



Interpretation of Mubham's verses according to Muhammad Abduh: Thematic Interpretive Studies

Daflaini^{1*}, Yatti Fidya²

Institut Agama Islam Negeri Kerinci

*daflaini@iainkerinci.ac.id

Abstract. The Al-Quran is the main source of life that Allah revealed in Arabic. This of course can have very broad and varied meanings, so interpretation is needed to understand the Al-Qur'an well because the pronunciations and verses contained in it have different forms, different and diverse. The mubham verse is a verse found in the Al-Qur'an regarding pronunciation in which Allah mentions something without saying its name, be it prophets, saints, children of Adam, angels, jinn, countries, plants or animals. The aim of this research is to understand the meaning of Mubham's verse through the thoughts of Muhammad Abduh. The research method used is literature study. The data source for this research is writings related to the research object, either directly or indirectly. The author divides the data sources into two parts. First, the primary source, namely the book *Tafsir al-Manar*. Second, secondary sources, namely *tafsir* books or other works that have relevance to the research being discussed. The reduction process, including data selection, description process, analysis or testing, and conclusion process are carried out sequentially. The research results show that Mubham are verses that are still vague, whether they are verses that explain men, women, kings and jinn or a group of ordinary names, all of which have not yet been mentioned their general characteristics. Muhammad Abduh has a different assessment of the Sunnah and its narrators, where he does not pay attention to aspects of *ma'tsur* (narration), nor does he pay attention to the method of *takhrij al-hadith* and history which has *munasabah* (relevance) with the verses of the Al-Qur'an. 'an. According to as-Siba'i Muhammad Abduh has the principle that the most effective weapon to defend Islam is logic and rational arguments.

Keyword: Al Quran, means, Mubhan, Muhammad Abduh

Abstrak. *Al-Quran sumber utama dalam kehidupan yang Allah turunkan dalam bahasa Arab, hal ini tentu saja dapat memiliki makna yang sangat luas dan beragam, sehingga diperlukan tafsir untuk memahami alquran dengan baik karena lafaz-lafaz dan ayat-ayat yang terkandung di dalamnya memiliki bentuk yang berbeda dan beraneka ragam tersebut. Ayat mubham adalah ayat yang terdapat dalam Alquran tentang lafaz di mana Allah menyebutkan sesuatu tanpa menyebutkan namanya, baik itu nabi, wali, bani Adam, malaikat, jin, negara, tumbuh-tumbuhan, maupun binatang-binatang. Adapun tujuan penelitian ini adalah untuk memahami makna ayat mubham melalui pemikiran Muhammad Abduh. Metode penelitian yang*

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digunakan adalah studi pustaka, Adapun sumber data penelitian ini adalah tulisan-tulisan yang berkaitan dengan objek penelitian baik secara langsung maupun tidak langsung. Penulis membagi sumber data menjadi dua bagian. Pertama, sumber primer, yaitu kitab Tafsir al-Manar. Kedua, sumber sekunder, yaitu kitab-kitab tafsir ataupun karya-karya lain yang memiliki relevansi dengan penelitian yang sedang dibahas. Proses reduksi baik seleksi data, proses deskripsi, analisis atau pengujian, dan proses penyimpulan dilakukan secara berurutan. Hasil penelitian menunjukkan bahwa mubham adalah ayat-ayat yang masih samar, baik itu ayat yang menerangkan tentang laki-laki, perempuan, raja dan jin atau sekumpulan, nama-nama biasa, seluruhnya yang belum disebut ciri-ciri umumnya. Muhammad Abduh mempunyai penilaian yang lain terhadap as-Sunnah dan para perawinya di mana beliau tidak menghiraukan segi-segi ma'tsur (periwayatan), tidak pula memperhatikan cara takhrij al-hadis serta Sejarah yang memiliki munasabah (relevansi) dengan ayat-ayat al qur'an. Menurut as-Siba'i Muhammad Abduh memiliki prinsip bahwa senjata yang paling ampuh untuk membela Islam adalah logika dan argumen yang rasional.

Kata kunci: Al Quran, Makna, Mubhan, Muhammad Abduh

INTRODUCTION

Al-Quran as the main source that God sent down in Arabic, has a very wide and diverse meaning, so it requires a science that examines the meaning of pronunciation in Al-Quran (Jaya, 2016). A mubham verse is a verse found in the Qur'an about pronunciation where God mentions something without mentioning its name, whether it is a prophet, guardian, son of Adam, angel, jinn, country, plants, or animals. It is not mentioned by name or not limited or the field is not explained in time or place (Albansi, 1991). Those ambiguous verses can be understood and their content known through interpretation (Hasan, 2020). This is where mubhamat lies in the Qur'an as something hidden that must be understood (Hasan, 2020). The need for a serious understanding of the Al-Qur'an, because the words and verses contained in it have different and varied forms, in addition to the mubham and mubayyan verses, there are also muhkam, and mutasyabih, some are special (specific) and 'am (general), the mutlaq and muqayyad, the nasikh and the mansukh, plus some in the form of 'amr (command) and nahi (prohibition) (Zahra). Such a statement proves that the Qur'an contains great aspects of language, so that to understand it requires serious efforts and adequate methods. However, in addition to such efforts, various knowledge is also needed to support the effort to understand the Al Quran. The efforts made by scholars in understanding the Qur'an is by doing what is called interpretation. Tafsir al-Qur'an explains its meaning as well as to bring out its

laws and wisdom (Al-qattan, 1973) or knowledge that explains the meaning of the verse, its affairs, its story and the reason why a verse was revealed with a pronunciation that shows it clearly (Ash-Shiddieqy, 1992). The Al-Quran is a text that allows many readers to see diverse meanings (Triana, 2019).

