

METHODS OF INTERPRETATION: MUTLAQ AND MUQAYYAD

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Abstract

This research aims to examine the application of mutlaq and muqayyad interpretation methods in understanding the verses of the Qur'an accurately, systematically and contextually. The methods of mutlaq and muqayyad are important instruments in the discipline of interpretation and ushul fiqh which also function to maintain the accuracy of the meaning and accuracy of the exploration of Islamic law. This study uses a qualitative approach with a library research method, namely reviewing and analyzing various literature sources in the form of books, tafsir books, and scientific journal articles relevant to the study theme. The results of the study indicate that mutlaq is a word that shows the ultimate meaning without any limitations of nature, size, or certain conditions, while muqayyad is a word that is limited by certain properties, circumstances, or conditions that bind its meaning. These two rules refer to the way the pronunciations in the Al-Quran are viewed in terms of the meaning they carry. Understanding these two rules is very important for mufassir and mujtahid in the istinbath al-ahkam process so that there are no misinterpretations of the text of the Al-Qur'an. Thus, mastering the methods of interpretation of mutlaq and muqayyad is the key to understanding the Al-Qur'an comprehensively and in accordance with the objectives of Islamic law. This study is expected to make an academic contribution to the development of contemporary Islamic interpretation and education studies in higher education.

Keywords: *Methods of Tafsir, Mutlaq, Muqayyad, Al-Qur'an*

Abstrak

Penelitian ini bertujuan untuk mengkaji penerapan kaedah tafsir mutlaq dan muqayyad dalam memahami ayat-ayat Al-Qur'an secara tepat, sistematis, dan kontekstual. Kaedah mutlaq dan muqayyad merupakan instrumen penting dalam disiplin ilmu tafsir dan ushul fiqh yang juga berfungsi menjaga ketepatan makna serta keakuratan penggalan hukum Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan (library research), yaitu menelaah dan menganalisis berbagai sumber literatur berupa buku, kitab tafsir, serta artikel jurnal ilmiah yang relevan dengan tema kajian. Hasil penelitian menunjukkan bahwa mutlaq adalah lafaz yang menunjukkan makna hakiki tanpa adanya batasan sifat, ukuran, atau syarat tertentu, sedangkan muqayyad adalah lafaz yang dibatasi oleh sifat, keadaan, atau syarat tertentu yang mengikat maknanya. Kedua kaedah ini merujuk pada cara lafaz-lafaz dalam Al-Quran ditinjau dari segi makna yang mereka bawa. Pemahaman terhadap kedua kaedah ini sangat penting bagi mufassir dan mujtahid dalam proses istinbath al-ahkam agar tidak terjadi kesalahan penafsiran terhadap nash Al-Qur'an. Dengan demikian, penguasaan kaedah tafsir mutlaq dan muqayyad menjadi kunci dalam memahami Al-Qur'an secara komprehensif dan sesuai dengan tujuan syariat Islam. Kajian ini diharapkan memberi kontribusi akademik bagi pengembangan studi tafsir dan pendidikan keislaman kontemporer di perguruan tinggi.

Kata Kunci: *Kaedah Tafsir, Mutlaq, Muqayyad, Al-Qur'an.*



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INTRODUCTION

The Quran serves as a guide for humanity in living their lives. The Quran, pronounced in Arabic, contains meanings and messages contained in each verse, which require interpretation. Interpreting the Quran also requires the ability to understand the rules of Quranic interpretation. This is necessary to understand the Quran comprehensively and avoid misunderstandings.

The Quran is a holy book that requires in-depth study as it is the primary source of law for Muslims. The science of Usul Fiqh serves as a discipline that discusses the basic principles in establishing sharia law, derived from the Quran and Hadith. Meanwhile, the principles of fiqh are formulated in general terms based on discussions of fiqh material and are used to address new legal issues that arise in society.

The principles of usul and fiqh differ in their object of study. The principles of usul focus on universal evidence, while the principles of fiqh relate to the actions of the mukallaf. In terms of quantity and strength, the principles of usul are more limited but have a stronger position than the principles of fiqh. The majority of scholars view the principles of usul as absolute evidence, while the principles of fiqh still have differing views. The principles of usul are formulated through a deductive approach, while the principles of fiqh use an inductive method.

