



METHOD OF TAFSIR: METHOD OF MANTUQ AND MAFHUM

METODE TAFSIR: METODE MANTUQ DAN MAFHUM

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Abstrak

Aturan penafsiran mantuq dan mafhum merupakan landasan penting dalam hermeneutika Al-Qur'an untuk menggali makna zahir dan khafi, khususnya dalam menangani isu-isu modern seperti etika biomedis Islam dan keuangan syariah yang membutuhkan hukum adaptif yang tetap berlandaskan nash. Penelitian ini bertujuan untuk menguraikan definisi mantuq dan mafhum, menjelaskan penerapannya dalam fiqh istinbath, dan menyoroti relevansinya untuk menanggulangi salah tafsir, melalui pendekatan deskriptif-analitis berdasarkan penafsiran tematik yang menganalisis bacaan Al-Qur'an, prinsip-prinsip fiqh ushul, beserta ilustrasi ayat-ayat seperti Al-Baqarah: 43, 173; Al-Isra: 23-24; dan Al-An'am: 145. Hasil utama menguraikan klasifikasi mantuq menjadi nash, zahiri, muawwal, diikuti oleh mafhum yang dibagi menjadi muwafaqah (fahwa khitab dan lahnal khitab) ditambah mukhalafah (enam varian: shifat, illat, adad, ghayah, hasr, laqab), yang diterima sebagai hujjah oleh mayoritas fuqaha kecuali zhahiri, sehingga meminimalkan distorsi interpretasi dan memperkuat hukum kontekstual.

Kata kunci: Aturan interpretasi, mantuq, mafhum, interpretasi Al-Qur'an

Abstrak

The rules of mantuq and mafhum interpretation are important foundations in the hermeneutics of the Qur'an to extract the meaning of zahir and khafi, especially in dealing with modern issues such as Islamic biomedical ethics and sharia finance that require adaptive laws to remain based on nash. This research carries the aim of elaborating the definition of mantuq and mafhum, explaining their implementation in istinbath fiqh, and highlighting their relevance to counteract misinterpretation, through a descriptive-analytical approach based on thematic interpretation that analyzes the recitation of the Quran, the principles of ushul fiqh, along with illustrations of verses such as QS. Al-Baqarah: 43, 173; Al-Isra: 23-24; and Al-An'am: 145. The main results outline the classification of mantuq into nash, zahiri, muawwal, followed by mafhum which is divided into muwafaqah (fahwa khitab and lahnal khitab) plus mukhalafah (six variants: shifat, illat, adad, ghayah, hasr, laqab), which are accepted as hujjah by the majority of fuqaha except zhahiri, thus minimizing distortion of interpretation and strengthening contextual laws.

Keywords: Rules Of Interpretation, Mantuq, Mafhum, Interpretation Of The Qur'an.

INTRODUCTION

To understand divine messages properly, a systematic and thorough method is needed. In the interpretation of sacred texts, scholars have developed various hermeneutic rules and principles that allow for a deep understanding of the explicit and implicit meaning of the verses of the Qur'an. Among these rules, the concepts of mantuq and mafhum play an important role in the methodology of tafsir, especially in the process of withdrawing the law (istinbat ahkam) from the nash-nash of the Qur'an.



The rules of mantuq and mafhum which are rooted in the tradition of ushul fiqh are important hermeneutic tools to explore the explicit and implicit meaning in the text of the Qur'an. Mantuq shows the directly intelligible meaning of the language structure and semantic meaning of the verse, while mafhum refers to the implicit meaning obtained through the analysis of the context, syntax, and pragmatic aspects of the text. These two approaches serve not only as tools for textual analysis, but also as a mechanism to expand Islamic law's understanding of situations that are not explicitly stated in the nash.

