

Analysis of the Usuliyah al-Lughawiyah Method in Understanding the Clarity and Ambiguity of Lafz Al-Quran

Kasimah binti Kamaruddin, Nur Sakiinah binti Ab Aziz, Fatimah
Zaharah binti Ismail, Tasnim binti Abdul Rahman

Universiti Sultan Zainal Abidin (UniSZA), Gong Badak Campus, 21300 Kuala Terengganu,
Malaysia

Email: kasimah@unisza.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v13-i12/20067> DOI:10.6007/IJARBSS/v13-i12/20067

Published Date: 09 December 2023

Abstract

This study aims to examine the use of the *usuliyah al-lughawiyah* method in efforts to understand the clarity and ambiguity in pronunciations when reciting the al-Qur'an according to the Hanafi school of thought. It is important to understand this linguistic method in order to avoid mistakes in the interpretation of the al-Qur'an. The question is, what is the method used by the Hanafi School in efforts to understand the clarity and ambiguity in the *lafz* of the al-Qur'an? This qualitative study collected documents from the *Tafsir* and *Usul Fiqh* scriptures belonging to the Hanafi School, which were then analysed using the *mafhum* analysis method. Findings show that the Hanafi School has developed a special approach in efforts to understand the clarity and ambiguity in the *lafz* of the al-Qur'an. The Hanafi School divided the meanings of the *lafz* into four levels of clarity, namely *al-zahir*, *al-nas*, *al-mufassar* and *al-muhkam*. As for the ambiguous *lafz* aspect, the Hanafi School divided it into four levels of ambiguity, namely *al-khafiy*, *al-musykil*, *al-mujmal* and *al-mutasyabih*. This study imparts significant implications on the science of interpreting the al-Qur'an from the linguistic aspect in efforts to understand the clarity and ambiguity during the *lafz* of the al-Qur'an.

Keywords: Usuliyah Al-Lughawiyah Method, Linguistic Method, Dan Clarity and Ambiguity in The Lafz When Indicating A Meaning.

Introduction

Islamic scholars have used various approaches in efforts to understand the Quranic texts. This is because the al-Qur'an contains verses that require further explanation or a detailed interpretation to understand its meaning. Every mujtahid needs to understand one of the *usuliyah al-lughawiyah* (linguistic) methods, which is the clarity and ambiguity of *lafz* method in efforts to understand the meaning of the al-Qur'an. This linguistic approach covers most of the *usul al-fiqh* discipline. This is appropriate because when inferring Islamic law from Arabic resources, an in-depth study related to linguistics as a whole is required (Abidin,

2018:300). There is a difference of opinion between the *Mutakallimin* School and the *Ahnaf* School regarding the categorizing of *lafz* based on the strength of its indication of a particular meaning. According to al-Amidiy (1980); Al-Ghazaliy (n.d.), the *Mutakallimin* School divided a *lafz* with a clear indication of meaning into two parts, namely *al-zahir* and *al-nas*, whereas for the ambiguous indication of meaning, it was also divided into two parts, namely *al-mujmal* and *al-mutasyabih*. According to al-Bazdawiy (1995); Al-Dabbusiy (2001); Al-Raziyy (2000), the *Ahnaf* School divided a *lafz* with a clear indication of a meaning into four parts, namely *al-zahir*, *al-nas*, *al-mufassar* and *al-muhkam*, whereas, for an ambiguous indication of a meaning, it was divided into four parts, namely *al-khafiy*, *al-musykil*, *al-mujmal* and *al-mutasyabih*. However, this study focused on analysing the clarity and ambiguity of *lafz* that indicate the meaning of Qur'anic verses only according to the Hanafi School. This trend is practical when constructing the *ijtihad* method because they it summarises the *ijtihad* method based on a collection of fatwa and jurisprudence law quoted by previous Imams of the Hanafi School.

