

Method of Analysis of *Mutasyabih Lafdzi* in the Qur'an: A Study of Tafsir as-Sha'rawi**Dewi Murni¹, Ali Mahfudz², Zakiyah³**¹Universitas Islam Indragiri (UNISI) Tembilahan, Indonesian²Institut Agama Islam Nahdlatul Ulama (IAINU) Kebumen, Indonesian³Institut Agama Islam Negeri Curup, Indonesian

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Abstract. This article aims to identify and explore the analytical methods of asy-Sya'rawi in understanding the textual variations of mutasyabih lafdzi verses and their implications for Qur'anic exegesis studies. This study employs a qualitative method using thematic interpretation (maudhu'i) and content analysis approaches. The thematic approach is applied to holistically examine the phenomenon of mutasyabih lafdzi through collecting and categorizing relevant Qur'anic verses. At the same time, content analysis is used to delve deeper into Asy-Sya'rawi's interpretive methods in explaining these textual variations. The findings reveal that Asy-Sya'rawi adopts a comprehensive approach, encompassing linguistic, historical, comparative analysis, and moral and ethical insights. For instance, his study of surat al-Baqarah/2:126 and surat Ibrahim/14:35 demonstrates how the textual differences between the terms *baladan* and *al-balad* reflect the transition of a region from a barren state to a secure and thriving city. Furthermore, asy-Sya'rawi connects these verses to moral lessons emphasizing the importance of physical, social, and spiritual security in the sacred region of Haram. This article also serves as a rebuttal to the claims of Orientalists like Richard Bell and William Muir, who perceive textual variations as indications of inconsistency in the Qur'an.

Keywords: Mutasyabih Lafdzi, asy-Sya'rawi, Tafsir asy-Sya'rawi

Introduction

The Qur'an, as the holy book of Muslims, has unique and meaningful linguistic characteristics. One of these unique aspects lies in the phenomenon of *mutasyabih lafdzi*, which is the mention of a theme or story with diverse editors. This variation includes differences in precedence and ending, addition and abandonment, using the form makrifah or nakirah, changes from plural to mufrad, idghaman and non-idgham, and replacing certain letters with other letters. This diversity of editorials reflects the dimension of beauty and depth of the language of the Qur'an, which invites admiration and is a challenge for the mufassir in revealing the wisdom behind it.¹

The phenomenon of *mutasyabih lafdzi* reflects the flexibility of the Qur'an's language and serves as a medium for conveying messages relevant to specific contexts, audiences, and situations. In the tradition of interpretation, every editorial change is considered to have a deep meaning and spiritual message.² Therefore, studying *mutasyabih lafdzi* is essential in understanding the Qur'an's linguistic richness and relevance to humanity.

Scholars have discussed mutasyabih lafdzi in the Qur'an a lot. Among them, Imam az-Zarkasyi expanded this discussion and categorized it into several chapters. Imam al-Suyuthi summed up this discussion very briefly. In addition, there are also other works such as *Durrah at-Tanzil wa Ghurrah at-*

¹ Seyed Amirhossein Asghari, "Mystical Interpretation of the Qur'an," *Burhan Journal of Qur'anic Studies* 01, no. 1 (2016): 28–45.

² Mohammad 'Ulyan, Nur Rofiq, and Muhammad Zaki Tamami, "The Implications of Muhkamah and Mutasyabihat in the Interpretation of the Qur'an," *Amorti: Journal of Interdisciplinary Islamic Studies* 2, no. 3 (2023): 130–39, <https://doi.org/10.59944/amorti.v2i3.119>.

Ta'wil by Abu 'Abdillah Muhammad al-Khathib al-Iskafi, *Al-Burban fi Tanjih Mutasyabih Al-Qur'an lima fih Min al-Hujjah wa al-Bayan* by Mahmud bin Hamzah al-Karmani, and *Kasyf al-Matsani fi al-Mutasyabih Min al-Matsani* by Badruddin bin Jama'ah (d. 733 H).³

In addition to the scholars who wrote and discussed the phenomenon of *mutasyabih lafdzi* in the Qur'an, several orientalist also paid attention to its existence, albeit from a different perspective. Richard Bell, an influential orientalist and expert on Islamic studies, analyzed the Qur'an from a critical point of view.⁴ In his work *The Qur'an Translated*, Bell attempted to rearrange the surahs (chapters) of the Qur'an to deal with what he perceived as textual confusion or "flaws" in the structure of the text. Bell argues that some verses may have been misplaced and that certain parts of the Qur'an show signs of human intervention or error. This approach calls into question the divine perfection often attributed to the Qur'an by traditional Muslim scholars, and he suggests that some repetition or similarity between the verses may indicate a more human aspect of the Qur'an's composition.⁵

