
Mujmal and Mubayyan in Islamic Jurisprudence: Classical Foundations and Contemporary Applications

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Abstract

Objective: To analyze the concept of mujmal and mubayyan in Ushul Fiqh and examine their implications for the process of legal istinbath and contemporary fatwa, emphasizing the importance of the bayan method in explaining the ambiguous meaning of the wording. **Theoretical framework:** This study uses the theoretical framework of Ushul al-Fiqh, especially the theory of the classification of shari'i words based on the clarity of meaning (mujmal and mubayyan) and the bayan method according to Imam al-Ghazali (al-Mustashfa), al-Amidi (al-Ihkam), as well as the approach of maqāsid al-sharī'ah in the contextualization of law. **Literature review:** The mujmal word is understood as a word that requires additional explanation, while the mubayyan word has a clear meaning. Scholars such as al-Ghazali, al-Amidi, and Wahbah az-Zuhaili have discussed the forms of bayan and their functions in the legal istinbath. This study complements previous research by linking the concept to the context of contemporary fatwas. **Methods:** This research uses a qualitative method with a library research approach. Primary data sources are the classic books of ushul fiqh, while secondary data are obtained from contemporary literature, journal articles, and fiqh encyclopedias. The analysis is carried out through a descriptive-analytical approach with a focus on the structure of pronunciation and its relevance to modern legal problems. **Results:** The pronunciation of mujmal and mubayyan has direct implications for the validity of the law. The mujmal recitation requires an explanation (bayan) before it is used as a legal basis, while the mubayyan recitation can be directly used as an argument. In the context of contemporary fatwas, the identification of the nature of the pronunciation is key in determining the ijtiḥad method and the maqashid approach. The Mufti is required to master the theory of lafazh as well as social reality so that the fatwa produced remains valid and contextual. **Implications:** Understanding the fazh of mujmal and mubayyan is important to strengthen the ushul fiqh curriculum and improve the accuracy of ijtiḥad and fatwa in dealing with modern legal issues. **Novelty:** This study integrates the theory of lafazh with the context of contemporary fatwas through the approach of maqāsid al-sharī'ah, going beyond previous normative studies that tended to be theoretical.

Keywords: mujmal, mubayyan, bayan method, contemporary fatwa, islamic jurisprudence.

INTRODUCTION

In the treasures of Ushul al-Fiqh, the discussion of the types of shari'i recitation plays a very crucial role because it is the foundation in the process of istinbath al-ahkam (the

excavation of the law from the sharia text) [1]. One of the most important aspects of this classification of pronunciation is the difference between the pronunciation of mujmal and the pronunciation of mubayyan. Both are closely related to the level of clarity of the meaning of a text and the need for additional explanations (bayan), which will determine whether a nash can be directly used as a legal basis or must go through interpretation first [2].

In general, the mujmal pronunciation is a phrase whose meaning is not clear or has many possible interpretations, so it requires further explanation. On the other hand, the mubayyan word is a word whose meaning is already explicit and no longer raises doubts [3]. A classic example of the mujmal recitation is the command to pray in QS. Al-Baqarah: 43, which does not contain the technical details of the worship, so it requires an explanation through the Sunnah of the Prophet PBUH. Al-Baqarah: 196 is an example of the mubayyan recitation because it contains clear details about the form of worship [4].

The study of mujmal and mubayyan is important because in the dynamics of modern *ijtihad*, a *mujtahid* or *mufti* must understand the character of the words in the nash before establishing the law. It is also very relevant in dealing with contemporary legal issues (*nawāzil*) that are not explicitly explained in the primary sources of Islamic law. As emphasized by Imam al-Ghazali in *al-Mustashfa* and al-Amidi in *al-Ihkam*, the existence of bayan is an absolute condition in exploring the law from the mujmal recital [5].

Several previous studies have raised this topic. For example, Wahbah az-Zuhaili in *Ushul al-Fiqh al-Islami* emphasizes the importance of the classification of lafazh as a methodological approach in understanding the postulates of sharia. Meanwhile, Abdul Wahhab Khalaf's work highlights the linguistic and functional dimensions of bayan in the Islamic legal structure. However, these studies tend to be normative and have not explored much of the practical relevance of the words mujmal and mubayyan in the context of legal *istinbath* to contemporary problems [6].

