied the thoughts of its figures such as Sayyid Quthb. His direct contact with the West and its thinkers has encouraged Hanafi to seek the causes and answers to his anxiety over the backwardness of Muslims.⁶

Since his lecture at Sorbone, Hasan Hanafi has pioneered and worked on a large project called *at-Turats wa at-Tajdid* in order to renew Islamic science and fight Western hegemony over the Eastern world. The project was poured into his various writings which reached as many as 33 books written for more than 40 years. Through his works, Hanafi tries to pour his ideas of renewal in reconstructing Islamic science so that it can be in accordance with the spirit of the struggle of modern humans so that it can contribute to their lives. He divided the project into three major parts, first, on how we address the Islamic tradition and efforts to rebuild it, second, on how we stand and view the West, and third, on how to address reality and theories of interpretation.⁷

The following are Hasan Hanafi's works written in Arabic: 1) *al-Tsaurah fi Misr: Ad-Din wa al-Taharrur al-Tsaqafi*, 2) *ad-Din wa al-Tsaurah fi Misr 1952-1981: Ad-Din wa an-Niqa' al-Waṭhani*, 3) *Ad-Din wa al-Tsaurah fi Misr 1952-1981: ad-Din wal at-Tanmiyyah al-Qaumiyyah*, 4) *Ad-Din wa al-Tsaurah fi Misr 1952-1981: al-Harakat ad-Diniyyah al-Mu'ashirah*; 5) *ad-Din wa al-Tsaurah fi Misr 1952-1981: al-Ushuliyah al-Islamiyyah*, 6) *ad-Din wa al-Tsaurah fi Misr 1952-1981: al-Yamin wa al-Yasar fī al-Fikr ad-Dini*, 7) *ad-Din wa al-Tsaurah fi Misr 1952-1981: al-Yasar al-Islami wa al-Wahdah al-Waṭhaniyyah*, 8) *Qaḍhaya al-Mu'ashirah, fi al-Fikr al-Gharbi al-Mu'ashisir*, 9) *Dirasah Falsafiyah*, 10) *al-Muqaddimah fī 'Ilm al-Istighrab*, 11) *at-Turats wa at-Tajdid: Mauqifuna min at-Turāts al-Qadim*, 12) *al-Yamin wa al-Yasar fī al-Islam*; 13) *Min al-'Aqidah ila al-Tsaurah: al-Muqaddimah al-Naṣriyyah*, 14) *Min al-'Aqidah ila al-Tsaurah: Al-Insan al-Kamil*, 15) *Min al-'Aqidah ila al-Tsaurah: al-Insan al-Mutabyyin*, 16) *Min al-'Aqidah ila al-Tsaurah: Al-Imān wa al-Amal*, 17) *Min al-'Aqidah ila al-Tsaurah: Al-Nubuwah wa al-Ma'ad*; 18) *Min an-Naql ila al-Ibda': at-Tarikh, al-Qira'ah, al-Hntiḥal*, 19) *Min an-Naql ila al-Ibda': Al-Taḥawwul*, 20) *Ḥishad az-Zaman: al-Mufakkir*, 21) *Ḥishad az-Zaman: al-Maḍhi wa al-Mustaqbal*, 22) *Ḥishad az-Zaman: al-Ḥaḍir (Isykalat)*, 23) *Min an-Nas Ila al-Waqi': Takwīn an-Nash*, 24) *Min an-Nas Ila al-Waqi': Biah an-Nas*, 25) *Tarbiyyah al-Jins al-Bashari*, 26) *Manhaj Tafsir wa Masalih Ummah*, 27) *Min al-Fana' ila al-Baqa': al-Wa'yu al-Mauḍhu'I*, 28) *Min al-Fana' ila al-Baqa': al-Wa'yu az-Zati*, 29) *Muhammad Iqbal: Failasuf az-Zatiyyah*, 30) *Al-Huwiyah*; 31) *Min an-Naql ila*

⁶ Qoriatul Falahyakti, "Oksidentalisme Terhadap Boikot Produk Amerika Serikat: Gagasan Kiri Islam Hasan," *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (2024): 656–62.

⁷ Ahmad Munir, "Hassan Hanafi: Kiri Islam Dan Proyek Al Turats Wa Al Tajdid," *MIMBAR: Jurnal Sosial Dan Pembangunan* 16, no. 3 (2000): 251–59.