In his work *The Life of Muhammad*, William Muir put forward a view of the repetition of verses in the Qur'an, which he considered to be evidence of a deficiency in the structure of the text. He stated that the similarities between the verses in some surahs may reflect an external influence or even an error in preparing the revelation, which could indicate that the Qur'an is more of a human work than a perfect revelation. Muir focuses on verse repetition as an indication of errors in the compilation of revelations or a lack of organized structure in the Qur'anic text. Orientalists often quote this view, criticizing the Qur'an's similarity and repetition.⁶

However, although *mutasyabih lafdzi* has become a concern in the study of the Qur'an, studies that specifically discuss methods of analysis of this phenomenon, especially in interpreting a contemporary mufassir, as-Sha'rawi, are still rare. Among the articles are Rochmad and Muhammad Perdana Putra (2017),⁷ Hikmatiar Pasya and Muhammad Iqbal Rifai (2017),⁸ Rifqi Hidayat and Yayuk Fauziyah (2022),⁹ Jihan Rahmawati (2022),¹⁰ and Latifah Lautah Perni (2024).¹¹

This article aims to fill in the blanks by highlighting the study of *mutasyabih lafdzi* from the perspective of asy-Sha'rawi. It seeks to identify and explore the method of analysis of as-Sha'rawi used to understand the variations in the redaction of the verses of *mutasyabih lafdzi* and its implications for the broader understanding of the Qur'an. Thus, this article is expected to enrich the study of Qur'anic interpretation.

This article uses a qualitative method with two main approaches: the thematic interpretation approach (*maudhu'i*) and the content analysis method. The thematic interpretation approach is used

³ Ali Mahfudz, *Main Themes of Ma'ani Knowledge of the Qur'an* (Yogyakarta: CV. Science Library, 2023).

⁴ Nazar Fadli, "Orientalists and Their Study of the Qur'an," *Teunuleh Scientific Journal* 1, no. 2 (2020): 81–95, <https://doi.org/10.51612/teunuleh.v1i2.25>.

⁵ Mahmoud Ibrahim Rezk Elnemr, "The Ideology and Translations of the Quran by the Orientalists: A Comparative Study of Richard Bells 'Translation,'" *Global Journal of Human-Social Science* 20, no. 20 (2020): 1–15, <https://doi.org/10.34257/gjhssavol20is20pg1>.

⁶ William Muir, *The Life of Mohammad* (Edinburgh: John Grant, 1923).

⁷ Muhammad Perdana Putra, "Asrâr Al-Mutasyâbih Al-Lafdzi Fi Al-Qur'an 'Inda Ibn Zubair Gharnathi" 2, no. 1 (n.d.). *Qur'anika Studios* 2 (1):55-76. <https://doi.org/10.21111/studiquan.v2i1.1134>.

⁸ Hikmatiar Pasya and Muhammad Iqbal Rivai, "Al-Âyah Al-Mutasyâbihât Al-Lafzhiyyah Fi Sûrah Al-An'âm 'Inda Al-Kirmâny," n.d.

⁹ Rifqi Hidayat and Yayuk Fauziyah, "The Urgency of Understanding the Verses of Mutasyabihat Lafdziyyah for Learning Tahfidz Al-Quran," *KnE Social Sciences* 2022 (2022): 578–85, <https://doi.org/10.18502/kss.v7i10.11260>.

¹⁰ Jihan Rahmawati, "The Contribution of Ash-Sha'rawi to the Development of Tafsir (Study of the Book of Tafsir Ash-Sha'rawi)," *Al-Mustafid* 1, no. 1 (2022): 39–49.

¹¹ Latifah Lautah Perni, Hidayatul Hayani, and Elvi Wahyu Lianti, "Tikrar in Surah Al-Qamar : Perspective of Tafseer Al-Sya'rawi," *Al-Misbah: Journal of the Quran, Hadith and Tafseer* 1, no. 1 (2024): 29–36.

holistically to study the phenomenon of *mutasyabih lafdzi* through the collection, grouping, and analysis of Qur'anic verses related to the theme. Meanwhile, the content analysis method is applied to explore and analyze in depth the technique of interpretation used by Azy-Sha'rawi in interpreting the verses of *mutasyabih lafdzi*.

