



Qawa'id al-Tafsir Concerning *Mubham*

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Abstract

This study examines the concept of mubham in the Qur'an and the rules of its interpretation from the perspective of qawaid al-tafsir. Mubham is a part of the Qur'anic text that mentions something vaguely, whether an individual, a place, or an event, so that its identity is not stated in detail. This study aims to understand the essence of mubham and the limitations in interpreting verses containing mubhaman elements. The method used is library research by examining relevant sources of Qur'anic interpretation and scholars. The results of the study indicate that there are three main rules for understanding mubham: first, that which is known only to Allah should not be forced upon humans; second, that something obscured in the Qur'an generally has no Islamic urgency to be explained; and third, knowledge about Mubham can only be obtained through valid Naqli arguments, namely the Al-Qur'an, Sunnah and Atsar Sahabah, not through intellectual speculation or Israiliyyat reports whose truth is not clear. Thus, this study emphasizes the importance of being careful in interpreting Mubham's verses and focusing on the moral message and wisdom contained therein.

INTRODUCTION

The Quran is proof of the truth of the Prophet Muhammad (peace be upon him), a source of guidance for humanity, and possesses various unique qualities. Likewise, the wording of the Quranic verses cannot be definitively understood except by the author of that wording, as with every spoken or written word. This is what gives rise to diversity in the Quran.

In interpreting the verses of the Quran, the Companions often differed in their opinions or even erred in understanding the meaning of the words of Allah they heard or read, even though they knew and witnessed the revelation, understood the context, and even naturally understood the linguistic structure and meaning of the words.

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Based on the above opinion, it can be argued that someone who wishes to understand the language of the Quran and interpret it comprehensively must possess the ability to master and understand the rules of interpretation, one of which is the Qaidah Mubhamat. Therefore, the author is interested in conducting a study entitled, "Mubhamat Al-Qur'an: A Study of the Concept of Ibham and the Principles of Mubham in the Al-Qur'an".

METHOD

This research uses a qualitative method with a library research approach. This method was chosen because the object of study is the concepts, principles, and rules of interpretation in the Qur'an, particularly those related to mubham, as one of the subjects of qawaid al-tafsir.

The data sources in this study consist of primary and secondary sources. Primary sources include the Qur'an and the main books discussing the rules of interpretation, particularly Khalid ibn 'Uthman's *As-Sabt Qawa'id at-Tafsir: Jam'an wa Dirasah*. Secondary sources include classical and contemporary tafsir books, books on Qur'anic scholars, scientific journal articles, and various other scholarly works relevant to the discussion of mubham.

Data collection techniques were conducted through documentation, namely by collecting, reading, and in-depth review of various literature directly related to the concept of mubham and its rules of interpretation. In addition, verses of the Qur'an that contain elements of mubham are also studied through explanations by commentators based on authoritative sources of interpretation.

The data analysis technique used in this study was descriptive-analytical, which involved systematically analyzing the data, reviewing the opinions of scholars of interpretation regarding mubham, and then analyzing them based on relevant interpretation principles. The results of this analysis were then logically and systematically summarized to gain a comprehensive understanding of the nature of mubham in the Qur'an and the limitations of its interpretation

Results and Discussion

A. Mubham

1. Definition of Mubham

تعريف المبهات

المبهات في اللغة : أصل الإبهام يدل على الخفاء والاستغلاق. تقول: طريق مبهم. إذا كان خفياً لا يستبين، والأمر المبهم: أي الذي لا مأتى له، ومبهات المسائل: هي التي لم يجعل عليها دليل. فهي مبهمة عن البيان والباب المبهم: هو المغلق الذي لا يهتدى لفتحة

The word mubham originally means "unclear/hidden." When it is said, "tha-riq mubham" means the path is unclear. Al-Amr al-mubham is a problem that is impossible to approach. Mubhamat al-masa'il are problems for which there is no guidance that can explain them. And al-bab al-mubham is a locked door that cannot be opened.

