



Artificial Intelligence (AI) Interpretation: Analysis of Mutasyabihat Verses in the Qur'an

Prio Dwi Atmojo^{1*}, Kusnadi², Ahmad Syarif Hidayatullah³

Universitas Islam Negeri Raden Fatah Palembang

2220304021@radenfatah.ac.id¹, kusnadi_uin@radenfatah.ac.id²,

ahmadsyarif@radenfatah.ac.id³

Abstract. The development of Artificial Intelligence (AI) has had a significant impact in various scientific fields, including the study of Qur'an interpretation. One of the most sensitive aspects of the study of tafsir is the interpretation of mutasyabihat verses, which are verses that contain vague meaning and require theological caution. This study aims to analyze the capabilities and feasibility of four Artificial Intelligence tools, namely ChatGPT, Claude, Gemini, and PI, in interpreting the verses of the Qur'an. This research uses a library research method with a qualitative approach through content analysis. The data was obtained from the results of AI interpretation of four mutasyabihat verses, namely QS. Ṭaha [20]:5, QS. Al-Qaṣaṣ [28]:88, QS. Ar-Raḥmān [55]:27, and QS. Al-Faḥ [48]:10, which was then compared with the conventional commentaries of Ath-Ṭabari and Ibn Kathir as an indicator of validity. The results show that all AI tools tend to use a descriptive, non-literal, and theologically cautious approach. ChatGPT and Claude show the highest feasibility from methodological and theological aspects, Gemini excels in linguistic aspects, while PI has limitations in the depth of interpretation analysis. This research confirms that AI has the potential to be a tool in the study of the interpretation of mutasyabihat verses, but it has not been able to replace the authority of mufasir and classical interpretation methodologies.

Keywords: Artificial Intelligence; Tafsir Al-Qur'an; Ayat Mutasyabihat; Tafsir Konvensional.

Abstrak. Perkembangan Artificial Intelligence (AI) telah membawa dampak signifikan dalam berbagai bidang keilmuan, termasuk studi tafsir Al-Qur'an. Salah satu aspek yang paling sensitif dalam kajian tafsir adalah penafsiran ayat-ayat mutasyabihat, yaitu ayat-ayat yang mengandung makna samar dan memerlukan kehati-hatian teologis. Penelitian ini bertujuan menganalisis kemampuan serta kelayakan empat tools Artificial Intelligence, yaitu ChatGPT, Claude, Gemini, dan PI, dalam menafsirkan ayat-ayat mutasyabihat Al-Qur'an. Penelitian ini menggunakan metode kepustakaan (library research) dengan pendekatan kualitatif melalui analisis isi (content analysis). Data diperoleh dari hasil penafsiran AI terhadap empat ayat mutasyabihat, yaitu QS. Ṭaha [20]:5, QS. Al-Qaṣaṣ [28]:88, QS. Ar-Raḥmān [55]:27, dan QS. Al-Faḥ [48]:10, yang kemudian dibandingkan dengan tafsir konvensional Ath-Ṭabari

dan Ibnu Katsir sebagai indikator validitas. Hasil penelitian menunjukkan bahwa seluruh tools AI cenderung menggunakan pendekatan deskriptif, non-literal, dan berhati-hati secara teologis. ChatGPT dan Claude menunjukkan kelayakan tertinggi dari aspek metodologis dan teologis, Gemini unggul pada aspek linguistik, sementara PI memiliki keterbatasan dalam kedalaman analisis tafsir. Penelitian ini menegaskan bahwa AI berpotensi menjadi alat bantu dalam kajian tafsir ayat-ayat mutasyabihat, namun belum dapat menggantikan otoritas mufasir dan metodologi tafsir klasik.

Kata kunci: *Artificial Intelligence; Tafsir Al-Qur'an; Ayat Mutasyabihat; Tafsir Klasik.*

INTRODUCTION

The use of digital technology in Islamic studies, including Qur'anic studies and exegesis (tafsir), is becoming increasingly widespread. This technology facilitates access to scholarly sources, accelerates reference searches, and supports the systematic exploration of the meanings of verses. This is reflected in a survey conducted by BRIN involving 293 students across 17 PTKIN, which found that more than 90% of respondents use ChatGPT almost every day for academic activities (Yulianti, 2025). On the other hand, the intensive use of intelligent technology in academic activities raises new issues concerning validity, scholarly authority, and theological caution in understanding religious texts, especially when such technology begins to be used to explain Qur'anic verses that are sensitive in matters of creed. (Qayyum, 2025; Shutadi, 2025).