Along with the development of the times and the complexity of the problems faced by Muslims, especially in the modern context, the relevance of the mantuq and mafhum rules is increasing. The complexity of modern issues such as Islamic bioethics, Islamic financial technology, environmental conservation, and ever-evolving social challenges demand interpretive methods that are able to extract legal principles from the textual and contextual instructions of the Qur'an. This approach allows Islamic law to remain relevant and responsive to the needs of the times without leaving a strong textual and methodological foundation.

Thus, a deep understanding and mature hermeneutic method through the rules of mantuq and mafhum are crucial as a foundation for the development of adaptive and contextual Islamic law, while maintaining conformity with the teachings of the Qur'an comprehensively and systematically.

Problem Formulation: What are the Mantuq and Mafhum methods?, How are the Mantuq and Mafhum methods applied?, and Why the Mantuq and Mafhum methods in understanding the verses of the Qur'an?

RESEARCH METHOD

This research uses a qualitative approach using the library research method, which is a study used in collecting information and data through literature (Mirzaqon T dan Budi Purwoko :2020). Data is collected by conducting a literature study, namely looking for books and journals related to research to be studied and understood with previous research, then written systematically and qualitatively descriptive. Mestika Zed defines literature research as a series of research activities carried out by utilizing literature sources to obtain data and then processing research materials until research results are obtained (Mestika Zed :2008).

Literature research is synonymous with an event in the form of an act or a written that is researched to get the right facts by finding the origin, the real cause (Hamzah:2020). In this study, the researcher conducts a literature review where the main goal is to build a theoretical foundation that can be achieved by collecting references consisting of several stages and then combining them to make a decision (Hartono:2020). The qualitative approach is a procedure Research that produces descriptive data in the form of written or spoken words from people and observable behaviors (Moleong:2017).

RESULTS AND DISCUSSION

Definition of Mantuq and Its Types

1. Definition of Mantuq

Mantuq which is etymologically derived from the root word naṭaqa-yantiqu-mantuq, which means something that is spoken directly and firmly (Rosihon:1999). According to Shafi'i,



mantūq in terms is something that is directly referred to by the utterance and pronunciation of the utterance itself (Syafi'i Karim:1997). Meanwhile, according to Mudzakir, mantūq is the meaning shown by the pronunciation based on the way it is pronounced, that is, the indication of the meaning that comes from the letters that are spoken (Mudzakir:2007).

According to Safiudin in his book *Ushūl Fiqh*, mantūq is the content of the law implied by the utterance. The Shafi'iyyah scholars define mantūq in terms namely:

دلالة المنطق هي دلالة اللفظ على حكم شئ ذكر في الكلام ونطق به

Mantuq is the meaning of the law that is directly shown by the pronunciation of nash in accordance with what is mentioned and pronounced by the pronunciation.

From this understanding, it can be interpreted that *dilālat al-Mantūq* is a legal provision that can be understood directly through the written pronunciation of nash. For example, it can be seen in Qs. Al An'am 145:

فَلَّا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْنُوفًا أَوْ لَحْمَخَرْزِيرٍ فَإِنَّهُ رَجْسٌ أَوْ فِسْقًا أَهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ
رَّحِيمٌ ١٤٥

Say, "I do not find in what has been revealed to me anything that is forbidden to eat by those who want to eat it, except the flesh of a dead animal, the blood that flows, the flesh of pork because it is unclean, or that which is slaughtered wickedly, (i.e.) by mentioning (the name) other than Allah. However, whoever is forced not because he wants it and does not exceed (the emergency limit), then verily your Lord is Forgiving and Merciful."

