

## Infiltration in the Book al-Tafsîr al-Hadîth Works of 'Izzat Darwazah; Analysis of the Meaning of the Verse Muhkamât-Mutashabihât

Solehodin

Universitas Negeri Sunan Ampel Surabaya, Indonesia

Email: [solahaddin518@gmail.com](mailto:solahaddin518@gmail.com)

Abdul Kadir Riyadi

Universitas Negeri Sunan Ampel Surabaya, Indonesia

Email: [riyadi.abdulkadir@gmail.com](mailto:riyadi.abdulkadir@gmail.com)

Article Accepted: June 11, 2023, Revised: July 22, 2023, Approved: July 24, 2023.

### Abstract

This article discussed Muhammed Izzat Darwazah's thoughts in verse Muhkamât-Mutashabihât. This article was compiled based on the descriptive qualitative method. They are using library data as a type of Library research. As an analysis step, it uses the basis of comments from contemporary figures Abd Rahîm Fâris Abū Ulbah (b. 1947 AD-present). The results of this study are First, Through theory Muhkamât-Mutashabihât Darwazah tries to describe his new findings or make updates (*Ihdath*) draft. That is Concept *Asās al-Qur'ān* as an equation with Muhkamât and aspects *Wasā'il*. (facilities/support) as an equation with Mutashabihât. Second, In the theory of ta'wil, Darwazah is an adherent who allows to interpret verses that are Mutashabihât even more freely because Darwazah uses his approach to *Wasā'il*. Third, in terms of infiltration (*Dakhîl*), many weaknesses were found in the theory of Wasā'il as stated by Darwazah (*shawā'ib*). Among them are not under the provisions of Muhkamât-Mutashabihât as agreed by the classical scholars. From a practical aspect, according to Abū Ulbah, it has a weakness. Namely, Darwazah's theology is less consistent. He includes aspects of faith in Allah in the classification of verses Muhkamât But on the other hand, in the element of faith, there is life after death, the Day of Judgment and the counter-events at the Last Day are classified under the theory *Wasā'il* or Mutashabihât.

**Keywords:** *Izzat Darwazah, Muhkamât-Mutashabihât, Wasā'il, Infiltration.*

### Abstrak

Artikel ini ditulis untuk mendiskusikan pemikiran Muhammad Izzat Darwazah dalam ayat Muhkamât-Mutashabihât. Artikel ini disusun berdasarkan metode kualitatif deskriptif. Menggunakan data-data kepustakaan sebagai langkah jenis penelitian *Library research*. Sebagai langkah analisis, digunakan landasan komentar dari tokoh kontemporer 'Abd Rahîm Fâris Abū Ulbah (L. 1947 M-sekarang). Hasil dari penelitian ini yaitu *pertama*, Melalui teori Muhkamât-Mutashabihât Darwazah mencoba menguraikan penemuan barunya atau melakukan *Ihdath* (pembaharuan) konsep. Yaitu Konsep *Asās al-Qur'ān* sebagai persamaan dengan Muhkamât dan aspek *Wasā'il*

(sarana/penunjang) sebagai persamaan dengan Mutashabihât. *Kedua*, Secara teori ta'wil, Darwazah merupak penganut yang memperbolehkan mena'wil ayat-ayat yang Mutashabihât, bahkan jauh lebih bebas, karena Darwazah menggunakan teorinya sendiri tersebut tentang *Wasâ'il*. *Ketiga*, dalam sudut pandang infiltrasi (*Dakhîl*), ditemukan bahwa teori *Wasâ'il* yang dikemukakan oleh Darwazah banyak ditemukan aspek kelemahan (*shawâ'ib*). Diantaranya yaitu tidak sesuai dengan ketentuan Muhkamât-Mutashabihât sebagaimana yang telah disepakati oleh para ulama klasik. Dari aspek praktis menurut Abū Ulbah terdapat kelemahan, yaitu teologi Darwazah kurang konsisten. Ia memasukan aspek keimanan kepada Allah pada klasifikasi ayat Muhkamât Tetapi di sisi yang lain pada asepek keimanan adanya kehidupan setelah mati, hari kiamat dan peristiwa balasan di hari akhir diklasifikasi pada teori *Wasâ'il* atau Mutashabihât.

**Kata Kunci:** *Izzat Darwazah, Muhkamât-Mutashabihât, Asās-Wasâ'il., al-Dakhîl*

## A. Introduction

A study of Muhkamât-Mutashabihât and In the survey of Al-*Qur'ân* Science often causes controversy in the history of Al-*Qur'ân* interpretation. This is due to differences in "interpretation" among *Translatoṛn* about the essence of theory Muhkamât-Mutashabihâtas well as practice. In the *Qur'ân*, some verses mention lafaz Muhkamâtt independently, as in Qs. Hud:1. Mutashabihât independently on Qs. al-Zumar:23. Muhkamât-Mutashabihât simultaneously in one verse, Qs. Ali Imran:7. Of course, this raises a big question for researchers: what is the concept like Muhkamât-Mutashabihât That? In general, this study is what the author will try to describe in the following discussion considering that it is vital in understanding the theory Muhkamât-Mutashabihât theory.