Methodology of the Study

This qualitative study collected data from various primary and secondary sources consisting of the al-Qur'an, as well as Tafsir and *Usul al-Fiqh* Scriptures belonging to the Hanafi School. The document analysis examined documents where the *lafz* of the verses indicated a meaning according to the Hanafi School, which is one of the *usuliyat al-lughawiyat* methods. Data were collected from the *usul al-fiqh* scripture belonging to the Hanafi School, which were then analysed using the *mafhum* method involving the explicit and implicit approach related to the *usuliyat al-lughawiyat* methods.

Findings and Discussions

According to Khallaf (1978); Zaydan (1987); Al-Zuhayliy (1998); Badran (n.d.); Al-Khin (1996), the Hanafi School divides the '*lafz* indicating a meaning' method from a clarity and ambiguity of meaning perspective.

Clear Indication of a Meaning

The Hanafi school divides *al-wadih* into four levels of clarity, namely *al-zahir*, *al-nas*, *al-mufassar* and *al-muhkam*. The highest level of clarity is *al-muhkam*, followed by *al-mufassar*, then *al-nas* and the lowest level of clarity being *al-zahir*.

Al-Zahir

Al-zahir refers to a word whose meaning can be known by just listening to it without thinking any further (Al-Sarakhsiy, 1993: 163). Therefore, to understand an *al-zahir lafz* does not require a *qarinat* (presumption, external link or assistance etc.) because the *lafz* itself clearly indicates the contents of certain laws without creating any doubt (al-Sarakhsiy, 1993: 164). One example is the exhortation of Allah SWT, as follows

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
 اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ
 هُمْ فِيهَا خَالِدُونَ ٢٧٥

Meaning: "Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into

insanity. That is because they say, "Trade is [just] like interest." But Allāh has permitted trade and has forbidden interest. So, whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allāh. But whoever returns [to dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein." (al-Baqarat, 2:275).

According to Ibn Kathir (1970:579-583), verse 275 from Surah al-Baqarat is an extension of the previous verse, which states that buying and selling is similar to usury (*riba*), even though they know that Allah SWT has distinguished the law between buying and selling, and usury. Allah SWT knows what things that benefit His subjects are halal, and things that harm His subjects are forbidden (haram). The verse clearly indicates that buying and selling is halal, while usury (*riba*) is haram. Laws pertaining to halal and haram in this verse are resolute without any possibility of reference to other meanings or laws (al-Sarakhsiy, 1993:164).

Al-Nas

Al-Nas is a *lafz* that clearly indicates a certain meaning. However, the *al-nas lafz* is much clearer than *al-zahir* because the meaning of *al-nas* is accompanied by *qarinat* from the person making the *lafz*, not only from the *lafz* itself. One example is the exhortation of Allah SWT, as follows:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ

Meaning: ".....but Allāh has permitted trade and has forbidden interest....." (Al-Baqarat, 2:275)

Verse 275 from Surah al-Baqarah not only indicates the *hukm* stipulated in the text, which pertains to the halal nature of buying and selling as well as the forbidden nature of usury (*riba*), but it also clearly indicates the difference between buying, selling and usury (*riba*) (al-Sarakhsiy, 1993:164; al-Bazdawiy, 1995:46). The *hukm* of *al-nas lafz* is similar to *al-zahir lafz*, whereby, it must be used according to the *lafz* indicators until or unless there are other *dalil* that specify (*takhsis*), imply (*takwil*) or abrogate (*naskh*). However, the possibility of other *dalil* in the *al-nas lafz* is smaller than in the *al-zahir lafz*. This is because the contents of the *al-nas lafz* is more precise than the contents of the *hukm* pertaining to the *al-zahir lafz* (Adib Salih, 1984:153; al-Zuhayliy, 1986:320).

