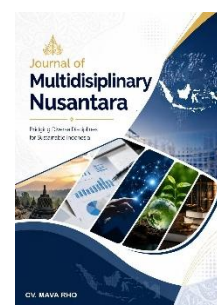


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Draft Muhkam and Mutasyabih in Al- Qur'an: Epistemological Analysis, Methodological, And Implications Theological

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Abstract

Article This analyze draft *muhkam* and *mutasyabih* in the Qur'an through studies literature classic, especially work al-Suyuti And a number of interpreter like al-Razi, al-Tibi, and al-Raghib al-Ashfahani. The study focused on definitions, limitation conceptual, And debate about position second type paragraph the in in Al-Qur'an. Research This use method studies library (*library research*) with approach *descriptive-analytical* through review to literature classic and modern Which relevant. Study This Also examine three source main vagueness paragraph on aspect word, meaning, and combination both of them, which looks on paragraph law, paragraph supernatural, And paragraph characteristic. Besides That, analyzed difference method interpretation between sect Salaf Which emphasize *tafwid* and sect Khalaf Which prioritize *ta'wil*, and Ibn's moderate position Daqiq al -' Id. The results of the study show that the existence of paragraph *muhkam* and *mutasyabih* own function theological, epistemological, and pedagogical Which important, at a time enrich tradition interpretation and guard balance meaning in revelation. Findings This confirm the need approach comprehensive in understand structure meaning Al-Qur'an.

Keywords: *Muhkam, Mutasyabih, Tafwid, Interpretation, The Salaf, Mistake*

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Introduction

Study about *muhkam* and *mutasyabih* is issue fundamental in ' *Ulūm Al-Qur'an* Because determine method understand and interpret structure meaning Al- Qur'an. Division paragraph become *muhkam* Which clear its meaning and *mutasyābih* Which contain level vagueness certain, as mentioned in QS. Āli ' Imrān (3):7, has implications direct to building theology, methodology interpretation, And determination law (Parray, 2018). Although has become attention main scholars since period beginning, variation definition And methodology in explain two category paragraph This show that study about *muhkam* And *mutasyābih* Still need arrangement repeat Which systematic (Abidin & Murtadlo, 2020).

Literature classic like *al-Itqān fī ' Ulūm Al-Qur'an* work al-Suyūṭī, explanation al-Rāghib al-Aṣfahānī about levels *tasyābuh*, as well as classification al-Rāzī and al-Ṭībī point out that the ambiguity of verses can stem from word, meaning, or combination both of them. Study contemporary like Which delivered by Subḥī al-Ṣāliḥ especially underlines the complexity of the verse of the attributes and problem epistemological Which surrounding it. However, research Which There is tend study aspects the in a way separated for example only discuss definition, or focus on paragraph characteristic just, or review method Salaf and Khalaf without link it with structure linguistics paragraph. Not yet Lots study Which serve analysis integrated Which collect definition, because vagueness, diversity method interpretation, as well as wisdom theological And epistemological paragraph *muhkam* And *mutasyābih* in One framework analytical Which coherent (Nabila & Yusuf, 2020).

The gap the confirm urgency study This, especially in context contemporary in where trend literalism and narrowing meaning often appear in room public religious. By Because That, study This directed For answer four question main: (1) How definition *muhkam* And *mutasyābih* according to for scholars classic as collected by al-Suyūṭī, al-Rāzī, al-Ṭībī, and others; (2) anything source vagueness paragraph on aspect word, meaning, And context culture (Tarman et al., 2025) ;(3) How difference methodological between School of thought Salaf (*tafwīd*) And School of thought Khalaf (*ta'wīl*), as well as position moderate Ibn Daqīq al -' Īd ; And (4) What wisdom theological, epistemological, And pedagogical Which can withdrawn from existence verses *muhkam* – *mutasyābih*.