The high intensity of this usage indicates that Artificial Intelligence has become an integral part of the learning process in higher education and has also influenced the practice of Islamic studies. In the field of Islamic education, this technology is utilized as a supporting tool for text analysis, reference searching, and the more systematic exploration of the meanings of Qur'anic verses (Jaafar et al., 2025 ; Samsudin, 2025). This utilization opens new opportunities for understanding the mutasyabihat verses—namely, verses whose interpretation requires theological caution, as emphasized in Surah Ali 'Imran verse 7 of the Qur'an. At this point, a critical need arises to examine how far the use of Artificial Intelligence can be held accountable within the framework of tafsir methodology, considering that mutasyabihat verses are prone to misunderstanding if interpreted without an adequate scholarly foundation (Diah, 2018). This is affirmed in the Word of Allah, the Most Exalted: (QS. Ali 'Imran [3]: 7) in the Qur'an.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا
يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا
يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧٧﴾

“He is the One who has sent down to you the Book (the Qur'an). In it are verses that are clear and decisive (*mubkamat*) they are the foundation of the Book and others that are allegorical (*mutasyabihat*). As for those in whose hearts is deviation, they follow the allegorical verses, seeking discord and seeking their interpretation, while no one knows their true interpretation except Allah. And those firmly grounded in knowledge say, 'We believe in it; all of it is from our Lord.' And none take heed except people of understanding.”

Based on this verse in the Qur'an, scholars differ in their interpretations of the *mutasyabihat* verses. Some adopt the *tafwidh* approach, which is to entrust the true meaning to Allah without engaging in detailed interpretation, in order to avoid errors that could lead to theological deviation (Firdausi, 2015). Others employ the *ta'wil* approach, namely interpreting the verses carefully on the basis of deep scholarly knowledge in order to preserve the purity of tawhid and prevent understandings that liken Allah to His creation (*tasybih*).

The *ta'wil* approach is considered valid as long as it is carried out by those who possess sound knowledge and apply correct methodology, as emphasized at the end of the verse in the Qur'an: “None take heed except people of understanding.” (Tahir & Suswandi, 2016). Based on the verse above, in the modern era Artificial Intelligence plays an important role in assisting the understanding of *mutasyabihat* verses through its ability to process large amounts of data quickly and accurately. AI can analyze classical tafsir, compare scholarly opinions, and identify linguistic and semantic patterns in the verses of the Qur'an. With Natural Language Processing (NLP) technology, AI is also able to present interpretations in visual and interactive forms. However, AI cannot replace the role of scholars, because its analytical results still require human verification to avoid interpretive errors caused by data bias or contextual limitations (Putra, 2024). AI not only offers speed and efficiency, but also enriches tafsir studies through computational and linguistic analysis. Its use must be approached with caution, because interpretive results depend on the credibility of the

underlying data. This study evaluates the capability of AI in interpreting mutasyabihat verses and its conformity with the principles of Islamic tafsir methodology, so that AI can serve as a bridge between classical exegesis and modern digital approaches (Suhada & Ningrum, 2025 ; Dan et al., 2025).

To strengthen the theoretical foundation and map the position of this research, this section presents a literature review of previous studies related to the use of Artificial Intelligence (AI) in Qur'anic exegesis, particularly those connected with the interpretation of mutasyabihat verses in the Qur'an. This review aims to identify prevailing approaches, key findings, and the limitations of earlier research as a basis for formulating the focus and contribution of this study.

Research on the relationship between Artificial Intelligence and Qur'anic exegesis has been conducted by a number of scholars using various approaches, including Syahru Nur Zaman (2025). The study shows that ChatGPT is capable of presenting interpretations in a systematic manner, but it is still weak in terms of reference validity and source verification, so its results cannot yet be used as an authoritative tafsir reference (Zaman, 2024).

A more conceptual study was conducted by Tarmizi Tahir and Suswandi (2016), examining the relationship between the Qur'an and Artificial Intelligence from an ethical–theological perspective, emphasizing that the use of AI in Islamic studies must remain within the framework of Qur'anic values (Tahir & Suswandi, 2016). Furthermore, Mukmin et al. (2025) show that AI-based tafsir, including ChatGPT, is not yet capable of replacing classical tafsir methodology, and therefore is more appropriately positioned as an academic support tool (Mukmin et al., 2025). These findings are in line with the research of Rizky Maulana et al. (2022), who developed an LLM-based tafsir chatbot that is effective in presenting contextual interpretations, but does not yet emphasize deep theological validation (Rizky Maulana et al., 2022).