The primary data used are the works of Tafsir as-Sha'rawi, especially the parts that discuss the verses of *mutasyabih lafdzi*, namely in Surah al-Baqarah/2:126 and Surah Ibrahim/14:35. This work of Tafsir as-Sha'rawi will be analyzed to identify the method he used in interpreting the variations in the redaction of these verses and to understand his interpretation of the *mutasyabih lafdzi* in the context of the Qur'an.

Meanwhile, the secondary data in this article includes several relevant studies, namely studies on the phenomenon of *mutasyabih lafdzi* in the science of tafsir, which can provide an overview and a broader perspective on this topic.¹² In addition, it will also refer to previous studies that discuss the method of tafsir asy-Sha'rawi, which will provide additional insight into understanding the contribution of ash-Sha'rawi to the survey of *mutasyabih lafdhi*. By combining this primary and secondary data, the study aims to reveal more deeply the analytical methods used by asy-Sha'rawi in interpreting the phenomenon of *mutasyabih lafdzi* and its implications for the broader understanding of the interpretation of the Qur'an.

Discussion

Mutasyabih Lafdzi

Linguistically, the word *mutasyabih* is a form of *isim fa'il* which comes from *mashdar tasyabuh* with the past verb *tasyabaha*. This word is rooted in the letters syin, ba', and ha', which have the meaning of the similarity or similarity of a thing (*tasyabuh as-syai'*), both in terms of color and properties.¹³ Raghīb al-Ashfahani (d. 502 AH) explains that the terms *as-shibh*, *as-shabah*, and *as-shabih* basically refer to similarities (*al-mumatsalah*) in certain aspects, such as manner or form (*kaiḥiyah*), including color, taste, justice, and tyranny. If two things are difficult to distinguish because of their similarities, the condition is called *ash-syubbah*.¹⁴ For example, the fruits in paradise that have similarities in terms of color, but differ in taste and essence, as mentioned in Surah al-Baqarah/2:25:

وَأَنْتُوا بِهِ مُتَشَابِهًا

They are given similar fruits. (al-Baqarah/2:25).

According to Ibn Qutaibah (d. 276 AH), *at-tasyabuh* basically refers to the similarity of the form of a word with another outwardly speaking, but different in terms of meaning. In Surah al-Baqarah (2:25), the word *mutasyabih* refers to a resemblance in appearance, but with a distinct taste. In another verse, "*tasyabihat qulubuhum*" (al-Baqarah 2:118) describes the similarity in disbelief and hardness of heart (*yusyabbihu ba'dhubu ba'dhan fi al-kuḥri wa al-qaswah*). In addition, *at-tasyabuh* can also mean ambiguity (*iltibas*), as in the expression *syabbahat 'alayya idza labbasta al-haqqa bi al-bathil* (you disguise me

¹² Firthalia Ariga, Fauzan Ariga, and Khansa Firdaus, "Thematic Analysis : Shaiḥah in the Tafseer" 1 (2024): 23–28.

¹³ Ahmad Faris, *Mu'jam Maqayis Al-Lughab* (Beirut: Dar al-Fikr, 1979).

¹⁴ Raghīb Al-Ashfahani, *Mu'jam Mufradat Al-Jazh Al-Qur'an* (Beirut: Dar al-Fikr, n.d.).

for me by mixing truth and falsehood). Furthermore, *tasyabuh* includes everything vague (*ghumud*) and challenging to understand (*daqqa*), although it does not always confuse distinguishing it.¹⁵

Based on the various meanings of the language that have been explained, the word *mutasyabih* can refer to at least three primary meanings: similarity (*at-tamatsul*), ambiguity (*iltibas*), and ambiguity (*ghumudh*).¹⁶ Scholars have various names for this study. For example, az-Zarkasyi (d. 794 AH) referred to it as *The Science of al-Mutasyabih* in his work,¹⁷ While as-Suyuthi (d. 911 H) referred to it as *al-Ayat al-Musytabihat*.¹⁸

Az-Zarkasyi (d. 794 H), in his book *al-Burhan fi 'Ulum Al-Qur'an*, explains that *mutasyabih lafdzi* is a story or theme conveyed in various forms and redactions.¹⁹