In addition, the rules of proposal function as a means of understanding the law, not as a direct tool in the process of establishing law like the rules of fiqh. In understanding the Al-Quran, the rules of interpretation play a key role in uncovering the meaning and message contained in it. Among the various interpretive approaches used by scholars, the mutlaq method and the muqayyad method stand out as the two main methodologies that help explain various aspects of life and teachings in the Qur'an.

The method of mutlaq, which leads to general and universal interpretation, opens a wide window for understanding the timeless values in this sacred text. In contrast, muqayyad rules offer a more focused interpretation, relating verses of the Qur'an to specific contexts and situations. Understanding the meaning and message of the Qur'an depends on the process of interpretation.

Mutlaq and muqayyad procedures are the two main approaches often used by scholars to understand the Qur'an. The mutlaq approach produces a broad and general interpretation, creating space to understand the timeless principles of the Qur'an. On the other hand, the muqayyad approach offers a more precise interpretation by connecting Al-Qur'an verses with certain situations and contexts. By knowing the mutlaq and muqayyad verses, it will make it very easy for us to understand and know the meaning of the verse.

And by knowing the meaning of a verse, it will be easy for a mujtahid to obtain a law.¹ Once the law is established, it will be easier for anyone to practice it. And practicing it will bring significant benefits to daily life.

We often encounter texts of a general nature in the Qur'an that require further explanation and interpretation. This is the background for the author to discuss the muqayyad mutlaq in order to obtain a treasure of knowledge to understand the Al-Qur'an properly and correctly according to the correct interpretation. The aim of this research is to examine the application of mutlaq interpretation methods and muqayyad in interpreting the Qur'an.

Some tasyri' laws sometimes come in the form of mutlaq laws which refer to one individual (one thing) in general, without being limited by characteristics or conditions. And sometimes it is also limited by characteristics or conditions, but the essence of the individual remains general and includes all types. The use of lafadz with mutlaq and/or limited capacity (muqayyad) is one of the beauties of Arabic rhetoric. And in the unsurpassed Book of Allah, he is known as mutlaqul-Quran wa muqayyaduh or the absoluteness of the Qur'an and its limitations.²

In this article, the author will discuss in detail the methods of mutlaq and muqayyad exegesis, examining the main differences between these two methods and how they can be used to understand the Qur'an as a whole. Because knowing what is mutlaq and muqayyad will make it easier for us to understand and grasp the meaning of a verse in the Qur'an.

RESEARCH METHODS

This research uses a qualitative approach using library research methods, namely studies used to collect information and data through libraries.³ Data was collected through a literature review, which involved searching for books and journals related to the research to be reviewed and understood in conjunction with previous research. The data was then written systematically and descriptively in a qualitative manner. Mestika Zed defines literature research as a series of research activities conducted by utilizing library sources to obtain data and then processing the research materials to obtain research results.⁴

Literature research is identical to an event, whether in the form of an action or writing, which is researched to obtain accurate facts by finding the origins and the real causes.⁵ In this study,

¹ Sakirman S, "Metodologi Qiyas Dalam Istibath hukum Islam," *YUDISIA: Jurnal Pemikiran Hukum Dan Hukum Islam* Volume 9 N (2018): 37–55.

² Manna' Khalil Al-Qattan, *Studies in the Sciences of the Qur'an*, (Bogor: Litera AntarNusa, 2016), p. 350.

³ Mirzaqon dan Budi Tarwoko T, "Sejarah Kepustakaan Mengenai Landasan Teori Dan Praktik Konseling Ekspressive Writing," *Jurnal BK Unesa* Volume 8, (2020): 20.

⁴ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor, 2008), 45.

⁵ Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Literasi Nusantara Abadi, 2020), 7.

the researcher conducted a literature review study where the main objective was to build a theoretical foundation that can be achieved by collecting references consisting of several stages which are then combined to make decisions.⁶ A qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior.⁷

The primary sources in this research were obtained from the books of Kadar M. Yusuf and Alwizar, M. Ag. Meanwhile, secondary sources consist of articles related to the methods of interpretation of mutlaq and muqayyad published in various accredited national and international journals. This method was chosen because it is in accordance with the research objectives which aim to examine the application of the tafsir mutlaq and muqayyad methods in interpreting the Al-Qur'an.

