

The Implications of Muhkamat and Mutasyabihat in the Interpretation of The Qur'an

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ABSTRACT

Many people interpret the verses of the Koran just by reading the translation. It is very possible for errors to occur in interpreting the Koran. Muslims who only learn religious knowledge from social media to the phenomenon of the 'impromptu ustadz' who may not really understand Islam in depth. They only have skills in public speaking or the ability to speak in public. Therefore, the understanding of the science of interpretation of the Koran must be studied perfectly. One of the efforts in understanding the interpretation of the Koran is knowing the verses of muhkamat and mutasyabihat. Research conducted by the author uses qualitative methods with a research literature approach. The locus of research in this article focuses on the science of the Koran, especially in relation to muhkamat and mutasyabihat in relation to the interpretation of the Koran. The source of the data in this study comes from the literature relating to muhkamat and mutasyabihat. Data collection techniques in this study using library techniques. The results of this study display data about the meaning of muhkamat and mutasyabihat, the opinion of the clergy and the wisdom of the verses of muhkamat and mutasyabihat. Scholars differ in their interpretation of mutasyabihat verses. The salaf scholars are of the opinion that no one knows about mutasyabih except Allah and humans only believe in it. Whereas khalaf scholars argue that people who in their knowledge know about mutasyabih takwil.



ABSTRAK

Banyak orang yang menafsirkan ayat al-Quran hanya dengan membaca terjemahannya saja. Hal ini sangat memungkinkan terjadi kesalahan dalam menafsirkan al-Quran. Kaum muslimin yang hanya belajar ilmu agama dari media sosial hingga fenomena 'ustadz dadakan' yang bisa jadi tidak terlalu memahami agama islam secara mendalam. Mereka hanya memiliki skill dalam public speaking atau kemampuan berbicara di depan umum saja. Oleh karena itu, pemahaman tentang ilmu tafsir al-Quran harus didalami secara sempurna. Salah satu upaya dalam memahami tafsir al-Quran yaitu mengetahui ayat *muhkamat* dan *mutasyabihat*. Penelitian yang penulis lakukan menggunakan metode kualitatif dengan pendekatan literatur research. Lokus penelitian dalam artikel ini berfokus kepada ilmu Al-Qur'an, khususnya dalam kaitannya dengan *muhkamat* dan *mutasyabihat* dalam kaitannya dengan tafsir Al-Qur'an. Sumber data dalam penelitian ini berasal dari literatur yang berkaitan dengan *muhkamat* dan *mutasyabihat*. Teknik pengambilan data dalam penelitian ini menggunakan teknik pustaka. Hasil penelitian ini menampilkan data tentang pengertian *muhkamat* dan *mutasyabihat*, pendapat ulama dan hikmah ayat-ayat *muhkamat* dan *mutasyabihat*. Ulama berbeda pendapat dalam menafsirkan ayat *mutasyabihat*. Ulama salaf berpendapat bahwa *mutasyabih* tidak ada yang mengetahuinya selain Allah dan manusia hanya mengimaninya. Sedangkan ulama khalaf berpendapat bahwa orang yang dalam ilmunya mengetahui tentang takwil *mutasyabih*.

Kata Kunci: *Muhkamat, Mutasyabihat, Tafsir al-Quran.*

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Introduction

Differences in understanding Islam should be approached wisely. Many disruptions within the Muslim community (Triana, Yahya, Nashihin, Sugito, & Musthan, 2023) arise from the inadequate understanding of Islamic teachings among its followers (Nashihin, Nur Iftitah, & Mulyani, 2019). This can lead to problems within the Muslim community itself and in its interactions with followers of other religions. Many people interpret the Quranic verses solely based on their translations (Julkifli, 2022), which can result in misinterpretations of the Quran (Rafi, 2020). Some Muslims learn about religion through social media (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, 2023) and the phenomenon of "instant scholars," who may not have a deep understanding of Islam (Nashihin, 2019). They may possess skills in public speaking or speaking in public settings but lack a profound understanding of Islam (Nurul Umah Fijanati, Hafidz, Sukadi, 2023). Therefore, a comprehensive understanding of Quranic exegesis (tafsir) is essential. One aspect of understanding Quranic exegesis is knowing the difference between *muhkamat* (clear) and *mutasyabihat* (ambiguous) verses.