Meanwhile, a conceptual study on muhkam and mutasyabih verses by Luthfi Hana Fadiah and Deden Suparman (2024) emphasizes that the interpretation of mutasyabihat verses requires methodological caution and theological depth within the framework of the classical tafsir tradition (Luthfi Hana Fadiah & Deden Suparman, 2024).

In general, previous studies show that Artificial Intelligence has significant potential in supporting Qur'anic tafsir studies, especially in

language processing and information presentation. However, existing research is still largely dominated by analyses of a single AI model and has not yet comparatively tested the feasibility of multiple AI tools in interpreting mutasyabihat verses of the Qur'an by using conventional tafsir as an evaluation benchmark. Therefore, this study seeks to fill that gap by critically and methodologically analyzing and comparing the capabilities of four AI tools in interpreting mutasyabihat verses of the Qur'an.

The difference between this study and previous research lies in its focus on four AI tools ChatGPT (OpenAI), Claude (Anthropic), Gemini (Google DeepMind), and Pi from Inflection AI which will interpret four mutasyabihat verses: QS. Taha [20]: 5, QS. Al-Qasas [28]: 88, QS. Ar-Rahman [55]: 27, and QS. Al-Fath [48]: 10 from the Qur'an.

This research offers both theoretical and practical benefits. Theoretically, it is expected to contribute to the development of tafsir studies, particularly the study of mutasyabihat verses, by presenting an interdisciplinary approach that integrates Qur'anic exegesis and AI technology. The results are expected to enrich contemporary tafsir discourse and serve as a methodological reference for the development of technology-based tafsir. Practically, this study is intended to serve as a guideline for academics and technology developers in utilizing AI wisely and in accordance with scholarly principles as well as Islamic ethics and tradition, especially in interpreting mutasyabihat verses that are theologically sensitive.

This study focuses on the use of Artificial Intelligence in interpreting theologically sensitive mutasyabihat verses, particularly the terms *istimā'*, *wajb*, and *yad*, which require methodological caution so they are not understood in a literal sense. The analysis examines the interpretations produced by four AI tools ChatGPT, Claude, Gemini, and Pi on QS. Ṭaha [20]: 5, QS. Al-Qaṣaṣ [28]: 88, QS. Ar-Raḥmān [55]: 27, and QS. Al-Faṭḥ [48]: 10 from the Qur'an. A qualitative approach is employed through content analysis and comparison with the tafsir works of Al-Tabari and Ibn Kathir as indicators of validity. The feasibility assessment is based on methodological, theological, and linguistic-analytical aspects to affirm the position of AI as a supporting tool rather than a replacement for the authority of classical mufasssirs (Al-Janabi, 2024; Shafiq et al., 2025).

This study employs a library research method with a qualitative approach through content analysis to examine the interpretation of

mutasyabihat verses in the Qur'an by four Artificial Intelligence tools ChatGPT, Claude, Gemini, and Pi with conventional tafsir used as the validity indicator. The research data were collected through documentation methods covering AI-generated interpretations of four mutasyabihat verses: QS. Ṭaha [20]: 5, QS. Al-Qaṣaṣ [28]: 88, QS. Ar-Raḥmān [55]: 27, and QS. Al-Faṭḥ [48]: 10. In addition, the researcher gathered conventional tafsir sources as well as secondary literature from journals, books, and other relevant scholarly works.

Date analysis was conducted using content analysis with the following stages: (1) examining the interpretive outputs produced by each AI tool on the mutasyabihat verses, (2) identifying the methodological patterns and interpretive approaches applied, (3) comparing AI interpretations with conventional tafsir as an external standard in terms of method, meaning, and context, and (4) drawing conclusions regarding the strengths, limitations, and potential of Artificial Intelligence in interpreting *mutasyabihat* verses. (Andrean & Harahap, 2025).

The feasibility testing of Artificial Intelligence is conducted by evaluating AI-generated interpretations using conventional tafsir as the standard of validity. The assessment is based on three main aspects: (1) methodological, including consistency of method, clarity of analytical flow, and non-literal caution; (2) theological, namely conformity with the principles of Islamic creed and the avoidance of *tashbih* and *tajsim*; and (3) linguistic-analytical, covering the accuracy of Arabic terminology, lexical analysis, coherence, and the depth of interpretive meaning of the verses in the Qur'an (Rohmah et al., 2025).

