QAT'I AND ZANNI DEBATE
FROM THE PERSPECTIVE OF QUR'ANIC STUDIES

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Abstract

In studying the Qur'an, two things absolutely must be considered, namely al-tsubut (source truth) and al-dalalah (meaning content). In the case of al-subutal-Qur'an, there is no difference of opinion among Muslims regarding the truth of the source (qath'itsubut) originating from Allah because it reaches the mutawatir of Muslims to ensure. All the verses of the Qur'an that Allah sent down through Jibril to the Prophet Muhammad. which are compiled in the Mushaf and read by Muslims around the world, which are agreed upon by Muslims, are no different and have changed since the beginning of their descent until now and in the future. Meanwhile, from a dalalah or editorial point of view, the contents of the Qur'anic verses related to law can be divided into qath'i and zanni verses. An in-depth study of al-Qur'an poetry shows that the existence of qathi'i and zanni poems is a characteristic of the al-Qur'an in explaining law (ahkam). This journal will discuss the Qath'i and zanni debates from the perspective of the Quran. The method used in the study of this paper is a literature review. Taking the main reference from the Quran, as well as the interpretation of the scholars. Hopefully this study will be useful to add to the body of knowledge, especially in the field of Quranic studies**.**

Keywords: Qat'i, Zanni, Takwil, Islam.

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Abstrak

Dalam mempelajari Al-Qur'an mutlak harus diperhatikan dua hal, yaitu al-tsubut (sumber kebenaran) dan al-dalalah (arti isi). Dalam kasus al-subut al-Qur'an, tidak ada perbedaan pendapat di kalangan umat Islam mengenai kebenaran sumber (qath'itsubut) yang berasal dari Allah karena mencapai mutawatir umat Islam untuk memastikan. Semua ayat Alquran yang diturunkan Allah melalui Jibril kepada Nabi Muhammad SAW. yang disusun dalam Mushaf dan dibaca oleh umat Islam di seluruh dunia, yang disepakati oleh umat Islam, tidak ada bedanya dan telah berubah sejak awal keturunannya sampai sekarang dan yang akan datang. Sedangkan dari segi dalalah atau redaksional, isi ayat-ayat Alquran yang berkaitan dengan hukum dapat dibedakan menjadi ayat qath'i dan ayat zanni. Kajian redaksi al-Qur'an secara mendalam menunjukkan bahwa keberadaan redaksi qathi'i dan zanni merupakan ciri khas al-Qur'an dalam menjelaskan hukum (ahkam). Paper ini akan membahas perdebatan Qath'i dan zanni dari perspektif Al-Qur'an. Metode yang digunakan dalam kajian paper ini adalah literature review. Mengambil referensi utama dari Al Quran, serta tafsir para ulama. Semoga kajian ini bermanfaat untuk menambah khazanah keilmuan, khususnya di bidang kajian Al-Quran.

Keywords: qat'I, zanni, takwil, islam

Preface

The debate around the verses of qati and zanni is an unfinished matter. This discourse can be caused by the question of who determined it. Some verses that are considered qati by some commentators may be regarded as zanni by some others. Isn't the debate that has taken place in Islamic history also concerning the interpretation of verses that seem qati?

In the history of the development of Islamic thought, verses in this zanni category or what are known as khilafiah (controversial) or furuiyyah (problems of branches or details) are known. This term is one of the subjects that are pretty complicated among legal experts, especially fiqh experts when dealing with the strength of a law (hujjah/legal backing of a proposition) or discussions concerning the source of a request.

The discussion of qati and zanni does not become the subject of a debate in the sciences of the Qur'an (Ulumul Qur'an). This can prove this through the pages of the books of the Qur'an, which do not present a particular study on this matter. For example, the book Al-Burhan by al-Zarkasyi, or al-Itqan by al-Sayuthi, does not discuss this issue. This is, among other things, because the commentators emphasize that the Qur'an is "hammalat li al-wujuh" (the Qur'an is capable of containing many interpretations). So, in terms of extracting

meaning, they recognize the expression: a person is not called a commentator unless he can give various interpretations of the verses of the Qur'an. This statement is corroborated by Muhammed Arkoun and Abdullah Darraz as quoted above that the Qur'an is never dry from multiple performances.