RESULTS AND DISCUSSION

Understanding Mutlaq and Muqayyad

1. Mutlaq

The word Mutlaq in terms of language means "something that is released/not bound".⁸ Mutlaq is a phrase that conveys a true meaning without any limitations on size, nature, or other limitations. The meaning of this absolute phrase does not consider the number or quantity of individuals it contains, such as the word baqarah (cow). The phrase baqarah simply means "cow" in its absolute meaning; it does not mean all cows, but rather any cow without being limited to any specific characteristics or type.

In terms of language, the word mutlaq can mean something that has no limits or is not bound (ma khala min al-qayyidi). From the same root comes the word thalaq (talaq), which is the release of the husband and wife relationship so that both husband and wife are no longer bound to each other. Meanwhile, in terms of terminology, scholars have put forward several different definitions. According to al-Madiy, what is meant by the word mutlaq is a word that indicates evidence that covers all types. The concept of mutlaq is important in understanding religious texts. Scholars use the principle of mutlaq to understand the general meaning of a word, then use other evidence to determine the limitations and provisions that may exist.

The word mutlaq (مطلق) comes from a linguistic point of view which means something that is released/not bound. In general, mutlaq is a word that refers to one or

⁶ Hartono, "Studi Literatur Media Pembelajaran Dengan Software Auto CAD," *Jurnal Kajian Pendidikan Teknik Bangunan* Volume 6, (2020).

⁷ Moleong, *Metode Penelitian Kualitatif* (PT Remaja Rosdakarya, 2017), 23.

⁸ M. Quraish Shihab, *Kaidah Tafsir* (Lentera Hati, 2013), 188.

several units in terms of substance without any ties. Etymologically, the word mutlaq is an isim maf'ul from the origin atlaqo-yuqliqu-itlaaqon - fahuwa mutlaqun which means something that has no limits (maa khaala min qayyidin), so mutlaq linguistically is something that has no limits. Manna Al-Qathan states lafaz which shows the essence of something without any limitations.⁹ Meanwhile, from the book "The Principles of Interpretation of the Qur'an" put forward by Kadar M. Yusuf and Alwizar, M. Ag, it is stated that absolute is a phrase that shows an absolute meaning without any limitations on size, nature, and other limitations.¹⁰

There are several opinions about absolute according to Tafsir scientists, namely:

- a. According to Khudhari Beik, mutlaq is a type of wording which refers to a revealed word containing one or several units without any connection.
- b. According to Abu Zahra, mutlaq is a type of wording that indicates the maudhu' without looking at one or several units or characteristics, but rather provides a sign according to the nature of the thing.
- c. According to Ibnu Subki, mutlaq is a word that shows the nature of something without any connection.

An example of this discussion is the word of Allah in surah Al-Maidah verse 3:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ

Meaning: "It is forbidden for you (to eat) carrion, blood" (QS. Al-Maidah verse 3).

Words *الْمَيْتَةُ* And *الدَّمُ* This is an absolute sentence because it is not clearly defined. Because the term "dam," meaning blood, is absolute and not limited by specific characteristics or circumstances, this verse states that all blood is haram.¹¹

Meanwhile, in terms of terminology, there are several definitions, including: absolute is the true meaning, or a phrase that shows the essence of something without anything limiting it so that the purpose of its meaning becomes narrow.¹² Mutlaq is a typical pronunciation that refers to the essential (whole) meaning or understanding without being limited by size or nature.¹³ The word "mutlaq" can also mean a phrase or verse delivered in general without any specific limitations or explanations. Terminologically, this phrase

⁹ Kurniati Faathir Janwar, Affandi Harlanda Barosm, Yulia Febrianti, *Peran Kaidah Ushuliyah: Mutlaq, Muqayyad, Mujmal, Dan Mubayyan* "Akhlak, Vol 1. No. (2024).

¹⁰ Alwizar Kadar M. Yusuf, "Kaidah Tafsir Al-Qur'an," in *Ed. Ade Sukanti* (Amzah, 2020).

¹¹ M. Khairunnas, J., dan Novendri, *Ushul & Kaedah Tafsir Praktis* (Dewa Publishing, 2022).