Islamic law, which relies on the *Qur'ân* as its primary source, is undoubtedly one of the aspects affected by the emergence of verses Muhkamât-Mutashabihât in it, given the law or a decision taken will vary significantly with different interpretations. In this paper, the author looks at specific aspects of the study Muhkamât-Mutashabihât raised by Contemporary Ulama. That is Muhammad 'Izzat Darwazah.

In popularity, Darwazah (1887-1984) was a Palestinian thinker and activist. Until early 1990, M. Not much is known by the public, although he is one of the Muslim thinkers prolific in writing. Observers of Darwazah's thought began to widen after Ismail K. Poonawala wrote about his al-*Qur'ân* hermeneutical thoughts in English in 1976, 8 years before the interpreter died and was republished in 1993, 11 years after the interpreter's death.<sup>1</sup> Thirteen years later, Darwazah's work began to be known for writing in Indonesian,

<sup>1</sup>Ismail K. Poonowala, "Muhammad 'Izzat Darwaza's Principles of Modern Exegesis: Contribution Toward Qur'anic Hermeneutics," in Andrew Rippin (Ed.) *Approaches to the Qur'an* (New York: New York University Press, 1976), and in G.R. Hawting dan Abdul Kader A. Shareef (eds.) *Approaches to the Qur'an*

after Poonawala's writing was translated by Faried F. Saenong in 2006.<sup>2</sup> Since the publication of the translation, Darwazah's thoughts began to receive the attention of Indonesian scholars.

In this paper, the subject of discussion will be Darwazah's thoughts in the context *Muhkamât-Mutashabihat* in angular method *al-Dakhîl wa al-Ashîl*. The foundation used in this research is the comment from 'Abd al-Abû' Ulbah, who wrote *Dakhîl al-Tafsîr fî Qarni Râbi' Ashr*. Glance in study Abû' Ulbah It was mentioned that one of the flawed thoughts (*shawaib*) in the 20th/14th century, namely Izzat Darwazah's thought in interpreting the term *Muhkamât -Mutashabihat*.<sup>3</sup>

## B. Research Method

This research is a systematic and logical step to analyze a thought from Izzat Darwazah.<sup>4</sup> Meanwhile, the object of discussion will be Darwazah's thoughts in the context of *Muhkamât-Mutashabihât* from a theoretical point of view-*Dakhîl wa al-Ashîl*.<sup>5</sup> The basis of the foundation used in this study is the criticism of Abd al-Rahîm Abû' Ulbah, author of a dissertation entitled *Dakhîl al-Tafsîr fî Qarni Râbi' Ashr al-Hijrî*. In research, Abû' Ulbah mentioned that one thinking is flawed or weak (*showerîb*) in the 20th century/14 H, which is the thought of Izzat Darwazah on the term *Muhkamât-Mutashabihat*.<sup>6</sup>

This research is a type of research *library research* with quantitative methods. We conducted a descriptive analysis. We collected data on the thoughts of the two figures and al-Rahîm Abû' Ulbah and Muhammad' Izzat Darwazah. In an effort to apply the method and produce a complete and comprehensive conclusion.<sup>7</sup>

(London and New York: Roudlege, 1993). and Kusmana, Membaca Hermeneutika Al-Qur'an Muhammad Izzat Darwazah, Ushuluna: *Jurnal Ilmu Ushuluddin* Vol. 7, No. 1, Juni 2021, 34.

<sup>2</sup>Kusmana, Membaca Hermeneutika Al-Qur'an Muhammad Izzat Darwazah, Ushuluna: *Jurnal Ilmu Ushuluddin* Vol. 7, No. 1, Juni 2021, 34. See also Ismail K. Poonowala, "Hermeneutika al-Qur'an: mengenal al-Tafsîr al-Hadîts karya Izzat Darwazah," diterjemahkan oleh Farid S Saneong dalam *Jurnal PSQ* 1, no. 1 (2006).

<sup>3</sup>Abd al-Rahîm Fâris Abû Ulbah, *Shawâib al-Tafsîr fî Qarni al-Rabi' Ashar al-Hijri*, Disertasi Doktoral, Jami'at bairut Al-Islamiyah (2005M./1426H.), 315.

<sup>4</sup>Scientific research is the scientific method which is a systematic and logical procedure in a research to achieve certain research objectives. Abdul Mustaqim, *Metode penelitian al-Qur'an dan Tafsir*, Yogyakarta, Idea Pres, 2019, 1.