In the study of ushul fiqh, the terms qath'i and zhanni are used to understand the texts (Qur'an and Hadith). Usul scholars divide the terms qath'i and zhanni into two types: QathiI and zhanni al-wurud or al-tsubut, and qath'i and zhanni aldalalah. According to Safi Hasan Abu Talib, what is meant by qath'i al-wurud or altsubut are texts that have come to us without a doubt because they are accepted mutawatir. Therefore, the discussion of qati and zanni is only found among experts in fiqh proposals, apart from the fact that the issue of fiqh proposals is closely related to legal issues that must be based on something definite or qat'i, also because their analysis is very dependent on the truth of the source of a proposition itself.

Thus, the discussion in this paper touches more on legal thought with the issue of qat'i and zanni. So that the discussion does not widen, the description will be limited to the following problems: What is the meaning and essence of Qat'i and zanni?. How are qat'i and zanni in the perspective of thought?. How is the process of the argument being said to be qat'i, and in what cases is the text categorized as qat'i and zanni?

Discussion

Meaning and Essence of Qat'i and zanni

In the study of the Qur'an, two essential things absolutely must be considered, namely al-tsubut (the truth of the source) and al-dalalah (the content of meaning). From the side of al-subut al-Qur'an, Muslims have no opinion about the reality of the head (qath'i tsubut) coming from God because it reaches Muslims mutawatir, giving rise to confidence belief.[1]

Meanwhile, in terms of dalalah or the editorial content of the verses of the Qur'an related to law, I can distinguish it into qath'i and zhonni verses.[2] An in-depth study of the poetry of the Qur'an shows that the existence of poems that are qathi'i and zhonni are the characteristics of the Qur'an itself in explaining the law (ahkam). On this basis, the nature of the verse is taken into consideration in

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[1] Abdul Karin Zaidan, *al-Wajiz fi Ushul al-Fiqh*, (Baghdad:Matba'at al'Any, t.t).160

[2] Ahmad Warson Munawwir, *Kamus al-Munawwir Arab-Indonesia Terlengkap*, (Yogyakarta: Pustaka Progresif, tth), 947

the study. In this case, Allah has deliberately placed a qathi'i poem and another zhonni with a specific purpose and meaning. The term qat'i-zanni is generally divided into two forms, namely qati as|subut and qat'i ad-dalalah. Qat'i as subut (the truth of the source) is not discussed in this paper because this issue does not cause much debate among scholars.[3] Only the focus of the study here is qat'i ad-dalalah.

We can explain it from two sides in terms of qat'i ad-dalalah (certainty of meaning content). First, a pronunciation that shows a precise meaning. Qat'i dalalah, in this sense, can be understood the following definition: "a pronunciation that does not contain the possibility of other meanings with certainty". Al-Ghazali expressed the same opinion as this, although in a different formulation. According to this scholar, qat'i dalalah is a pronunciation that does not contain the possibility of differences of opinion since its origin. Second, qat'i dalalah from the side that an accent does not prevent the possibility of other meanings supported by arguments. In the same idea, al-Ghazali also stated that pronunciation does not contain differences of opinion supported by arguments.[4]

By adhering to the understanding of this second form of qat'i, quite a several qat'i verses are found in the Qur'an. This understanding of qat'i is also widely described in the books of ushul fiqh. For example, Wahbah al-Zuhaily stated that qat'i dalalah is a text qat'i dalalah is a pronunciation contained in the Qur'an that can be understood clearly and includes a single meaning. With the same intention, Abdul Wahhab Khallaf defines qat'i dalalah as a pronunciation understood from one particular importance and does not contain the possibility of takwil and does not contain the chance of understanding other languages purposes other than the pronunciation shown.[5] Some of the definitions of qat'i dalalah above illustrate that a verse is called qat'i when from the diction of the poem, o can understand only a single meaning so that it is impossible to understand from other purposes than those indicated by the pronunciation. In this case, takwil does not apply. Nash qath'i category, according to Muhammad Adib Salih, is if a lafadh includes two things: first, it contains the value of aqidah.[6] Second, lafadh has universal values and does not conflict with moral principles,

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[3] Alimin Mesra, *Ulumul Qur'an*, (Jakarta: PSW UIN Jakarta, 2005), 123.