¹² F. A. Amalia, N. K., & Gani, "Mutlak Dan Muqayyad," *Al-Tadabbur* Volume 9, no. No. 2 (2023): 243–61.

¹³ Muhammad Husnul Fikri dan Alwizar, "Kaedah Mutlaq Dan Muqayyad," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* Volume 5, no. Issue 2 (2024).

refers to a specific meaning, not because of its substance, but after considering the complete nature of its type. The term mutlaq refers to an expression that describes the nature of something in an unlimited way (without qayid).¹⁴

Mutlaq is a lafaz that shows the true meaning in its entirety without being bound by any limitations. The positions of muthlaq and muqayyad are similar to the concepts of 'am and khash. The ulama explain that if there is a muthlaq proposition which is then limited by other propositions so that it becomes muqayyad, then the interpretation of the muthlaq statement must follow these limitations. On the other hand, if no evidence is found that limits it, then the mutlaq lafaz is still understood according to its absolute nature, while the muqayyad lafaz is understood according to its respective attachments.

This is because the Quran was revealed in Arabic, which has specific linguistic rules. Therefore, the basic principle of absolute words in a text is to practice them in accordance with their absolute nature, unless there is clear evidence that limits their meaning. It is not permissible to narrow the scope of absolute words without valid evidence. Etymologically, Ibn Faris explains that the root word, composed of the letters tha, lam, and qaf, means "to free" or "to release." This term describes something free and without any ties, like a camel that is let loose to graze. Thus, al-mutlaq can be understood as something that is not bound by any limitations.

From these definitions, the author concludes that mutlaq is defined as a phrase that expresses a clear meaning without any limitations that are limited to something, whether size, nature, or other limitations, so that the meaning contained in the phrase can be understood with a clear meaning without making mistakes in understanding the meaning of a phrase.

2. Muqayyad

The word Muqayyad in terms of language means "a bond that prevents something from having freedom of movement (bound/having limitations)". Muqayyad is the mention of an object with certain limitations, so that the object is no longer intact or is no longer interpreted as an arbitrary object. These restrictions can be in terms of size, nature, conditions, and so on. Abu Zahrah defines muqayyad as "a word that refers to an essential meaning associated with certain characteristics, circumstances, ghayah, or conditions." This is like the words baqaratun la fariḍ wa la bikr (a cow that is neither old nor young) and baqaratun safra' (yellow cow); The word baqarah in this lafaz is no longer interpreted as referring to any cow or any cow and any form, but has been limited to certain

¹⁴ Nur Ikhlas dan Alwizar, "Kaedah Tafsir: Muthlaq Dan Muqayyad," *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam* 1, no. 3 (2024): 76.

characteristics, namely cows that are neither old nor young, yellow cows, and cows that are not used for work.¹⁵

Muqayyad (مقيّد) in terms of language means a bond that prevents something from having freedom of movement. Meanwhile, in terms of terms, there are also many definitions. For example, a word that refers to one or several units that are tied together in the form of a word that is separate from it. Muqayyad is a typical pronunciation that refers to an overall meaning that is limited to a characteristic of several characteristics. Muqayyad is a word that reaches only one specific or non-specific meaning which is characterized by something added to the complete essence of its type. Mutlaq is a word that shows the essence as it is and is not bound by anything. It is important to understand religious texts deeply and accurately. understand the limitations and limitations of the meaning contained in the lafaz muqayyad, we can avoid misinterpretation and ensure that our understanding is in line with the purpose and intent of religious texts.

According to al-Qaththan in the Mabahis fi 'ulum al-Qur'an taken from the Dewi Murni journal, muqayyad is defined as a phrase that indicates a reality with certain limitations.¹⁶ Meanwhile, according to Kadar M. Yusuf and Alwizar, M. Ag, who quoted directly from his book entitled "Kaidah Tafsir Al-Qur'an" that muqayyad is the mention of an object with certain limitations so that the object is no longer whole or is no longer interpreted as a random object.

Muqayyad is the opposite of mutlaq lafaz. It refers to an expression or verse that is accompanied by special limitations or information. In Islamic law, lafaz muqayyad functions to provide directions or orders that have certain exceptions or restrictions. The term muqayyad refers to an expression that describes the nature of something with certain limitations or limitations (qayid).