The problem statement in this article is how the implementation of *muhkamat* and *mutasyabihat* verses affects Quranic exegesis. This research aims to serve as a foundation for understanding Quranic exegesis, particularly concerning *muhkamat* and *mutasyabihat* verses. The Quran is the revelation of Allah received by Prophet Muhammad through the angel Gabriel and serves as a guide for the lives of Muslims (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). To study the Quran, various branches of knowledge must be mastered beforehand. This research draws upon the Mana Qaththan theory from the book "Mabahits fi Ulum Al-Quran."

After reviewing several relevant studies related to the research title, some titles are related to this research. Nisa Nurzanah et al.'s research makes it easier to understand the meanings and purposes of verses to facilitate the practice of their teachings (Alfian Nurul Khoirulloh, Hafidz, 2023). The wisdom of *mutasyabih* verses is to increase rewards, as these verses require additional effort to interpret (Nurzanah et al., 2019). Nova Yanti's research discusses the understanding and wisdom of *muhkamat* and *mutasyabihat* verses. Although different, according to Anwar, their essence is essentially the same (Firdausi, 2015).

Allah revealed the Al-Furqan (the Quran) to His servants as a warning to all of creation. He outlines a correct creed and principles of right guidance through clear and unambiguous verses (Agustina, Anisa Rachma; Ifadah, Luluk; Muanayah, 2022). These are His blessings to humanity, as He establishes the foundation of religion to safeguard their beliefs and guide them on the right path. These verses are the essence of the book whose understanding is not disputed, ensuring the safety and existence of the Muslim community (Manna' al-Qaththan, 2006).

Knowledge of the Quran is crucial for those who wish to delve into Quranic exegesis (Rhain, Nashihin, & Srihananto, 2023). It is essential to avoid misinterpretation. Quranic exegesis is an interdisciplinary field, requiring support from various other branches of knowledge to ensure accurate interpretation of Quranic verses.

In general, the entire Quran is muhkam, meaning every word is firm, eloquent, distinguishes between truth and falsehood, and between what is right and false (Manna' al-Qaththan, 2006). The Quran as a whole is muhkam, with its words and the elegance of its composition being perfect, free from any weaknesses, whether in terms of pronunciation or meaning (Ashshiddieqy, 1972). This is how Allah revealed the Quran, as emphasized in His words:

الرَّكِتُ أَحْكَمْتُ آيَتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

It means: Alif Lam Ra. (This is) a Book whose verses are perfected and then presented in detail, (from One) who is Wise and Acquainted. (QS. Hud:1)

We can also say that the entire Quran is mutasyabihat, if we mean its similarity or equivalence in its verses, both in the field of balaghah (rhetoric) and in the field of i'jaz (inimitability), and our difficulty in demonstrating the superiority of one part over another (Ashshiddieqy, 1972). With this understanding, Allah revealed the Quran, as affirmed by His words:

...اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

It means: Allah has sent down the best statement: a consistent Book wherein is reiteration... (QS. Az-Zumar: 23) (Ministry of Religious Affairs, n.d.)

Both muhkam and mutasyabih, in their absolute or general sense as mentioned above, do not negate or contradict each other. So, the statement that the entire Quran is muhkam is in the sense of itqan (firm and beautiful), meaning its verses are similar, with some confirming others. This is because what is muhkam and mutqan means their meanings are consistent even though the wordings may vary. If the Quran commands something, it will not command the opposite elsewhere, but it will command the same or something similar (Manna' al-Qaththan, 2006).

Both of these are general meanings. However, what has been debated by scholars and has generated many opinions is not the understanding of these verses but rather the discussion surrounding Surah Al-Imran, Ayah 7:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ

فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلَةٍ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ

يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ - ٧

Here is the English translation of the verse from Surah Al-Imran, Ayah 7: "He it is Who has sent down to you (Muhammad) the Book (the Quran). In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts

there is a deviation (from the truth), they follow that which is not entirely clear thereof, seeking to cause dissension and seeking interpretation (ta'wil), but none knows its interpretation except Allah. But those who are firmly grounded in knowledge say, 'We believe in it; all of it is from our Lord.' And no one will be reminded except those of understanding." (QS. Al-Imran: 7) (Ministry of Religious Affairs, n.d.)