المبهات في الاصطلاح : هي في موضوعنا كل ما ورد في القرآن غير مسمى باسمه الذي يعرف به، من إنسان أو غيره

Terminally, mubham refers to all nouns (isms) found in the Quran whose identity/meaning is unknown, whether human or otherwise.

In terms of terminology, mubham refers to all nouns (isms) found in the Quran whose identity/meaning is unknown, whether human or otherwise.

a. Principles of Mubham

1) Principle 1

قاعدة ; لا يبحث عن مبهم أخبر الله باستشاره بعلمه

Something mubham, which Allah states is known only to Him, does not require further investigation into its meaning. Explanation of the Principle Searching for the meaning of difficult questions in many places in the Quran, which are impossible to understand, is seen as forced, reprehensible, and a meaningless waste of time and energy.

The reproach is even greater if the impossible is included among those that Allah informs that only He knows. Thus, studying such things is a misleading endeavor, walking in the dark, and the reproach against the perpetrator is harsher than the reproach against the doer of the previous first form.

Examples of rules:

1. Q.S al-Anfal (8): 60

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

"You terrify the enemies of Allah and your enemies and those other than them whom you do not know; while Allah knows."

2. Q.S al-Taubah (9): 101

وَمِنْ حَوْلِكُمُ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

"And among the Bedouin Arabs around you there are hypocrites, and (also) among the people of Medina. They are outrageous in their hypocrisy. You do not know them, but We know them."

2. Rule 2

قاعدة: الأصل أن ما أبهم في القرآن فلا طائل في معرفته

"Essentially, there is no need for forced explanation of anything that is permissible in the Quran."

Explanation of the Rule

Allah revealed His Book as an explanation of everything and guidance on all matters. Therefore, if, according to human standards, it is beneficial for them to know something obscure, He will certainly explain it, and if engaging in it is useless, He will certainly warn about its places.

Based on this, knowledge of matters not explained in the Quran is a matter that cannot be entered into and any attempt to approach it is not permissible. The exception, of course, concerns very limited matters, such as to ward off an accusation directed at someone when the matter is unclear, and by revealing the unclear information it is hoped that the accusation can be dispelled, and the opposite is true.

Sheikh Ibn Taymiyyah, when mentioning the types of *isra'iliyyat* and mentioning a third type, which he considered unnecessary to explain because its truth or falsity cannot be known, said, "Generally, these matters are of no use in religion... for example, they mention the names of the youths of the Cave, the color of their dog, and their number; the staff of the Prophet Moses and what kind of wood it was made of; the names of the birds that Allah brought to life for the Prophet Abraham; the

determination of "a portion" of the ox that was struck by the slain; the name of the tree where the Prophet Moses spoke with God, and other mubhams mentioned by Allah in the Qur'an that are of no benefit to people if explained to them, either for their worldly or religious purposes."

Then, after mentioning the verses concerning the Cave, the Sheikh said, "Then Allah stated that seeking to know their number is of no benefit," and then he quoted His saying:

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا

"Therefore do not quarrel about them, except in ordinary quarrels and do not ask anyone about them."

"Therefore do not quarrel about them, except in ordinary quarrels and do not ask anyone about them." This means, "Do not bother yourselves with anything useless, nor ask them, for they do not know except by guessing."

Example of the rule:

1. Q.S al-Ahqah (46): 17

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وَالَّذِي قَالَ لَوْلَاذِيهِ أَفِئْتُكُمْ مَا اتَّعَدَانِي أَنْ أُخْرِجَ

"And the one who said to his parents, "Ah, you two! Did you warn me that I will be resurrected?"

2. Q.S al-Kahf (18): 18

وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ

"While their dog stretched out its front legs at the entrance of the cave."

3. Rule 3

Knowledge about mubham depends solely on narration, there is no room for

قاعدة: علم المبهمات موقوف على النقل المحض ولا مجال للرأي فيه
reason to know it.