Each AI-generated interpretation is analyzed and evaluated based on these indicators to determine its level of feasibility in interpreting the mutasyabihat verses of the Qur'an. Through this approach, the feasibility of AI is determined in a systematic, analytical, and replicable manner, so that the research results do not depend on subjectivity or AI self-claims, but rather on the quality of the interpretations produced.

RESULTS AND DISCUSSION

Tafsir and *Mutasyabihat* Verses

Table 1. *Mutasyabihat* Verses

No.	Surah & Verse	Complete Verse Text (Arabic)	Excerpt of the <i>Mutasyabihat</i> Phrase
1	Ṭaha 5	الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى	عَلَى الْعَرْشِ اسْتَوَى
2	Al-Qaṣaṣ 88	كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ	إِلَّا وَجْهَهُ
3	Ar-Raḥman 27	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ	وَيَبْقَى وَجْهُ رَبِّكَ
4	Al-Faṭḥ 10	إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۖ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ تَكَثَّرَ فَأَيُّمَا يَمُوكُمْ عَلَى نَفْسِهِ ۗ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُورِيهِ أَجْرًا عَظِيمًا	يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Table 2. Tafsir 4 Tools AI

Description	Ṭaha (5)	Al-Qaṣaṣ (88)	Ar-Raḥman (27)	Al-Faṭḥ (10)
Verses	عَلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى	كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ	وَيَبْقَى وَجْهُ رَبِّكَ	يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ
Lafadz <i>Mutasyabih</i>	استوى	وجْهَهُ	وجْهُ رَبِّكَ	يَدُ اللَّهِ
Types of Words	The nature of fi'liyyah	The nature of dzātiyyah	The nature of dzātiyyah	The nature of khabariyyah
Chat gpt	God's power and arrangements; not a physical position.	The existence and eternity of God.	The Continuation of God's Existence.	Divine authority and legitimacy.
Gemini	Tafwīḍ and ta'wīl (istīlā').	Dzat Allah or sincere	The eternal essence of	The power, help, and

		deeds.	God.	pleasure of Allah.
Claude	Ta'wīl metaforis bertanzīh (classical interpretation).	The Dzat Allah / His Existence / Charitable Orientation.	Tafwīḍ Salaf and ta'wīl Khalaf.	Classic Arabic idiom: the power and assurance of Allah.
Pi	A symbol of God's sovereignty and authority.	Eternal divine identity.	Theological message about God's eternity.	God's support and authority over the covenant.

Table 3. Tafseer of Ath-Tabari and Tafseer of Ibn Kathir

No	Book of Tafsir	Interpretive Quotes (Arabic – Original)	Translation
1	Ath-Tabari Ibnu Katsir	الرَّحْمَنُ عَلَى عَرْشِهِ ارْتَفَعَ وَعَلَا إِمْرَارُهَا كَمَا جَاءَتْ مِنْ غَيْرِ تَكْيِيفٍ وَلَا تَشْبِيهِ وَلَا تَمَثِيلٍ	<i>Ar-Rahmān is above His 'Arsh in height and majesty. The verse is accepted as it comes, without asking how (kaifiyat), without resembling, and without recital.</i>
2	Ath-Tabari Ibnu Katsir	كُلُّ شَيْءٍ هَالِكٌ إِلَّا هُوَ فَعَبَّرَ بِالْوَجْهِ عَنِ الدَّاتِ	<i>Everything will perish except Him. The word "face" is used to refer to substance (Allah).</i>
3	Ath-Tabari Ibnu Katsir	وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ لَا يَبْقَى أَحَدٌ سِوَى وَجْهِهِ الْكَرِيمِ	<i>And what remains eternal is the face of your Lord who has majesty and glory. Nothing remains but His glorious face.</i>
4	Ath-Tabari Ibnu Katsir	إِنَّمَا يُبَايِعُونَ اللَّهَ يُدُّ اللَّهُ فَوْقَ أَيْدِيهِمْ أَيْ هُوَ حَاضِرٌ مَعَهُمْ	<i>Indeed, they are actually doing allegiance to Allah. God's hand is on their hands, that is, that He is present with them.</i>

The *verses of mutasyabihat* studied include QS. Taha [20]:5, QS. Al-Qaṣaṣ [28]:88, QS. Ar-Rahman [55]:27, and QS. Al-Faṭḥ [48]:10. The *words of mutasyabihat* contained in these verses are *istawā*, *wajh*, and *yad*, which in the study of tafsir include words that require a careful approach in their meaning because they have the possibility of interpretation that cannot be interpreted literally” (Basha., 2013).