From these several definitions, the author concludes that muqayyad is a lafaz contained in the Al-Qur'an which is interpreted with certain limitations in terms of nature, circumstances, ghayah and certain conditions so that the lafaz cannot be interpreted in general and must be seen from certain criteria in order to get a true understanding.

Lafadz Mutlaq and Muqayyad Law

Something that appears absolute in the text of the Qur'an will remain absolute, as long as there is no other text that limits or places conditions on that status. On the other hand, texts that are muqayyad will remain in their muqayyad status. In other words, if a text is absolute and then another

¹⁵ K. M. Yusuf, *Kaidah Tafsir Al-Quran* (Bumi Aksara, 2021), 54–55.

¹⁶ Dewi Murni., "Mutlaq Dan Muqayyad," *Jurnal Syahadah* Vol.VII. N (2019).

text is found that limits it, then the status of that text will change to no longer being absolute. Absolute lafaz and muqayyad have a rational and realistic form, as will be explained below:

"The original law is to determine the mutlaq in its mutlaq, until there is a valid argument bind him (make him muqayyad)."

Nash, who is mutlaq, must be understood according to his mutlaq nature, as long as there are no limiting arguments. The same applies to muqayyad texts. Nash mutlaq will lose its relevance if there is a muqayyad text that explains the causes and laws contained in it.

Nash, which is mutlaq, should still be held according to its mutlaq nature as long as there are no arguments that limit it, and the same goes for muqayyad. Lafadz mutlaq becomes unused if there is a lafadz muqayyad which explains the reasons for the law.¹⁷

Division of Lafaz Mutlaq and Muqayyad

1. The cause and the law are the same

In this case, mutlaq must be drawn from muqayyad, meaning muqayyad becomes an explanation of mutlaq. Like kata "fasting" for the kaffarah oath. This lafadz, which is contained in the qiraah mutawatir in the Mushaf, is expressed mutlaq, twithout certain restrictions, as contained in the QS deduction. Al-Maidah verse 89:

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ

Meaning: "Whoever is unable to do this, then fasting is kaffarat for three days. This is kaffarat of your vows if you swear (and you break it)" (QS. Al-Maidah: 89).

Words فَصِيَامُ ثَلَاثَةِ أَيَّامٍ It is muqayyad or limited by the word "at-tatabu", namely consecutively as in Ibn Mas'ud's qiraah: "So the kaffarah is fasting for three consecutive days." The absolute meaning of lafaz is drawn to the muqayyad, because one "cause" will not require two contradictory things.¹⁸

2. Same cause but different laws

In this case, each mutlaq and muqayyad remain in their own place. An example of a mutlaq which explains tayamum means "Tayamum is wiping the dust off the face and hands once." (HR. Ammar).

Example of a muqayyad explaining ablution:

فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

¹⁷ Suratno Anang Zamroni, *Mendalami Fikih 2* (Ttp: PT Tiga Serangkai Pustaka Mandiri, 2013), 62.

¹⁸ Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an*, n.d., 305–6.

Meaning: "Wash your face and your hands up to the elbows" (QS. Al-Maidah: 6).

A muqayyad verse cannot be an absolute explanation of the hadith, because the laws discussed are different, namely ablution and tayammum, even though the reason is the same, namely wanting to pray or because of hadath.¹⁹

3. Different causes but the law is the same

In this case there are two opinions:

- a. According to the Shafi'i group, mutlaq was brought to muqayyad.
- b. According to the Hanafi and Makiyah groups, mutlaq remains in its own place, not brought to the muqayyad.

Examples of absolute words:

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ
تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "And those who make zihar to their wives, then take back what they have said, then (they are required to) free a slave before the two husband and wife mix. That is what you have been taught, and Allah is most careful about what you do." (QS. Al-Mujjadi: 3).

Examples of muqayyad phrases:

وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا

It means: "Whoever kills a believer because he is guilty (should) free a believing slave and (pay) the ransom given to his (killed person's) family, unless they (the murdered person's family) waive the payment" (QS. An-Nisa: 92).