<sup>5</sup>Ashîl and Dakhîlis one theory that is used as a barometer to measure authenticity or infiltration in an interpretation. See Muhammad Ulinuha, "Konsep Al-Ashîl Dan Al-Dakhîl Dalam Tafsir Alquran", *Madania*, Vol. 21, No. 2 (2017), 128. See also Tim Penulis, 'A'lam al-Ghayb wa al-Shahâdah (Tehran: Markaz al-Nûn Jam'iyah al-Ma'ârif wa al-Tsaqâfah, 2012), 15. See also 'Abdul Wahhab Fayed, *al-Dakhîl fî Tafsîr al-Qur'ân al-Karîm*, Kairo:Matba'ah al-Hadharah al-'Arabiyah, 1978, Juz 1, 13.

<sup>6</sup>Abd al-Rahîm Fâris Abû Ulbah, *Shawâib al-Tafsîr fî Qarni al-Rabi' Ashar al-Hijri*,...315.

<sup>7</sup>Moh. Nazir, *Metode Penelitian* (Jakarta: Ghalia Indonesia, 2009), 54

## C. Finding Research

### 1. Biography and Thoughts of Izzat Darwazah about the *Qur'ân*

Darwazah has a full name Muhammad 'Izzat bin Abd al-Hadî bin Darwis bin Ibrâhim bin Hasan Darwazah.<sup>8</sup> He was a son born in June 1887 AD, coinciding with 11 Syawal 1305H in Nablus, Palestine. Darwazah is a nickname (*nickname*) family used for generations. Darwazah is of Arabic origin (*al-dirâzat*) synonyms-*Khayyâtatu* (tailor) because most of his family's descendants are tailors.<sup>9</sup>

Around age 5, Darwazah began learning to read, recite the *Qur'ân*, and write. He received an elementary-level diploma (SD) in 1890, which he achieved when he was 12. Then Darwazah continued his studies to a higher level, namely Tsanawiyah (*i'dad*) in one of the schools called Madrasah al-Rushdiyah. It didn't take long for him to finish in 1905. As an area that was not very advanced, the Tsanawiyah level school became the highest institution in Nablus regarding education.<sup>10</sup>

Through his enthusiasm for academic study, Darwazah did not last long for a young Darwazah education. He learned more independently or self-taught. This is not without cause, and there are constraints of economic factors which are enough to be a problem for him to continue formal education. Motivationally, Darwazah does not lose his enthusiasm for studying whatever he learns and reads. This can be proven by reviewing the many books obtained. Various themes of books read. Among them are related to language or Arabic Balghah, poetry, history, adab, philosophy, social, hadith, fiqh, kalam and others. Apart from reading books or books in Arabic, Darwazah also reads books in Arabic *Novice* (non-Arabic), such as Turkish and other languages, with various themes.

In navigating the scientific world, Darwazah also visited scholars to study religion. He studied Fiqh to Mustafâ al-Khiyât in Nablus, learned the Science of Hadith to Sulaymân al-Shurabî, and learned languages (*nahwu and sharf*) to Mūsâ al-*Qudûmî*. In addition, Darwazah studied many self-taught articles written by Muhammad 'Abduh, Rashid Rid'a, Mus}tafa, Sadiq al-Rafi'i and Qasim Amin.

Geopolitically, Darwazah lived when Palestine experienced significant political conflict shocks—coupled with the transition of leaders and different political

<sup>8</sup> Muhammad Alî Iyazi, *al-Mufasssirûn Hayâtuhum wa Manhâjuhum* (Ttp: al-Thaqafah al-Irshadî al-Islamî, tt), 453.

<sup>9</sup>Muhammad Izzat Darwazah, *al-Tafsir al-Hadith*, Cet. 2, Juz 10 (Kairo: Dar al-Gharbî al-Islamî, 2000), 23

<sup>10</sup>*Ibid.*

figures. It started when the Palestinian area was in the Uthmani Turkish constitution. The 1917s turned to the industrial revolution, namely British Britain. The bloody conflict between Palestine and Israel 1938-present over ownership of the promised land.<sup>11</sup> With this being the case, it can be understood that the political disputes that Darwazah went through more or less influenced Darwazah's mindset in understanding science and religion.