إِيرَادُ الْقِصَّةِ الْوَاحِدَةِ فِي صُورٍ شَتَّى وَفَوَاصِلٍ مُخْتَلِفَةٍ

Abu al-Baqa, in the book *al-Kulliyat*, explains that *mutasyabih lafdhi* presents a story or theme in various forms and redactions. These differences include preceding or ending, addition or omission, using *makrifah* or *nakirah*, plural or singular forms, applying *idgham* or without *idgham*, and replacing one letter with another.²⁰

إِيرَادُ الْقِصَّةِ الْوَاحِدَةِ فِي صُورٍ شَتَّى وَفَوَاصِلٍ مُخْتَلِفَةٍ فِي التَّقْدِيمِ وَالتَّأْخِيرِ، وَالزِّيَادَةِ وَالتَّنْكِيرِ، وَالتَّعْرِيفِ وَالتَّنْكِيرِ، وَالْجَمْعِ وَالْإِفْرَادِ، وَالْإِدْغَامِ وَالْفَلْكِ، وَتَبْدِيلِ حَرْفٍ بِحَرْفٍ

Some orientalists attack this variation in the wording of verses that fall into the category of *mutasyabih lafdzi*. Richard Bell, for example, through his study of the Qur'an, suggests that the variation in the presentation of the same story in the Qur'an is evidence of Muhammad's inconsistency and gradual revision of the text.²¹ William Muir also considered the variation to show an unsystematic drafting process, which indicated that the Qur'an was a product of man.²²

However, this view does not consider the hermeneutic framework of the Qur'an and the rules of the Arabic language. In classical Arabic rhetoric, repeating stories with editorial variations is not a weakness, but rather a richness of language and power of expression. This shows the high level of *balaghah* (beauty of language) in the delivery of the message, as well as the relevance of the context in which the verse is revealed. Using *thematic* and *tablili interpretations*, scholars have shown that each variation in redaction has a specific rhetorical, legal, or spiritual purpose.

In addition, the variation in redaction also proves that the Qur'an is not the result of human engineering. If so, it would try to standardize the redaction to avoid criticism. On the contrary, this variation shows the completeness of the language aspect and the perfection of the message delivery according to different situations and audiences.

¹⁵ Ibn Qutaibah, *Ta'wil Musykil Al-Qur'an* (Beirut: Dar Ihya al-Kutub al-'Arabiyyah, n.d.).

¹⁶ Afifuddin Dimyathi, *Mabahits Fi Ma'ani Al-Qur'an* (Kairo: Dar an-Nibras, 2022).

¹⁷ Badruddin Az-Zarkasyi, *Al-Burhan Fi 'Ulum Al-Qur'an* (Cairo: Dar al-Hadits, 2006).

¹⁸ Jalaluddin As-Suyuthi, *Al-Itqan Fi 'Ulum Al-Qur'an* (Riyadh: Maktabah Nazar Mushthafa al-Baz, n.d.).

¹⁹ Az-Zarkasyi, *Al-Burhan Fi 'Ulum Al-Qur'an*.

²⁰ Abu Al-Baqa', *Al-Kulliyat* (Beirut: Muassasah al-Risalah, n.d.).

²¹ Rezk Elnemr, "The Ideology and Translations of the Quran by the Orientalists: A Comparative Study of Richard Bells Translation."

²² Muir, *The Life of Mohammad*.

Thus, the accusation of Orientalists who consider *mutasyabih lafdzi* a form of inconsistency in the Qur'an is a form of *misreading* the classical Arabic structure and style. This kind of criticism escapes the contextual and literary understanding of the Qur'an. The variation in the story's presentation does not indicate weakness, but instead reinforces a flexible and meaningful divine message. Therefore, the discussion of *mutasyabih lafdzi* is essential not only to understand the internal dynamics of the Qur'anic text but also to respond to reductionist orientalist claims.

Biography of as-Sha'rawi and His Book

Muhammad Mutawalli as-Sha'rawi was born on April 15, 1911, in the Duqadus, Mit Ghamr region, Daqahliyah Province, Arab Republic of Egypt. He memorized the Qur'an at 11 and earned a bachelor's degree from the Faculty of Arabic in Cairo in 1941. In 1950, he began teaching as a lecturer in Sharia at Umm al-Qura University, Mecca. After the withdrawal of the Al-Azhar delegation from Saudi Arabia in 1963, he returned to Egypt and served as the Head of the Office of the Sheikh of Al-Azhar. Subsequently, he led the Al-Azhar delegation to Algeria, taught there for seven years, and was later appointed Minister of Waqf and Al-Azhar Affairs in 1976-1978.