Thus, there is a gap in previous research, namely the lack of exploration of the direct application of mujmal and mubayyan theories in the practice of fatwa and legal decision-making today. In addition, there has not been much research that systematically describes the bayan method and how these principles are understood and used by scholars in dealing with modern problems. This research is expected to make a theoretical and practical contribution to the development of Ushul al-Fiqh studies, especially in improving the quality of Islamic legal reasoning that is responsive to actual problems and remains rooted in valid methodological principles [7].

The study of mujmal and mubayyan within the framework of Ushul al-Fiqh provides significant implications for both the theoretical development of Islamic jurisprudence and its practical applications in contemporary legal and social contexts. From a theoretical perspective, the understanding of ambiguous (mujmal) and clear (mubayyan) expressions highlights the importance of precision in linguistic interpretation, which directly influences the process of *istinbath al-ahkam* (derivation of rulings). Legal reasoning in Islamic jurisprudence is not merely a matter of textual adherence but also requires methodological tools that allow jurists and muftis to contextualize divine guidance. Thus, this study underscores the necessity of strengthening the ushul fiqh curriculum in Islamic higher education, particularly in areas related to the classification of lafaz and the methodology of bayan. By doing so, future scholars will be equipped with the necessary analytical skills to balance textual fidelity and contextual adaptation [8].

Practically, the findings of this research have major implications for the issuance of contemporary fatwas. The ability to distinguish between mujmal and mubayyan is crucial for ensuring that legal verdicts are both valid and relevant to modern challenges. For example, in issues related to bioethics, financial transactions, or digital technology, jurists are often confronted with terminologies and realities that did not exist in classical times. In such cases, mastery of the bayan method allows the jurist to bridge the gap between classical texts and new contexts while maintaining the objectives of Sharia (*maqāṣid al-sharī'ah*). This also

implies that contemporary muftis must not only be trained in traditional linguistic tools but also be aware of social realities, cultural changes, and scientific developments. Hence, the integration of mujmal and mubayyan analysis with maqāsid-oriented approaches contributes to more dynamic, relevant, and responsible Islamic legal decision-making [8].

The novelty of this research lies in its integrative approach that goes beyond the traditional normative study of lafaz. Previous works on mujmal and mubayyan were largely confined to theoretical classification within classical ushul fiqh manuals, focusing primarily on definitions, types, and examples. In contrast, this study introduces a contextual dimension by linking the theory of ambiguous and explicit expressions to the practical challenges of issuing fatwas in the modern era. By combining the classical frameworks of al-Ghazali and al-Amidi with the maqāsid-based methodology of contemporary scholars, this research bridges historical insights and modern demands. Furthermore, it proposes a pedagogical implication for reforming the teaching of ushul fiqh by incorporating real-life fatwa cases as examples of mujmal and mubayyan application. This pedagogical integration not only enriches the academic discourse but also prepares future jurists to address complex and unprecedented issues. In this sense, the research contributes a fresh perspective that repositions classical concepts as living tools for navigating the evolving landscape of Islamic law [9].

LITERATURE REVIEW

The Basic Concept of Lafazh Mujmal and Mubayyan

In the science of Ushul al-Fiqh, the category of pronunciation based on the level of clarity of meaning is a fundamental element in understanding and exploring the law from Sharia texts. Two important terms in this regard are the mujmal and the mubayyan language. The utterance of mujmal is an utterance whose meaning cannot be understood directly without an additional explanation (bayan), because it contains ambiguity, is general, or has the possibility of a plural meaning. Meanwhile, the mubayyan word is a phrase that has been explained, so that the meaning becomes clear, unambiguous, and can be practiced immediately [10]. Imam al-Ghazali in al-Mustashfa stated that al-mujmal huwa mā lā yufhamu minhu al-murād illā bi bayān, meaning that the meaning of mujmal cannot be understood unless it is explained. Therefore, this recitation cannot be directly used as the basis of istinbath before the discovery of a valid bayan. This view is also affirmed by Sayf al-Din al-Amidi in al-Ihkam fi Ushul al-Ahkam, who affirms that bayan is an absolute prerequisite in digging up the law from the utterance of mujmal [11].