Method

The type of research conducted in this article employs a qualitative method with a literature research approach (Nashihin, 2023). The author utilized various literary sources such as books, journals, sacred scriptures, scholarly articles, and other relevant sources related to the research topic. The focus of this article is on the field of Quranic studies, specifically in relation to the concepts of "muhkamat" and "mutasyabihat" in the context of Quranic exegesis (tafsir). The author specifically examines the opinions of scholars regarding "muhkamat" and "mutasyabihat."

The data sources for this research are drawn from literature that is related to "muhkamat" and "mutasyabihat." The author conducted a thorough search through various books and online journals. The data obtained were then collected, and those that were relevant to the article's topic were selected. The data collection technique employed in this research is the bibliographic method, which involves gathering data from various literary sources (Sugiyono, 2013). The results of the research were subsequently examined and analyzed to draw conclusions.

Results and Discussion

Theoretical Foundation of Muhkamat and Mutasyabihat

According to etymology (linguistics), "muhkam" means an expression whose intended meaning is impossible to replace or alter (ma ahkam al-murad bi 'an al-tabdil wa at-taghyir). On the other hand, "mutasyabih" is an expression whose intended meaning is vague (ma khafiya bi nafs al-lafz) (Anwar, 2008).

In terminology, "muhkam" refers to verses within the Quran whose meanings can be easily understood without the need for interpretation or reinterpretation (Hidayah, 2019). Muhkam verses are also defined as those with clear and unambiguous meanings. They fall into categories such as "nash" (words that clearly convey a specific meaning) and "zhahir" (apparent meaning). "Mutasyabih," on the other hand, refers to verses whose meanings are not clear. It includes terms like "mujmal" (global), "mu'awwal" (requiring interpretation), "musykil" (problematic), and "mubham" (ambiguous) (Anwar, 2008).

In the Quran, there are "muhkam" verses with clear and self-explanatory meanings that do not require reference to other verses for understanding. These are known as "Ummul Kitab" (Mother of the Book) and serve as the foundation upon which other parts of the Quran are based for interpretation (Qardhawi, 2001).

Regarding the definitions of "muhkam" and "mutasyabih," there have been various differences of opinion. It is important to highlight, according to Manaa al-Qaththan:

1. "Muhkam" refers to verses with easily discernible meanings, while "mutasyabih" is known only to Allah Himself.
2. "Muhkam" contains a single facet, whereas "mutasyabih" has multiple facets.
3. "Muhkam" has meanings that can be directly understood without the need for further clarification, whereas "mutasyabih" does not; it requires explanations by referring to other verses (Manna' al-Qaththan, 2006).

In conclusion, "muhkamat" are verses with clear and easily comprehensible meanings, allowing readers to grasp their intended meaning directly. On the other hand, "mutasyabihat" are verses that may require interpretation to understand their intended meaning. Therefore, some interpretations of "mutasyabihat" are left to Allah SWT (Effendi, 2021).

Opinions of Scholars Regarding Muhkamat and Mutasyabihat

The differences in opinions regarding muhkamat and mutasyabihat, which have a significant impact, especially in Quranic interpretation, actually originate from the understanding of Surah Al-Imran, verse 7. The differing views of scholars about who can understand the essence of mutasyabihat verses (Turmuzi & Tsuruya, 2023). Differences in interpretation of this verse have evolved with the development of Ulum al-Qur'an, which is relatively later compared to other disciplines such as hadith, jurisprudence, and usul al-fiqh (Amin, 2021).

Scholars have different opinions on whether the meaning of mutasyabihat verses can also be known by humans or if only Allah knows them. The differences in scholars' views on the classification of muhkamat and mutasyabihat verses revolve around three contexts: determining muhkamat and mutasyabihat verses, whether it is permissible to interpret the verses, and who is allowed to interpret mutasyabihat verses (Munir & Anugrah, 2021).