[4] Al Ghazali, Al Mustashfa min 'Ilm al Ushul, Dar Ihya al Turats al Arabi, Beirut,

[5] Abdul Wahab Khalaf, *Ilmu Ushul Fiqh*, ter. Masdar Helmy, (Bandung : Gema Risalah Press, 1996), 63

[6] Muhammad Abu Hamid al-Gazali, *al-Mustasyfa Min ilm al-Usul*, (t.t.p: Dar al-Fikr, t.t), 265;

such as upholding justice, doing good to both parents, maintaining a friendship, and keeping promises.[7]

From the previous description of qat'i dalalah, it can understand it the meaning of zanni dalalah is implicit. However, to make it more transparent, several definitions of zanni dalalah are put forward in the view of ushul experts. Wahbah al-Zuhaili put forward the purpose of zanni dalalah: "a pronunciation contained in the Qur'an contains the possibility of more than one meaning so that I can interpret it". Abd Wahbah Abd al-Salam agrees with the opinion above and defines zanni dalalah as: "When a pronunciation is recited, it does not indicate a certain meaning, but contains the possibility of other meanings, where the pronunciation itself contains two or more meanings".

From the above definition, it is clear that the texts or verses of zanni dalalah contain the possibility of more than one meaning, so that it is a field of ijtihad for scholars to determine which sense is stronger and desired by the verse by interpreting or interpreting it. In this context, scholars often have differences in opinion in understanding the verses of zanni dalalah.

Qat'i and Zanni in the Perspective of Islamic Thought

The history of Islamic thought has given birth to many new ideas in law, including how to understand qat'i and zanni in the Qur'an. Although ash-Shafi'I is said to be the first person to classify qat'i and zanni with the terms sawabit and mutagayyirat, this classification is considered problematic if returned to his predecessors Umar bin Khattab. His ijtihad never goes beyond the text. For example, in the khamer sanction, Umar applied 80 lashes which should have been 40 lashes, for benefit—not applying the text of the cutting of the hand and the division of vacant land in Iraq, all because of considerations of use. What ash-Shafi'i did was a form of prudence in dealing with nas qat'i, and it was Syafi'i's point of view that there is still room for improvement.

While ash-Syatibi in al-Muwafaqat states: "nothing or rarely is there something specific in the syara' arguments that are following widespread usage (terms). This means that if the opinions are stand-alone, then there are no definite syara' arguments because if the ideas are ah{ad, then it is clear that they will not be able to provide certainty. Meanwhile, if the proposition is mutawatir in pronunciation, then to draw a definite meaning, it takes premises (muqaddimat), which of course must be solid (qat'i) as well. In this case, the premises must be mutawatir. This is not easy to find because the facts prove that all or most of these

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[7] Muhammad Adib Shalih, *Tafsir al-Nushush fi al-Fiqh al-Islami*, (Bairut: alMaktabah al-Islami, 1984), 171

premises are ahad in the zanni (uncertain) sense.[8] Something that relies on zanni, of course, does not produce anything except the zanni as well.

According to ash-Syatibi, all fundamental premises (muqaddimah) in legal theory must be something with apparent certainty (qat'i). And the beliefs can be rational, conventional or revelation. In the human mind, there are three categories of objects: certainty, possibility, and impossibility. The same is true of traditional premises.[9] The premises in the form of texts also have apparent confidence because they have the same meaning and are narrated by many people, either in the form of tawatur ma'nawi or tawatur lafzi or, furthermore, through a thorough investigation of all syar'i texts.

For ash-Syatibi, revelations illustrated in texts, especially those relating to legal verses, are rarely included in the category of qat'i by ad-dilalah. Ash-Syatibi, in his book, asserts that there are no or very few verses of the Qur'an that are qat'i if what is meant is that there is no other possible meaning for pronunciation when it stands alone. However, qat'i can emerge from a collection of zanni propositions that have the same purpose. The collection of the same drive from various theorems gives it its strength, which differs in meaning when it stands alone. The power of the association is no longer zanni but has increased to become mutawatir maknawiyyah so that it is named qat'i ad-dilalah. And to obtain mutawatir lafzi to arrive at a definite meaning, premises (muqaddimat) must be mutawatir. The muqaddimat in question is what is known as al-ihtimalat al-ashrah, namely: Linguistic history. History related to grammar/grammar (nahw). History containing word changes (sarf). The editor in question is not a double word. Does not contain a transition of meaning (ta'wil). The editorial is not metaphorical (majaz). Not an insert (idmar). Not prefix and suffix (taqdim and ta'khir). Not a legal annulment (nasakh). Does not contain logical rejection (adam al-muarid al-aql)