Method

Study This use method studies literature with approach descriptive-analytical And comparative to works classic And study modern Which relevant (Saifullah & Sujianto, 2024). Approach This allows arrangement data in a way systematic for construct understanding comprehensive about structure clarity and vagueness in Al- Qur'an. Academically, study This contribute in strengthen framework theoretical study ' *Ulūm Al-Qur'an* with offer synthesis Which unite aspect linguistics, epistemological, And methodological *muhkam* and *mutasyābih*. In a way practical, results study This give

guidelines methodological for interpreter And reader Al- Qur'an to understand the verses mutasyabih in a way proportional And avoid error interpretation, so that meaning revelation can arrested in a way more intact And deep (Syakirin, 2022).

Results And Discussion

Definition Muhkam And Mutasyabih

In a way etymological, say *muhkam* ((محكم originate from root say *hakama* ((حكم Which means "withhold" or "prevent" as in expression *hakamtu ad-dabbata* (حكمت الدابة, "I withhold one animal". Form other, *hakamtu ad-daabbata wa ahkamtuha* (حكمت الدابة وأحكمتها means "I tie or restrain the animal so that it doesn't move wildy." 1 From root Which The same appear meaning "accuracy" and "robustness".

So that *al-muhkam* in a way Language referring to on something Which clear, perfect, And No cause confusion. In context Al- Qur'an, *ihkam al -kalam* show firmness meaning Which differentiate between truth And error.

As for *mutasyabih* originate from say *Tasyabaha* And *isytabaha* Which means "similarity", namely the state when two things look similar so difficult differentiated. 2 In Al- Qur'an, *al-mutasyabih* referring to on verses Which own similarity editorial or meaning so that need explanation addition. Al- Zarqani summarize a number of view scholars about understanding *muhkam* And *mutasyabih* in including (Al Asy'ari & El Syam, 2024):

According to Expert the Sunnah wa al-Jama'ah, word *muhkam* is word Which clear its meaning, Good in a way direct and after interpreted. As for *mutasyabih* is word Which meaning in essence only known by Allah Almighty, like meaning the letters of *muqotta'ah*, the time of the apocalypse, and the emergence of Dajjal.

According to al -Tibi, *muhkam* is word Which clear And No cause difficulty, like word *born* And *nash*, whereas *mutasyabih* is word Which contain potential ambiguity, like word *musytarak*, *absolute*, And *khafi* (Santoso, 2022).

According to Priest Fakhr al -Din al -Razi, word *Muhkam* is word Which the instructions to something meaning strong. Example pronunciation Which nas (clear). Whereas word *Mutasyabih* is pronunciation Which the instructions No strong. Like word *mujmal*, *difficult*, or Which need interpreted.

Opinion for scholars about draft *muhkam* and *mutasyabih* on basically No each other contradictory, but each other close together. In between they, definition al -Razi assessed most comprehensive Because fully linking *muhkam* with clarity meaning And *mutasyabih* with vagueness, based on classification *rajih* and *marjuh*. Opinion al -Tibi similar, However not enough details in explain aspect clarity And vagueness (Hanafi et al., 2019).

وأنت وجعلناكم شعوبا Mo Al-Kara خلقناكم Ya Al-Hay Al-Nasa Al-Nah13, : (49) Al-Hujurat QS. in Almighty,

"O man, indeed We have created you from a man and a woman, and we make you nations and tribes so that you may know", verse This including *muhkam* Because message which contained in it about origin creation man and objective diversity can be understood in a way direct without ambiguity meaning.

Example other is QS. Al-Baqarah (2): 275 البيع وحرم الربا "And

Allah has to make permissible buy and sell and forbid usury", verse This viewed *muhkam* Because law which he stated nature firm and no need interpretation metaphorical. Clarity meaning become characteristics main verses *muhkam* which functioning as base law and guidelines understanding for verses other (Imron & Suyud El Syam, 2023).

Temporary That, paragraph *mutasyabih* is paragraph which no can confirm its meaning in a way direct, good because the wording contain possibility meaning which diverse and because its meaning referring to on matters supernatural which is at in outside range reason man. In 'ulum literature *Al-Qur'an*, verses which related with properties Allah which by al-Suyuti called *paragraph al-sifat*, 10 is wrong one category *mutasyābih* which most lots discussed. Subhi al-Ṣalīḥ categorizes paragraph kind of this as *mutasyabih al-sifat*. 11

Example first is QS. Taha (20): 5 اَرْحَمُنْ عَلَ الْعَرْشِ اَسْتَوِى Allah "He is Lord which Maha Generous, reside in on 'Arsy ". Expression *istawa 'ala*

al-'Arsy is included *mutasyabih* because the essence of "dwelling" cannot be reachable by reason. The scholars different opinion in understand it: part set its meaning as existence without asking "how" (*bilā kayf*), while others interpret it with meaning metaphorical like power or arrangement.