By showing the traditions and treasures of Islamic knowledge, it can be seen that the interpretation of the Al-Qur'an and the sciences that support it have developed for a long time and have various styles and various forms. So the higher the level of knowledge and scholarship of a mufassir, the more religious and significant the meaning he produces (Izzan, 2011) (A. Rahman et al., 2020). Research conducted by Manna Al Qattan shows that the environment of Islamic scholars has developed various types and styles of interpretation of the Al-Qur'an. According to him, there are many types of interpretations of the Al-Quran which are classified into at least five types of interpretations (Al-qattan, 1973), including *tafsir adabi ijtimai*, namely interpretations that focus on explaining the verses of the Al-Qur'an in terms of editorial accuracy, then compiling them. The content of these verses is in a beautiful editorial by highlighting aspects of the main purpose of the Al-Qur'an, namely to bring guidance in life and connecting the meaning of these verses with the natural laws that apply in human society and civilization (Shihab, 1995).

Apart from the various styles of interpretation, there are also various types of Al-Quran sciences (Ulum Al-Quran) which are used by mufassir in understanding the Al-Qur'an. According to Imam As-Suyuti, there are at least eighty types of Al-Quran sciences (As-Suyuti, 1979) and if the Al-Qur'anic sciences are further detailed, the number could reach 300 types of Al-Qur'anic sciences ((Ash-Shiddieqy, 1992)). Thus, it is clear that the interpretation of the Al-Qur'an and its sciences have developed so much and are varied. However, from there, even though the interpretation of the Al-Qur'an has developed in such a way, it does not mean that what is contained in the Al-Qur'an can be explored in its entirety. This is also what has caused scholars from time to time to continue trying to interpret the Al-Qur'an.

Muhammad Abdur is probably recorded as representing the mufassir circle. He is known as a person who fights taqlid and considers the Al-Qur'an to be the only source (Rida) of Islamic faith and law. For him, the noblest goal of interpretation is to understand the Al-Qur'an as a teaching that

provides understanding to people about things that can make them happy in this world and the hereafter (Rida). Therefore, the role of reason and socio-cultural conditions is a necessity for the interpretation of the Al-Qur'an.

The most famous tafsimnya is *Tafsir al-Hakim* or can be called *Tafsir al-Manar*, basically the work of three people, namely *Jamai ad-Din al-Afghani*, Muhammad Abduh and Muhammad Rasyid Rihda. The first figure implants ideas for improving society. The second character receives and processes it through the Al-Qur'an, which then conveys it to the third character, who writes it all down in the form of *Tafsir al-Manar* (Shihab, 1973). This interpretation uses the *tahlili* method with the *al-adabi al-ijtima'i* approach (Zahabi, 1976). Muhammad Abduh himself only interpreted it from Surah Al-Fatihah to Surah An-Nisa' verse 125 (Shihab). This interpretation was then continued by Muhammad Rashid Rihda himself with the method of his teacher. Because of that it is reasonable if this interpretation is generally attributed to him, considering that he wrote more, in terms of the number of verses and the number (Shihab).

According to Muhammad Abdul Majid Abdussalam Al-Muhtasib, Muhammad Abduh took absolute texts to discuss the mubhamat of the Al-Qur'an (Al-Muhtasib, 1973). As he said: "The activity that Moses commanded them to do was to kill themselves". About the story that is summarized in the Torah book that they hold until now is "Moses invited the people to return to their Lord. The invitation was then accepted by Banu Lawai. Musa then ordered them to take his sword, some of them killed others. They did until that day three thousand people were killed". Jalal ad-Din believes that the number of those killed reached seventy thousand. While the Qur'an itself never mentions the amount. Even though the intended meaning of the story is not determined by its assertion, so it can be used as a rule, this is his attitude towards the form of blasphemy in the Qur'an, he only takes the absolute text.

Muhammad Abduh's interpretation of Mubham's verse is understandable, considering that the sociocultural conditions at that time required expressions metafosis and connotative in the revelation of the Al-Qur'an not to reduce the universal meaning and spirit of the Al-Qur'an itself. So if there is an interpretation of a verse (which is *qat'i* or *mubham*) in the next decade it does not mean that it is considered inappropriate or even

contrary to the principles of syar'i and aqidah. Because the interpretation taken into consideration by Muhammad Abdur is the contextualization of the teachings of the Al-Qur'an in accordance with the development of modern science and technology in his time. Moreover, for Muhammad Abdur, this kind of interpretation (ta'wil) does not conflict with sharia'.