*al-'Aql: Ulum al-Qur'an; 32) Min an-Naql ilā al-'Aql: Ulum al-Hadith; 33) Min an-Naql ilā al-'Aql: Ulum as-Sirah.*⁸

The Emergence of the Islamic Left

Hasan Hanafi said that the idea of the Islamic Left that he pioneered was a continuation of Jamaluddin al-Afghani's thoughts contained in his *al-Urwah al-Wustqa* magazine and *al-Manar* Newspaper because there were similar ideas in fighting colonialism and backwardness as well as a call to realize independence and social justice. To continue these ideas Hanafi also founded a magazine with the name al-Yasar al-Islami in 1981. The Islamic Left is considered a refinement of the Islamic project in the modern era which describes the realities faced by Muslims and their needs both in politics and society. The name *al-Yasar al-Islami* itself is considered by Hanafi as the most appropriate name to describe the struggle of Muslims in carrying out social revolutions from within and outside and making it a public consciousness compared to other names such as *al-Urwah al-Wustqa, al-Manar al-Jadid, Shahwatu al-Islam, at-Taqaddum al-Islami* which cannot describe it completely.⁹

According to Musthafa Mahmud, an Egyptian Muslim thinker and scholar who was a contemporary of Hasan Hanafi¹⁰, there is no left and right in Islam because both are products that grow from lust and human interests alone, while religion is God's rule that does not follow the lust and will of anyone. Religion is the right and straight path and the middle between all contradictions / interests. Islam did not come as a social revolution but as a call to remind people who have deviated from the creed that was revealed to Prophet Adam 'ala'ihis-salam and to the previous prophets. Islam is a call to glorify Allah *Subhanahu wa Ta'ala*, recognize the attributes and provisions of His law / shari'at. Social justice in Islam is a result that comes from tawhid and piety to Allah *Subhanahu wa Ta'ala*.¹¹

Hanafi had previously realized that this idea would be rejected on the grounds that there is no left and right in Islam because Islam is actually only one. For this reason, he immediately prepared an answer to the rejection by saying that this rejection is correct if you look at Islam as a creed / religion,¹² but it is different if you look at the reality of Muslims in terms of social life and the state because actually the Islamic Left is not talking about Islam but talking about Muslims in certain historical realities and certain social rules, from this side in Islam there is Left and Right. In the course of the history of Muslims in the field of theology it can be said that Mu'tazilah is a leftist school while Asy'ariyyah is a rightist school, as well as in the field of fiqh / law, the Malik school that stands on *maslahah mursalah* is left while the Abu Hanifah school that discusses the fiqh possibility is right and

⁸ Ahmad Solahuddin, "Epistemologi Hermeneutika Hassan Hanafi," *Living Islam: Journal of Islamic Discourses* 1, no. 1 (2018): 151–75.

⁹ Rihlasita, "Kiri Islam Hasan Hanafi Dan Oksidentalisme."

¹⁰ Jamaruddin, "Social Approach In Tafsir Al-Qur'an Perspective Of Hasan Hanafi"; Eka Safitri, "Ahmad Tayyeb's Critique of Hasan Hanafi's Concept of Turots Wa Tajdid," *Jurnal Studi Sosial Keagamaan Syekh Nurjati* 4, no. 1 (2024): 112–23; Achmad Faisol Haq, "Pemikiran Teologi Teosentrism Menuju Antroposentrism Hasan Hanafi," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam Dan Tasawuf* 6, no. 2 (2020): 159–90.

¹¹ Munir, "Hassan Hanafi: Kiri Islam Dan Proyek Al Turats Wa Al Tajdid."

¹² A Ales Bello et al., "Phenomenology and Islamic Philosophy," *Phenomenology World-Wide: Foundations—Expanding Dynamics—Life-Engagements. A Guide for Research and Study*, 2002, 318–22.

in the field of tafsir, tafsir *bi ar-ra'y* is left while *tafsir bi al-ma'tsur* is right.¹³ The Islamic Left came as a movement to realize the goals of the national revolution and the foundations of the socialist revolution by using the heritage of the scientific tradition and the public consciousness of Muslims themselves.¹⁴ The Islamic Left is also the result of the revolution that took place in Iran and the Muslim movements in Afghanistan, Malay, the Philippines, Pakistan and Algeria.¹⁵ The Islamic Left is a bastion of Muslim resistance to colonialism and is the ideology of the revolution carried out by Muslims.¹⁶ Hanafi's view is based on a principle that he adheres to "*asbaqiyatu al-waqi' 'ala an-nash'*", reality comes before the text or in other languages it can be said that a text is formed by the reality that occurs.¹⁷