Al-Mufassar

Al-mufassar is a *lafz* that indicates its meaning much clearer than *al-zahir* and *al-nas*. It is presumed to be much clearer because while *al-zahir* and *al-nas* can accept *takwil* or *takhsis*, however, *al-mufassar* only accepts *naskh* (al-Sarakhsiy, 1993:165). For example, Allah SWT exhorted as follows:

تُؤْمِنُونَ كُنْتُمْ إِنْ اللَّهُ دِينَ فِي رَأْفَةٍ بِهِمَا تَأْخُذُكُمْ وَلَا ۖ جَلْدَةً مِائَةً مِنْهُمَا وَحِدٍ كُلِّ فَاجْلِدُوا وَالرَّانِي الرِّانِيَةَ
 ۲ الْمُؤْمِنِينَ مَنْ طَائِفَةٌ عَدَابَهُمَا وَلَيْسَ هُدًى ۖ الْآخِرِ وَالْيَوْمِ بِاللَّهِ

Meaning: "As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in 'enforcing' the law of Allah, if you 'truly' believe in Allah and the Last

Day. And let a number of believers witness their punishment.” (al-Nur, 24:2).

Al-Qurtubiy (1987: 159-176) explained that the “a hundred lashes” mentioned in verse 2 from Surah al-Nur is the punishment for adulterers who are free, pubescent and unmarried. The same goes for female adulterers who have reached puberty and are free.

The *lafz* of "a hundred lashes" indicates the *mufassar lafz* because it refers to a certain number that cannot be increased or decreased. Thus, this verse does not imply another verse. It is obligatory to practice the *al-mufassar hukm* in a *qat'i* manner. The *al-mufassar hukm* is more precise than the *hukm* on the *al-nas* and *al-zahir lafz*. This is because *al-mufassar* does not accept the possibility of *takhsis* or *takwil* but only accepts the possibility of *nasakh*, which was limited during the lifetime of His Majesty the Prophet SAW (al-Sarakhsiy, 1993:165; Salih, 1993:169; Zaydan, 1987:344).

Al-Muhkam

The *al-muhkam lafz* is a *lafz* that indicates a clear and firm meaning and it did not accept *takwil*, *takhsis* or *naskh*, either during the time of the Prophet SAW or after His passing (al-Sarakhsiy, 1993:165). Implication of the *hukm* found in the *al-muhkam lafz* is divided into two parts, namely the basic *hukm* related to religious principles, such as the question of faith in Allah SWT as well as several beliefs, as in believing in angels, His Scripture, the Messenger SAW, the Day of Resurrection and others. This also includes *hukm* concerning the principles of virtue and noble moral values, such as justice, honesty, equal rights, keeping promises, trust and others, that are recognized by a healthy mindset (al-Zuhayliy, 1986:323). Second, the branch of *hukm* that is *juz'i* and operational, which has been declared eternal by the syarak, such as the forbiddance to marry any of the wives of the Prophet SAW after his demise (al-Zuhayliy, 1986:323). This was exhorted by Allah SWT, as follows

وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا

Meaning: “.....and it is not [conceivable or lawful] for you to harm the Messenger of Allāh or to marry his wives after him, ever. Indeed, that would be in the sight of Allāh an enormity” (al-Ahzab, 33:53).

According to Ibn Kathir (2005:484-494), Islamic scholars have agreed that after the demise of the Prophet SAW, His wives were forbidden to re-marry because they were not only the wives of the Prophet SAW in this world but also in the Afterlife; moreover, His wives were presumed to be the ‘mother’ (*ummahat al-mukminin*) of all believers.

Hukm of the *al-muhkam lafz* is more precise compared to the *hukm* for the previous three *lafz*. *Hukm* of the *al-muhkam lafz* must be used in a *qat'i* manner without any possibility of substitution or transfer of meaning involving previous *lafz* (Salih, 1993:175; al-Zuhayliy, 1986:324). It is obvious here that the levels of textual clarity have been discussed thoroughly by Islamic scholars. The highest level of clarity of *lafz* is *al-muhkam*, while the lowest level is *al-zahir*. Hence, if there is a conflict between the *al-zahir* text and the *al-muhkam* text, then the *al-muhkam* text takes precedence.

Ambiguous Indicator of a Lafz

This type of *lafz* requires an explanation from beyond the text itself in order to understand its meaning as well as to apply it to other *hukm* cases. This *lafz* contradicts that of a precise *lafz* because it does not clearly indicate the meaning of the *lafz*. Therefore, in order to understand the *lafz* of the verse, it requires an explanation from beyond the verse. The *Ahnaaf* School divided *lafz* with ambiguous indications of a meaning into four parts, namely *al-khafiy*, *al-musykil*, *al-mujmal* and *al-mutasyabih*.