The interpretation of classical scholars as stated in the commentary of Ath-Ṭabari and Ibn Kathir shows a pattern of understanding that departs from the Arabic linguistic meaning while maintaining the principle of Allah's purification from the similarity of creatures. In the interpretation of QS. Ṭaha [20]:5, Ath-Ṭabari uses an editorial that affirms the height and majesty of Allah, while Ibn Kathir conveys *the imrar* approach to the verse without determining *the kaifiyat*. On QS. Al-Qaṣaṣ [28]:88 and QS. Ar-Raḥman [55]:27, the utterance of *wajh* is explained in the context of eternity, with the use of the utterance as an indicator of the *dzat* of Allah. As for QS. Al-Faṭḥ [48]:10, the recitation of *yad* is explained in the context of *bai'at*, with an emphasis on the presence and involvement of Allah in the event (At-Thabari, 922; Abdullah, 1994).

The results of the interpretation of the four *AI tools*, namely ChatGPT, Gemini, Claude, and Pi AI, can be obtained from the following prompt: Explain the interpretation (letter names and verses) in academic and descriptive language. Interpretation is asked to be informative, not speculative, and does not establish the essential meaning that is beyond human capabilities. Avoid normative theological claims and focus on explaining the meaning of the verse as understood in the study of interpretation. Arrange the interpretation with the following systematics:

1. General meaning of the verse
2. Key words or phrases that are important
3. Brief explanation of meaning
4. Note caution in understanding the sentence

If there are limitations in explaining the verse, explain it descriptively without making unverifiable claims.

From *the Prompt* above, *the results of AI* interpretation show a diverse approach in explaining the pronunciation of *mutasyabihat*. ChatGPT tends to use conceptual explanations by emphasizing the meaning of God's power,

existence, and *authority*. Gemini relates the interpretation of the word *mutasyabihat* to the concepts of *tafwid* and *ta'wil* as part of the theological approach. Claude conveyed the interpretation by referring to the classical tradition of interpretation that developed in the discourse of Salaf and Khalaf. Meanwhile, Pi AI uses a symbolic and reflective approach to explain the utterance of *mutasyabihat* in the context of the theological message of the verse (Gpt et al., 2025).

Characteristics of AI Interpretation of the *Mutasyabihat* Verse

This discussion section presents the results of the analysis of the interpretation data of *mutasyabihat verses produced by Artificial Intelligence*, by emphasizing the patterns, characteristics, and tendencies of interpretation that emerge (Andreas & Harahap, 2025; Mukmin et al., 2025). The data analysis in this study is focused on the results of interpreting *mutasyabihat* verses produced by four *Artificial Intelligence tools*, namely ChatGPT, Claude, Gemini, and PI. The analyzed data is the result of *AI interpretation* that has been obtained at the previous stage and is presented as primary data. In this section, the analysis is not directed to assess the correct or misinterpretation of *AI*, but rather to identify the patterns, tendencies, and characteristics of interpretation that emerge from each *AI tool*.

In general, the results of the analysis show that all *AI tools* tend to use a descriptive-interpretive approach in explaining *mutasyabihat* verses. Interpretation is conveyed in a relatively neutral academic language and avoids speculative claims of true meaning. This can be seen from *AI's* tendency to emphasize caution in understanding verses related to God's attributes, using metaphorical or symbolic terms rather than literal meaning.

In terms of interpretation approaches, there is a variation in characters between *AI tools*. ChatGPT and Claude tend to display a more systematic and narrative interpretation pattern, with detailed explanations and an emphasis on the general meaning of the sentences. Gemini shows a more prominent tendency for linguistic analysis, especially in explaining key words or phrases in sentences. Meanwhile, PI presents a relatively short and concise interpretation, focusing on the global meaning of the verse without too much elaboration.

The analysis also shows that most AIs avoid a literal approach in understanding *the verses of mutasyabihat*. *AI* tends to use the concept of *ta'wil*

implicitly, namely by explaining the meaning of the verse in a metaphorical and contextual framework without explicitly mentioning the *ta'wil* method itself. This attitude of caution is seen to be consistent especially in verses related to the nature or deeds of God, where *AI* does not establish a physical meaning.