Umam and Aminuddin (1989: 44) explained that the verse contains the meaning of prohibiting eating flowing blood. Meanwhile, based on mafhum mukhalafah, blood that does not flow is considered halal for consumption, the halalness of which can be ascertained by other sharia rules or postulates (Ahmad Atabik:2015). Such as the Prophet's hadith:

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَحِلَّتْ لَنَا مَيْتَانٌ وَدَمَانٌ, فَأَمَّا الْمَيْتَانُ: فَالْجَرَادُ وَالْحُوتُ, وَأَمَّا الدَّمَانُ: فَالْطِّحَالُ وَالْكَبِدُ». أَخْرَجَهُ أَحْمَدُ, وَابْنُ مَاجَهٍ, وَفِيهِ ضَعْفٌ

Meaning: From Ibn Umar RA, the Prophet PBUH said: "It is permissible for us to have two carcasses and two bloods. The two carcasses are grasshoppers and fish, and two bloods, namely the spleen and liver." (HR. Ahmad and Ibn Majah and in him there is a weakness).

2. Varietas Mantuq

In the Qur'an, not all words have only one meaning. Sometimes, a word can have two meanings at once, both from the way it is used and the original meaning. There are times when a word has a strong meaning and also a weak meaning, but what is used in the verse is a weak meaning. However, there are also words that have those two meanings, but what verse means is a strong meaning (Idham Kholis:2025). From the above explanation, it is explained that in understanding the Qur'an, it is important to recognize that a word can have an explicit (clear)



meaning and an implicit (hidden) meaning, and the choice of meaning is adjusted to the context of the verse so that the message conveyed can be understood correctly. Manthuq is divided into two types, namely manthuq nash, mantuq zhahir and Muawwal, with the following explanation:

a. Mantuq Lafaz that has no possibility of more than one meaning (Nash)

A word that does not have the possibility of more than one meaning or nash, is a word whose form itself has been able to show the meaning in question expressly (sarih), does not contain the possibility of other meanings (Rosihon:1999). Manthuq Nash is a word or expression whose form has clearly conveyed the meaning in question without leaving room for other interpretations (Al-Qaththan:2012). For example, as in the words of Allah SWT in QS. Al-Baqarah [2]: 43 as follows:

وَأَقِمُوا الصَّلَاةَ وَأُثْوِرُوا الزَّكُوَةَ وَارْكَعُوا مَعَ الرُّكُعِينَ

Meaning: Establish prayer, pay zakat, and bow down with those who bow.

QS. Al-Baqarah: 43 regulates the obligation to carry out prayer and zakat. This verse has such a clear meaning that it does not allow for other interpretations, and the legal content in it can be understood immediately easily.

b. A word that has more than one possible meaning.

1) Mantuq Zhahir

Manthuq zhahir has the possibility of two meanings in one utterance, where one of the meanings is immediately understood when uttered and the other meaning is weaker/marjuh (Mudzakir :2007). Thus, dhahir is similar to nash in that both refer to the meaning based on the word spoken. However, unlike nash which only shows one firm meaning without the possibility of another meaning, dhahir in addition to pointing to the main meaning also allows for other weaker meanings. An example is found in the words of Allah SWT in QS. Al-Baqarah : 173 as follows:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أَهْلَكَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ
اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادِ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Meaning: Indeed, He has forbidden for you only carcasses, blood, pork, and animals slaughtered with (named) other than Allah. However, whoever is compelled to eat it, not because he wants it and does not go beyond the limit, then there is no sin for him. Indeed, Allah is Forgiving and Merciful.

The word baghin (بَاغٍ) has two meanings, namely (1) al-Jahil which means ignorance or ignorance, and (2) azh-zhalim which means to act beyond the limit. The second meaning, namely azh-zhalim, is stronger (rajah) and more commonly used, while the first meaning is considered weak (marjuh).

2) Mu'awwal.

Mu'awwal is a phrase that is given an understanding with an unfavored meaning (marjuh) because there is an indication of the impossibility of being understood with an



implied meaning (rajih). Mu'awwal is a word that is interpreted with the meaning of marjuh because there is a postulate that prevents the meaning of diligence (Mudzakir:2007). Mu'awwal is different from zahir, where zahir is interpreted with a meaning that is prioritized because there is no evidence that points to a meaning that is less important.