Classification and Characteristics of the Mujmal Pronunciation

The falsification of mujmal has some characteristics that are agreed upon by the majority of scholars, namely: (1) its meaning is unclear if read textually, (2) it has the potential to have more than one meaning or multiple interpretations, and (3) it requires additional references that explain its meaning. Khalaf stated that the pronunciation of mujmal is not a deficiency in the text of revelation, but a form of sharia wisdom to open up the space for ijihad and legal development. Thus, the presence of the mujmal word in the nash is an indication of the flexibility of Islamic law, which allows for adaptation to the evolving social context [12].

Types and Sources of Bayan

The scholars of Ushul formulated four main forms of bayan towards the faz-mujmal, namely:

1. Bayan bi al-Qur'an, which is the explanation of a word with another verse that is clearer. For example, the command to pay zakat in QS. Al-Baqarah: 43 is explained by other verses that mention the rate and recipients of zakat in detail (QS. At-Taubah: 60).

2. Bayan bi as-Sunnah, which is an explanation of the hadith of the Prophet PBUH, both through words, deeds, and taqirir. For example, the command to pray in the Qur'an (QS. Al-Baqarah: 43) is fully explained by the words of the Prophet: "Shallu kama ra'aytumūnī uṣallī" (HR. Bukhari).
3. Bayan bi al-Ijma', which is an explanation through the consensus of the scholars, as in determining the number of rak'ahs of obligatory prayer [13].
4. Bayan bi al-Lughah which is an explanation based on linguistic meaning and grammatical rules in Arabic. An example is the interpretation of the word qurū' in QS. Al-Baqarah: 228, which can mean menstruation or holy period, and requires linguistic analysis to determine the true meaning [14].

The Study of Scholars on Lafazh Mubayyan

In the view of ushul fiqh scholars, the mubayyan lafazh is a type of lafazh that has a clear, firm meaning and does not require additional explanation to be understood or practiced. This clarity can be in the form of clarity of lexical meaning, grammatical structure, or the context in which it is used in Nash. Because of its clear nature (ṣarīḥ), the mubayyan word has the power as a legal postulate that can be applied directly without going through the process of bayan or interpretation of other postulates [15]. Wahbah az-Zuhaili, in his work Ushul al-Fiqh al-Islami, stated that the mubayyan word has a very strategic position in the process of istinbath al-ahkam, because textually it has conveyed the form, amount, or legal provisions in full. The clarity in the mubayyan pronunciation makes it easier for the mujtahid to explore and apply the law, without the need to associate it with other sources to explain its meaning. Therefore, in the practice of ushul fiqh, this type of recitation is highly valued because it minimizes the possibility of differences in interpretation [16].

The most obvious example can be seen in the words of Allah SWT in QS. Al-Baqarah: 196: *"So (he must fast) three days during Hajj and seven days (again) when you have returned..."* This verse shows that the number of fasts (three days during Hajj and seven days after) and the time of their implementation have been explicitly and in detail mentioned. There is no ambiguity in the delivery of the law, so this verse can be directly used as a legal basis without the need for further guidance from other sources [17].

The scholars also distinguish between mubayyan bi nafsihi (self-evident from the lafazh) and mubayyan bi ghayrihi (clearly because it has been explained by other postulates before). In the case of QS. Al-Baqarah: 196, the verse is included in the category of mubayyan bi nafsihi because the clarity of its meaning is fully contained in its utterance. This type of pronunciation provides ease and firmness in making laws, and is very relevant for the mufti in establishing fatwas based on explicit nash [18]. Thus, understanding the pronunciation of mubayyan is very important not only in the theory of ushul fiqh but also in the practice of contemporary Islamic law. When a mubayyan nash is found, legal decision-makers can immediately refer to and establish it without worrying about doubts of meaning or the need for complex interpretation [19].