Darwazah is also active in several organizations and sits in strategic positions. She was a particular member of the secretary at the science assembly in Nablus (1911), a member of the national association (1919), a member of the Syrian youth (1916), a member of the secretary in Damascus (1919-1920), member of the military in Damascus (1919-1920) secretary of the congress at the Palestinian Arabi event in Quds (1921-1932), and so on.<sup>12</sup>

In the movement for the concept of territorial constitutional sovereignty, Darwazah became an Arab nationalist group supporting a united Arab-Syrian state. Darwazah's experience in Damascus proves that the universality of Arab nationalism is not as simple as he imagined and that there is a particular hidden political desire. On the other hand, some policies support to fight. Then after King Faishal was sacked in France, Darwazah returned to Nablus and was active in fighting for the national independence of Palestine, which during the period of British rule (1922-1948M) was politically separated from the Arab nationalist movement. For Darwazah, the Arab nationalist constitution has one language, Arabic, and the native Arab population.<sup>13</sup>

The political phenomenon at that time involved Darwazah entering the detention centre. This caused Darwazah to stop engaging in political activities. While in prison in Damascus, Darwazah succeeded in completing three of his commentary works in the form of *Tafsîr Nuzûlî Maudhû'î*. The three interpretations are works that discuss the prophethood of the Prophet Muhammad entitled '*Ashr al-Nabî wa Bi'atuhû Qabla al-Bi'tsah: Suwar al-Muqtabasat min al-Qur'ân al-Karîm wa Dirâsat wa Tahlilât Qur'âniyat, Sirât al-Rasul: Suwâr Muktabasah wa Tahlilât wa Dirâsat Qur'âniyat dan al-Dustur al-Qur'âniyat wa al-Sunnat al-Nabawiyat fi Shu'un al-Hayât al-Nabawiyat*.

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<sup>11</sup>*Ibid...*, 26

<sup>12</sup>*Ibid...*, 25

<sup>13</sup>Izzat Darwazah, *Nash'at al-Harakat al-'Arabiyah al-hadithah*, Cet 2 (Ttp: Sidon, 1971), 38-39.

The authoritarian political struggle at that time did not diminish his enthusiasm to continue working, even though, at that time, Darwazah was still removed from Turkey and was not allowed to return to the Palestinian state. Precisely at that time, Darwazah added a lot of knowledge with his two famous books, namely *al-Qur'ân al-Majîd* and *al-Tafsîr al-Hadîth*. The first work is an introduction to the subsequent work. And the second work is the complete book of 30 juz using *sabāb nuzulî* (based on the revelation of the verse).

Darwazah wrote quite a lot of books, among which are 22 works in the field of history, 4 in the field of education, 9 in the area of the *Qur'ân* and Tafsir, 1 in the lot of hadith and several articles on the history of Palestine. These works are sufficient to prove that Darwazah is consistent and enthusiastic in developing knowledge. It is not surprising that in the end, Darwazah became known as an expert in the field of historical science because of his focus on pursuing it to the point where he produced many works on historical themes.

Darwazah died in 1984 M. in Damascus at the age of 96 years. Darwazah has a son named Zuhair and three daughters named Najah, Salma and Rudyina. Darwazah obtained his four children from his first marriage with his uncle's daughter, Fatimah bint *Qāsim* Darwazah. They were not matched for long because in 1938, Fatimah bint *Qāsim* died in Damascus. Darwazah then remarried in 1946 with Layqah bint Anis al-*Tamimî*. In the second marriage, Darwazah was not blessed with children.<sup>14</sup>

## 2. General Overview *Muhkamāt Mutashābihāt*

There are two popular opinions among scholars in understanding the existence of verses *Muhkamāt-Mutashābihāt*. This opinion can be traced through the idea of the clergy *salaf* and *khalaf* regarding differences in understanding *al-Rāsikhūna fil ilmi* to understand the reality of a sentence *Muhkamāt-Mutashābihāt* and interpretation of verses of the *Qur'ân*. The verse that forms the basis for the different variations of the scholars is found in Surah Ali Imran verse 7:

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<sup>14</sup>Muhammed Izzat Darwazah, *al-Tafsir Al-Hadith*, 2



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

It is He (Allah) who revealed the Book (Al-Qur'an) to you (Prophet Muhammad). Some are authoritative, that is, the main content of the Book (Al-Qur'an), and others are mutasyabihāt—fitnah (confusion and doubt) and look for divination. No one knows the takwil except Allah. People with profound knowledge said, “We believe in it (the Qur'an). Everything is from our Lord.” No one can take lessons except Ululalbab.<sup>15</sup>

View from the aspect of *al-waqfu wa al-Ibtida'* The verse above in its recorded history has two kinds of *rental*. The first set *waqaf* (stop sign) on the pronunciation of “*illah Allah*” reading is supported by Ibnu Abbas, Aisha, Ibnu Mas'ud and some scholars, followed by scholars *Muhaddithin* and *Abū Hanifa*. The experts recite slike Nafi al Kisa'i, Ya'qub al Farra', *Abū Hatim*, and al-Akhfashand language figures adhere to this *qiraah*. Qur'an is the main foundation of the clergy *salaf* that only Allah SWT knows the takwil. In contrast, lafaz *al Rasikhuna* is understood as *ibtida'* (starter sentence), which has nothing to do with the grammar of the previous sentence.<sup>16</sup> So, from this understanding, we conclude that “no one knows the ta'wil except Allah. And those who have deep knowledge say: “We believe in the verses that are *Mutashābihāt*. All of them are from the side of Allah SWT”.