In the book Rules of Tafsir of the Qur'an, written by Dr. Alwizar, M.Ag interpret that manṭūq mu'awwal is the opposite of mantuq zahir. It is a word that has more than one (double) meaning, in which there is a strong meaning and there is also a weak meaning. However, what is used is a weak meaning, because it is not possible when the strong meaning is used to interpret the word. That is, the reader in the meaning of the word turns from a strong meaning to a weak meaning (Kadar M.Yusuf:2020).

Mu'awwal is different from zāhir. Mantuq zahir is interpreted with a meaning that is rājīh because there is no evidence that turns away from the marjuh For example in QS. Al-Isra(17): 24 (Al-Qur'an and Its Translation)

وَاحْفِظْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا
كَمَا رَبَّيْنِي صَغِيرًا ٢٤

Meaning: Humble yourself towards them with affection and say, "O my Lord, love them as they both (loved me when) they educated me when I was a child."

It is impossible to understand the meaning of the above verse with the meaning of wings, which in fact humans do not have wings. So this word must be understood with another meaning of marjūh, i.e. good treatment of both parents.

Definition of Mafhum and Its Types

1. Definition of Mafhum

Mafhum in language means an understanding or something that can be understood. In terms, mafhum is the meaning conveyed by the pronunciation without being based on the sound or pronunciation of the pronunciation (Rosihon :1999) According to Syafi'i Karim, mafhum is something that is designated by the pronunciation, but not from the pronunciation itself. And according to Mudzakir, the meaning shown by the utterances is not based on the sound of speech (Mudzakir:2007).

From this understanding, we can conclude that if something communicated through a word is not related to the sound of speech directly (implicit meaning), it is called mafhum understanding. In other words, mafhum refers to the interpretation given to a word not based on the context of the conversation, but comes from the understanding contained in the speech. For example, the understanding An example is found in the words of Allah SWT in (QS. Al-Isra': 23)

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَاهُ وَبِالْوَالِدَيْنِ احْسَنَا إِمَّا يَبْلُغُنَّ عِنْدَكَ الْكِبَرَ
أَحَدُهُمَا أَوْ كِلَّهُمَا فَلَا تُنْهِ لَهُمَا أُفِّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣

Meaning: Your Lord has commanded that you should worship none other than Him and that you should do good to your parents. If one of them or both of them grows old in your care,



then you shall never say the word "ah" to them and do not yell at them, and speak to them a kind word.

The verses contained in QS. Al-Isra': 23 expressly prohibits the use of the rude word "ah" and the treatment of the elderly harshly. In addition, the verse also provides implicit legal instructions that are not explicitly mentioned, such as the prohibition of hitting and committing acts that hurt parents. In Ushul Fiqih, mafhum is a meaning taken from the utterance based on something implied, not from the meaning written directly.

2. Types of Mafhum

Mafhum has two main categories, namely mafhum muwafaqah and mafhum mukhalafah.

a. Meaning of Compatibility

Mafhum muwafaqah is a meaning that is not explicitly mentioned in the statement, but the law contained in it is in accordance with the law that has been clearly explained in the statement. This means that the law taken is in line with the meaning of mantuq or the meaning that is spoken (Rosihon:1999). For example, in QS. Al-Isra': 23, mafhum muwafaqah from the word "ah" is a prohibition on insulting, insulting, and hitting parents. Another example is found in QS. Al-Isra': 32 *And do not approach adultery. Mafhum muwafaqah from the verse is haram to approach adultery, including being a man and a woman, dating, let alone committing adultery.* From this verse, mafhum muwafaqah includes the prohibition of being alone between men and women, dating, and committing adultery.