Some interpretive research related to the theme of this article is research by Salim Hasan, *Mubhammat Al Qur'an: Study of Concepts and Mubham in the Al-Qur'an*, in the article discussing Mubham's rules, only Allah knows the meaning of Mubham's verses, so there is no obligation to look for and study them. Even if humans try to study, depending on the naqli arguments alone, there is no opportunity to enter *ra'yu* (opinion). (Hasan, 2020). Ilyas Thahir, "Revealing Secrets Mubham" in this article discusses the concept mubham dalam Al Qur'an, verses mubham basically explained in another verse. Dini Nazhifah and Fatimah Isyti Karimah in 2021 about the nature of interpretation, specifically studying the nature of interpretation in the interpretation of Maudhu'i, Safri Andy's research in 2019 about the nature of interpretation which focused his study on the nature of interpretation of Surah al-Fatihah. Ahmad Zuhri's research in 2018 regarding the nature of Al-Qur'an Science and Tafsir. From the results of his research, it is stated that the scientific content of the Al-Qur'an includes two levels. Research conducted by Abdul Mustaqim in 2010 in contemporary interpretive epistemology. He said that when discussing the nature of interpretation, this indirectly requires reviewing an issue ontologically, namely by conducting an investigation into the reality and nature of interpretation through rational reflection and logical synthesis analysis. If there is a question about what the essence is interpretation? (M. T. Rahman, 2016), then the right answer to a similar question can appear differently and vary according to the paradigm or theory used (Mustaqim, 2007).

Based on literature review which has been explained previously and is the difference in this research, namely that this research also seeks to explore the figure of Muhammad Abdur as one of the leading mufassir and his thoughts regarding the Mubham verses contained in the book of *tafsir al-Manar*. Based on this, the research questions that will be answered in this study are: First, what is the meaning of Mubham's verse; second, what is the biography of Muhammad Abdur as a mufassir and the characteristics of his

tafsir books; third, what is Muhammad Abdur's thinking about the mubham verse in the book of tafsir al-Manar. The purpose of this research is to understand the meaning of ambiguous verses.

This research is library research. Existing data and information refer to books, scientific works, scientific journals related to this research. This research is also qualitative in nature. Qualitative research can generally be used to research community life, history, behavior, organizational functionalization, social activities, and so on. According to Strauss and Corbin, qualitative research is a type of research that cannot be achieved or obtained using statistical procedures or other means of quantification (measurement) (Cresswell, 2014). To obtain definite data, complete and comprehensive research must be carried out with descriptive presentations using various methods (Moleong, 2014).

The data sources for this research are writings related to the research object either directly or indirectly. The author divides the data sources into two parts. First, the primary source, namely the book *Tafsir al-Manar*. Second, secondary sources, namely tafsir books or other works that have relevance to the research being discussed. Considering that this research is qualitative research, one of the data collection methods is the documentation method. This method is carried out by collecting personal and official documents obtained from the literature which are included in the categories of primary and secondary data related to the research topic. After the data collection process is complete, a reduction process (data selection) is carried out to obtain information that focuses more on the problem formulation. After the data selection is complete, description is then carried out, namely compiling the data into a narrative text, then data analysis is carried out and ready theories are built. to be tested again for its truth while still adhering to the historical approach. After the analysis process is complete, conclusions are then drawn. Conclusions are always verified so that their truth is tested. The reduction process, including data selection, description process, analysis or testing, and the conclusion process are carried out sequentially, repeatedly, continuously, and successively, so that the researcher gets accurate results. This is called the content analysis method. This method is used to analyze hadith texts that have been collected using the documentation method as described above.

RESULTS AND DISCUSSION

The meaning of the Mubham verse

The word Mubham is a maful noun that is musytaq (taken) from the Masdar form "مُظْلِمٌ" "أَبْهَمٌ" "أَبْهَم" "less". Like the word "جَدَّاً" (dark night) where everything that is visible to the eye becomes invisible because there is no light (Al-Bansi, 1991). Jalal ad-Din as-Suyuti in his famous work al-itqan gives a warning, that mubhan are verses that are still vague, whether it is a verse that explains about men, women, kings and jinn or a group, common names, all whose general characteristics have not yet been mentioned (As-Suyuti, 1979). As exemplified in surah al-Baqarah verse 30:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"Indeed, I want to make a caliph on the face of the earth" (Indonesian Ministry of Religion, 1989)."

This verse does not explain the meaning of the caliph. However, previously who and scientifically the characteristics of a caliph on earth were not yet known, it could be said that the verse above is still vague. However, because this is already well-known, popular, what is meant by caliph in the verse above is Adam and Eve. Imam Suhaili, when discussing the science of mubham, gave the definition that mubham is every word contained in the Qur'an that is not mentioned, whether it concerns natural content, such as the mention of prophets, saints, angels, jinn, countries, trees, animals that are not named or involve an unspecified number or an unspecified era or an unspecified place (As-Suhaili, 1987).

According to Kamaludin Marzuki, mubham is vague, unclear and contains no questions. As exemplified in Surah An-Nur verse 27:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ مُبْيَتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا

"you who believe, do not enter a house that is not yours before asking permission and greeting its occupants."