Al-Khafiy

Al-khafiy is an *lafz* that is similar in meaning and there are external factors that cause ambiguity in anything intended by the individual uttering the *lafz* regarding the meaning of the *lafz* itself. Determining the meaning of the words requires comprehensive thinking and examination (al-Sarakhsiy, 1993:167). Thus, the ambiguity of the meaning of this *lafz* is not caused by the *lafz* itself, but due to external factors. For example, the exhortation of Allah SWT, as follows:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: “[As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from Allāh. And Allāh is Exalted in Might and Wise.” (al-Ma’idaṭ, 5:38).

According to al-Tabariy (2005:567-571), verse 38 from Surah al-Ma'idat explains the punishment for stealing, regardless of whether the thief is a male or female. However, in this case, Islamic scholars disagree about the intention of the thief. First, Malik bin Anas opined that a thief who steals something worth three dirhams; second, stealing ten dirhams or more; and third, all cases of theft, regardless of whether the amount is small or large.

Al-Musykil

Al-musykil is a *lafz* whose meaning is ambiguous due to the ambiguity of the *lafz* itself. Thus, to determine the intended meaning requires an in-depth study as well as signs that lead to the intended meaning (al-Sarakhsiy, 1993:168). One example is the exhortation of Allah SWT, as follows:

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَأَتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ وَبَشِّرِ الْمُؤْمِنِينَ

Meaning: “Your wives are a place of cultivation [i.e., sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allāh and know that you will meet Him. And give good tidings to the believers”. (al-Baqarat, 2:223).

According to Ibn Kathir (1970:458-471), verse 223 from Surah al-Baqarat was revealed to answer the question by the Quraish who usually approached their wives from various positions (sexual in nature) that the Ansar never did. The Ansar only approached their wives from the frontal position. This created difficulties for Ansar women who married the Muhajirin who came to Madinah. Hence, this verse shows that you can approach your wife from behind, in front or lying down (in reference to various sexual positions).

The verse above contains several meanings, namely how (sexual position etc.) to approach one's wife. The verse dictates that one can have sex with one's wife in any way or position, whether sitting, standing, from the front, back and so on. However, anal sex is forbidden since this method does not help to produce offspring. Meanwhile, the wife in the verse above is likened to a field where children and lineage are 'sowed' and 'harvested'. Conversely, what the verse also conveys is a second meaning, which refers to the legality of having sexual relations (sex, foreplay etc.) with one's wife involving any part of her body. However, after an in-depth study, it was found that the use of the first meaning was more relevant compared to the second meaning (al-Zuhayliy, 1986: 338-339).

Al-Mujmal

The *al-mujmal lafz* lends a similar but ambiguous meaning. Thus, to decipher the meaning requires an interpretation and explanation from the party who uttered it. The meaning is ambiguous due to difficulties in understanding the language or in understanding the supplemented meaning of the *lafz* (al-Sarakhsiy, 1993:168; al-Bazdawiy, 1995:57). One example is the exhortation of Allah SWT, as follows:

الْقَارِعَةُ مَا الْقَارِعَةُ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْتُوثِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

Meaning: "The Striking Disaster! What is the Striking Disaster? And what will make you realize what the Striking Disaster is? It is the Day people will be like scattered flying termites, and the mountains will be like carded wool". (al-Qari'at, 101:1-5).

According to al-Qurtubiy (1985:164-166), the interpreters stated that the Day of Judgment involves the rebuking of His creatures with all the fear He can muster. The flying termite is a kind of winged insect that is attracted to lighted objects (lamps etc.) and its wings can be scattered by hand, thus, mountains become dust and vanish and disappear.