Mafhum muwafaqah is divided into two categories, namely:

- 1) Fahwal khitab, which is when the meaning understood has a heavier law than what is spoken (Yusuf, M:2020). For example, even though only saying the word "ah" is prohibited, let alone hitting parents, according to the words of Allah SWT QS. Al-Isra': 23.
- 2) Lahnal khitab, which is when the meaning understood has the same law as what is spoken (Al-Qur'an and Its Translation). For example, it is forbidden to burn the property of an orphan because the punishment is equivalent to the prohibition of eating the property of an orphan, which is prohibited in the words of Allah SWT QS. An-Nisa': 10.

b. Mafhum Mukhalafah

Mafhum Mukhalafah is a meaning that is understood as opposed to the utterance (manthuq) that is spoken, either as an affirmation or a rejection of a law (Abdul Hamid Hakim:1927). In other words, the implied meaning is the opposite of the meaning explicitly stated in the law.

Mafhum muwafaqah is divided into six types, namely:

1) Mafhum Shifat

Mafhum Shifat is the meaning that connects a law with a certain nature of it. One example is found in the words of Allah SWT in Surah An-Nisaa verse 92 (Alfian M. Hamzah:2023).

وَمَنْ قَتَلَ مُؤْمِنًا خَطَا فَتَحْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ



"Whoever kills a believer because he is wrong (shall) set free a faithful servant."

2) Aroma Mafhum'

Mafhum 'Illat is the meaning that relates the law of a case to the cause or reason ('illat) that is the basis for its determination. For example, liquor is prohibited because it has intoxicating properties.

3) Mafhum 'adad

Mafhum 'Adad is a meaning that associates a law with a certain number or number, so that the law applies according to the limit of that quantity (Alfian M. Hamzah:2023). An example is found in the words of Allah SWT in Surah An-Nur verse 4:

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةٍ شُهَدَاءَ فَاجْلِدُوهُمْثَمَنِينَ جَلْدَةً وَلَا تَقْبِلُوا
لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَسِيْقُونَ ﴿٤﴾

Meaning: Those who accuse (adultery with) a good woman and they do not bring four witnesses, then beat them eighty times and do not accept their testimony for ever. They are the wicked ones.

4) Mafume Ghayah

Mafhum Ghayah is a meaning that shows that a law applies to a certain extent or point. This statement emphasizes the extent to which a rule must be obeyed. An example of its application is found in the words of Allah SWT in Surah Al-Maidah verse 6, which provides instructions on the limits in the ablution procedure. The understanding of mafhum ghayah helps explain the scope and limitations in the implementation of a law (Arya Ficky Nugroho & Alwizar:2024).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهُكُمْ أَيْدِيْكُمْ إِلَى الْمَرَافِقِ

"O you who believe! When you are about to perform the prayer, then wash your face and your hands up to your elbows."

5) Mafhum Hasr or boundary

Mafhum Had is a meaning that explains the law by setting a certain number or number as a limit among the various possibilities that exist. Thus, the law applies based on a specific and predetermined quantity. An example can be found in the words of Allah SWT in Surah Al-An'am verse 145, which regulates the provisions regarding permissible and forbidden foods. The understanding of mafhum limits is important to affirm clear and definite legal boundaries.

مُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا
مَسْفُوْحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أَهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ أَنْسَطَرَ عَيْرَ
بَاعٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ



Say, "I do not find in what has been revealed to me anything that is forbidden to eat for those who want to eat it, except the flesh of a dead animal, the blood that flows, the meat of pork – for all of them are dirty – or an animal that is slaughtered not in the name of Allah. But whoever is forced not because he wants to and does not exceed (the emergency limit), then verily, your Lord is Forgiving, Most Merciful.

6) Mafhum al-Laqab

Mafhum al-Laqab is a meaning that negates the validity of a law if it is addressed to someone else, and stipulates that the law applies only to certain names or titles. Thus, the law does not apply generally, but is limited to the parties specifically mentioned (Arya Ficky Nugroho & Alwizar:2024). An example of its application is found in the words of Allah SWT in Surah Yusuf verse 4. The understanding of mafhum al-Laqab is very important to determine the limits of who is the subject of the law in a text

إذ قَالَ يُوسُفُ لِأَبِيهِ يَأْبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ
وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾

Meaning: (Remember) when Joseph said to his father (Ya'qub), "O my father, I have indeed (dreamed) seen eleven stars, the sun, and the moon. I saw everyone bowing down to me."