The words "بُيُوتًا" in this verse are still general and it is not clear what house is actually meant, whether it also applies to unoccupied houses (Marzuki, 1992).

Meanwhile, according to the term, mubham is a lafaz contained in the Al-Qur'an, whether it is a lafaz that tells the name of a person, the name of a prophet, the name of a saint and so on which are not explained in the Al-Quran itself or the condition of a period for which the time is not specified. or a place where the name of the place is clearly stated (Al-Bansi, 1991). From the definitions put forward by the tafsir scholars mentioned above, the author concludes that mubham can be interpreted as less hidden, contains questions, and can also be interpreted as *şamar*. And as *tibyan* (the explanation) can be known by people who have high knowledge by looking for specific verses in the Al-Qur'an or if there are no verses from the Al-Qur'an that can be used as fever, then with the sunnah of the Prophet. And if the sunnah cannot be used as fever, then with the friend's opinion with the condition that it cannot be interpreted by using reason. And if the opinion of friends cannot be used fever, then take the opinion of *tabi'in* (Az-zarkashi, 1957).

As for the emergence of this Mubham verse, according to Imam az-Zarkasyi in his book *al-Burhan fi Illum al-Qur'an*, *al-Qur'an*, caused by several factors, namely: *First*, A verse is not clear because it has been explained in other verses, such as in the Word of Allah SWT, surah al-Fatiha verse 7, it has not been specifically mentioned who the people who have received these gifts and favors are, so in the Word of Allah, Surat an-Nisa' verse 69 explained that what is meant by people who were gifted by Allah are the Prophets *siddiqin* and the martyrs and the pious. *Second*, a verse is not clear because its fame has been acknowledged, as exemplified in the Word of Allah SWT Q.S Al-Baqarah: 258. In the verse above it is not specifically stated who debated Abraham, because it is well known that the person arguing was the King of Namruz. *Third*, The disguise of a verse with better intentions, as exemplified in Surah Al-Baqarah verse 100. What is meant **“كُفَّارٌ”** in this verse is actually Malik bin Saif. However, in order for this verse to apply in general for a specific reason, it is not directly mentioned..

Fourth, Not explaining a sentence in several sentences because it contains too much meaning. As exemplified in Surat Al-Baqarah verse 259, al-A'raf verse 163, Surat Yunus verse 98, and Surat al-Kahfi verse 77. Word **“كُفَّارٌ”** in those verses are interpreted in various ways, such as the temple of al-Maqdis, the city of Nywana, and the city of Burqah (Az-zarkashi, 1957).

Fifth, The verse is not explained with the intention of warning about the generality of the verse as exemplified in Surah An-Nisa' verse 100. In this verse there is no mention of anyone who intends to emigrate because it applies to everyone both during the time of the Apostle and after the Apostle until now. Sixth, The verse is not explained with the intention of glorifying and giving the impression of perfection as exemplified in Surah Az-Zumar verse 33. What is meant in this verse is the Prophet Muhammad SAW. Seventh, He did not explain this verse because it seemed naqis (lacking) as exemplified in surah al-Kausar verse 3 and surah al-Hujurat verse 6. "هو الابر" is meant in the verse above is al-AS bin wa'il. Thus, in this verse the person's name is not directly stated because if it mentions al-'As, it is as if this verse only applies to al-'As.

Biography of Muhammad Abduh and Characteristics of the Book of Tafsir al-Manar

Muhammad Abduh was born in 1265 H. Coinciding with the year 1849 AD. His parents were named Khairullah, he came from a family that was not classified as rich, nor from noble descent, but was known as an honorable person who liked to give help (Shihab, 1994). Muhammad Abduh grew up at the time of the Islamic renewal in Egypt, this renewal began with between the Egyptians and the culture and civilization brought by Napoleon from France, this interaction created awareness within Muslims and they felt that they were far behind Europeans, this gave rise to the desire of Muslims to advance again like during the classical period. A reform movement emerged in Egypt, spearheaded by Muhammad Ali, Sheikh at-Tantawi, who brought many ideas for change starting from the military, agricultural and educational systems.

Muhammad Abduh lives in Mahalla Nasr, this is where Muhammad Abduh grew up as a teenager. Muhammad Abduh as usual children in the village do not follow the education of reading and writing, except after turning 10 years old. He read and wrote at his father's house. Then move to the tallfiz al-Qur'an meeting to read the Al-Qur'an and continue by memorizing it. He managed to complete his memorization within 2 years. Then in 1279 H, he was sent by his father to the Ahmadi Tanta mosque to become a tajwid Al-Qur'an under the tutelage of Sheikh Mujahid ((Harun, 1986). In that mosque, he began to learn knowledge other than reciting the

Al-Qur'an among them Sharh al-Jurumiyah. But in 2 years he did not understand a bit of the lesson, because the teacher's method in delivering the lesson was only by delivering the nahw and fiqh terms that the students did not understand. Here he began to despair and decide to return to his village and prepare to become a traditional farmer like his brothers and relatives (Shihab, 1963).