In terms of interpretation consistency, each *AI* shows a relatively stable pattern in explaining *the verses of mutasyabihat*. The *AI* uses a similar style of explanation between sentences, although the depth of analysis varies. This consistency suggests that *AI* interpretation is not random, but rather follows a relatively fixed pattern of language and knowledge processing.

Nevertheless, the analysis also found limitations in *the interpretation of AI*. One of the main limitations is the lack of clear references to certain scientific sanad or interpretive authorities. *AI* interpretation is more general than existing knowledge, without explicitly mentioning the methodological basis of interpretation. This shows that although *AI* is able to present descriptive and careful interpretations, *AI* has not been able to replace the role of scholars or mufasir who have established scientific authority and interpretation methodology.

Based on this analysis, it can be concluded that the interpretation of *mutasyabihat* verses by Artificial Intelligence has a general pattern in the form of a descriptive, non-literal, and theologically cautious approach. These findings are the basis for the next section, namely the feasibility test and comparison of *AI* interpretation with conventional interpretation, to assess the extent to which *AI* interpretation is in line with the rules of Qur'anic interpretation.

Artificial Intelligence Interpretation Feasibility Test

In this study, the feasibility test of *Artificial Intelligence (AI)* interpretation was carried out through a systematic evaluation of the interpretation results produced by four *AI* models (ChatGPT, Claude, Gemini, and PI). The evaluation was carried out using rubric scoring which contains objective indicators based on three main aspects: methodological, theological, and linguistic & analytical. This approach is in line with the practice of *AI* performance evaluation that uses rubric scoring to assess the quality of output across different domains, where each indicator is assigned a numerical score to indicate the level of compliance with the standard. For

example, rubric research to evaluate AI chatbots' performance in completing tasks using objectively measured structured indicators and reliability levels shows that rubrics are a valid tool for measuring the quality of AI in the context of a particular task. This kind of rubric is developed and validated by involving expert review to determine valid and consistent evaluation criteria (Hmoud et al., 2024). A score of 0 indicates an indicator that is not met, a score of 1 indicates that it is partially met, and a score of 2 indicates that it is optimally fulfilled based on conventional interpretation criteria. The assessment is carried out by the researcher by referring to the interpretation of Ath-Tabari and Ibn Kathir as external standards.

Table 4. Methodological Aspects of Interpretation

Indicator	ChatGPT	Claude	Gemini	PI
Systematic consistency of interpretation	2	2	2	1
Clarity of the explanatory flow	2	2	2	1
Caution (non-speculative)	2	2	1	1
Literal Meaning	2	2	2	1

Table 5. Theological Aspects

Indicator	ChatGPT	Claude	Gemini	PI
Not leading to tasybih	2	2	2	1
Not establishing the true meaning	2	2	1	1
In accordance with the principles of the Islamic faith	2	2	2	1

Table 6. Linguistic & Analytical Aspects

Indikator	ChatGPT	Claude	Gemini	PI
Explanation of Arabic terms	1	1	2	0
Analysis of key words/phrases	1	1	2	0
Coherence and focus of interpretation	2	2	2	1

Value Description

1. : Not Fulfilled

2. : Partially Fulfilled

3. : Fulfilled

Based on the scoring results derived from the analysis of the interpretation data of the mutasyabihat verses produced by *Artificial Intelligence*, it can be seen that there is a difference in the level of feasibility of interpretation among the four *AI tools* studied. The feasibility assessment is carried out by considering three main aspects, namely methodological interpretation, theological, and linguistic and analytical.

In the methodological aspect, Chat GPT and Claude showed a relatively stable consistency of interpretation systematics, characterized by the presentation of the general meaning of the sentence, the explanation of the context, and the affirmation of caution in understanding the verses of mutasyabihat. This pattern of interpretation reflects an attempt to avoid excessive speculation on meaning and to remain within the corridor of interpretation methodology. Gemini also shows a fairly good methodological consistency, although in some of the explanatory verses it tends to be descriptive without a strong epistemological affirmation. Meanwhile, the PI features a more general and less systematic interpretation, so its methodological feasibility is relatively lower.