The *al-Qari'at lafz* at the beginning of the verse is a *mushkil lafz* because the meaning of *al-Qari'at* cannot be determined until it is explained by Allah SWT in the next verse related to *al-Qari'at*. This *al-mujmal lafz* has a higher degree of ambiguity than the previous *al-musykil lafz* because *al-musykil* can be explained adequately by way of a study. However, the *al-mujmal lafz* requires an explanation directly from the person who made the *lafz*. Nevertheless, there is a similarity in the cause of the ambiguity of both the *al-mujmal* and *al-musykil lafz*, which is caused by the *lafz* itself. This is different from *al-khafiy*, whose ambiguity factor is caused by external elements (al-Zuhayliy, 1986:343).

Al-Mutasyabih

Al-mutasyabih is an *lafz* whose meaning is unknown because there is no *sighat* and *qarinah*, which indicates the meaning of a *lafz* and there is no way to determine its meaning since only Allah SWT knows its meaning (Al-Sarakhsiy, 1993: 169). The ambiguity in the *al-mutasyabih lafz* is due to the *lafz* factor itself. The *lafz's* degree of ambiguity makes it very difficult to understand the intended meaning. Hence, in the *Ahnaaf* School, the *al-mutasyabih lafz* itself creates ambiguity in its meaning. Therefore, the ambiguity of the meanings can be clarified by means of a study (*al-khafiy* and *al-musykil*) or by way of an explanation from the party who uttered the *lafz* (*al-mujmal*), which differs from the *al-mutasyabih lafz* (al-Sarakhsiy, 1993:169; 'Abu Zahrat, t.t:128-129; Khallaf, 2003:205).

Al-mutasyabih, as mentioned above, is not found in the al-Qur'an or Hadith texts, which refer to various *hukm syar'ak* that are practical in nature. Conversely, it can be found in debates on the subjects of *aqidah* and *usuluddin*. For example, the *ahruf muqatta'at* (the opening alphabets of the surah) in the Qur'an, such as *الم، عسق، حم*, and others (al-Sarakhsiy, 1993:169; 'Abu Zahrat, t.t:128-129; Khallaf, 2003:205). One example is the exhortation of Allah SWT, as follows:

آلَم

Meaning: "Alif, Laam, Mim"

According to Ibn Kathir (1970:64-69), the *alif lam mim lafz* is a sentence at the beginning of a surah and is a sentence whose meaning is only known to Allah SWT. Allah SWT did not reveal this verse in vain and it has its own meaning while portraying the miracle of the al-Qur'an. The *lafz* do not indicate the intended meaning. Furthermore, no interpretation or explanation was found in either the al-Qur'an or the Hadith regarding the meaning of the *lafz* (Salih, 1984:318-319; al-Zuhayliy, 1986:343). The difference between *al-musykil* and *al-khafiy* is that the ambiguity of *al-khafiy*'s meaning, which is caused by external factors, but the ambiguity of *al-musykil*'s meaning is in the *lafz* itself. Hence, these two *lafz* have something in common, which lies in the solution for determining the meaning of both *lafz*, namely through in-depth studies.

An Analysis of the Clarity of Lafz that Indicates a Meaning Method

Lafz that indicate a meaning are an important aspect that should be taken into account when analysing a certain *lafz*. *Lafz* indicators of a meaning are divided into two, namely clear and ambiguous indicators. There are four types of clear indicators of a meaning, namely *al-zahir*, *al-nas*, *al-mufassar* and *al-muhkam*, while the ambiguous indicators of a meaning are also divided into four types, namely *al-khafiy*, *al-musykil*, *al-mujmal* and *al-mutasyabih*. Basically, the difference between the clear and ambiguous categories is that the clear text does not need an explanation beyond the text itself in order to understand its meaning. This is because the *lafz* of this text clearly indicates the intended meaning as well as allows an easy understanding of the meaning that the presenter intended to convey. Conversely, an ambiguous text requires an explanation beyond that of the text so that there is clarity in the *lafz* and meaning of the text.