Renewal of Classical Islamic Khazanah

According to Hanafi, the renewal of classical Islamic treasures is the first step that must be taken to realize the Islamic Left. This renewal can be done by reinterpreting classical Islamic treasures so that they are in accordance with the reality and spirit of modern struggle and by reviving and developing the revolutionary side contained therein. As mentioned earlier, the Islamic Left is a mu'tazilah school in theology because it describes the revolution of reason, physical nature and human freedom of will and the belief that humans have the power and strength to do something and are able to determine or know good and evil based on their own intellect. Therefore, the Islamic Left seeks to revive the legacy of Mu'tazilah which has been marginalized since the 5th century AH. The Islamic Left also aims to be a substitute for the Asy'ariyyah theology that has been in power for more than 9 centuries which is the cause of the damage to the behavior of Muslims who always wait for help and inspiration from heaven. The Islamic Left is not a *madrasa fiqhiiyyah* but an attempt to choose a school of jurisprudence that is in accordance with reality. In Hanafi's view, the Maliki school has similar ideas with the Islamic Left because it relies on maslahah mursalah and can provide space for mujtahids to make laws to meet human interests. Likewise in other scientific fields, the Islamic Left is a movement that pays attention to reality and defends the interests of Muslims based on reason.¹⁸

In fact, Hanafi only took certain spirits from the classical Islamic treasures that he considered in accordance with his views and the rest he developed himself on the grounds of returning to the core and main spirit of Islamic teachings that stand on human benefit. He admits that in matters of fiqh, he prioritizes matters of mu'amalah over matters of worship, and he even tends to underestimate and underestimate matters related to worship with the phrase that we are not the faqih of menstruation and postpartum and we do not (need to) pay attention to the laws surrounding defecation and shaving the pubic hair of corpses, our concern is the law of buying and selling, warfare, social, political and economic rules. As for the issue of worship, we need to repeat the interpretation and explain the wisdom again because we have been doing it as a ritual only and as if worship is the goal when

¹³ Dulhadi Dulhadi, "Tawaran Pemikiran 'Kiri Islam'hassan Hanafi Dan Relevansinya Dalam Pendekatan Metode Dakwah Di Sambas," *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi Dan Humaniora* 6, no. 2 (2020): 107–17.

¹⁴ Ali Akbar, "Philosophical Hermeneutics and Contemporary Muslim Scholars' Approaches to Interpreting Scripture," *Philosophy & Social Criticism* 47, no. 5 (2021): 587–614.

¹⁵ Josep Puig Montada, "Hassan Hanafi's New Approach to the Koran," *Doctor Virtualis*, no. 17 (2022): 261–76.

¹⁶ MENURUT HASSAN HANAFI, "PEMIKIRAN TEOLOGI ISLAM," n.d.

¹⁷ Wahid, "Kiri Islam: Studi Atas Gagasan Pembaharuan Pemikiran Islam Hasan Hanafi."

¹⁸ Wahid.

worship is a way to achieve the goal.¹⁹ This opinion is certainly contrary to Maliki fiqh as a whole which he considers in accordance with the idea of the Islamic Left that he promotes, because fiqh with its four mu'tabar schools is a whole unit that discusses the actions of mukallaf in terms of worship, mu'amalah, family law, criminal and civil law.

Hanafi also views that ijma' does not apply universally. Ijma' only applies at the time of ijma' it occurs because each period has different problems. Therefore, we need to do ijтиhad as the previous people did ijтиhad and the door to ijтиhad is open all the time.²⁰ Hanafi's view contradicts the standard provisions in the science of ushul fiqh that ijma' is universal and applies to all times after.²¹ Denial of the universality of ijma' will open the door for anyone to interpret religious *texts* according to their own desires and interests.²² Our problem is not whether the door to ijтиhad is open or closed, but whether we are able to do it. So our obligation is to strive to lay down the established rules of true religious knowledge and lay a solid foundation for the renewal of Islamic thought that combines authenticity and modernity that can meet the needs of Muslims based on the provisions of Islamic law and shari'a that are suitable for all times and places.²³

Hanafi also considers that faith in Qadha and Qadar inherited from previous generations is the source of backwardness and backwardness of Muslims²⁴ as well as the science of tasawwuf which is one of the biggest causes of the collapse of the Muslims.²⁵ In his view, the two things above cause Muslims to be lazy, resigned to the situation and only care about themselves. Hanafi's view is certainly a mistake because Qadha and Qadar are not inherited from previous generations but one of the pillars of faith that every Muslim must believe that Allah *Subhanahu wa Ta'ala* is all—knowing of everything that happens in the universe and everything happens according to the knowledge of Allah *Subhanahu wa Ta'ala*. In the course of history, the Companions and Tabi'in were people who were very serious about life. Their activities in various fields of economics, knowledge and military have spread throughout the world and they are people who strongly believe in Qadha and Qadar. We as Muslims today live by making Islam a mere makeup but away from the core and main teachings of Islam itself, so that we become an example of submission and laziness that always waits for its needs from Western production.²⁶ As for the science of tasawwuf, its purpose is to purify the heart and soul from dirt and sin, not just an invitation to separate themselves from social life totally and not care about what befalls Muslims. The invitation to *uzlah* (secluding oneself for some time) is not an invitation to surrender and be lazy and run away from the realities of life but an invitation to educate the soul so that it is not complacent about the world.²⁷

Hanafi has the view that turats is a product produced by the reality that occurred at that time. For him a text is formed by existing realities including religious texts. A text

¹⁹ Wahid.