Muhammad Abdur was motivated to study again while staying at his uncle's house, Sheikh Darwisy Khidr, a Sufi follower of the Syadziliyah Order. This sheikh persuaded him to read a book for him. After that, the Sheikh explained the meaning of the sentence he had just read. After several incidents, Muhammad Abdur's attitude changed from a person who hated knowledge to a person who loved books and knowledge. Then Muhammad Abdur continued his studies at al-Azhar in February 1866 A.D. However, as he had experienced at the Ahmadi Mosque, even at al-Azhar, the teaching system at that time felt inappropriate in his heart.

In 1871 AD, Jamal ad-Din al-Afghani arrived in Egypt, Muhammad Abdur often met him by attending scientific meetings held by al-Afghani. Two years after his meeting with Jamal ad-Din al-Afghani, a very significant change occurred in Muhammad Abdur's personality. This is proven by Muhammad Abdur's activeness in the social and political fields. When the Urabi Pasha movement emerged, Muhammad Abdur, who at that time headed a printing press and was active in reviewing social issues and traditions, was arrested by the Egyptian authorities and exiled to Beirut. Not long after he lived here, an invitation came from Jamaluddin al-Afghani to stay with him in France and publish the magazine *al urwatul wutsqa*, which aimed to establish Pan-Islam and oppose Western colonialism, especially British.

In 1888 AD, Muhammad Abdur returned to Egypt. He was assigned by the Egyptian government to be a judge at the court in the Banha area. Even though Muhammad Abdur was very interested in teaching, the Egyptian government deliberately prevented him, with the aim that his thoughts which might conflict with government policy could not be passed on to the sons and daughters of Egypt (Shihab, 1994). According to the researchers, Muhammad Abdur's thinking is largely based on the ideas of his teacher, alAfghani. But upon his return from France and after the collapse of

the political movement in the Islamic world, Muhammad Abdur returned his thoughts to his original idea, namely the renewal of the people not through politics but through teaching, religious and social education. This move had a great influence on the direction of his thinking in interpreting the verses of the Qur'an which he made the basis of reform in Islam and the purification of Islamic beliefs from the elements of heresy and apostasy (Al-Muhtasib, 1973).

Muhammad Abdur's pattern of thought regarding tafsir appears in the interpretation of Juz Durus min al-Qur'an and some of the contents of the tafsir al-Manar. Because of his perseverance and ability, he was rated as interpreter, or at least he is a figure who loves the interpretation of the Al-Qur'an. Az-Zarkasyi is of the opinion that the Qur'an is like a deep ocean which cannot be understood except by people who have extensive knowledge and are devoted to Allah SWT. 104 If this statement was attributed to Muhammad Abdur, it would be very appropriate and correct. He has various Islamic knowledge such as Arabic, Sharia knowledge and 'Aqliyyah knowledge. He also knows classical philosophy, history, state legislation and understands several kinds of general knowledge, understands several foreign languages using scientific methods from Europeans where he studied these scientific methods to fulfill the needs for carrying out reforms in Islam.

Muhammad Abdur's mastery and proficiency in the science of 'aqliyyah allows him to be called a philosopher, if what is meant by philosopher is a person who has an opinion and trend about the science of 'aqliyyah and social sciences that is based on an argument and can defend his opinion (Al-Gafar, 1980). In the field of Sharia, Muhammad Abdur can be categorized as a mujtahid, although this assessment is too excessive for current scholars. Although Muhammad Abdur has knowledge and understanding as possessed by previous scholars. He was able to understand the Qur'an by sticking to the principles of Sharia, he also had a strong purpose in establishing the creed, cleaning up things that suspicious and able to reconcile the Shari'a with human benefit. The term mujtahid here does not mean that Muhammad Abdur is equal to the mujtahid who owns a school of thought, but because he was able to understand religion, both its basic teachings and its branches (furu' iyyali) along with their arguments and

reasons. So wrote Rasyid Rida in his book *Tarikil al-Ustaz al-imam*, as quoted by Mahmud Syahhatat. Thus it can be concluded that Muhamamad Abdur is interpreter *Besar* who took the *ra'y* school using modern-day scholarship.

One of Muhammad Abdur's phenomenal works is the book *Tafsir al-Manar* which was compiled together with Muhammad Rasyid Rida from Muhammad Abdur's lectures at al Azhar. Muhammad Abdur died and was followed by Rasyid Rida. Initially, this interpretation was published in *al-Manar* magazine, in which Muhammad Abdur tried to adapt Islam to current developments. In this *tafsir*, the relationship between the Qur'an and people's lives is also revealed and it is proven that Islam is universal, eternal and in accordance with the times, therefore the *tafsir* is included in the *tafsir* category *al-abadi al-ijtima'i*.

The method of interpretation used by Muhammad Abdur is to interpret the Al-Qur'an with the Al-Qur'an, the Al-Qur'an with the hadiths of the Prophet and stick to the meaning according to the Arabic language (Asy-syirbasi, 1985). According to asy-Syirbasi, Muhammad Abdur sees the main text of the Qur'an as a unity that complements and perfects each other. In his interpretation, he does not make verses in the form of pieces or separate them as a whole and then explain the meaning and purpose in general.