The first three are all zanni because the narrations concerning these matters are all ahad. The remaining seven can only be known through al-Istiqra' at-tam (perfect inductive method), which is impossible. All that c can do is istiqra' an-naqis (imperfect inductive method), which does not produce certainty. In other words, what is produced is something that is zanni.[10]

Methodologically, ash-Syatibi has inspired many modern thinkers in responding to the text of the Qur'an, which is not understood textually about the

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[8] Hallaq, " *On Inductive Corroboration, Probability, and Certainty", dalam Islamic Law and Jurisprudence,* ed. Nicholas Heer (Seattle-London: The University of Washington Press, 1990), 9

[9] Hallaq, *A History of Islamic Legal Theories: An Introduction to Sunni Usul Fiqh,* (Cambridge: Cambridge University Press, 1997), 58

[10] Nuruddin Itr, *Ulumul Hadis II* (Bandung: PT Rosdakarya, 1997), 31.

issue of qat'i. Fazlur Rahman, for example, offers the concept of double movement,[11] Mahmud Saltut with the muqaranah al-mazahib model,[12] Yusuf Qardhawi with the ijtihad intiqa'i and insya'i approach,[13] Ali Shariati with the text and context,

Muhammad Muhammad Taha and Abdullah Ahmed an-Naim with the new model manuscript.[14] In addition, Hasan Hanafi offers tradition and renewal (at-turas wa tajdid),[15] Nasr Hamid Abu Zayd with the theory of ta'wil and takwin,[16] Mohammed Arkoun using logocentrism through three critical sciences; linguistics, history, and anthropology,[17] al-Jabiri with his Bayani, Burhani, and irfani models,[18] and Muhammad Syahrur with his hudud theory.[19]

Although these methods and theories have differences due to differences in the milieu of each character, they all start at one point, namely the effort to translate and understand God's revelation (which is in the form of text) according to the demands of society, place, and time.

Qat'ian Nas: A Methodological Proposal

Based on the opinion of ash-Syatibi and the concepts developed by later thinkers, of course, it leads us to conclude that there is nothing qat'i (if

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[11] Falzur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: the Universitry of Chicago Press, 1984)

[12] Fazlur Rahman, *Islamic Methodology in History* (Karachi: Central Institute of Islamic Research, 1965)

[13] Yusuf Qardhawi, *al-Ijtihad fi al-Syariah al-Islamiyyah Ma'a Nazarat Tahliliyyah fi al-Ijtihad al-Mu'asir* (Kuwait: Dar al-Qalam, tt)

[14] Abdullah Ahmad an-Naim, *Toward an Islamic Reformation: Civil Liberties, Human Rights, and International Law* (Syracuse: Syracuse University Press, 1990).

[15] A.H. Ridwan, Reformasi Intelektual Islam; kajian atas Pemikiran Hassan Hanafi. *Makalah* dalam Seminar Reguler Lingkaran untuk Studi Soaial, Agama dan Filsafat (eLSSAF) HMI Korkom IAIN Suka Yogyakarta, Kamis, 26-11-1998, h. 2.

[16] Nasr Hamid Abu Zayd, *Mafhum al-Nas: Dirasah fi Ulum al-Qur'an* (Beirut: al-Markaz (as-Saqafi al-Arabi, 1994).

[17] Mohammed Arkoun, *Rethinking Islam: Common Question, Uncommon Answers* (Boulder: Westview Press, 1994). *Idem*, *Nalar Islami dan Nalar Modern* (Jakarta: INIS, 1994).

[18] Muhammad Abid al-Jabiri, *Bunyat al-Aqli al-Arabi* (Beirut: Markaz Dirasah al-Wahdah al-Arabiyah, 1990)

[19] Muhammad Syahrur, *al-Kitab wa al-Qur'an: Qira'ah Muasirah* (Kairo: Sina li an-Nasr, 1992).