Despite being offered a position as the Shaykh of Al-Azhar, he turned it down to focus on the interpretation of the Qur'an. As-Sya'rawi is also a member of various scientific institutions and receives many prestigious awards. One of the most valuable was his recognition as the 1997 Islamic Leader of the Year from the Dubai International Award for the Qur'an. He was also awarded a medal of honor by His Highness Sheikh Zayed bin Sultan An-Nahyan, President of the United Arab Emirates, which the Minister of Justice, Islamic Affairs and Waqf, Muhammad bin Nukhairah ad-Dhaheri, presented.²³

AS-Sha'rawi interprets the Qur'an for free for Egyptian radio, which is also broadcast on television. One of his tafsir programs, especially on surah al-Baqarah, which exposes the essence and deception of Judaism, triggered Israeli complaints to President Anwar Sadat. As-Sya'rawi called his tafsir work *Khawathir* (devotional) and not a technical *commentary*, because his approach was closer to the reality of life. According to his son, Sami, his interpretation stops at *Surah al-Hujurat*. However, his friend, Muhammad Abdu Yamani, the former Minister of Information of Saudi Arabia, revealed that Saudi Arabia has a recording of the last three juz of the Qur'an from 1973. Thus, as-Sha'rawi completed the Qur'an interpretation, except for a small part, in 2,300 hours.²⁴

Ahmad Muhammad Al-Ahdal said: "There is no doubt what Shaykh Muhammad Mutawalli as-Sya'rawi has given to the Islamic world through his interpretation of the Book of Allah ﷻ. This interpretation is superior in this era because it is aimed at the common people with a simple language style that is easy to understand by anyone, regardless of their level of education or culture." Muhammad ar-Rawi discussed as-Sha'rawi's method in interpreting the Qur'an and said that he had mastered several rules to create a new method in the interpretation of the Qur'an. This makes him worthy of being called the founder of a *madrasah* (school of thought) in tafsir. Meanwhile, Muhammad Bakr Ismail, media official for the Islamic community in Kosovo and Macedonia, stated that as-Sha'rawi is one of the figures who has rendered outstanding service to Islam and Muslims through his interpretations that spread throughout the world. His understanding of the Qur'an is limited to Islamic countries and reaches the Western and European worlds. All European Muslims, especially Kosovo, Albania, and Macedonia, benefited greatly from his knowledge and thought.²⁵

In his tafsir, several views are considered *syathabat*, especially in some verses he interprets with the tasawuf (Sufism) approach, which is his tendency. In addition, there is also a section where he

²³ Walid et al. Az-Zubairi, *Al-Mausn'ah Al-Muyassarah Fi Tarajum Aimmati at-Tafsir Wa Al-Iqra' Wa an-Nabwi Wa Al-Lughab* (Manchester: Majallah al-Hikmah, 2003).

²⁴ Muhammad Rizq, *At-Tafsir Wa Al-Mufasssirun Fi Gharb Afrika* (Riyadh: Dar Ibn al-Jauzi, n.d.).

²⁵ Rizq.

develops tafsir based on a freer interpretation of language, and is influenced by the understanding of the Ash'ariyah creed that he believes. As-Sha'rawi is known to have a high sense of humor and is very generous. He was involved in various charitable projects, including providing food for patients in psychiatric hospitals in Egypt, providing iftar tables for fasting youth, and establishing the Al-Sha'rawi Islamic complex in his hometown, including his mosque. In addition, he donated a considerable sum of money, including 13 million Egyptian pounds, to fund projects in his village, such as the construction of hospitals, Al-Azhar educational institutions, schools, and mosques.

As-Sya'rawi died at his home in Heliopolis at 6:30 PM, Wednesday, 23 Safar 1419 H (May 5, 1998), after suffering from several illnesses at the age of almost 90. His passing was greeted with profound sorrow by Muslims and Arabs, including scholars, thinkers, writers, and politicians. As-Sha'rawi prefers to focus on oral teaching, but some of his books have been published with or without his permission, most of which come from his lectures. One of the most famous works is the *Miracle of the Qur'an Al-Karim*, which was translated and distributed in various parts of the world. As-Sya'rawi also wrote various other works taken from his lectures, including: *Al-Qasas Al-Qur'ani Fi Surah Al-Kahf*, *Al-Mukhtar Fi Tafseer Al-Qur'an Al-Karim*, *Silsilat Tafseer Al-Qur'an Al-Karim*. The publisher Dar Akhbar Al-Youm published his works entitled *Worryubu Hawla Al-Qur'an Al-Karim*, which was later known as *Tafsir As-Sya'rawi*. His entire commentary was also recorded in audio cassettes and then transferred into CD format that could be played on computers with the Windows operating system. In addition, he wrote various other books such as *Mu'jizat Al-Rasul صلى الله عليه وسلم*, *Al-Fatama Al-Kubra*, *Mu'jizat Al-Isra' wal-Mi'raj*, *Aqidah Al-Muslim*, *Al-Du'a' Al-Mustajab*, *Al-Khayr wal-Sharr*, *Al-Sibr wal-Hasad*, *Al-Shaytan wal-Insan*, *Ithbat Wujudi Allah wa Wahdaniyya*, and *Al-Qada' wal-Qadar*. Many of these books were published based on his lectures broadcast on the radio and television.