Muhammad Abdur is not only concerned about matters relating to linguistics, the pronunciation of *I'rab*, *balaqah*, and also does not want to refer to classical commentaries as a primary reference, except to simply compare and when necessary to carry out criticism as necessary because according to Muhammad Abdur, the most important thing is the aspect of meaning. Muhammad Abdur does not put too much emphasis on very detailed issues, or other partial issues (*juz'iyat*) but goes straight into issues that are universal (*kulliyat*) and have general meaning. He also tried to investigate and connect the causes and factors of the teachings of the Qur'an with social sciences and political science. To support his opinion, Muhammad Abdur often expresses the opinions of modern philosophers and community figures, political figures, etc. while trying to find a common ground between the teachings of the Al-Qur'an and science.

Muhammad Abdur's understanding of Ayat Mubham in the Book of Tafsir al-Manar

Muhammad Abdur's interpretation is not related to Hadith research standards (values).

Muhammad Abdur's most monumental work is Tafsir al-Manar, where this book of tafsir is actually the work of three figures, namely Jamaluddin al Afghani, Muhammad Abdur, and Muhammad Rasyid Ridha. The first figure instills ideas for improving society. The second character receives and processes it through interpretation of the Al-Qur'an and then conveys it to the third character who writes everything down in the form of an interpretation but the only two people directly involved are the last mentioned people. Muhammad Abdur expressed his ideas through reciting tafsir al-Azhar, from Surah al-Fatiha to Surah an-Nisa' verse 125. After Muhammad Abdur died (1905) this interpretation was continued by Rasyid Ridha up to the 12th Juz of the Al-Qur'an al-Karim.

However, it should at least be noted that Muhammad Abdur did not write all of his interpretations in the book, but his thoughts were of course still alive in the mind and thoughts of Rasyid Ridha, who then expressed his ideas in the book Tafsir al-Manar. Az-Zahabi commented that in expressing his interpretation Muhammad Abdur refused to quote authentic hadiths even though they were narrated by Imam Bukhari and Muslim as well as the hadiths narrated by *ashab al-kutub assahibah* others. Even further, he sometimes regarded the hadith as a weak and disrespectful hadith. This is normal considering that a hadith can be said to be sahih if its chain and source are authentic, while if one of the two is weak, then the hadith's validity is doubtful. One of the examples that Abdur did not take the authentic hadith was when he interpreted Surat Al-Furqan verse 8. According to the narration that the Prophet SAW was affected by the magic of Lubayd bin al-A'sam, so that he was carried away by hallucinations as if he did something when he did not. , then Allah SWT informed (awakened) him. From here, some Salaf commentators (who adhere to tafsir bi al-ma'sur assume that because the word is "مسخور" mentioned in the Qur'an, the case of "witchcraft" is true and this is reinforced by the hadith narrated by Bukhari and other authentic hadith narrators.

However, Muhammad Abdur has a different opinion, according to him it is true that the provisions of the Al-Qur'an are true *qat'i*, *mutawatir* and revealed to the Prophet SAW who *ma'sum*. But that doesn't mean we believe in something that feels awkward in it. Magic is something strange and strange when it happens to the Prophet SAW. The truth of magic is only among polytheists. This question of magic is not only related to the object being bewitched but also related to the subject who performs magic. The hadith is a hadith *fi'iyyah* which is rejected as valid. This hadith is a Sunday hadith that cannot be used as a rule, especially in matters of faith *'ismah* (vigilance) of the Prophet SAW from the influence of magic is also a matter of belief. Something foreign (unseen) cannot be accepted except by way of persuasion (*bi al-yakin*) and something of a *zann* nature cannot be used as a backup. Thus the hadith cannot be used as a proof. It is enough for us, Abdur's conclusion based on the text and the principles of logical reasoning. Another example is Muhammad Abdur's interpretation of the words in Surat Al-Baqarah verse 8.

Some Mufassir say that based on hadith history, this verse is addressed to hypocrites, and among them are Abdurrahman bin Ubay, Jidd bin Qays, Mu'tab bin Qusyair bin Mulayl, Wadiyah bin Sabit bin Amru bin Awf, Haris bin Yazid at- Ta'iy, Nibtal bin Haris, Hallas bin Suwayd bin Samit, Awas bin Qayzi, Sa'id bin Zararah and Iain-Iain. However, Muhammad Abdur has another opinion, that this verse is not addressed to hypocrites but rather directs it to a group (*firqah*) that exists at all times and times. In fact, it does not rule out the possibility that it also includes people who are Jews, Christians, Sabi'in. and the Magi.

Likewise when he interpreted Surah Al-Baqarah verse 215. Among the people mentioned in this verse is "Amru bin al-Jummuh". Based on the hadith from the history of Abi Salih from Ibn Abas and also some commentators who said that this hadith came from al-Kilbi's narration from Ibn 'Abbas. It is also said that the latter narration is an *ahad* hadith and some even comment that this hadith is the weakest narration. Muhammad Abdur is of the opinion that what is meant by the words ".yas alunaka maza yunfiqu" is not asking what type of *infaq* is given, but rather how to give *infaq* (*Kayfiyyah al-infaq*) and give to those who are entitled to it. As Rasyid Rida also said, the question in this verse is not meant to question the material

(mahiyyah) but rather the method of giving infaq and its distribution to those who are entitled to it.