The second understanding is that followed by scholars *Khalaf* that the sentence of the verse above is *waqf* on lafadz *al-Rasikhun fil ilmi*. This opinion is shared by Ibnu al-Hajib, Mujahid, Ibnu Kutaybah and others<sup>17</sup>. This second reading states that the word *wa al Rasikhuna fil ilmi* is related to the previous grammar, namely lafaz “*illa Allah*” resulting in the conclusion “no one knows the ta'wil except Allah and those who have deep knowledge. Then they said: “We believe in the verses *thatapprenticêt*, all this is from our Lord.”

One of the experts in Ulum al-Qur'an al-Zarqañ has pocketed several definitions presented by several Ulama. Among them are, First Muhkamāt are verses

<sup>15</sup>Kementrian Agama R.I, Al-Qur'an In Word (2019).

<sup>16</sup> Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta, Pustaka Pelajar, 2016), 162.

<sup>17</sup> Ibid.

whose meaning is clear and natural and do not contain the possibility of copying. *Mutashābihāt* is a hidden verse (purpose), its meaning is not known both intellectually and naqli, and these verses only God knows, like the coming of the Day of Judgment, the letters that are cut off at the beginning of the letter (*fawatih al-suwar*). Al-Alusi attributes this opinion to the imams of the Hanafî sect.<sup>18</sup>

Second, Muhkamāt is a verse whose meaning is known directly or through takwil. *Mutashābihāt* is a verse that only God knows the importance of, such as the coming of the Day of Judgment, the arrival of the Dajjal, and the letters that are interrupted at the beginning of the chapter (*fawatih al-suwar*); this opinion is passed on to the Sunni scholars as the opinion selected among them.<sup>19</sup>

Third, Muhkamāt is a verse that contains only one possible meaning of takwil. *Mutashābihāt* are verses that have many potential substances of takwil. This opinion is attributed to Ibn Abbas, and most usul fiqh scholars follow him.<sup>20</sup>

Fourth, Muhkamāt is a sentence that stands alone and does not require explanation. *Mutashābihāt* is a verse that does not stand alone but requires specific information. At other times, it is explained with other verses or information because of differences in interpretation. Imam Ahmad narrated this opinion.<sup>21</sup>

Fifth, Muhkamāt are carefully structured and sequenced verses that lead to the awakening of the correct meaning without conflict. *Mutashābihāt* is a verse whose importance should not be reached in terms of language unless there is an indication with it or through the context. Pronunciation common entered into the Mutashābih according to this understanding. This opinion is attributed to Imam Al-Haramain.<sup>22</sup>

Sixth, Muhkamāt is a verse with a clear meaning and does not include *ishkal* (strangeness). *Mutashābihāt* is the opposite of Muhkam, ism (nouns) marmy officer and the pronunciation is *mubhamah* (vague). This is the opinion of al-Thibi.<sup>23</sup>

Seventh, Muhkamāt is, a verse, is shown to have a strong meaning, namely the pronunciation in the and pronunciation yesterday. *Mutashābihāt* is a verse whose purpose is shown to be weak, namely the diction of *mujmal*, *muawwal*, and *mushkil*. Researchers base this opinion on Imam al-Razi, and many choose it.<sup>24</sup>

<sup>18</sup>Abdul Azhim al-Zarqani, *Manāhil al-'Irfān fî Ulūm al-Qur'ān* (Beirut, Darul Kitab Al-Arabi 1995), 215

<sup>19</sup>*Ibid.*

<sup>20</sup>*Ibid.*

<sup>21</sup>*Ibid.*

<sup>22</sup>*Ibid.*

<sup>23</sup>*Ibid.*

<sup>24</sup>*Ibid.*



### 3. Muhkamât Wal Mutashābihāt According to Izzat Darwazah

Muhammad' Izzat Darwazah is quite different in classifying Muhkamāt-*Mutashābihāt*. This can be recorded in several of his works. One of Darwazah's opinions is that the *Qur'ān* is divided into two classifications. First, *Asās* called the basis, nature or core of the *Qur'ān*, which he calls *Asās*. The second means or step in understanding the text of the *Qur'ān*, which he called *Wasā'il*. In his statement, he stated:

إن محتويات القرآن نوعان متميزان وهما الأسس والوسائل<sup>25</sup>

The contents of the *Qur'ān* are of two distinct types: foundations and means (a set of supports).