This interpretation is a breath of the opening of Allah's mercy to His servants. People call it a tafsir, while he calls it *Khawathir Hawla Al-Qur'an Al-Karim*. In this commentary, as-Sha'rawi uses a method that attracts attention and captivates, with a simple style of language so that it can be understood by ordinary people, as well as highly educated people, because it contains touches that arouse feelings and encourage faith and thought. He can read or hear this interpretation consistently. He begins with a general explanation of the verses, then refers to other verses of the Qur'an, hadiths, stories, and news, accompanied by simple examples that make it easier to understand and give the impression that the Qur'an is a real guide to life with visible influences in everyday life, not just a ritual reading in a place of worship.²⁶

This work also highlights the author's attention in expressing wisdom in eye-catching expressions, such as in the question: "Why did Allah say: *Ibbithu minha jami'an* (come down from heaven), when there were only Adam and Eve?" He replied, "As if Allah wanted to remind us that all the descendants of Adam were already in his body, He created them all and formed them all." As-Sha'rawi rarely mentions differences of opinion on fiqh, grammar, and creed because his primary purpose in this work is to move the reader's feelings.²⁷

Mutasyabih Lafdzi as-Sya'rawi Analysis Method

This section will discuss the method of analyzing mutasyabih lafdzi in the tafsir as-Sha'rawi. To understand more about this method of analysis, we will analyze Surah al-Baqarah/2:126 and Surah Ibrahim/14:35. Analyzing these verses will illustrate how as-Sha'rawi uses similar utterances to dig deeper into the meaning and show the relationship between the verses in a broader context.

Verse Texts

²⁶ Imad Ali Abdus Sami', *At-Taisir Fi Ushulin Wa at-Tijabati at-Tafsir* (Iskandariyah: Dar al-Iman, 2006).

²⁷ Abdus Sami'.

al-Baqarah/2:126

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

(Remember) when Ibrahim prayed, "O my Lord, make this (the land of Makkah) a land of peace.

Abraham/14:35,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

(Remember) when Ibrahim prayed, "O my Lord, make this land (Makkah) a land of peace.

The methods of analysis used by as-Sha'rawi in interpreting the verses of the Qur'an, especially related to *mutasyabih lafẓi*, include:

First, linguistic analysis. As-Sha'rawi highlights the difference in the use of the words "البلد" (*al-balad*) and "بلدًا" (*baladan*). He explained in his commentary:

والفرق بين «البلد» و«بلدًا» يحتاج منا أن نشرحه، ف «بلدًا» تعني أن المكان كان قفرًا؛ ودعا إبراهيم أن يصبح هذا المكان بلدًا آمنًا أي: أن يجد من يقيمون فيه، يُجدّدون حاجاتهم ومُتطلباتهم؛ وتكون وسائل الرزق فيه مُيسرة، ودعاؤه أيضًا شمل طلب الأمن، أي: ألا يوجد به ما يُهدّد طمأنينة الناس على يومهم العاديّ ووسائل رزقهم

The difference between the words 'البلد' (*al-balad*) and 'بلدًا' (*baladan*) needs to be explained. The word 'بلدًا' indicates that the place was originally barren. Prophet Ibrahim prayed for the place to be a secure land, i.e., for people to live there, establish their needs and necessities, and have easily obtainable means of sustenance. His prayer also included a request that nothing threaten the peace of the people's daily lives and their means of livelihood.