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understood independently of the proposition) in the Qur'an. And what is the process through which law is adopted from the text so that it is finally named qat'i?

According to Ash-Syatibi further, the "certainty of meaning" (qat'iyyah ad-dalalah) of a text arises from a collection of zanni propositions, all of which contain the same possible meaning. The collection of the exact meaning of the various arguments gives it its own "strength". This is ultimately different from the state of each of these propositions when they stand alone. The strength of the association makes it no longer zanni. He has developed into a kind of mutawatir ma'nawi, and thus he is named qat'i ad-dilalah.

It can be exemplified, for example, certainty about the certainty of fardhu prayers. If attention is only directed to the nas al-Qur'an, which reads:

اقيمواالصلاة (establish prayer……………)

So this text does not necessarily refer to the obligatory prayer, even though the editorial is in the form of an order. Because many verses of the Qur'an that use redaction commands but are considered not as mandatory orders. This certainty comes from understanding other texts, although it is agreed that they all have the same meaning with different editorials or contexts. In the example above, several verses or hadiths explain, among other things, the following: praise those who pray. Reproaches and threats for those who underestimate or abandon them. The order to the mukallaf to carry it out in a state of health or illness, peace or war, standing, sitting or lying down when old age and even with a sign. Experiences known from generation to generation from the Prophet. His companions and the ages after him who never left him.

The collection of texts that gave these meanings, which were later agreed upon by the people, gave birth to the opinion that the part of the aqimush-false verse with certainty or qat'i contained the obligatory prayer. It is also agreed that can draw no other possible meaning from it.

What ash-Syatibi did in responding to the texts of the Qur'an that do not have certainty of meaning through the concepts of tawatur lafzi and tawatur ma'nawi as exemplified above have also been developed by al-Gazzali through linguistic interpretation methods and authentication methods? Hadith, even literally the examples he put forward, are the same. However, what al-Gazzali tried to develop by ash-Syatibi by expanding the conception through inductive reasoning. The epistemological foundations of the theory he put forward are no

longer in mutawatir hadiths or nas al-Qur'an but in a comprehensive study of all the arguments, whether in text form or otherwise.[20]

The uncertainty of the ahad hadith is apparent and universally recognized. The certainty of the mutawatir lafzi texts depends on the number of readers being inventoried; if not all of them, the truth is not known with certainty. Mainly when the language used, as is the case in many cases, has a complex structure – metaphors, homonyms and so on – which is impossible to move without distortion. Therefore, the texts that cannot be doubted, according to ash-Syatibi, are those that have been studied in depth by studying zanni texts that have the same content. These texts can be said to have a capacity (qat'i) collectively.

The proof method is very similar to the mutawatir ma'nawi traditions, but the texts used as references by the ash-Syatibi process are far more diverse than the concept of tawatur ma'na. Suppose the source of law used as a reference by tawatur ma'nawi is limited to the hadith of the Prophet. In that case, the inductive evidence introduced by ash-Syatibi comes from various sources, from the Qur'an and Sunnah to ijma', qiyas and contextual evidence (qara 'in al-ahwal).[21] When several propositions are combined to clarify a problem or principle, knowledge of regulation will be integrated into the human mind and make it a belief. This is because the collection of these propositions affects a complete inductive proof. Ash-Syatibi admits that this way of defending the proposal is the basis of his method of building the theory and arguments that he put forward in al-Muwafaqat.

For example, five basic things that m must guard, for which the shari'ah was revealed - namely: the right to life, wealth, descent, reason and religion - are not found naqli arguments expressly either in the Qur'an or Sunnah. However, knowledge of this universal right exists in the minds of Muslims both as a society and as individuals. This belief is because these principles are supported by various propositions, which, if summed up as a whole, lead to certainty (qat'i); even if the arguments are analyzed individually, they are nothing more than zanni propositions.

Categorization of Qat'i Verses.