From the theological aspect, the results of the analysis show that all AI is basically able to avoid interpretations that lead to *tashbih* or the likeness of Allah with creatures. ChatGPT and Claude consistently assert that the true meaning of *mutasyabihat* verses is beyond the reach of human knowledge, thus showing a strong conformity with the principles of Islamic faith. Gemini also displays adequate theological suitability, although it does not always explicitly affirm the principle of surrendering meaning. As for PI, although it does not show significant theological deviations, it tends to present interpretation in the form of a general moral message, so it is less strong in the context of the study of the interpretation of mutasyabihat verses.

In terms of linguistics and analytics, Gemini has the highest level of feasibility compared to other AIs. This can be seen from his ability to explain key terms or phrases of the verse and relate them to contextual meanings in more detail. ChatGPT and Claude show quite adequate linguistic capabilities, but the analysis of Arabic terms presented is still global and limited. Meanwhile, PI shows quite clear limitations because it does not display linguistic analysis or interpretation of key terms in an interpretive manner.

Overall, the scoring results show that ChatGPT and Claude have the highest level of feasibility as a tool in the study of the interpretation of mutasyabihat verses, especially from a methodological and theological perspective. Gemini excels in the linguistic aspect, but still needs reinforcement in affirming the epistemological limits of interpretation. PI has the lowest level of feasibility, so it is more appropriately positioned as a means of general thematic explanation than as an instrument of interpretation analysis. Scoring in this study is used as an evaluative tool to map the feasibility of Artificial Intelligence interpretation, not to determine the correctness of interpretation normatively.

Comparison of AI Interpretation Results with Conventional Tafsir

Interpretation Methodology

Methodologically, classical commentaries such as Ath-Thabari and Ibn Kathir combine the method of *tafsir bi al-ma'tsur* (naqli) with the study of *the lughawi Arabic* language and the historical context of *asbab al-nuzul* (Furqan, 2023). Ath-Thabari collected various opinions of the companions and tabi'in, then criticized the quality of his narration, while Ibn Kathir tended to combine sahih hadith with the rules of language and comparison with other verses (Syakir & Syakir, n.d.). This method is comprehensive by considering the validity of the sanad as well as the social and political context at the time the verse is revealed (Dhiya & Farhan, 2025). Generative AIs such as ChatGPT, Claude, Gemini and PI AI essentially "read" text based on linguistic patterns from its training data. AI does not have direct access to the science of hadith narration or understanding of the history of AI generating interpretation through statistical approaches and word associations. As a result, AI interpretations tend to be descriptive and literal, without diving into a deep contextual setting (Shihab, 2025). As found in the Bing Copilot analysis in QS Al-Baqarah:177, AI is able to capture the general message of the verse but "*only on the surface of the text*" without covering a complete historical background or rhetorical structure. In other words, AI methods are still limited to explicit data, while classical authoritative interpretations present contextual theological and historical values (Mauluddin, 2024).

Theological Prudence

In interpreting *the verses of mutasyabih*, classical interpretation strongly prioritizes theological prudence. For example, the word "*istiwâ'*" (dwelling) in QS Taha [20]:5 literally means "sitting on Arsy", but Ath-Thabari and Ibn Kathir quote many of the narrations of the companions that the true meaning of *istiwâ'* is known only to Allah. They suggest *afwidh* (handover) or *menakwil* with the meaning of *majaz* (Dardum, 2017).

Imam Malik is also famous for asserting that when asked about *istiwâ'*, "*We already know the meaning of istiwâ', but how we don't know... only Allah knows what it really is*". In contrast, AI does not yet have similar religious sensitivity. *Ai* could have mentioned the text "Allah dwells on Arsy" directly without inserting a warning that this aspect should not be equated with creatures. Without religious supervision, *AI* may express literal or multi-interpretive interpretations without theological preference, whereas classical *mufassir* always avoids associating the nature of God with worldly phenomena.

Language Approach

In terms of language, classical *mufassir* is based on an in-depth knowledge of Arabic. They examine the root of the word, *qirâ'ât*, and grammatical context to determine whether a word should be interpreted as essential or *majaz*. For example, Abu Rashtah (book *Al-Taysîr fî Ushûl at-Tafsîr*) explains that the word "*wajh*" (face) in Qur'an Ar-Rahman [55]:27 is not meant to be true because Allah is not tangible like a creature; he is taught. (Abd, 2025). The AI approach does not have a high level of Arabic morphological analysis; it relies more on multilingual context than training data. As a result, *AI* can either translate *wajh* as "face" literally or choose one of the common interpretations without explaining the basis of the language. Meanwhile, Ath-Thabari and Ibn Katsir emphasize that the language of the Qur'an is unique – for example the word "hand of Allah" in QS Al-Fath [48]:10 is understood as a metaphor for power (His hand on the hands of His servants) because *the meaning of lughawi* is similar in the world, not the true meaning. In other words, the classical language approach prioritizes Arabic rules and contextual suitability, while generative AI only follows text patterns. This difference is reflected: classical interpretations often supplement explanations with etymologies and supporting hadiths, while AI

interpretations tend to provide word-for-word summaries without adding historical taqlids or other naqli postulates.