Example second QS. Al-Fath (48): 10 يَدُ اللَّهِ فَوْقَ كُلِّ شَيْءٍ "Hand Allah is at in on hand they", paragraph This classified as *mutasyābih* Because say *Yad* (hand) No possible understood as member body in a way physique. Scholars interpret it as symbol power, protection, or support Allah; temporary group other set it without resemble Allah with His creatures (*tanzīh*).

From examples in on looks difference fundamental between paragraph *muhkam* and *mutasyābih*. Paragraph *muhkam* give clarity meaning which direct can be understood, whereas paragraph *mutasyābih* need approach interpretive which more be careful. By because that, verses *muhkam* used as base in interpret verses *mutasyābih*, as stated in QS. Āl ' Imrān (3):7.

Difference character This show vastness method interpretation The *Qur'an* simultaneously depicts divine wisdom in a variety of forms and depth meaning His verses.

Attitude Scholars to Verses Mutasyabih And Difference School of thought

Subhi al -Salih grouping attitude scholars to verses mutasyabih to in two sect big, that is School of thought Salaf and School of thought Khalaf, as well as One opinion moderate Which put forward by Ibn Daqiq al - 'Id.

Discussion This important Because paragraph mutasyabih, especially verses characteristic, often cause difference method interpretation 12.

School of thought Salaf (*Tafwid / Mufawwidhah*) School of thought Salaf hold on on three principle main: (a). Believe verses characteristic as existence without reject or deny. (b). Purify Allah from meaning born Which impossible for Him (*tanzih*). (c). Deliver essence its meaning to Allah (*tafwid*). Example Answer famous Priest Malik when asked about meaning *'istiwa'* on QS. *Taha* (20): become base method This: "*Al Istiwa' ma'lum wal-kayf majhul wa al-su'āl ' anhu heresy.*" The meaning of "*Istiwa'* is known, but No known The method, And question it is heresy " (Nafi'ah & Al-Ayubi, 2025).

The arguments supporters sect Salaf covering two aspect: (a). *Evidence 'Aqli* : The essence characteristic Allah is at in outside range reason man. Forcing interpretation literal precisely potential lead astray on *tasybih* (similar to Allah with creature). So that attitude *tawwaquf* (withhold self) considered more safe (*aslam*). (b). *Evidence Naqli* : Based on hadith And *atsar* friend Which warn so that No look for meaning hidden

فَإِذَا رَأَوْا آيَاتِ هَٰلَٰذِٰلِكَ اٰتٰتِجُوْا وَاَنْتَبِهُوْا ۚ وَنُفُوْا مِنْ اَوَّلٰى كَ
Example, *mutasyabih*.
paragraph

فَإِذَا رَأَوْا آيَاتِ هَٰلَٰذِٰلِكَ اٰتٰتِجُوْا وَاَنْتَبِهُوْا ۚ وَنُفُوْا مِنْ اَوَّلٰى كَ
If you see people Which follow
verses *mutasyabih*, so they that's it Which called Allah; be careful to they ". (HR. Bukhari And Muslim) 13

Al-Suyuti confirm that method This is opinion majority scholars hadith, jurists, companions, tabi'in, and subsequent generations, as well as is manhaj main *Expert the sunnah*. History ibn Abbas Also show that essence interrogation paragraph *mutasyabih* No known by man. Ibn al-Ṣalāḥ stated that method This is manhaj for the Salaf, including priests hadith And jurisprudence (Zahid, 2026). Muhammad ibn al-Ḥasan even confirm that all over jurists east and west agreed set characteristic Allah without interpretation (*tahrīf*) And without resemble (*tasybīh*).