The Relevance of Lafazh Mujmal and Mubayyan in Contemporary Fatwa

Contemporary studies show that the difference between the pronunciation of mujmal and mubayyan remains relevant in the practice of fatwa today. Modern legal issues such as crypto transactions, digital loans, and technology-based agreements are often not explicitly explained in the Nash [20]. Therefore, the mufti must first identify the status of the lafazh: whether it is a mujmal that requires bayan, or a mubayyan that can be directly referred to. Mausū'ah al-Qawā'id al-Fiqhiyyah states that any ijtihad on nash mujmal must consider the maqashid al-sharī'ah, socio-cultural context, and a strong linguistic basis [21]. This shows that the concepts of mujmal and mubayyan are not only important in the context of classical Islamic legal theory, but also an important tool in ensuring that fatwas and legal decisions remain relevant to the times [22].

Research Gaps and Positions of This Study

Although the study of mujmal and mubayyan has been a major concern in the classical literature of Ushul al-Fiqh, most of the available discussions are still normative-theoretical and tend to be limited to linguistic aspects and analysis of shari'i texts. Literature such as al-Ghazali's *al-Mustashfa* and al-Amidi's *al-Ihkam* do elaborate on the basic concepts and methods of bayan in depth, but the focus is still on the classification of lafazh and theoretical provisions within the framework of traditional Islamic law [23].

In the contemporary academic context, there are significant gaps in the development of this study, especially in terms of its application to modern legal issues (*nawāzil*), such as sharia fintech, digital transactions, artificial reproduction issues, and complex social transformations. There has not been much research that explicitly examines how the mujmal is positioned and handled in modern fatwas, both by scholarly institutions and by individual muftis. Today's legal realities often intersect with mujmal texts, which demand clarity through contextual bayan and an adaptive approach to *maqāsid al-sharī'ah* [24].

Furthermore, the *maqāsidī* approach to the mujmal recitation is still not much explored in a practical framework. Existing studies generally separate the discussion of pronunciation as a linguistic unit and the *maqāsid* approach as a normative-holistic framework. The integration of the two is very necessary to form an *istinbath* device that is responsive to the changing times without ignoring the methodological roots of sharia [25].

Therefore, the position of this study is important as an effort to fill the gap. This study not only examines the definition and structure of mujmal and mubayyan recitals conceptually, but also offers an integrative approach that relates bayan theory with contemporary fatwa practices. The main focus is on how the bayan method can be operationalized to understand and interpret the mujmal pronunciation to answer new problems in modern society. With this approach, this research contributes to enriching the study of Ushul al-Fiqh while building a bridge between classical legal texts and contemporary socio-religious realities that continue to develop [26].

METHODOLOGY

This research is qualitative research based on library research, which aims to analyze the concepts of mujmal and mubayyan words in Ushul al-Fiqh and their implications for contemporary legal and fatwa *istinbath*. The approach used is normative-theological, namely by studying the *nash-nash shar'i* and the interpretation of ushul scholars on the concept of clarity of lafazh in Islamic legal texts [27].

Data Source

The primary data sources in this study are the classical works (*turāth*) in the science of Ushul Fiqh, including:

1. *Al-Mustashfa min 'Ilm al-Ushul* by Imam al-Ghazali
2. *Al-Ihkam fi Ushul al-Ahkam* by Sayf al-Din al-Amidi
3. *Ushul al-Fiqh al-Islami* by Wahbah az-Zuhaili
4. *The Knowledge of Ushul al-Fiqh* by Abdul Wahhab Khalaf

Meanwhile, secondary sources consist of articles from scientific journals, fiqh encyclopedias, and relevant contemporary works, such as *Mausu'ah al-Qawa'id al-Fiqhiyyah* and contemporary fatwas from official Islamic institutions.

Data Collection Techniques

Data collection was carried out through literature studies of primary and secondary texts. The data collected included definitions, classifications, characteristics, and bayan methods

for the pronunciation of *mujmal* and *mubayyan*, along with examples in the Qur'an, hadith, and contemporary fatwas [28].