Explanation of the Principle

What is permissible in the Qur'an is known from the Qur'an itself, for example, if it is explained elsewhere, or is known from the flow of the sentence (al-siyāq). It can also be known from the Sunnah, or from the companions who witnessed the revelation of the verse and knew the reasons for its revelation.

Regarding something known through the Israiliy-yat and for which there is no indication from either the Qur'an or the Sunnah regarding its truth, it is treated with an attitude of non-comment (tawaqquf).

Sheikh Abu al-Abbas Ibn Taymiyyah (may Allah be pleased with him) said, "The way to know these matters is through a report (al-naql). As long as it is reported from the Prophet (peace be upon him), such as the name of a companion of the Prophet Musa (peace be upon him) as the Prophet Khaidir, then it is accepted. If it is not so, but is taken from the People of the Book, then it can only be considered correct or incorrect if there is a reason (hujjah)."

Examples of rules:

1. Examples of mubham explained in the Qur'an:

a. QS. al-Fatihah [1]: 4:

مَلِكِ يَوْمِ الدِّينِ

"The One Who is in control of the Day of Judgment."

What is meant by "day of deed" in that verse is explained elsewhere:

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

(It is) a day when no one will be able to help anyone, and all affairs on that day will be in the power of Allah. (QS. al-Infithar [82]: 19).

b. QS. al-Baqarah [2]: 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Remember when your Lord said to the angels, "Indeed, I intend to make a vicegerent on earth."

The one referred to is Adam (peace be upon him), because the context of the sentence (al-siyāq) indicates so.

2. Examples of known explanations from the Sunnah

a. QS. Ibrahim [14]: 37:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

"O our Lord, indeed I have placed some of my descendants in a valley where there are no plants near Your revered house."

The Sunnah explains that what is meant by "my descendants" is Prophet Ismail as.

b. QS. Abasa [80]: 2:

أَنَّ جَاءَهُ الْأَعْمَى

"Because a blind man had come to him." He is Abdullah bin Ummi Maklum

3. Examples with explanations from those who witnessed the revelation of the verse:

a. QS. al-Taubah [9]: 106:

وَأَخْرُونَ مُرْجُونَ لَأَمْرِ اللَّهِ

"And there are also people who are suspended until Allah decides."

They were Hilal bin Umayyah, Murarah bin al-Rabi', and Ka'b bin

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا

Malik. Likewise QS. al-Taubah [9]: 118:

"And against the three people they suspended."

b. QS. Al-Nur [24]: 11:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

In fact, the people who carry false news are *from* your *group* too."

They are Abdullah bin Ubay bin Salul, Mist-hah, Hassan bin Thabit, and Himnah bint Jahsy.

Knowledge about al-mubhamat is obtained from explanations of the Qur'an, Sunnah, and atsar friends. What is not found in these three sources does not need to be forced to be known.

CONCLUSION

The discussion of mubham in the Qur'an shows that not all individuals, places, or events are described in detail. This ambiguity is part of the Qur'an's linguistic style, intended to direct the reader's attention to the moral message and wisdom of the verses, rather than to details that provide no Islamic benefit. Mubham, as a term, encompasses everything in the Qur'an mentioned without detailed explanation.

The rules of interpretation regarding mubham emphasize three main principles. First, if Allah states that only He knows something, then humans do not need and should not force an interpretation. Second, matters obscured in the Qur'an generally have no Islamic importance to explain; if they were important, Allah would have explained them. Third, information regarding mubham can only be obtained from naqli evidence such as other verses, the Prophet's hadith, and the narrations of the Companions, not intellectual speculation or baseless stories of the Israiliyyat.

Examples of mubham explained in the Qur'an, Sunnah, and the traditions of the Companions demonstrate that some identities can be known, while others are left hidden as a form of divine wisdom. An interpreter's attitude must be proportionate: focusing on the message and values conveyed by the verse, rather than pursuing details not commanded to be known.

In short, the study of mubham teaches that interpretation of the Qur'an must adhere to the boundaries of sharia, avoid speculation, and prioritize understanding God's guidance that is truly beneficial to the people.

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