The text's level of clarity depends on various factors. As for the clarity of the *lafz* indicator method, there are four categories of *lafz*, namely *al-muhkam*, *al-mufassar*, *al-nas* and *al-zahir*. Whereas, the clarity of *lafz* indicators of a meaning method is divided into four levels of text clarity, with the highest level of clarity being *muhkam*, followed by *al-mufassar* and *al-nas*, while the lowest level of text clarity being *al-zahir*. The *al-muhkam lafz* is categorized as the clearest *lafz* because the text does not accept *al-takhsis*, *al-ta'wil*, or *al-naskh* and it also does not require *qarinat*, while the *al-mufassar lafz* only accepts *al-naskh*. The *al-nas lafz* clearly indicates a certain meaning. The *al-nas lafz* is clearer than *al-zahir* because the meaning of *al-nas* is accompanied by *qarinat* from the individual proclaiming the *lafz*, besides the *lafz* itself. Schedule 1 below depicts the Analysis of The Clarity of *Lafz* Indicators Method.

Schedule 1 Analysis of the Clarity of the Lafz Indicator of a Meaning Method

No.	Type of Indicator	Text of the <i>Hukm</i> Verse	Analysis Method	Summary of the Analysis
1.	Al-Muhkam (A <i>lafz</i> that indicates a meaning with a much stronger clarity compared to <i>al-mufassar</i>)	"Those who accuse chaste women 'of adultery' and fail to produce four witnesses, give them eighty lashes 'each'. And do not ever accept any testimony from them—for they are indeed the rebellious" (al-Nur, 24: 4)	A <i>lafz</i> indicator that depicts <i>al-muhkam</i> without accepting <i>nasakh</i> or <i>ta'wil</i> .	The <i>lafz</i> will forever be a <i>lafz</i> indicator in the form of <i>al-muhkam</i> . The verse will forever carry the <i>hukm</i> that the accuser's testimony can never be accepted.
2.	Al-Mufassar (A <i>lafz</i> indicator that is much clearer than <i>al-Nas</i>)	"Establish the prayer" (Luqman, 31:17)	Identify the <i>lafz</i> indicator. The meaning of the <i>lafz</i> indicator has been explained in Prophet Muhamamd SAW's hadith.	The Prophet Muhammad SAW's hadith has further detailed the meaning of a prayer Prayer (<i>solat</i>) is a form of practice involving words and actions.
3.	Al-Nas The <i>lafz</i> indicator and <i>sighat</i> reveal the meaning of a text without the need for assistance beyond the text. The <i>lafz</i> indicator is much clearer than <i>al-zahir</i>	"Moreover, Allah has made selling and buying halal and forbidden (<i>haram</i>) usury (<i>riba</i>)" (al-Baqarat, 2:275)	Identify <i>lafz</i> indicators. The <i>lafz</i> indicator is much clearer when considering the meaning of the original verse.	The original verse explains the difference between selling-buying and usury (<i>riba</i>).
4.	Al-Zahir (The meaning is clearly understood without any external assistance). (What is explained in the text is not the original meaning in the verse).	"Moreover, Allah has made selling and buying halal and forbidden (<i>haram</i>) usury (<i>riba</i>)" (al-Baqarat, 2:275)	Identify <i>lafz</i> indicators. Analyse and refer to <i>lafz</i> indicators found only in the text.	Buying and selling is halal, whereas usury (<i>riba</i>) is haram.

Analysis of Ambiguous *Lafz* Indicator of a Meaning Method

The ambiguity of the *lafz* indicator method has four levels of text ambiguity, namely *al-khafiy* (lowest level), followed by *al-musykil* and *al-mujmal*, while the highest level of text ambiguity is *al-mutasyabih*. The *al-mutasyabih* *lafz* is categorized as the most ambiguous *lafz* due to the language factor used in the text. Moreover, the meaning cannot be construed from the text because there is no explanation or interpretation from the al-Qur'an or Sunnah regarding the *lafz*. Whereas, the *al-khafiy* *lafz* is an ambiguous *lafz* due to external factors.

According to al-Syatibiy (n.d:51), the *al-mutasyabih* *lafz* is not found in verses containing the principles of *hukm*. It only involves verses that are in the form of specific questions because

when the *hukm* indicators are ambiguous then the entire contents of the Syariah will also be ambiguous. According to Zaydan (1998:353), the *al-mutasyabih lafz* is not found in a verse or hadith regarding the '*amaliyyat*' Syarak law because the contents of the said *hukm* principles is intended to be practiced, not to be solely appreciated. Schedule 2 below depicts an analysis of the ambiguity of the *lafz* indicator of a meaning method.