The same thing can be seen when Muhammad Abdur interpreted the lafaz in Surah al-Anfal verse 48. Some commentators commented that what is meant by the word "jarr" here is Suraqah bin Malik bin Ju'syam. However, Muhammad Abdur said that the history which states that Satan appeared in the form of Suraqah (leader of the Bani Mudlaj) is an unacceptable history. According to him, this history is da'if, so he interpreted differently, that is what is meant by "jarr" in this verse it is the army of Satan who tries to influence and penetrate the hearts of polytheists and provide support to them.

From the example of Muhammad Abdur's interpretation above, which rejects the existence of the Prophet's hadiths, it can be understood that this rejection is motivated by Muhammad Abdur's very rational attitude. He believes that sanad cannot necessarily be held accountable. As written by Sheikh Mustafa Abd ar-Raziq in the collection of papers al-Urwah al-Wusqa, the source of religion according to Muhammad Abdur is the Al-Qur'an and a little of the sunnah which is 'amaliyyah. Because there are few mutawatir sunnahs, Muhammad Abdur wrote in his commentary on surah al-Fatiha that the Qur'an must be used as a source for all schools of thought and opinions in religion. This statement implicitly implies that Muhammad Abdur did not use the Ahad hadiths as a source of religious teachings. More directly in Abu Rayyah's statement which commented that Muhammad Abdur was of the opinion, Nowadays, Muslims have nothing to rely on except the Al-Qur'an.

Thus it can be understood why Muhammad Abdur did not pay attention to the aspects of ma'sur (narration), nor did he pay attention to the method of takhrif al-hadith as well as History which has manasabah (relevance) to the verses of Al_Qur'an. According to as-Siba'i Muhammad Abdur has the principle that the most powerful weapon to defend Islam is logic and rational argument. Starting from this principle, Muhammad Abdur then had another assessment of the Sunnah and its narrators, looking at the position of the Sunnah itself.

Inconsistent Tafsir Muhammad Abdur in Interpreting Mubham's Verses

Muhammad Abdur's interpretation is sometimes inconsistent in taking a stance on qat'i (absolute) texts, although not necessarily against them. Sometimes it was even found that he deviated from his own methodology, so that he went around in circles with mubhamic verses, using discoveries (*ikhtira'at*) science that he knows to provide information and explain his interpretation. In fact, sometimes, the interpretation of the same verse in different letters has different interpretations, and it is not uncommon to find that when he is silent on another occasion he gives a lengthy interpretation.

One example of Muhammad Abdur's inconsistent interpretation is when he interprets words **القرية**. Here he does not specifically mention the name of the village (city) in question. He believes that this verse applies generally, considering that at that time the Children of Israel were ordered to enter various villages (cities). Meanwhile in interpreting the word **قرية** found in surat al-Baqarah verse 259, he explained that what is meant by the phrase is Bayt al-Maqdis. While the word "qaryah" which is mentioned in surat an-Nisa verse 75" which is mentioned in surat an-Nisa verse 75, is associated with "the city of Mecca"

It is clear indeed that the meaning of the word "qaryah" contained in different verses will of course have different "interpretations". However, here it actually shows that Muhammad Abdur took a stance not to interpret or be silent about the determination of "qaryah" (village) as the Al-Qur'an does not talk about it, whereas on other occasions (when dealing with the lafaz qaryah in other verses) he interpreted it. Even though he realized (in methodology) that pronunciation qaryah is an utterance that does not need to be given meaning or details.

Another example that emerged from Muhammad Abdur's inattention was when he interpreted the word **الملاك** ("malaikat"). Muhammad Abdur did not accept The definition of angels put forward by other scholars states that angels are luminous creatures (objects: jism) that can be formed in different forms. Then he defined angels with a different meaning. In one verse he interprets the lafadz "malaikat" as meaning "supernatural beings whose true nature cannot be known but whose existence must be believed" and there is no need to discuss its true nature.

However, on another occasion he discussed it in detail, interpreting it as a whisper of the heart and natural power or natural laws.

The Influence of Modernization in the Interpretation of Muhammad Abdur

As stated previously, tafsir scholars consider Muhammad Abdur as a figure and founding foundation for interpretations that are characterized by al-adabi al-litima'i (culture and society). The verses that are interpreted are always connected to the condition of society in an effort to encourage progress and development. According to Muhammad Abdur, the backwardness of Islamic society is due to the influence of taqlid and ignoring the role of reason (ratio). Therefore, at every opportunity he enlightens Muslims by explaining the verses of the Qur'an and using a rational approach (ratio) in explaining these verses. This opportunity will be used as fully as possible until sometimes there is a kind of "enforcement" in connecting the problem with the verse that is being interpreted.