Darwazah said that the *Qur'ān* consists of two different types, viz *Asās-Wasā'il*, making new nuances in the world of *Ulum Qur'ān*, especially in themes *Muhkamāt- Mutashābihāt*. Darwazah further explained that what is *Muhkamāt* in the *Qur'ān* are the basics (*Asās*) because that is what contains the purposes of the *Qur'ān*. Revelations and prophetic messages about principles, rules, laws, and initiations. Such as the oneness of God and his transcendence from anything that denigrates God's nature, such as associating partners with God or calling God a child. Because only Allah is worthy of worship, he must submit to him, leave everything that he forbids, and carry out his duties as a servant. Like the principle of the obligation to carry out orders and stay away from all prohibitions. Obeying Shari'a, rules and believing in promises and truth, and peace of humankind. As well as maintaining intact fraternal cooperation among humanity. Live individually and in groups. He understood the negative, positive, moral, social, legal, ethical, economic, and prohibitive aspects.<sup>26</sup>

In addition, topics contained in the *Qur'ān* include stories, proverbs, promises, threats, intimidation, encouragement, reproaches, *Jadal*, questions and answers, warnings, evidence and coercion, and draw attention to Shari'a laws. The universe and the sight of the greatness and power of Allah and His hidden and manifest creatures. Some of these are included in the category *Wasā'il*—support for religious foundations (*Asās*) and the purpose of the *Qur'ān*.<sup>27</sup>

<sup>25</sup>Izzat Frwazah, *Al-Tafsîr al-H adith*, Jil. 1, 157,

<sup>26</sup>*Ibid.*

<sup>27</sup>*Ibid.*

In further light, when Darwazah interprets verse 7 in Surah Ali Imran, it seems to clarify his argument that this verse is a recording or foundation that the *Qur'ân* consists of the foundations of the *Qur'ân*. (*Asās*) which are included in this classification, namely in terms of the *Qur'ân*, are referred to as verses *Muhkamāt*. On the other side is a verse *Mutashābihāt*, where Darwazah refers to it as *Wasā'il* in this classification. (support/means in understanding verse *Muhkamāt*). It is not essential, but only the standards can complement the poems *Muhkamāt* or basic sentences.<sup>28</sup>

In another statement, Darwazah states that the *Muhkamāt* verse is the basis (*Asās*) and *Ummu al-kitāb* (the main foundation of the *Qur'ân*), which is the basis of the law that should be a reference and should not give birth to many interpretations. At the same time, *Mutashābihāt* is a verse with similarities that need analogies to represent it so that it gives birth to many facets of understanding.<sup>29</sup>

Therefore, it can be understood that Darwazah has its understanding. The *Qur'ân* is divided into two realms of representation: fundamentally and substantively, and the other functions as a means and support. Maybe in a parable (*mathal*), advice, reminders, allusions, reproaches, and the unseen. There may be many aspects of his interpretation that should not impede or cover up the aims, foundations and principles of the essential foundation of the *Qur'ân* or is already understandable to him to carry out the interpretation.

Darwazah also mentions that most *Wasā'il*. This is related to the story of the Prophet, the biography of the Prophet on the one hand and the phenomena of interpretation surrounding the Prophet. In some ways part of *Wasā'il*. I.e., like the afterlife, retribution, threats, happy news and torment, angels, jinns, and the miracles of the prophets, including unseen things. This classification occupies a large part of the *Qur'ân*.<sup>30</sup>

In understanding the Darwazah *al-Qur'ân*, standing on goals and principles, and guarding the main, with its manifestations and visibility, does not bring *Wasā'il*. that needs to apply it, leaving no room to dominate it as well as the existence of texts that stand independently and without any natural law intermediaries, or the characteristics of angels and jin or the nature of eschatological life scenes.

<sup>28</sup>Muhammad Izzat Drwazah, *Al-Qur'ân al-Majîd* (Beirut, al-Maktabah al-'Ash riyah, tt.) 159-160.

<sup>29</sup>Muhammed Izzat Darwazah, *Al-Tafsîr al-Hadîth*, Jil. 7, 113.

<sup>30</sup>*Ibid.*

There are several arguments from Darwazah in compiling the concept *Muhkam-Mutshabih* with the terms *Asās* and *Wasā'il*. Here's the exposure:

- a. In Darwazah's statement, the term is based on inspiration, which also comes from the *Qur'ān*. And also, the view of Darwazah al-*Qur'ān* itself has many linguistic aspects, so this becomes the motivation for the spirit of the *Qur'ān* in mapping the styles and verses of the *Qur'ān*. As in paying attention to stories, advice, criticism, and warnings of various aspects and nuances of language are contained in it. So that on the element of the foundation or basis (*Asās*) and goals.<sup>31</sup>
- b. Darwazah's subsequent opinion is that specifically, the *Qur'ān* shows several explicit texts, which note that the *Qur'ān* has a temporal peculiarity that looks flexible, and the most basic of the *Qur'ān* is as far as anything in the *Qur'ān*. The verses of *Muhkamāt* can still be fully understood. Then he mentioned that the poem describes *Asās* and *Wasā'il*. found in al-*Qur'ān* surah Ali Irman verse 7.<sup>32</sup>
- c. Dependence on the patronage of classical Muslim scholars and scholars must be considered. In Darwazah's statement, a lot has been done by scholars in the past regarding types and colours in understanding verses *Muhkamāt and Mutashābihāt*. So this does not make Darwazah alone in understanding the concept of this kind of interpretation.