Schedule 2 Analysis of the Ambiguous *Lafz* Indicator of a Meaning

No .	Type of Indicator	Text of the <i>Hukm</i> Verse	Analysis Method	Summary of the Analysis
1.	<i>Al-Khafiy</i> (A <i>lafz</i> indicator that is hidden and requires an explanation beyond that of the text)	"[As for] the thief, the male and the female, amputate their hands in recompense for what they earned [i.e., committed] as a deterrent [punishment] from Allāh" (al-Ma'ida, 5: 38)	Identify <i>lafz</i> indicators that are ambiguous. Explain the ambiguity of the <i>lafz</i> indicator by using explanations beyond the text.	<i>Lafz</i> of a thief is a <i>al-khafiy lafz</i>
2.	<i>Al-Musykil</i> (Meaning of the <i>lafz</i> indicator is unknown because there are numerous meanings and it requires external sources to explain it)	"Divorced women remain in waiting [i.e., do not remarry] for three periods (either menstrual periods or periods of purity between menstruation)" (al-Baqara, 2:228).	Identify the <i>al-musykil lafz</i> Explain the ambiguity of the <i>lafz</i> indicator by understanding the meaning of the <i>lafz</i> itself.	The <i>quru' lafz</i> has two meanings, namely free from menses and mensurating.
3.	<i>Al-Mujmal</i> (Texts that are difficult to understand except with the explanation from the person conveying the intended meaning)	"....indeed, prayer has been decreed upon the believers a decree of specified times...". (al-Nisa':4, 103)	Identify <i>lafz</i> indicators that are ambiguous. Explain the ambiguity by referring to the person who initially quoted the text.	The prayer <i>lafz</i> is an <i>al-mujmal lafz</i> . Hence, the person who makes the <i>lafz</i> must mention the meaning of the prayer that he intends to perform in the verse.

4.	Al-Mutasyabih (A <i>lafz</i> whose meaning is unknown because there is no <i>sighat</i> and <i>qarinah</i> that indicates the meaning of the <i>lafz</i> and there is no way of knowing its meaning and only Allah SWT knows its meaning).	<i>Alif, Laam, Miim</i> (al-Baqarat: 2:1)	Identify <i>lafz</i> indicators that are ambiguous. The ambiguity of the <i>lafz</i> cannot be explained because only Allah SWT knows its meaning.	The <i>Alif, Laam, Miim lafz</i> is an <i>al-mutasyabih lafz</i> . Only Allah SWT knows its meaning.
----	--	--	---	---

Conclusion

The *usuliyyah al-lughawiyyah* (linguistic) method is one of the most important methods used in legal as well as *tafsir* (interpretation) studies, as a whole. This method plays an important role in understanding the *lafz* of Qur'anic texts. Every mujtahid needs to master this method in order to avoid any errors in the interpretation of the al-Quran. There are four levels of clarity and ambiguity of a *lafz* of the al-Quran according to the Hanafi School. The highest level of clarity is *muhkam*, followed by *al-mufassar* and *al-nas*, with the lowest level of text clarity being *al-zahir*. Meanwhile, the lowest level of ambiguity is *al-khafiy*, followed by *al-musykil* and *al-mujmal*, with the most ambiguous level being *al-mutasyabih*.

Corresponding Author

Kasimah binti Kamaruddin

Lecturer, Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin, Gong Badak Campus, 21300 Kuala Terengganu, Terengganu, Malaysia

Email: kasimah@unisza.edu.my

References

Al-Quran

Abidin. (2018). Metode Istinbat dalam Hukum Islam. *Bilancia*. 12(2). 297-319.

Al-Amidiy, S. D. (1980). *Al-Ihkām fī Usūl al-Ihkām*. Jld. 3. Beirut: Dār al-Kutub al-'Ilmiyyat.

Al-Bazdawiy, 'A. (1995), *Usul al-Bazdawiy*, Dicitak di tepi al-Bukhari.