The word "بلدًا" (*baladan*) that uses tanwin indicates the form of akhirah. Tanwin here shows that Ibrahim was pleading for the previously empty area (a wadi without plants and life) to be a safe and prosperous place. Grammatically speaking, this tanwin describes a situation that is still in process, namely the request for a place to change from an unsafe condition to a place with calm and adequate means of life.²⁸ Meanwhile, the definite article "ال" here indicates that the place has become definitive or definite, describing a place already safe and developed after Ibrahim's prayer is answered. Grammatically speaking, *al-here connotes* that the place has been transformed into a place of safety after receiving the blessing of the prayer offered by Abraham. "Al" indicates that this place is no longer a wadi or an empty area but has become an area of exceptional quality that is safe for all creatures, both humans and nature.

Second, contextual/historical analysis. As-Sha'rawi explained:

²⁸ M Syarif Adi Pramana, "INTERTEXTUAL ANALYSIS OF SUFAHĀ ' IN Q . S . AL-BAQARAH [2]: 13 : A Study of Wahbah Az-Zuhaili and Az- Zamakhshari ' s Interpretation" 4, no. 2 (2024): 164–86, <https://doi.org/10.37252/jqs.v4i2.972>.

وقد دعا إبراهيم هذا الدعاء وقت أن نزل هذا المكان، وكان وادياً غير ذي زرع؛ ولا مقومات للحياة فيه؛ فكان دعاؤه هذا الذي جاء ذكره في سورة البقرة

*And the Prophet Ibrahim offered this prayer when he arrived at that place, a barren valley without plants and means of life. Therefore, his prayer mentioned in Surah Al-Baqarah is very relevant.*²⁹

The interpretation of as-Sha'rawi historically emphasizes the transformation of Makkah from an empty place to a center of safe and blessed life, as influenced by the prayer of Abraham. This transformation includes the development of physical, spiritual, and legal developments that support the creation of security for man and nature. Prophet Ibrahim prayed in a place described as "وَادٍ غَيْرِ" (a valley without plants) as mentioned in Surah Ibrahim and Al-Baqarah. Historically, the valley referred to the area of Makkah, which had no signs of life at that time. No water, vegetation, or infrastructure allows humans to live there. Ibrahim's prayer for this place to become "بَلَدًا آمِنًا" is a request that this empty and uninhabited area become a human dwelling equipped with security and means of life.

وأجاب الحق سبحانه دعاء إبراهيم فصار المكان بلدًا؛ وجعله سبحانه آمناً عاماً؛ لأن الإنسان في أي بقعة من بقاع الأرض لا يتخذ مكاناً يجلس فيه ويقيم ويتوطن إلا إذا ضمن لنفسه أسباب الأمن من مقومات حياة ومن عدم تفزيعة تفزيعة قوياً، وهذا الأمن مطلوب لكل إنسان في أي أرض

*The Righteous God granted the prayer of the Prophet Abraham, so that the place became a city and was given general security. This is because humans anywhere on earth will not choose a place to live, settle, and live unless they feel confident of the guarantee of security, completeness of their living needs, and avoid all forms of major threats that can cause fear. This kind of security is a necessity that every human desires, no matter where they are.*³⁰

The second focus of the Prophet Ibrahim's prayer is that the prayer of the Prophet Ibrahim is no longer for public security, but special security that includes everything in the area, which is around the Kaaba. As-Sha'rawi explained in his commentary:

أما هنا فقد صار المكان بلدًا؛ وكان الدعاء بالأمن لثاني مرة؛ هي دعوة لأمن خاص؛ ففي غير هذا المكان يمكن أن تُقطع شجرة؛ أو يصطاد صيّد؛ ولكن في هذا المكان هناك أمنٌ خاصٌ جدًّا؛ أمنٌ للنبات ولكل شيء يوجد فيه؛ فحتى الحيوان لا يُصَاد فيه؛ وحتى فاعل الجريمة لا يُمسّ.

But here, the place has become a city ("baladan"), and the second prayer for security is for special security. Trees can be cut down outside this place, and animals can be hunted. But in this place, there is a very special security:

²⁹ As-Sha'rawi, *Tafseer As-Sha'rawi*.

³⁰ As-Sha'rawi.