Both verses above contain the same law, namely the freeing of slaves. However, the reasons are different: the first verse is due to external causes, and the second is due to deliberate murder.²⁰

4. Cause and law are different

In this case, each mutlaq and muqayyad remain in their own place. Muqayyad does not explain mutlaq.

¹⁹ A. Hanafie, *Usul Fiqih* (Widjaya, 1993), 76.

²⁰ Alwizar Khotib Raja Ritonga, "Kaidah Mutlaq Dan Muqayyad Dalam Studi Al-Qur'an," *Jurnal Kajian Islam Dan Sosial Keagamaan* Vol. 1 No. (n.d.): 402–6.

Absolute example:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ

Meaning: "Both men and women who steal, have their hands cut off as retribution for what they have done and as a punishment from Allah" (QS. Al-Maidah: 38).

Examples of muqayyad:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ

It means: "O you who believe, when you stand to pray, wash your face and your hands up to the elbows" (QS. Al-Maidah: 6).

The verse that is muqayyad cannot be an absolute explanation, because the reasons are different, namely wanting to pray and stealing and the law is also different, namely ablution and cutting off the hand.

The two verses mentioned above differ in both their cause and their law. In terms of cause, the former concerns theft, while the latter concerns prayer. Likewise, their laws are also different.

In such cases, the absolute cannot be brought to the contrary, because both the cause and the law are different. This opinion has become a consensus among scholars. Regarding this matter, Abdul Karim Zaidan stated that if the legal provisions and the cause differ, then they remain in their respective positions, namely, the absolute remains in its absoluteness and the contrary remains in its contraryness. He further stated that this is because there is no substantial relationship between the two.

Az-Zarkasyi added his opinion, if there is an argument that mutlaq has been limited, then the mutlaq is brought to the muqayyad. However, if there is no evidence, then the mutlaq cannot be brought to the muqayyad, he remains in his absoluteness and the muqayyad remains in his limitations. Because of Allah SWT. speak in Arabic. The concrete thing is, if Allah SWT has determined something (law) with characteristics or conditions and then there are other provisions that are absolute, then what is absolute must be considered. If he does not have a basic law, to which he is returned, other than the muqayyad law, then he is obliged to be taqyid with it. But if there is a basic law other than muqayyad, then returning it to one of the two is no better than returning it to the other.²¹

²¹ Asri Yanti Siregar dan Alwizar, "Kaedah Mutlaq Dan Muqoyyad," *Hamalatul Qur'an: Jurnal Ilmu-Ilmu Al-Qur'an* 5, no. 2 (2024): 66–74.

Examples of Lafaz Mutlaq and Muqayyad

Absolute Word usually in the form of an isim nakirah (indefinite noun) in a positive sentence (al-itsbat). Example: the word "prayer" (صلاة) in the verse "اقِيمُوا الصَّلَاةَ" (Aqimu al-shalatah) which means "establish prayer". In this verse, the word "prayer" is absolute because it is not limited by time, number of raka'at, or certain conditions.

The word Muqayyad is usually in the form of isim nakirah (indefinite noun) in negative sentences (al-nafi). Example: the word "war" (حرب) in the verse "لَا تَقْتُلُوا أَنْفُسَكُمْ" (Wa lā taqtulāū anfusakum) which means "and do not kill yourselves". In this verse, the word "war" is muqayyad, because it is limited to the act of killing oneself, not other types of murder.

CONCLUSION

The methods of interpretation of mutlaq and muqayyad are two important methods in understanding the meaning of the verses of the Qur'an accurately and proportionally. Mutlaq means lafaz which shows the true meaning without any particular limitations or conditions, while muqayyad is lafaz which is limited by certain characteristics, circumstances or conditions which bind its meaning. These two methods function to assist mufassir and mujtahid in interpreting the verses of the Koran so that there are no errors in understanding the law and divine messages. In its application, mutlaq verses remain generally understood as long as there are no other arguments that limit them, while muqayyad verses must be interpreted according to the limitations stated.

Understanding mutlaq and muqayyad also helps in the process of istinbath al-ahkam (excavating law) so that each law taken has a strong basis and is in accordance with the context of the text. Thus, mastery of these two rules is key in efforts to interpret the Qur'an comprehensively and systematically, so that the meaning contained in the verses can be understood correctly in accordance with the objectives of the Shari'a.

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