#### 4. Dakhîl Muhkamāt-Mutashābih Izzat Darwazah

The introductory point mentioned that the concept of *Muhkamāt*, son of *Mutashābihāt*, carried by Darwazah, drew exciting comments from one of the researchers. That is Abd al-Rahîm Abū 'Ulbah. In the opinion of Abū 'Ulbah, However, Darwazah's rationale has deviated from the basic knowledge of the *Qur'ān*. So this injures the scientific realm of interpretation and the products of understanding. Some comments from Abū 'Ulbah stated that Darwazah's opinion was a flawed argument and *Dakhîl* (infiltration).

- a. Muhammad Izzat Darwazah created meaning for *Muhkamāt-Mutashābihāt*, with which Islamic theology seemed to be swept away. Because of Abū 'Ulbah, through his methods, Darwazah will destroy most of the rules of Islamic law. argument Abū 'Ulbah put Darwazah's thoughts on specs *Dakhîl* (infiltration) because when seen

<sup>31</sup>Muhammed Izzat Darwazah, *Al-Qur'ān al-Majid*, 161; See also Muahmmad Izzat Darwazah *al-Tafsir al-Hadith*, 159.

<sup>32</sup>*Ibid.*

Darwazah includes the concept of faith in Allah in the realm of discussing verses Muhkam. But when discussing the idea of belief or faith in the afterlife, it is classified in the domain of mutashābih. Likewise, changing natural law, the concept of doomsday is classified into aspects *Wasā'il* or *mutashābih*. Thus according to *Abū Ulbah*, thought *Asās* and *Wasā'il*. It is the destroyer of half of faith. In his statement *Abū' Ulbah*:

لقد أحدث محمد عزت دروزة معنى للمحكم والمتشابه طوح به عقيدة الإسلام، ونسف به جل الأحكام الشرعية، فالإيمان بالله عنده من المحكم ولكن الإيمان بالحياة الآخروية من المتشابه. وكذلك تبديل نواميس الكون عند قيام الساعة من المتشابه وهكذا فقد هدم نصف العقيدة وهذه شوائب محضة لا تمت للتفسير بسبب ولا نسب<sup>33</sup>

Muhammad Izzat Darwazah made a new method regarding Muhkam-Mutashabih which, with this theory, can erode Islamic theology. With his approach, he will destroy most of the rule of law as it includes the concept of Faith in God in the Muhkam category. However, belief in the afterlife is classified as mutashābih. Likewise, changing the laws of the universe regarding the existence of the Day of Resurrection is part of Mutashabih. Thus, part of Islamic theology will be destroyed. This flawed theory cannot be used as a theory of interpretation.

- b. The second opinion is from *Abū Ulbah*, namely that every science must have a commitment to preserving the science itself in its development from time to time. Must be able to create a new division that is strict in maintaining it. On statement *Abū 'Ulbah*:

إن معنى المصطلح في علم من العلوم يجب أن يلتزم للمحافظة على العلم نفسه فأحداث دروزة تقسيمًا جديدًا للمحكم والمتشابه من علوم القرآن الأسس والوسائل يؤدي إلى تغيير معالم هذا العلم. بل لا يجوز له أصلاً أن يستعمل المصطلح في غير ما وضع له . لأنه يقضي على لغة التخاطب والفهم – وهذه شائبة تدخل منها شوائب لا تحصى<sup>34</sup>

Terms in one of the sciences must be committed to preserving the science itself. Meanwhile, Darwazah created something new by dividing *Muhkam* and

<sup>33</sup>Abd al-Rahîm Fāris Abū Ulbah, *Shawāib al-Tafsîr fî Qarni al-Rabi' Ashar al-Hijri*, 323.

<sup>34</sup>Ibid.

*mutashābih* theories into concepts of *Asās* and *Wasā'il*. This has the potential to change ideas and scientific standards in science. On the other hand, it is not allowed for Darwazah to use the term for anything other than what it means (*Muhkam-Mutashabih*). Because it destroys language interaction and understanding, this record includes impurity (infiltration), which contains innumerable confusions.

*Abū* Ulbah's statement above it is pretty interesting because he does not hesitate to utter prohibition sentences (*lāyajūzu*) to use the term in a way other than what has been established in the punishment of verse 7 in surah Ali Imran about the *Muhkam-Mutashābih* theory. Because if this is done, it will increase the erosion of knowledge specific (*qat'i*) in the text and context of the *Qur'ān*. In addition, according to *Abū* Ulbah, it can harm the field of study *Muhkam-Mutashābih* definitively or understandingly.