Al-Ghazaliy, A. H. M. (t.t). *al-Mustasfa min 'Ilm al-Usul*. Juz 1. Beirut: Dar al-Ihya' al-Turath al-Arabiy.

Al-Hamidiy, A. K. (2008). *Athiru al-Qawa'id Usuliyyat al-Lughawiyyat fi al-Ihkam*. Beirut: Dar al-Kutub.

Al-Khin, M. S. (1998). *Al-Athar al-Ikhtilaf fi al-Qawa'id al-Usuliyyat fi Ikhtilaf al-Fuqaha'*. Cet. 7. Beirut: Muassasat al-Risalat.

- Al-Qurtubiy, M. (1985). *Al-Jami' li Ahkam al-Qur'an*. (Jld. 14 & 20). Beirut: Muassasat al-Risalat.
- Sahaluddin, N. S. S. B., & Mokhtar, W. K. A. W. (2019). The Awareness of Zakāt in the Universal Society. *International Journal of Academic Research in Business and Social Sciences*, 9(11), 647-651.
- Khairuldin, W. M. K. F. W., Anas, W. N. I. W. N., & Embong, A. H. (2018). Fatwa as a disseminator of Islamic laws among community of Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 8(11), 516-521.
- Mohamad, N. S., & Khairuldin, W. M. K. F. W. (2018). The concept of Halalan Tayyiba in food according to Mufassir. *International Journal of Academic Research in Business and Social Sciences*, 8(11), 902-909.
- Hamid, N. C., & Mokhtar, W. K. A. W. (2019). The Comprehensive Aspect in Islam from Quran and Hadith Perspective. *International Journal Of Academic Research In Business And Social Sciences*, 9(11).
- Al-Raziy, F. D. (1992). *Al-Mahsul fi 'Ilm Usul al-Fiqh*. Cet 2, Beirut: Muassasah al-Risalat.
- Al-Sarakhsiy, A. B. (1993). *Usul al Sarakhsiy*. (Jld. 1& 2). Beirut: Dar al-Kutub al-Ilmiyyat.
- Al-Syatibiy, I. (t.t.). *Al-Muwafaqat*. Kaherah: Dar Ibn 'Affan.
- Al-Tabariy, M. (2005). *Tafsir al-Tabariy*. (Jld. 3, 5 & 9). Kaherah: Markaz al-Buhuth li al-Dirasat al-'Arabiyyah wa al-Islamiyyat.
- Al-Tabariy, M. (2009). *Tafsir al-Tabariy*. (Jld. 11 & 12). Kaherah: Markaz al-Buhuth li al- Dirasat al-'Arabiyyah wa al-Islamiyyat.
- Al-Zarqaniy, M. (1980). *Manahil al-'Irfan fi 'Ulum al-Qur'an*. Kaherah: Dar Ihya al-Kutub al-Arabiyyah.
- Al-Zuhayliy, W. (1986). *Usul al-Fiqh al-Islamiy*, Damsyik : Dar al-Fikr.
- Abu Zuhrat, M. (t.t). *Usul al-Fiqh*. Kaherah: Dar al-Fikr al-Arabi.
- Muhammad, A. J. (2002). *Al-Hukm al-Syar'iy 'inda al-Usuliyyin*. Cet 1. Kaherah: Dar al-Kutub al-Hadithat.
- Abu Aynayn Badran, B. (t.t). *Usul al-fiqh al-Islamiy*. Iskandariyah: Muassasah al-Risalah.
- Ibn Kathir. (1970). *Tafsir al-Qur'an al-'azim* (Jld. 1,2,3,4 & 5). Riyadh: Dar Taybah.
- Khallaf, 'Abd Wahhab. (1978). *'Ilm Usul al-Fiqh*. Kuwait: Dar al-Qalam.
- Salih, M. A. (1993). *Tafsir al-nusus fi al-fiqh al-Islamiy*. Jld 1. Beirut: Maktabah Islamiy.
- Zaydan, A. K. (1976). *Al-Wajiz fi Usul al-Fiqh*. Beirut: Muassah al-Risalah.