Abdul Wahhab Khallaf exemplifies the qat'i verses in the legal texts that are detailed. It is impossible to accept the existence of takwil, or there is no meaning other than understanding these meanings. As in QS. An-Nisa: 12, which details the distribution of inheritance. The verse is qat'i that the husband's share (if his

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[20] Hallaq, *A History Legal theories: An Introduction to Sunni Usul al-Fiqh.*, (Cambridge: Cambridge University Press, 1997), 165.

[21] Wael B Hallaq, *Law and Legal Theory in Classical and Medieval Islam* (Tnt: Ashgate,1994)

wife dies) in such circumstances gets a half share and cannot be understood in other versions.

Another verse categorized as qat'i is QS. 2: 228 concerning criminal sanctions for adultery, both male and female. This verse is qat'i, meaning that had affair is not more and not less than 100 lashes. Likewise, all of them have been limited in every text that describes the part in the matter of inheritance, or the limit in punishment, as well as regarding the nishab.

While the zanni dalalah text is a text that shows the meaning; but allows it to be interpreted or changed from its original purpose to other substances such as the Quru' lafaz in QS. Al-Baqarah: 228. Lafaz quru 'in verse can mean clean and dirty (menstruation). The text tells that women who are divorced must wait three times for quru'. Thus, there will be two meanings, namely three times clean or three times dirty. The existence of that possibility, then the verse is not said to be qat'i. In this regard, the mujtahid imams differ in their opinion about the waiting period (iddah) for divorced women; some say they are clean three times, and some say three menstruations.

In contrast to Syatibi, among the verses of the Qur'an which are included in the category of qat'i dalalah are those concerning the usul al-Syariah, which are the central teachings of Islam, namely worship such as prayer, zakat and hajj. , the commandment to uphold the right and prevent evil, to uphold justice and the obligation to purify oneself from hadas. In addition, included in the group of qat'i verses are verses that talk about aqidah, morals and some muamalat problems.

The placement of these verses in the qat'i dalalah category is based on the consideration that the teachings contained in the poetry include (essential) religious principles which are sawabit (fixed) and not mutagayyirat (changed), due to the evolving times in human life. . If the verses are included in the zanni category which is the object of ijtihad, of course, there will be instability in religion. It is possible to experience changes. Therefore, never in history has a school of fiqh appeared in the qat'i verses, but in the zanni verses.

Furthermore, Ash-Syatibi stated that the maqasid of sharia in determining sharia includes daruriyyat, hajiyat, and tahsiniyyat, which is based on qat'i arguments because all three are sharia ushul; in fact, they are sharia proposals. Logically, if the qat'i opinion determines the sharia proposal, then the sharia proposal is more important to be determined by the qat'i argument. In other words, sharia proposals are also stipulated with qat'i verses.

Although Syatibi did not state which qat'i verses are directly related to daruriyyat, hajiyyat, and tahsiniyyat, it is assumed that the verses that support the realization of the three which are summarized in the maintenance of five

main things, namely religion, self, reason, lineage and property are verses - qat'i verse. For example, usul al-ibadat, which includes faith, saying the shahada, prayer, fasting, zakat and hajj intended to maintain religion, are stipulated with qat'i verses.

Here, there is a difference in the categorization of the qat'i theorem set by Syatibi with what was exemplified by Abdul Wahhab Khallaf. According to the author, the difference is caused by differences in epistemology and methodology in understanding the texts of the Qur'an.[22] The medieval tradition that adheres to an optimistic understanding of language can influence Islamic legal theorists in establishing the qat'i-zanni proposition so that the tendency to understand the meaning of law in each dominant text uses a lugawi (linguistic) approach.

Re-mapping of the Qat'i and Zanni. Regions

Modernist thought demands a re-mapping of the zanni and qat'i areas of the Qur'an. This is related to the development of science which provides many new realities. For example, using medical science can reduce the death rate, and the average human lifespan increases compared to the following years. Therefore, the view that so far has stated that age is a mafatih al-gayb which is not known except by Allah should change. The mapping of the qat'i and zanni regions is based on mapping the non-reasonable and rational areas of the first point above. This mapping has implications for the concept of sharia which has been identified with fiqh. Therefore, we must separate sharia from fiqh. Shari'a is qat'i, while fiqh is zanni. Thus fiqh becomes an area of reason that can be reinterpreted with the help of modern science.