School of thought Khalaf (*Ta'wīl / Mu'awwilah*) School of thought mistake interpret meaning external Which impossible for Allah going to meaning metaphorical in accordance His majesty, for example: *Istiwa'* is interpreted as as power And control; Face meaningful Essence ; *Yad* (Hand) meaningful power; ' *ayn* (Eye) meaningful supervision, Principle base they is 14 كَوَالِ صفة

ه تَعَالٰى تَفْسٌ بِلَا زَمَآ ۚ يَسْتَحِيلُ حَقِيْقَتَهَا عَلٰ
in essence meaning Which characteristic "Every impossible for Allah must understood through meaning the figure of speech Which worthy for Him". (Setiawan, 2026)

School of thought This Also own argument supporters: (a). *The rational evidence* : If meaning external paragraph *mutasyabih* left alone without interpretation, cause emptiness meaning (*ta'til*) And confusion. During Language Arab allows *interpretation valid*, interpretation must used For guard consistency meaning The Qur'an with the principle of monotheism 15 (b). *Evidence Naqli* : They Also quoting a number of atsar friends: 16

History Ibn Abbas:

Al Al-Naa Momin (يعلم في العلم ه والراسخون. ٧ ٥) and Allah يعلم تأويله إ عباس. تأويله

(I including person Which know interpretation verses (History) (Alban المنذر) Ibn al-Mundhir)History al- Dahhak ;

ف العلم يعلمون تأويله Lo لم يعلموا تأويله لم يعلموا ناسخه Man الراسخون Al: الضحاك Koal

(رواه Alban حاتم ٥ محكمه Man متشابهه) ٥ Allah Man حرامه، و ٥ منسوخه، و

"People Which deep his knowledge know *interpretation* Al- Qur'an ; if not, they No can know *nasikh-mansukh, halal-haram, And muhkam-mutasyabih.*" (History of Ibn Hatim)

School of thought This initially criticized by part scholars, However later followed by a number of figure *Expert the Sunnah* like Ibn Burhan And Priest Nawawi. In *syarh Muslim*, al -Nawawi state that Allah No Possible lower paragraph Which The same very No can understood its meaning (Parwanto et al., 2025).

Opinion Moderate (Ibn Daqiq al -' Id), 17 opinion This is at in middle between Salaf And Khalaf. If interpretation near with use Language

Arab, so interpretation can accepted, If interpretation Far or forced, method the Salaf that is (*laughter*) more recommended. Example say " ٧ ٥. جنب ٧ " in QS az -

Zumar : (56) can be interpreted as "God's right", because it is common in language Arab. second sect No each other contradictory on objective; both of them guard purity monotheism And avoid tasybih, only different method.

In a way methodological, second sect own orientation Which The same, that is guard purity monotheism And reject *tasybih* (Mutaqin, 2024). The difference only located on approach: sect the Salaf more safe (*aslam*), so that suitable for public lay, whereas sect mistake more argumentative (*a'lam*) so that relevant answer challenge theological contemporary (Arifah et al., 2025).

Root difference between School of thought: (a). Difference meaning QS. Ali Imran [3]: 7 Difference This located on function letter wow in phrase *wa al -*

rāsikhūna fī al -' ilm : If understood as *isti'naf*, so only Allah Which know interpretation (view (Salaf). If understood as ' *athaf*, so scholars Which deep his knowledge Also know interpretation (view Khalaf).

(b). Difference Epistemological ; Group *mutakallimīn* have an opinion that all over The Qur'an must be understandable. However, some commentators believe that that There is part Which meaning in essence only known by Allah, as per the division Ibn

' Abbas about four category content Al- Qur'an. Part scholars Also differentiate two type *mutasyābih* : 1. *mutasyābih* Which in essence only Allah Which know. 2. *mutasyābih* Which resemble paragraph other so that can understood through review (Arifah et al., 2025).

Verses *mutasyābih* can understood in a way proportional if:

(1). Interpreted with referring to on verses muḥkam as references main. (2). No understood in a way literal If meaning his appearance impossible for Allah. (3). Use method Salaf or Khalaf in accordance context And need people. (4). Still guard principle *tanzih* And purity monotheism. Although different method, all over scholars agreed that Allah No resemble creature And that interpretation paragraph *mutasyābih* must follow rules sharia And Language Arab (Muzaqi et al., 2026).