We can see this in his interpretation when interpreting Surah At-Takwir verse 6: "...and when the seas parted...". Here Muhammad Abdur gave an interpretation: "Regarding the splitting of the seas, it was an earthquake that split the contents until they were stirred up and returned to being one ocean. The splitting of the seas also means solidification, where each element crystallizes until it swells and mixes with the others." The splitting of the seas has a common meaning, as it has happened in the past, such as the breaking up of parts of the earth and the splitting up of mountains. This shows the strength of the interpretation, as can be seen in the explicit meaning of Surah al-Infitar verse 1.

Muhammad Abdur further added that the splitting of the sea could also explain that this sea became the first shell of hell, although its validity has not been recognized. However, scientific research later proved that it was proven by the existence of an active volcanic crater, Mount Merapi, and in some cases it was seen in tectonic earthquakes that were capable of splitting the earth and mountains. The evidence for the existence of fire in the bowels of the earth is clearly visible, not ambiguous, which then still crosses our minds." A similar interpretation also occurred when Muhammad Abdur interpreted the verses of Surah al-Insyiqaq (verses 1-2) and his interpretation of the pronunciation "Tayr" and "bi hijarat min sijil" which is found in

Surat al-Fil which the compiler put forward the nature of the previous description. Likewise when he interpreted Surat al-Baqarah verse 112 or letter 'Abasa verses 39-42.

Through these verses, Muhammad Abduh tries to interpret the verses of the Al-Qur'an with scientific interpretation, both related to natural science and sociology. Apart from that, as is known, Muhammad Abduh also set his sights on improving the style of the Arabic language. So it is not surprising that in his interpretation these efforts are found. In such an interpretation of Muhammad Abduh, al-Muhtasib raised his objection. It is true that Muhammad Abduh had a good desire to show the intrinsic values in his interpretations like that, but further al-Muhtasib, "interpretations like that already existed among classical commentators, only then Muhammad Abduh only strengthened them because they had the same tendencies ", Additionally, "Muhammad Abduh's vision and interpretive paradigm is solely to satisfy Muslims who have been influenced by western culture and civilization, to satisfy orientalists and missionaries, that the Al-Quran contains things that are acceptable to reason and are actual with the development of science.

The location of the scientific characteristics (modernity) hidden behind Muhammad Abduh's interpretations does not only lie in his interpretations which are associated with the discoveries of modern science. But also, as indicated by Mahmud Syahatah, because of the foundations laid by Abduh in interpreting the verses which are relevant to social problems. Abdullah was even one of the Mufassir who explored the interpretation of social culture contained in the Al-Qur'an in an original way.

However, it cannot be denied that Muhammad Abduh and his commentaries are very useful and valuable works. How Muhammad Abduh was a figure of reform, as well as an interpreter of the Al-Quran with his own characteristics and styles which have been recognized by many thinkers and scholars after him. It cannot be denied that the depth of Muhammad Abduh's knowledge and thoughts, his services in defending and purifying and influencing the interpretation of Islamic teachings, as well as his sincerity in these efforts are worthy of emulation. If there are differences of opinion, both regarding principles and the explanation of principles in the interpretation of verses of the Qur'an, then that is normal, so this cannot be

used as a reason to reflect on Muhammad Abdur's (rahmatullah) services to Islam. and Muslims all over the world.

CONCLUSION

The Al-Qur'an, as the main source that Allah revealed in Arabic, has a very broad and varied meaning, so it requires mubham verses. Mubham verses are verses that are still vague, whether they are verses that explain men, women, kings and jinn or a collection of common names, all of which have not been mentioned in general characteristics. culture and civilization brought by Napoleon from France. Muhammad Abdur has the principle that the most effective weapon to defend Islam is logic and rational arguments.

As for Muhammad Abdur's understanding of the ambiguous verse in the book *Tafsir Al-Manar* namely: (1) Muhammad Abdur's Interpretation Is Not Related to Hadith Research Standards (Values), the work of three figures, namely Jamaluddin al Afghani, Muhammad Abdur, and Muhammad Rasyid Ridha. The first figure instills ideas for improving society. The second character receives and processes it through interpretation of the Al-Qur'an and then conveys it to the third character who writes everything down in the form of an interpretation but the only two people directly involved are the last mentioned people. Muhammad Abdur expressed his ideas through recitation of al-Azhar tafsir, from Surah al-Fatihah to Surah an-Nisa' verse 125; (2) Concentration of Muhammad Abdur's Interpretation in Interpreting Mubham's verses, when it was discovered that he deviated from his own methodology, so that he went round and round with mubhamic verses, by making use of his discoveries (ikhtira'at) science that he knows to provide information and explain his interpretation. However, on another occasion he discussed it in detail, interpreting it as a whisper of the heart and natural power or natural laws; (3) The Influence of Modernization in the Interpretation of Muhammad Abdur, Muhammad Abdur as a figure and founder of the interpretation of al-adabi al-ljtimai (culture and society). The verses that are interpreted are always connected to the condition of society in an effort to encourage progress and development. According to Muhammad Abdur, the backwardness of Islamic society is due to the influence of taqlid and ignoring the role of reason (ratio).

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