In the context of Islamic law, the mapping of the qat'i and zanni areas can be based on the levelling of Islamic legal norms. In modern times, Islamic jurists have developed a new branch of Islamic law, namely the study of Islamic legal philosophy, which examines, among other things, the fundamental values of Islamic law. Therefore, according to Syamsul Anwar, the current level of Islamic legal norms is three layers (tiers); namely, first, abstract bars, which are fundamental values in Islamic law such as benefit, justice, freedom, equality, brotherhood, creed, and the central teachings in Islamic ethics (morals). Second, middle norms, which lie between and at the same time bridge fundamental values with concrete legal regulations. These average norms are general doctrines (principles) of Islamic law which are concretely divided into two types: namely an-nazariyyat al-fiqhiyyah (principles of Islamic law) and al-qawa'id al-

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[22] Ainnur Rafiq, *Mazhab Yogya: Menggagas Paradigma Ushul Fiqh Kontemporer*, (Yogyakarta: ar-Ruzz Press, 2002), 150

fiqhiyyat (rules of Islamic law). - the rules of Islamic law). Third, concrete legal regulations (al-ahkam al-far'iyyah).[23] The layering of Islamic legal norms, according to the author, can be mapped into two domains, namely, the qat'i domain in the first layer and the zanni part in the third layer. The determination of the qat'i zanni environment is based on the fact that the first layer's legal norms are universal and cannot be changed, which are sawabit as a characteristic of the qat'i proposition. In contrast, the third layer is local, which can vary due to mutagayyirat as a characteristic of the zanni submission.

To make it easier to understand the mapping, the following is illustrated in schematic form: The determination of the qat'i area is in the first layer because it is based on the qat'i proposition, sourced from the Qur'an through the istiqra' method of zanni/juz'i arguments. This method was developed by ash-Syatibi in determining the qat'i proposal. For example, the value of justice is widely discussed and even demanded by the Qur'an not only in the process of determining the law or against the disputing parties, but the Qur'an also demands justice for oneself, both when speaking, writing, or acting mentally. Likewise, the value of the benefit is based on the qat'i proposition because it is obtained from the induction of the diversity of juz'i arguments.

Conclusion

Based on the explanation above, it can be concluded: The term qat'i ad-dalalah (certainty of meaning content) can be explained from two sides. First, a pronunciation that shows a precise meaning. Qat'i dalalah, in this sense, can be understood that "a pronunciation that does not contain the possibility of other meanings with certainty". Second, qat'i dalalah is a pronunciation that does not contain the possibility of other meanings supported by arguments. The issue of qat'i and zanni in Islamic thought never ceases to be debated. The difference in determining the qat'i and zanni arguments is influenced by the paradigm and methodology used by Islamic legal theorists. Optimism towards language that dominates in the middle ages has influenced the paradigm of theorists/ulama in understanding law through an atomistic, partial language approach. However, in subsequent developments, the theorist of Islamic law, ash-Syatibi, came up with a new, more holistic approach through the istiqra '(induction) method in determining qat'i arguments.

The categorization of qat'i verses found in the fiqh discipline is still dominated by detailed legal texts such as inheritance distribution, criminal sanctions for adultery, both male and female, nishab limits, etc. Meanwhile, the

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[23] Syamsul Anwar, *Epistemologi Hukum Islam al-Gazzali Dalam Kitab al-Mus}tasyfa>'*, (Yogyakarta: IAIN Sunan kalijaga, 2001), 405

zanni argument rests on texts that show meaning but allow interpretation or change from their original purpose to other substances such as Quru' lafaz and other verses containing multiple meanings/musytarak. This approach has implications for the dichotomy between qat'i and zanni arguments. In contrast to ash-Syatibi, the poetry of the Qur'an which is included in the qat'i dalalah category are verses concerning the usul al-shari'ah, which are the central teachings of Islam, namely worship such as prayer, zakat and hajj, the command to uphold the right and prevent the evil, uphold justice and the obligation to purify oneself from hadas. The process that is followed in determining the qat'i ad-dilalah proposition (definition of the meaning) emerges from a collection of zanni proposals, all of which contain the same possible meaning. The exact meaning from the various arguments gives it its own "strength" so that it is no longer zanni and even increases to mutawatir ma'nawi.

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