Wisdom The existence of Verses Muhkam And Mutasyabih in Al- Qur'an

Existence verses *muḥkam* And *mutasyābih* in The Qur'an presents structure epistemological Which balanced between clarity And depth meaning. Verses *muḥkam* functioning as runway main teachings Which firm, whereas verses *mutasyābih* open room reflection, contemplation, as well as development intellectual. Both of them each other complete in forming a building of Qur'anic knowledge intact (Setiawan, 2026).

Verses *muḥkam* own wisdom main in the form of giving clarity normative for people man. Through verses Which its meaning bright And No multiple interpretations, The Qur'an lays down the principles base life, especially Which related with faith, ethics, And law (Yuhanida et al., 2024). Clarity This make things easier people in understand instruction Allah Almighty, prevent chaos meaning, And strengthen unity thinking people Islam. Besides That, existence verses *muḥkam* become references best in understand verses *mutasyābih* so that No happen misappropriation interpretation (Hsb et al., 2022).

Temporary That, existence verses *mutasyābih* contain wisdom Which The same importance. On category First Which in essence only known by Allah *mutasyābihât* functioning as grace for man Which limited his mind as well as become exam faith Which show sincerity or deviation heart. Verses This Also facilitate preaching to various layer public with use expression Which near with experience sensory (Mujahiddin & Asror, 2026).

On category *mutasyābihât* Which can understood through deepening knowledge, wisdom Which appear covering dimensions *i'jaz Al- Qur'an*, especially in aspect Language, rhetoric, And vastness meaning. Expression Which congested And concise make it easier guard revelation at a time allows exploration meaning Which wide. Complexity verses This push growth discipline knowledge like grammar, sharaf, Balaghah, principles jurisprudence, as well as knowledge kalam. Interpretation verses This optimize role reason And argumentation rational, avoid from *imitation*, as well as push progress intellectual (Zamimah & Seffana, 2025).

Diversity interpretation Which appear from verses *mutasyâbih* Also give room for dialog scientific Which constructive. Through interactionthinking Which diverse, opinion Which not enough appropriate can corrected And return to runway Which Correct, especially based on verses *muḥkam* (Rayyan et al., 2025).

In a way overall, combination verses *muḥkam* And *mutasyâbih* form system revelation Which comprehensive. Paragraph *muḥkam* give clarity And stability, temporary *mutasyâbih* offer depth And dynamics understanding. Combination This show perfection The Qur'an is a life guide that is relevant and applicable throughout time (Ningsih, 2026).

Conclusion

The Qur'an contains two categories of verses, namely *muḥkam* And *mutasyabih*, Which each own function important in structure message revelation. Paragraph *muḥkam* play a role as base teachings Which firm And clear, at a time become references in understand verses other. On the contrary, paragraph *mutasyabih* contain level vagueness Which sourced from aspect linguistics, use figure of speech, or limitations reason in understand case supernatural. Because That, its interpretation need approach Which Be careful, based on methodology Which valid, as well as in line with principle theological Expert the Sunnah.

Difference approach between School of thought Salaf Which put forward *tafwîd*, School of thought Khalaf Which prioritize *ta'wîl*, as well as opinion moderate Ibn Daqîq al -' Id shows the existence of methodological diversity in understanding paragraph *mutasyabih*. Even though different in technical interpretation, all over sect agreed that Allah No resemble His creatures And that every form interpretation must guard principle *tanzih* as well as avoid *tasybih*. With thus, variation method the No cause contradiction, but enrich *treasury* science in guard purity meaning And stability faith.

Existence two type paragraph This contain wisdom theological, pedagogical, And epistemological. From side theological, He confirm perfection revelation And holiness Allah. From side pedagogical, He educate people For behave submit, deep, And selective in understand text. As for in a way epistemological, verses *mutasyabih* open room *ijtihad*, expand approach interpretation, And push development sciences Islam. By because That, understanding Which proportional to *muḥkam* And *mutasyabih* is key For guard accuracy interpretation, purity faith, as well as relevance The Qur'an as a guide Which eternal for people man

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