From this verse, it can be understood that the saying is only related to the Prophet Yusuf because it has nothing to do with other people.

The Urgency of Understanding the Mantuq and Mafhum Methods

Understanding the rules of Mantūq and Mafhūm is very important for mufassir because these two concepts play a major role in determining the meaning of the words in the Qur'an. In addition, this understanding also avoids misunderstandings when interpreting the utterances or redactions of the Qur'an. For example, there are those who think that adultery is not directly prohibited because the Qur'an only forbids approaching it. This opinion is wrong and often arises due to a lack of understanding of the rules of Mantūq and Mafhūm and the related rules. Without mastery of these rules, it is difficult to counter the argument appropriately. With a good understanding of this rule, errors in interpreting and establishing the laws in the Qur'an can be minimized. Mantūq and Mafhūm have an important role in excavating and establishing the laws from the texts of the Qur'an (Abdul Wahab Khallaf:2002).

The scholars agree on the validity of arguing with mafhum mu- wafaqah. Only the scholars of Zahiri refuse to establish the law with mafhum, as well as refuse to use qiyas, because according to them mafhum muwafaqah in this case is the same as qiyas (Evra Willya:2010). Although the scholars of ushul fiqh agree with the arguments of mafhum muwafaqah, they differ in their opinions on how to establish the law through mafhum muwafaqah.

1. The Mutakallimin madhhab, al-Ash'ariyah and Mu'tazilah, argue that the discovery of the law is carried out through the dilalah of the word.
2. Al-Shafi'i, Al-Juwaini and Al-Razi argue that the discovery of the law is carried out through qiyas, namely qiyas jali (Musthafa Said al-Khin).



The first opinion states that the understanding of the meaning of meaning is done through the dilalah of the word, not through qiyas. Therefore, the prohibition of saying "ah" to parents does not mean that it is haram to hit and curse parents. Hitting an old man is haram not based on that verse, but based on another verse that tells him to do good to the elderly. The same is the case with the prohibition of burning orphans' property

As for the second opinion which argues that the appointment of the pronunciation of the mafhum muwafaqah is done through qiyas, then the prohibition of hitting and cursing parents is qiyas, compared to the prohibition of saying the word "ah" because between the two have the same tongue, which is both hurtful. Likewise, the prohibition of burning, destroying the property of orphans is a violation of the prohibition of eating contained in the verse because of the similarity of illat, which is to destroy the property of orphans.

Understanding this debate is important not only for religious scholars, but also for anyone who wants to understand exactly how Islamic law is established based on the text of the Qur'an. This rule also strengthens integrity and sharpness in carrying out ijtihad and avoids mistakes that can have an impact on religious practices and Islamic legal policies in society.

CONCLUSION

Linguistically, *mantūq* means something that is spoken. In terms, *mantūq* is the meaning that is directly indicated by the utterances spoken by a person. *Mantūq* is divided into two types, namely: first, a word that has one definite meaning is called *mantūq nash*; and second, a word that contains more than one possible meaning, is called *mantūq zāhir* or *mu'awwal*.

As for *mafhūm*, it means something that is understood. In terms, *mafhūm* is the meaning that is shown by the utterance without depending on the sound of the speech. *Mafhūm* is divided into two forms, namely *mafhūm muwāfaqah* and *mafhūm mukhālafah*.

Mantūq can clearly be used as *an argument* (evidence), because its meaning is firm. The same is true of *mafhūm muwāfaqah*. However, scholars differ on the validity of *mafhūm* as an argument. According to the majority of scholars, *mafhūm* can be used as the basis of an argument on the condition that the phrase does not simply describe a general custom and is not used only to explain a particular reality.

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