The source of these differences in opinions is rooted in the issue of waqaf (stop) within the verses:"

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ...

Meaning: What is the position of this phrase as isti'naf (initiation), and is the waqaf done at the phrase "wama ya'lamu ta'wilahu illa Allah," or is it ma'thuf (attributed), while the phrase "wa yaquluna" becomes the circumstance and the waqaf at the phrase "war-rasikhuna fil 'ilmi" (Manna al-Qaththan, 2006:265).

There are two possibilities in responding to this issue:

1. The first opinion states that "Isti'naf," which is the majority opinion among scholars, such as Ubay bin Ka'ab, Ibn Mas'ud, Ibn Abbas, some companions, tabi'in, and others. They argue, among other things:
2. Based on the narration in Al-Hakim's Mustadrak, sourced from Ibn Abbas, that he recited; "wa ma ya'lamu ta'wilahu illa Allah, wa ar-rasikhuna fi 'ilmi yaquluna amanna bihi."

The recitation of Ibn Mas'ud, "wa inna ta'wilahu 'indallahi wa ar-rasikhuna fi 'ilmi yaquluna amanna bihi," and with the verse itself that condemns those who follow mutasyabihat matters and characterizes them as those whose hearts "inclined to deviation and seeking to cause discord." From Aisha, she said; The Prophet recited this verse as "huwalladzi anzala 'alaika al-kitab until; "ulul albab." Then he said in meaning, "When you see someone who likes to follow mutasyabihat verses, then it is someone whom Allah has warned about, be cautious of them." (Manna' al-Qaththan, 2006).

The second opinion states that "wawu" as a conjunction ('athaf), pioneered by Mujahid, with the following reasoning:

1. It is narrated from Ibn Mujahid, he said, "I recited the Quran to Ibn Abbas from Al-Fatihah to the end. I learned and understood every verse, and I asked him about their interpretation."
2. An-Nawawi also supports this opinion. In his commentary on Sahih Muslim, he said, "This is the most correct opinion because it is inconceivable that Allah would address His servants with explanations that have no way of knowing."
3. Abu Hasan Al-Asy'ari and Abu Ishaq Asy-Syirazi also agreed with this view. Asy-Syirazi said, "There is not a single verse whose meaning is known only to Allah, scholars also know it. If not, what distinguishes them from the common people" (Anwar, 2008).

Thus, generally, the methods of understanding mutasyabihat verses can be grouped into two:

1. The Salaf method, which is scholars who believe and have faith in mutasyabihat verses and entrust them entirely to Allah (tafwid ilallah). They purify Allah from impossible literal meanings and believe in them as explained in the Quran. Among the scholars in this group is Imam Malik. When asked about the verse in Surah Ta-Ha, verse 5:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

Meaning: (That is) The Most Compassionate, who has ascended over the Throne (Quran, Surah Ta-Ha:5) (Ministry of Religious Affairs, n.d.) He answered: "The Istawa is understood, while the manner is unknown, and studying it is an innovation. I think you are not a good person. Remove him from my presence.

2. The Khalaf School, which consists of scholars who believe in the necessity of interpreting the mutasyabih verses that relate to the attributes of Allah in order to derive meanings that are in line with the greatness of Allah. They are generally among the scholars of later generations (Rosihon Anwar, 2013: 128).

Unlike the scholars of the Salaf who sanctify Allah from the apparent meanings of the mutasyabih verses, believe in the unseen as stated in the Quran, and completely leave the interpretation of those meanings to Allah, the scholars of the Khalaf provide interpretations for the mutasyabih verses. For example, "Istawa" (Quran, Surah Ta-Ha:5):

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

Interpreted as an "abstract majesty," signifying Allah's control over the universe without experiencing fatigue.

"The coming of Allah" (Quran, Surah Al-Fajr: 22):

وَجَاءَ رُبُّكَ وَالْمَلَكُ صَقًّا صَقًّا

Interpreted as the arrival of His command.

"Allah is above His servants" signifies His exalted status, not that He occupies a specific place.