²⁰ Dulhadi, "TAWARAN PEMIKIRAN 'KIRI ISLAM'HASSAN HANAFI DAN RELEVANSINYA DALAM PENDEKATAN METODE DAKWAH DI SAMBAS."

²¹ Ridho and Habibi, "Al-Turast Wa Al-Tajdid; Telaah Atas Pemikiran Hasan Hanafi Tentang Tradisi Dan Pembaharuan Ajaran Islam Di Era Digital."

²² Pemikiran Hassan Hanafi, "Reformulasi Konsep Tauhid: Studi Analisis," n.d.

²³ Peter L Berger, "Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan," 1990.

²⁴ Hanafi, "Reformulasi Konsep Tauhid: Studi Analisis."

²⁵ Dulhadi, "TAWARAN PEMIKIRAN 'KIRI ISLAM'HASSAN HANAFI DAN RELEVANSINYA DALAM PENDEKATAN METODE DAKWAH DI SAMBAS."

²⁶ Munir, "Hassan Hanafi: Kiri Islam Dan Proyek Al Turats Wa Al Tajdid."

²⁷ Kazuo Shimogaki, *Kiri Islam, Antara Modernisme Dan Postmodernisme; Telaah Kritis Pemikiran Hassan Hanafi* (Lkis Pelangi Aksara, 2012).

cannot be separated from the reality it faces. Therefore, the Turats is a number of interpretations produced by a generation to answer its needs. His view is proven by the existence of asbab an-nuzul and nasikh wa mansukh in the Qur'an. Asbab an-nuzul means that reality precedes the mind and is a form of call from reality to the mind, while nasikh wa mansukh indicates the limitations of the mind in accordance with the existing reality and its needs. Revelation is revealed based on the call and needs of reality, or it can be said as stated by the scholars of ushul fiqh in accordance with *asbab an-nuzul* and following the possibility of change, and many revelations are nasakh in accordance with the needs of reality as expressed by nasakh scholars. Revelation itself is essentially a number of verses that were revealed over 23 years. Nash Revelation is not a book that was revealed all at once nor is it a decree from God's mind to be accepted by all humans but a number of solutions to some of the problems of daily life and many of these solutions were not originally given by Revelation but were solutions made by a person or a group of people which were then strengthened and determined by Revelation.

Hasan Hanafi's view is not true for several reasons, *first*, the number of verses of the Qur'an that simply descended without any asbab an-nuzul is far more than the verses that have asbab an-nuzul. This means that many verses of the Qur'an were revealed without any questions or requests and events from reality. Then the verses relating to creed and monotheism were revealed without any cause or request from reality, rather the verse was revealed to destroy the reality of the life of the jahiliyyah society and replace it with a new society. *Secondly*, an ushul fiqh principle says that the standard is the generality of the lafazh not specifically the cause "*al-ibratu bi umum al-lafzh la bikhusus as-sabab*". This method invalidates the notion that the Qur'an has a causal relationship with reality, meaning that if there is an event in reality, a verse of the Qur'an will be revealed to answer it and if there is nothing then a verse will not be revealed, even the opposite is the case. The Qur'an was revealed to influence, regulate and direct reality whether it was revealed simultaneously or later than an event, so uniting the statement that states that the Qur'an is the Revelation of Allah *Subhanahu wa Ta'ala* with a statement that says that the Qur'an is part and effect of the existing reality is impossible, unless the hidden meaning behind this contradiction is distancing the Qur'an as a shaping and directing element of the Iskam scientific revival and renewal project itself. If we accept the phrase "the history of Revelation" then the meaning is that Revelation is concerned with the interests of man and his civilization and encourages him to goodness in accordance with the interests and goodness in the view of Revelation and not the result of the history of human civilization.

CONCLUSION

The Islamic Left is an idea put forward by Hasan Hanafi as an attempt to find a solution to the backwardness and backwardness of Muslims. The Islamic Left seeks to revive the revolutionary side contained in Islamic teachings by renewing the interpretation and understanding of classical Islamic treasures to fit the spirit of the struggle and challenges faced by Muslims in the modern era. But in practice, the renewal carried out by Hasan Hanafi actually hit some of the main things in the teachings of Islam itself such as faith in Qadha and Qadar, ijma' which applies universally and Revelation which comes purely from Allah *Subhanahu wa Ta'ala*.

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