*safety for the plants and everything in them; Even animals are not to be hunted here, and even criminals are not to be touched.*³¹

Third, comparative analysis. In this case, as-Sha'rawi compared two Ibrahimic prayers that were similar but had different words and contexts, namely in surah al-Baqarah and surah Ibrahim, to show the difference in meaning and depth of the prayer. As-Sha'rawi wrote:

وبعد ذلك يتكلم الحق سبحانه عن النعم التي تخصُّهم؛ لذلك قال: ﴿رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا...﴾ [إبراهيم: ٣٥]. وقد وردت هذه الجملة في سورة البقرة بأسلوب آخر، وهو قول الحق سبحانه: ﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا...﴾ [البقرة: ١٢٦]

After that, the Most Holy God spoke of the special blessings bestowed upon them; therefore, He said: My Lord, make this land a safe land... [Ibrahim: 35]. This verse also appears in Surah Al-Baqarah in a different style, which is the word of Allah the Most Holy: And (remember) when Abraham said: 'My Lord, make this land a land of security...' [Al-Baqarah: 126].

Fourth, the analysis of wisdom and moral lessons. As-Sha'rawi relates his interpretation to real life, explaining how the meaning of certain verses can be applied in everyday life. This is evident in his interpretation of Abraham's prayer on security, where he relates security to the human need for a sense of security in his life, both physically and in the social and spiritual context. As-Sha'rawi responded to the questions that often arise related to events that have occurred in the Haram area, such as violence or events that disturb the tranquility:

ويقول بعض من السطحيين: ما دام الحق قد جعل البيت حَرَمًا آمِنًا؛ فلماذا حدث ما حدث من سنوات من اعتداء على الناس في الحرم؟

Some superficial thinkers say: *If Allah has made the house (Kaaba) a safe sanctuary, then why was there a breach of security and an attack on the people in the sanctuary a few years ago?*

In response to this question, as-Sha'rawi explained that the security promised by Allah in this context is *taklifi* or a religious commandment, which means that humans are responsible for maintaining that security. This differs from *the security of kauni* or destiny, which humans cannot challenge. Therefore, although Allah guarantees security for those who are in the Haram area, this security still requires the maintenance and obedience of Allah's laws by Muslims. As-Sha'rawi stated:

ونقول: وهل كان أمن الحرم أمرًا «كونيًا»، أم تكليفًا شرعيًا؟ إنه تكليف شرعي عُرضة أن يُطاع، وعُرضة أن يُعصى. وقوله سبحانه: ﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا...﴾ [آل عمران: ٩٧] يعني أن عليكم أيُّها المُتَّبِعُونَ لدين الله أن تُؤْمِنُوا مَنْ يَدْخُلُ الْحَرَمَ أَنَّهُمْ فِي أَمْنٍ وَأَمَانٍ، وهناك فارق بين الأمر التكليفي والأمر الكوني

We say: Is the peace in the haram land a decree of kauni (natural decree), or is it an obligation of shari'a? It is a shari'a obligation that can be obeyed or violated. He said, ﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا...﴾ (Whoever enters it, he will feel safe) [Ali Imran: 97], meaning that you, O followers of the religion of Allah, are responsible for

³¹ As-Sha'rawi.

*providing a sense of security to anyone who enters the Haram land, so that they feel calm and secure. Here, there is a difference between the shari'i obligations and the provisions of kauni.*³²

Conclusion

This article fills the void of the study of *mutasyabih lafdzi* by examining the analytical method used by as-Sha'rawi to understand the variations in the redaction of the verses of the Qur'an. This study shows how as-Sha'rawi relates the linguistic differences and historical context between the prayers of the Prophet Ibrahim in Surah Al-Baqarah/2:126 and Surah Ibrahim/14:35. His analysis reveals the profound meaning of the editorial changes, such as the use of *the word baladan* to describe a barren region that is in the process of transformation, and *al-balad* which indicates a place that has become a city with guaranteed security.

In addition, as-Sha'rawi explores linguistic aspects and connects these verses with moral lessons and their relevance in maintaining physical, social, and spiritual security in the Haram region. With this approach, this article provides new insights into understanding the *verses of mutasyabih lafdzi* and shows the importance of contextual and interdisciplinary methods of interpretation. This study makes a significant contribution to enriching the treasures of Qur'anic interpretation, especially in the analysis of *mutasyabih lafdzi*, as well as opening up space for further research related to the application of the as-Sha'rawi method in other verses. This article also serves as a rebuttal to the accusations of Orientalists such as Richard Bell and William Muir, who consider that editorial variations in the Qur'an are evidence of inconsistencies or weaknesses in its drafting. Further research can explore how the method of tafsir as-Sha'rawi compares to other mufasir in interpreting the verses of *mutasyabih lafdzi*. Moreover, it is worth researching the relevance of this interpretation to modern contexts, such as the management of environmental security and Islamic law in the holy area.

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³² As-Sha'rawi.

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