"The presence of Allah" (Quran, Surah Az-Zumar: 56):

أَنْ تَقُولَ نَفْسٌ يُحَسِّرَتْنِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاجِدِينَ - ٥٦

Interpreted as the right of Allah.

"The face and eyes of Allah" (Quran, Surah Ar-Rahman: 27):

وَيَنْبِئُ وَجْهَهُ رَبُّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ - ٢٧

Interpreted as His supervision.

"Hand" (Quran, Surah Al-Fath: 10):

... إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

Interpreted as His authority.

The word "self" (Quran, Surah Al-Imran: 28):

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ

تَتَّقُوا مِنْهُمْ أَنْفُسَهُمْ وَيُحَدِّثْكُمْ اللَّهُ نَفْسَهُ ۖ وَاللَّهُ الْمَصِيرُ - ٢٨

Interpreted as His punishment.

Thus, this is the principle of interpretation adopted by the Khalafi scholars. Anthropomorphic impressions of Allah in the Quranic verses are interpreted with meanings that align with the sanctity of Allah (Anwar, 2008).

In the writer's opinion, both of these views have equally strong reasons. The first view does not interpret the mutasyabihat verses because the essence of Allah's attributes is known only to Allah. This view is sound because indeed Allah alone knows the true essence. Humans are obliged to believe in it.

On the other hand, the second view suggests that mutasyabihat verses require interpretation by considering the nearest and most appropriate figurative meanings. This is because Allah is not similar to anything (QS.Asyura: 11). If the words describing Allah's attributes are interpreted exactly as they are, people might imagine or develop perceptions based on human experiences. This is because humans are accustomed to what they see and hear in their daily lives. For example, if the word "hand" is mentioned, what comes to

people's minds is the physical hand of a human being. At first, the author strongly agreed with the second view. However, after hearing that if "yad" is interpreted as "power" to avoid anthropomorphism, it could still imply human-like power.

In conclusion, according to the author, whether mutasyabihat words are interpreted with the same words or with different words, what must be believed is that the true essence of these words is not the same as that of His creatures.

In dealing with these differences of opinion, so that they do not seem contradictory, we must understand the meaning of "takwil." Takwil is used to indicate three meanings:

1. Turning a meaning from a strong expression (rajih) to a weaker one (marjuh) because there is evidence that requires it. This is the understanding of takwil intended by the majority of contemporary scholars.
2. Takwil with the meaning of interpretation (explaining, elucidating), which involves discussions to interpret expressions so that their meanings can be understood.
3. Takwil is a discussion about the substance (essence) of an expression. Therefore, takwil regarding the essence and attributes of Allah pertains to the essence of His Being itself, which is sacred, and the essence of His attributes. Takwil regarding the Day of Judgment, as foretold by Allah, concerns the substance that exists on that very Day (Manna' al-Qaththan, 2006)..

According to Mana' Qaththan, the two seemingly conflicting opinions can be reconciled. The opinion stating that the pause (waqaf) occurs at the phrase "wama ya'lamu ta'wilahu illallah" and considers "war rasikhuna fi al-'ilmi" as isti'naf (the beginning of a sentence) claims that "takwil" in this verse refers to the third meaning, which is the essence intended by a word. Therefore, the essence of Allah's Being, His essence, the meaning of His names and attributes, and the essence of the Hereafter, no one knows them except Allah Himself (Manna' al-Qaththan, 2006).

On the other hand, the group that argues for the pause at the phrase "war rasikhuna fil 'ilmi," with "wawu" as a connecting particle, not isti'naf, interprets the term "takwil" with the second meaning, which is interpretation. This is in line with the view expressed by Mujahid, a prominent scholar of interpretation. Regarding Mujahid, Ats-Tsauri commented, "If it is said that he knows the mutasyabih, it means he knows its interpretation" (Manna' al-Qaththan, 2006). Thus, the difference in opinions can be understood as a matter of interpretation of the meaning of "takwil." The first opinion suggests that "takwil" pertains to the third meaning, which is the essence, while the second opinion indicates that "takwil" relates to the second meaning, which is interpretation.