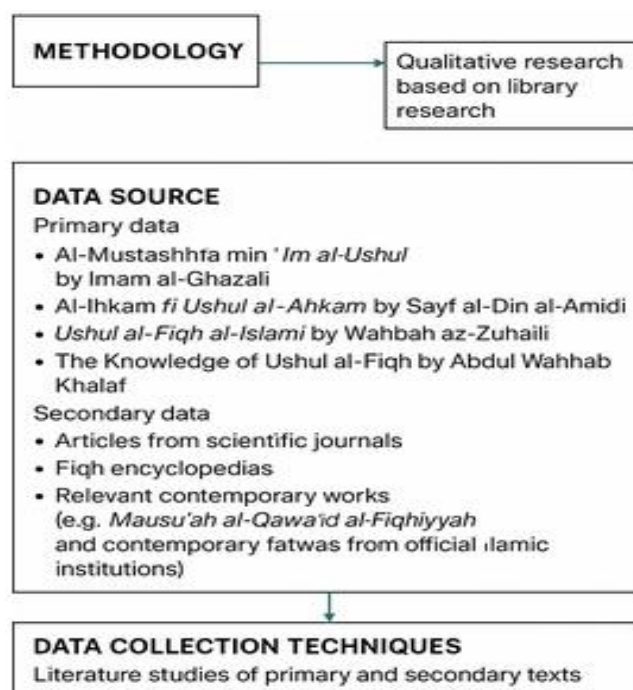


Figure 1. Research Methodology

Data Analysis Techniques

Data analysis is carried out using content analysis, which involves identifying, classifying, and interpreting the content of the meaning of the texts studied. The data that has been classified is analysed descriptively and analytically and linked to the context of its application in today's Islamic law. The *maqāsid al-sharī'ah* approach is also used to assess the relevance of the concepts of *mujmal* and *mubayyan* in answering modern legal problems [29]. With this method, the research is expected to be able to comprehensively explain not only the theoretical aspects of the *mujmal* and *mubayyan* words, but also their contribution in forming an Islamic legal system that is responsive and contextual to the development of the times [30].

RESULTS AND DISCUSSION

Results of Conceptual Analysis of Lafazh *Mujmal* and *Mubayyan*

The study of *the mujmal and mubayyan words* shows that both are not only linguistic concepts in *the science of ushul fiqh* but also crucial components in the process of formulating Islamic law. *The mujmal lafazh* is a *fajj* whose meaning cannot be understood with certainty without additional explanation (*bayan*), because it contains doubts of meaning or multiple interpretations. On the other hand, *the mubayyan statement* is explicit, clear, and can be directly used as a legal basis without additional interpretation [31].

Theoretically, *the form of bayan to the utterance of mujmal* consists of four main approaches: (1) *bayan bi al-Qur'an*, which is an explanation with other verses that are clearer; (2) *bayan bi as-sunnah*, which is an explanation by the words, deeds, or approval of the Prophet PBUH; (3) *bayan bi al-ijma'*, i.e. explanation through the agreement of scholars; and (4) *bayan bi al-lughah*, i.e. through the meaning of the Arabic language and its customs [32].

A clear example of *the mujmal recitation* can be found in the command to pray: "*Wa aqīmū aṣ-ṣalāh*" (Qur'an, Al-Baqarah: 43). This verse does not explain the number of rak'ahs, the time, or the procedure for performing prayers [33]. A detailed explanation comes from the hadith of the Prophet: "*Shallū kamā ra'aytumūnī uṣallī*" (HR. Bukhari), which became the form of *bayān tafshīlī*. Meanwhile, *the recitation of mubayyan* can be found in QS. Al-Baqarah: 196, which explicitly mentions the number of days of fasting: "*faṣiyāmu thalāthati ayyāmin fi al-ḥajji wa sab'atin idzā raja'tum*". There is no ambiguity in the pronunciation, so it can be directly used as a legal basis [34]. To clarify the difference between the two, here is a comparison table:

Table 1. Comparison of Lafazh Mujmal and Lafazh Mubayyan in Ushul Fiqh

Comparative Aspects	Lafazh Mujmal	Lafazh Mubayyan
Understanding	A statement whose meaning is not clear and requires additional clarification (<i>bayān</i>)	A phrase whose meaning is clear and does not require additional explanation
Clarity Level	Ambiguous/multi-interpreted	Explicit, not in doubt
Interpretation Needs	It must be interpreted through <i>bayān sources</i> (Qur'an, Sunnah, Ijma', Language)	It doesn't need to be interpreted; it can be practiced immediately.
Example Sentences	" <i>Wa aqīmū aṣ-ṣalāh</i> " (QS. Al-Baqarah: 43)	" <i>Faṣiyāmu thalāthati ayyāmin...</i> " (QS. Al-Baqarah: 196)
Source of Explanation (Bayan)	Sunnah of the Prophet PBUH: " <i>Shallū kamā ra'aytumūnī uṣallī</i> " (HR. Bukhari)	No <i>additional bayān</i> required
Position in Istibath	It cannot be used as a legal postulate before it is explained	Can be used directly as a legal postulate
Role in Contemporary Fatwa	Methodological analysis is needed to find contextual meaning and suitability.	Can be directly used as a legal reference if the case is appropriate
Implications of Ushuliyah	Requires caution in <i>ijtihad</i> and <i>approach to maqāshid al-sharī'ah</i>	Provide faster and more immediate legal certainty

Discussion of the Relevance of Ushuliyah

The position of *the recitation of mujmal* and *mubayyan* cannot be separated from the process of *istinbath al-ahkam*. When a mujtahid is confronted with a mujmal text, he is not allowed to establish the law before obtaining an explanation from other sources. It is affirmed by Imam al-Ghazali that: "*Wa inna al-mujmal lā yumkinu istinbāṭ al-ḥukm minhu ḥattā yubayyan*". A similar view is expressed by Al-Amidi in *al-Ihkam*, that *bayān* is an absolute requirement to make the *fazh mujmal* the basis of the law [35]. The scholars have different views in terms of the time of *delivering the bayān*. The Shafī'iyah and Malikiyah schools allow for the postponement of *bayān (ta'khīr al-bayān)* as long as the time for the implementation of the law has not yet arrived. Meanwhile, Hanafiyah requires the delivery of *bayān* directly. This difference shows that the clarity of the pronunciation has to do not only with the content of the text, but also with the time and context of the reception of revelation [36]. Thus, *the process of istinbath* cannot be separated from the ability to identify the character of the recitation and understand the historical context and *maqāshid* of the *nash*.

Application to Contemporary Fatwas

In the context of contemporary fatwas, understanding the status of *lafazh* is crucial. Many new problems are not explicitly explained in the Qur'an or the Sunnah, such as digital transactions, crypto, online loans, or genetic manipulation. In this case, there is generally no

mention of the word *mubayyan* that explicitly mentions the term or modern practice [37]. Therefore, scholars and muftis must:

1. Identify whether the Nash used as a basis includes *the pronunciation of mujmal*.
2. Trace *the bayan* through Sunnah, ijma', or linguistic approaches.
3. Applying *maqāṣid al-sharī'ah* as a contextual approach.
4. Using the *method of qiyās* or *istishlāh* as an instrument of expanding the law [38].

For example, in crypto, the concept of buying and selling (*al-bay'*) in the Qur'an is general and mujmal. Therefore, additional *resources* are needed to understand the legal limits of buying and selling in a digital context. This is where the integration between Nash and social reality comes in. *Mausu'ah al-Qawa'id al-Fiqhiyyah* affirms that: "*Al-ijtihād fī naṣṣin mujmal yaftariḍu wujūd al-bayān wa fahm al-siyāq wa maqāṣid al-sharī'ah*". This means that the mufti should not perform ijtihad on the mujmal words without fully understanding the context and purpose of the sharia [39].

Implications for Education and Development of Ushul Fiqh

The results of these findings show the importance of making the discussion of *the mujmal* and *mubayyan* recitations the core material in the *ushul fiqh curriculum*. Students and researchers of Islamic law need to be equipped with the ability to distinguish between the types of pronunciation and the method of explanation. It is very important to form basic competencies in understanding the law from its source, precisely and contextually. In addition, the understanding of this concept is also relevant in strengthening the position of institutional fatwas so that they do not only rely on literal nash, but also methodological and maqashidi understanding. Thus, *the science of ushul fiqh* not only functions as a legal theory but also as an ethical, linguistic, and social framework in responding to the dynamics of the times [39].

