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Abstract – Sektion 1, Panel 1

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In the history of Qur'anic exegesis, meaning of the Qur'an has been mostly taken as an epistemological problem of reaching "truth" intended and indicated via *ayats* (signs, verses) in the Scripture. For that reason, fundamental ontological status of time, space, text, and reader relations has been considered as occasions or instrumentals for reaching truth which is above these fundamentals. However, this viewpoint has forced exegetes (*mufassirun*) to assume or construct an ideal, isolated, a-historical, abstract, objective meaning which can be apprehended basically at the level of rational-linguistical human consciousness. This is another way of saying that most of *mufassirun* did ask the question "How can I know the essential meaning of the Qur'an?" by disregarding the more basic ontological questions behind it, which can be put as follows: What is happening when the Qur'an is understood? What are ontological-historical conditions which make Qur'an meaningful for Muslims and relevant to ever-changing contexts of history? Therefore, what kind of roles time, space, text, and reader play in the historical emergence of the meaning of Scripture? In our presentation, we will make the following claim: Qur'anic meaning cannot be restricted to epistemological (ideal) level because Qur'anic meaning is not a "pure object" of human consciousness; rather it is a process of historical and ontological (time-space) relations which happens at the time of encountering between text and reader. Qur'anic meaning cannot be separated from 'free-space' where reader is invited to re-consider and change himself /herself by the text. Therefore, every reader who desires to understand the Scripture becomes a temporal part of Qur'anic meaning. Finally Qur'anic meaning becomes the partial emergence of "Face of God" (*Wajhullah*) which speaks, invites, gives a word (promises) and

waits for a response from human being who is able to understand and turn to Him. In other word, Qur'anic meaning is a form of face-to-face confrontation between God and human being.