In his commentary, Ar Razy explains the wisdom behind elucidating the mutasyabih attributes. He says, "Indeed, the Quran provides guidance to both the specific and general audiences. The nature of the general audience is such that they cannot comprehend the essence. So, anyone from the general audience who hears about an entity that is incorporeal, placeless, and cannot be indicated to, they would certainly assume that such a thing does not exist. Therefore, they reject Allah's attributes. Hence, it is appropriate to present expressions that point to something reasonable according to their imagination. So, the first part, which is presented to the general audience initially, falls into the category of mutasyabihat. While the second part, which unveils the true reality, falls into the category of muhkam" (Ashshiddieqy, 1972).

Al-Ashfahani provides criteria for assessing mutasyabihat verses based on human knowledge, namely:

1. Verses whose content is impossible for humans to know, such as verses that talk about Allah's attributes, the timing of the Day of Judgment, and the like.
2. Verses that can be understood through careful research or with the help of valid means, including clear verses (muhkamāt), authentic Hadiths, or knowledge such as verses with general meanings or those with ambiguous wording, strange structures, or hidden laws.
3. Verses that can only be understood by scholars with a deep understanding, achieved through spiritual purification. Verses of this nature cannot be comprehended through

reason alone. As indicated by the prayer of the Prophet Muhammad for Ibn Abbas, "O Allah, bless him with deep knowledge of religion and bestow upon him knowledge of interpretation" (Shihab, 2002).

Allamah Ibnul Hishar, as quoted by as-Suyuthi in the book *al-Itqan*, which I cite from Yusuf Qardhawi's book, said: "Allah divides the verses of the Quran into *muhkam* and *mutasyabih*. He reveals that the *muhkam* verses are the Mother of the Book. It is to these verses that the *mutasyabihat* verses are referred. They are the source for understanding Allah's will in all difficult matters, such as knowledge of Him and the validation of His messengers. Therefore, they are the 'ummahat' (the mothers). Then, it mentions those whose hearts are inclined toward deviation, that they are the ones following some *mutasyabihat* verses. So, regarding this, it is those who do not believe in the *muhkam* verses, and in their hearts, there is doubt. Thus, they engage only in seeking issues within *mutasyabihat*. Allah's will prioritizes understanding the *muhkam*, and He emphasizes the *ummahat*. So, once conviction is attained, and one's knowledge is firm, you will not be concerned about what is difficult for you. What is meant by those whose hearts are inclined toward deviation is giving precedence to contemplating the ambiguous verses and understanding the *mutasyabih* before comprehending the *muhkam*. This contradicts common sense, custom, and what is prescribed" (Qardhawi, 2001).

Having a wise attitude towards differences in interpretation is natural and common. Therefore, the principle of humility should be prioritized when there are differences in interpretation: "My opinion may be correct, while the others' opinion may be wrong. Conversely, my opinion may be wrong, and the others' opinion may be correct" (Muh Alwi HS, 2017).

Conclusion

This is the discussion about the clear (*muhkamat*) and ambiguous (*mutasyabihat*) verses. *Muhkamat* verses are those that are clear, with nothing hidden in them. Meanwhile, *mutasyabihat* verses are those that lack strong guidance and may require interpretation for their meaning. Understanding *muhkamat* and *mutasyabihat* is crucial knowledge for the study of the interpretation of the Quran. Regarding *mutasyabihat* verses, scholars hold different opinions on their interpretation. The early scholars (*ulama salaf*) believed that only Allah knows the true meaning of *mutasyabihat*, and humans should simply have faith in them. On the other hand, later scholars (*ulama khalaf*) argue that those with knowledge can interpret *mutasyabihat*. With the presence of *muhkamat* and *mutasyabihat* verses, humans should be more diligent in delving into and practicing the teachings of the Quran so that they do not fall among those who go astray.

In conclusion, term of "*muhkamat*" are verses with clear and easily comprehensible meanings, allowing readers to grasp their intended meaning directly. On the other hand, "*mutasyabihat*" are verses that may require interpretation to understand their intended meaning. Therefore, some interpretations of "*mutasyabihat*" are left to Allah SWT. In conclusion, according to the author, whether *mutasyabihat* words are interpreted with the same words or with different words, what must be believed is that the true essence of these words is not the same as that of His creatures

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