Analytical Essay on Mujmal and Mubayyan in Islamic Textual Interpretation

The study of mujmal and mubayyan in Ushul al-Fiqh reveals a fundamental layer of Islamic jurisprudence where linguistic clarity directly determines the legal applicability of sacred texts. From the analysis of classical sources such as al-Ghazali's al-Mustashfa and al-Amidi's al-Ihkam, it becomes evident that Islamic law cannot be fully understood without first classifying the nature of textual expressions. Ambiguous expressions (mujmal) require explanation (bayan) before becoming legally binding, whereas explicit expressions (mubayyan) can be directly applied. This distinction is not simply academic; it has practical consequences in shaping fatwas, judicial decisions, and contemporary Islamic legal reasoning [40].

One important observation from the file is how mujmal and mubayyan embody different epistemic functions. Mujmal texts represent the potential for interpretive flexibility, signaling that divine revelation accommodates human reasoning and scholarly consensus. For instance, the Qur'anic command to "establish prayer" is mujmal because its details are not specified in the text itself, necessitating explanation through the Prophet's Sunnah. This dynamic shows that revelation intentionally leaves certain matters open, thereby enabling a flexible framework that can adapt to changing times. In contrast, mubayyan texts provide direct legal clarity, such as Qur'an 2:196, which clearly specifies fasting requirements. These cases reduce interpretive disputes and provide firm legal grounding. The analysis also reveals a strong pedagogical implication: Islamic legal education must highlight the interconnection between linguistic categories and the methodology of fatwa. By equipping students with the ability to distinguish between mujmal and mubayyan, curricula can bridge classical legal theories with the demands of contemporary socio-legal challenges. This integration ensures that future jurists develop competence in balancing fidelity to the text with responsiveness to context [41].

Practically, the research underscores the role of mujmal and mubayyan in addressing *nawāzil* (contemporary legal issues). Emerging matters such as crypto-currency, bioethics, and digital transactions are not explicitly detailed in classical sources. Thus, jurists must identify whether the relevant Qur'anic or hadith terms are mujmal, requiring further clarification, or mubayyan, allowing direct application. The mastery of bayan methods—including Qur'anic cross-reference, Prophetic traditions, consensus (*ijma'*), and linguistic analysis—becomes essential. Without such mastery, fatwas risk being outdated, inconsistent, or detached from social realities. Another analytical insight relates to the *maqāṣid al-sharī'ah* (higher objectives of Sharia). The file highlights how integrating mujmal and mubayyan analysis with *maqāṣid* thinking provides a more holistic jurisprudence. Rather than treating ambiguous verses as mere linguistic puzzles, scholars are encouraged to read them in light of Sharia's objectives—justice, welfare, and protection of human dignity. This approach enriches the interpretive process by embedding legal rulings in broader ethical frameworks [41].

A key gap identified in the document is the lack of systematic exploration of how classical theories of mujmal and mubayyan can be operationalized in modern fatwa institutions. While traditional texts offer rich theoretical frameworks, they seldom address the complexities of modern life, ranging from artificial reproduction technologies to fintech. This gap underscores the novelty of the current research, which integrates classical jurisprudence with contemporary fatwa practice. In summary, the analysis of mujmal and mubayyan demonstrates their dual role: theoretically, as categories that safeguard methodological rigor in Islamic legal reasoning; and practically, as interpretive tools enabling jurists to respond to evolving realities. The distinction between ambiguity and clarity in sacred texts is not static but deeply intertwined with the temporal context of interpretation. Thus, the enduring contribution of this research lies in its integrative approach—bridging classical theories, *maqāṣid* frameworks, and the pressing demands of contemporary Islamic law [42].