Comparison of Approaches per Verse

Table 7. Comparison of meanings

Verses of the Qur'an	AI Results	Tafsir Ath-Thabari	Tafseer of Ibn Kathir
QS. Ṭaha 5	Descriptive-conceptual; <i>istiwa'</i> as power and regulation; non-literal; without sanad	Tafwīḍ; according to the glory of God; without takyif and tasybih; History-Based	Imrar; the determination of lafadz without kaifiyah; Rejection of physical meaning
QS. Al-Qaṣaṣ 88	Theological-existent; <i>Wajib</i> as the Existence of Allah; Minimal Analysis of Lughawi	<i>Wajib</i> dzat Allah; analysis of language and narration of companions	<i>Wajib</i> points to the dzat of Allah; strengthening the doctrine of tauhid
QS. Ar-Raḥmān [27]	Symbolic-reflective; the eternity of God; Non-physical approach	<i>Wajib</i> as the Eternal Dzat of Allah; tanzih approach	Majaz-tanzih; <i>wajib</i> is interpreted as the majesty and dzat of Allah
QS. Al-Faṭḥ 10	Divine Authority; the legitimacy of the agreement; Minimal historical context	Historical-contextual; Bai'at Hudaibiyah; <i>Yad</i> is a symbol of God's involvement	Metaphorical-theological; <i>yad</i> as a help and pleasure of Allah

The table above summarizes that generative AI generally interprets verses automatically based on text patterns, so it is often literal and lacks historical dialogue or scholarly dissent. In contrast, Ath-Thabari and Ibn Kathir systematically constructed tafsir through a narration-based approach (naqli) and Arabic rules. They also consistently show a theological cautious

attitude towards mutasyabih: for example, when a word of Allah resembles the name or nature of a creature (*berseya, face, hand*), classical scholars affirm the meaning of majaz or leave the meaning to Allah alone. AI does not automatically adopt such an attitude unless explicitly requested, so AI's interpretation tends to be without clarification that the true meaning is "*known only to Allah*". Thus, this comparison shows a fundamental difference: classical tafir relies on resource-rich hermeneutic processes (history of revelation, sanad, grammar) and aqidah principles (tausis takwil), while AI relies on the wealth of data it has, resulting in more concise and general interpretations. As modern researchers conclude, AI can indeed *add* to the richness of thematic analysis of the Qur'an, but it must be carried out with a strict methodological framework and Islamic scientific ethics so as not to deviate

CONCLUSION

Based on the results of the analysis of the interpretation of *mutasyabihat* verses produced by four Artificial Intelligence tools, this study found that AI has a fairly good ability to present interpretations in a descriptive, systematic, and relatively careful interpretation from a theological perspective. AI interpretation in general avoids the literal meaning of mutasyabihat words such as *istiva', wajh, and yad*, and tends to use metaphorical and conceptual approaches that are in line with the principles of tanzih in Islamic faith. In terms of feasibility, ChatGPT and Claude showed the most consistent performance in methodological and theological aspects, Gemini excelled in linguistic analysis, while PI had limitations in depth and systematics of interpretation. However, this study also found a number of limitations. The *interpretation of AI* has not been supported by clear scientific sanad references, does not explicitly refer to classical interpretation methodologies, and has not been able to present the historical context and *asbab al-nuzul* in depth. In addition, this research is limited to four mutasyabihat verses and four AI tools, so it does not represent the overall potential and limitations of AI in the study of Qur'an interpretation in general. Therefore, further research is suggested to expand the object of study by involving more mutasyabihat verses, testing more AI models, and integrating a more comprehensive evaluative approach, including epistemological and ethical aspects of interpretation. In addition, it is

necessary to develop a methodological framework based on Islamic interpretation values so that the use of AI in the study of the Qur'an remains within the scientific and theological corridor that can be accounted for

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