- c. *Abū* Ulbah rejected Darwazah's argument stating that a new concept or theory was a natural thing and had been carried out by previous or contemporary scholars such as Rashid Ridha. This was opposed by *Abū* Ulbah, who argued that such an argument was unscientific and violated the concept of dialectics in Islamic scholarship.<sup>35</sup> *Abū* Ulbah further commented that the existence of *Al-Qur'ān* scholars who provide new studies or theories, such as Rashid Ridha or Abduh and others, is not an argument, especially if they are among the scholars whose interpretation is an interpretation with found a lot of infiltration in his work.<sup>36</sup>
- d. In his following statement, *Abū* Ulbah emphatically stated that the existence of the concept of *Wasā'il* in the world of interpretation does not positively impact faith, and there is no underlying argument so that this is an ideological defect and is included in the category of infiltrating method concepts.<sup>37</sup>
- e. In view *Abū* Ulbah, the claim about the possibility that *al-Wasail* is a theory that represents *Qur'ān* passages was not empirically proven. Because Darwazah includes the concepts of life after death in the scope of parts of the *Qur'ān*, which are multi-interpreted or fall into the category *Wasā'il*. Like the happiness of heaven, the torment of hell, the doomsday, the angels, the jinn and the miracles of the prophets. Even though that is certain (*qat'i*), there is no need to present multiple interpretations.

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<sup>35</sup>*Ibid.*

<sup>36</sup>*Ibid.*

<sup>37</sup>*Ibid.*

- f. In supporting the accusations made by *Abū Ulbah* against Darwazah's finding arguments in context *Muhkam-Mutashābih*, in theory called Darwazah *Asās* and *Wasā'il*. So *Abū Ulbah* tried to compile some examples from the interpretation of Darwazah:

قال الشيخ محمد عزت دروزة ويلاحظ أن مشاهد الحياة الأخروية وأحوالها وحسابها وثوابها وعقابها مستمدة من مألوف الناس في الحياة الدنيا<sup>38</sup>

Shaykh Muhammad Izzat Darwaza said: It is noted that there is an afterlife. Its conditions, calculation of deeds, rewards and punishments are as closely related as they are to humans in this worldly life.

Furthermore, *Abū Ulbah* reiterated this by reminding readers about the deficiencies in the interpretation of the stories of the *Qur'ān* and what comes from studying the linguistic aspects of the *Qur'ān*. In addition, in *Abū Ulbah's* quote it is also explained:

وهكذا يعد الشيخ دروزة كثيراً من أركان العقيدة أنها وسائل تدعيمية بمعنى لا يجب الإيمان بها ولا ضرورة للاهتمام بتفاصيلها والمهم هو الأسس وهو الإيمان بالله تعالى فقط<sup>39</sup>

Sheikh Darwaza considers many of the pillars of the creed to be part of *Wasā'il al-Tad'imiyatu* (supporting means), meaning you don't need to believe it, and you don't need to pay attention to the details. That includes parts of *Asās* (basis) of Islamic theology that only believe in God Almighty.

#### D. Conclusion

Some of the simple descriptions above can be concluded at several specific points regarding aspects of *Muhkam-Mutashābih*, *ta'wil* and aspects of infiltration (*Dakhîl*) which is found in the thoughts of Muhammad Izzat Darwazah. Through theory, *Muhkam-Mutashābih* Darwazah tries to describe his discoveries or performs renewal (*Ihdath*) concept. That is the Concept of *Asās al-Quran* as an equation with *Muhkamāt* and aspects of *Wasā'il* as an equation with *Mutashābih*. In general, almost the same between *Muhkam-Mutashābih* with *Asās-Wasā'il*. But the implementation is different, basically *Asās* and *Wasā'il* between empirical and metaphysical discussions. The practical part of *Asās* and the

<sup>38</sup>*Ibid*,

<sup>39</sup>*Ibid*. 325.



immaterial part of *Wasā'il*. In the theory of Ta'wil, Izzat Darwazah is a scholar who allows interpreting verses that *Mutashābih* even more accessible because Izzat Darwazah uses his approach to *Wasā'il*.

Regarding infiltration (*Dakhîl*), the above paper adheres to his criticism of *Abū Ulbah*, and it was found that the theory *Wasā'il* presented by Izzat found many flawed aspects (*shawa'ib*). Among the defects is not following the provisions of *Muhkam-Mutashābih* theoretically, which scholars have agreed upon or is not appropriate among classical scholars. From a practical point of view, according to *Abū' Ulbah*, several defects in the realm of Darwazah theology are less consistent. It includes the aspect of faith in God in the classification of *Muhkamat* verses. On the other hand, the belief in the existence of life after death, the Day of Judgment and the event of retribution on the last day are classified in the theory of *Wasā'il* or *Mutashābih*.

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