CONCLUSION

The concepts of mujmal and mubayyan remain central pillars in the discipline of Ushul al-Fiqh, shaping both the theoretical foundations and practical applications of Islamic jurisprudence. The mujmal expression, characterized by ambiguity or multiplicity of possible meanings, demands further clarification (*bayan*) before it can serve as a valid source of law. In contrast, the mubayyan expression possesses a clarity that allows it to be directly implemented as a legal basis without the need for additional interpretation. This fundamental dichotomy illustrates that revelation contains both dimensions of certainty and openness, guiding the jurist toward methodological rigor while simultaneously inviting interpretive engagement. It is crucial to stress that the existence of mujmal verses and expressions should never be misconstrued as a deficiency within divine revelation. Instead, their presence demonstrates the wisdom of Sharia, which leaves space for scholarly reasoning, adaptation, and the evolution of jurisprudential thought. Through the mechanisms of bayan—whether derived from the Qur'an itself, the Sunnah of the Prophet, the consensus of scholars (*ijma'*), or the tools of Arabic linguistics—jurists are empowered to clarify ambiguity and establish rulings that are faithful to the text while responsive to context. This balance underscores the dynamic nature of Islamic law, which is not frozen in historical circumstances but is designed to remain relevant across time and place. In the modern era, the importance of distinguishing between mujmal and mubayyan has become even more evident. Contemporary societies face unprecedented challenges such as digital financial transactions, biotechnology, artificial intelligence, and complex socio-political transformations. These issues are not explicitly mentioned in classical texts, and therefore, the jurist is often confronted with mujmal-like expressions when seeking legal guidance. In such cases, the ability to identify whether a text is inherently ambiguous or explicitly clear becomes a critical step in determining the path of *ijtihad*. Without this step, fatwas risk becoming either detached from reality or inconsistent with Sharia's higher objectives. Furthermore, this study highlights the indispensable role of *maqāṣid al-sharī'ah* in interpreting mujmal texts. The

maqāṣid framework provides an ethical compass, ensuring that legal rulings derived from ambiguous expressions align with the overarching purposes of Islamic law—protection of faith, life, intellect, lineage, and property. When mujmal texts are read within this framework, they are no longer merely linguistic challenges but instruments for promoting justice, welfare, and human dignity. Thus, the integration of textual analysis with maqāṣid-based reasoning ensures that Islamic jurisprudence remains not only faithful to its roots but also capable of addressing the evolving needs of humanity. Educationally, the study of mujmal and mubayyan carries profound implications for the teaching of Ushul al-Fiqh. Students and future scholars must be equipped with the ability to discern these categories and apply the appropriate methods of bayan. This training will prepare them to issue fatwas that are methodologically sound, contextually relevant, and ethically guided. Moreover, integrating real-life fatwa cases into Ushul al-Fiqh curricula will enrich the learning process, illustrating how classical categories remain operative in solving modern legal dilemmas. Ultimately, the interplay between mujmal and mubayyan demonstrates the flexibility and resilience of Islamic law. By acknowledging ambiguity and providing mechanisms for clarification, Sharia equips scholars with tools to navigate the complexities of time without compromising the integrity of revelation. This dynamic process is not a departure from tradition but a reaffirmation of its vitality. It shows that Islamic law, far from being rigid, is a living system designed to remain responsive to changing circumstances. In conclusion, a deep understanding of mujmal and mubayyan is both a theoretical necessity and a practical imperative. It safeguards the methodology of istinbath al-ahkam while enabling adaptive responses to contemporary realities. By combining the clarity of explicit texts with the interpretive engagement required by ambiguous ones, Islamic jurisprudence achieves a balance between stability and flexibility. This balance ensures that Sharia continues to function as a source of guidance, justice, and relevance for Muslim societies navigating the challenges of the modern world.

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Author Contribution

All authors contributed equally to this research on Mujmal and Mubayyan in Islamic textual interpretation. The first author, from Universitas Muhammadiyah Sumatera Barat, Indonesia, focused on the theoretical foundations and classical sources. The second author, from the Department of Law, Al-Sham Private University, Syria, concentrated on practical applications in contemporary legal and jurisprudential contexts. Both authors collaborated in conceptualization, drafting, data analysis, and manuscript revision. Their joint effort ensured a balanced academic contribution and scholarly integrity.

Conflicts of Interest

The authors declare that there are no conflicts of interest regarding the publication of this article on Mujmal and Mubayyan in Islamic textual interpretation. No financial, institutional, or personal relationships influenced the objectivity, methodology, or conclusions of this study. The institutions involved—Universitas Muhammadiyah Sumatera Barat, Indonesia, and Al-Sham Private University, Syria—provided only academic support. All findings are presented independently and reflect scholarly analysis without external interference or bias from any individual, organization, or funding source.

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