

## Interpretation of Mutasyabihat Verses (A comparative study of the meanings of Istawa and Yad in Tafsir Fathul Qadir and Tafsir Al-Misbah)

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### Abstract

The interpretation of the verse mutasyabihat in the Qur'an is a complex problem in Islamic studies. These verses have meanings that seem ambiguous or open to various interpretations. The interpretation of the Qur'an can vary greatly depending on the context. Some differences can arise in literal versus figurative (distorted understanding), historical context, as well as philosophical or theological approaches in interpreting this sacred text. Especially in interpreting the verse mutasyabihat related to the nature of Allah which will be the focus of our discussion in this writing. The problem is, there are still many people who make an understanding of the similarity of the nature of Allah جل جلاله with the nature of beings (Tashbih). For example, the assumption that Allah sits on 'arsh. Or in other words, God needs his creatures. This kind of understanding is a wrong understanding. It can even affect the understanding of Muslim society, then affect our faith as Muslims. In fact, we know that equating Allah with his legal beings is Haram. So this study tries to explore the interpretation of two mufassir figures, namely, Imam ash-Syaukhani and Quraish Shihab. Especially the interpretation of mutasyabihat verses related to the nature of Allah. Based on the previous description, there are several focus studies in this study : 1) What is the interpretation of Imam ash-Shaukhani and Quraish Shihab on the meaning of istiwa in sura al-A'raf verse 54. 2) How the interpretation of Imam As Syaukhani and Quraish Shihab is the meaning of yad in the sad letter : 75. In this study we used qualitative research with literature method. The results of this study explain that, both have differences in interpreting the meaning of istiwa and yad. And each uses a different method of interpretation. 1) Imam Shaukhani argues that Allah dwells in no way. While Quraish Shihab thinks that the meaning of istawa is the power of Allah. 2) Imam Shaukhani interpreted the meaning of yad to mean "without intermediaries". Quraish Shihab interprets the meaning of yad "as an indication of the special treatment and respect that man receives from Allah".

Keywords : Tafsir Fathul Qadir, Tafsir al-Misbah, verse mutasyabihat, istawa, yad.

### Introduction

Allah Almighty revealed the Qur'an as a miracle and the main guideline for Muslims through the intermediary of Jibril (as). Then given to the Prophet Muhammad (peace be upon him) to be conveyed to all mankind to be believed.

Allah جل جلاله says :

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them ; (al-Baqarah [2]:3)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۗ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُم ۗ وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease ; He desireth not hardship for you ; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful". ( Q.S al-Baqarah [2]: 185)

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The Qur'an is the first and foremost guideline for Muslims. Derived in Arabic. But the problem and the root of the difference is the very limited human capacity to understand the Qur'an. Because in reality not all who speak Arabic even the Arabs themselves, able to understand and grasp the divine message contained in the Qur'an perfectly. Especially *ajam'* or non-Arabs. Even some of the companions of the prophet and *tabi'in* who were closer in time to the prophet, there are still those who misunderstand the message contained in the Qur'an (Drajar, 2017). Many messages in the Qur'an need explanation from the *mufasssir*. Among these are the verses of *mutasyabihat* in the Qur'an. The word *mutasyabih* comes from the word *tasyabuh* etymologically means similarity and similarity which usually leads to vagueness Between two things (Firdausi, 2015). Thus, there are two ways of understanding the Qur'an, namely by *tafsir* and *Ta'wil*.

Etymologically, the word *tafsir* comes from the Arabic root *al-fasr*, by following *wazan taf'il* which means *al-idhah* (explaining), *at-tabyin* (explaining) and *al-kasyfu* (revealing) abstract meaning (Zukhry, 2012). According to *al-Zarkasyi*, *tafsir* is a science whose function is to find out the content of the book of Allah (*al-Qur'an*) revealed to the Prophet Muhammad, by taking an explanation of its meaning, Law and wisdom contained in it (*al-Zarkashi*, 1988. 13). While *ta'wilul kalam* in the sense of interpreting and describing its meaning. This gives the understanding that *takwil* is no different from *tafsir*. The *takwil* according to the *mutaakhirin* ulama version is to turn the strong meaning of *lafaz* to a weaker meaning because it is accompanied by a *postulate* (Zukhry, 2012). After looking at the terminology between *tafsir* and *takwil* above, it can be concluded that *tafsir* is an attempt to explain the outside (*zahir*) of the Qur'an while *takwil* refers to the explanation of the inner and hidden meaning of the Qur'an.

Scholars in interpreting the Qur'an have their own characteristics both in terms of methods and patterns used. Similarly, in interpreting *mutasyabihat* verses, scholars differ in their meaning. In interpreting the verses of *mutasyabihat* requires *takwil* to understand the deep and hidden meaning in the verse *mutasyabihat* especially regarding the nature of Allah. Most scholars are of the opinion that the verses of *mutasyabihat* are not known to him except by Allah. While those who are knowledgeable will stop at the phrase "and those who are of deep knowledge", it indicates that there are scholars who know his superstition (Firdausi, 2015).

Each *tafsir* has its own method and style of interpretation as well as the *tafsir* of Fathul Qadir and *tafsir al-Misbah*. Quraish Shihab uses the *tahlili* method using a new model interpretation pattern. *Yaiut*, *al-ijtima'i* pattern. Imam *ash-Shaukani* uses the *tahlili* method with *lughawi* and *Fiqh* patterns (Rhain dkk., 2022).

## Research Methods

The research method we used to write this article is library research. That is, by collecting data and documentation from primary and secondary sources. Primary sources in the form of books or books that are the core of discussion in this article are the books of *tafsir Fathul Qadir* and *tafsir al-Misbah*. The secondary sources are data and information that we will get through books, articles, and writings that discuss the book of *tafsir* that is the subject of our discussion. In the research process, we will distinguish the way of interpretation between Imam Syaukani and Quraish Shihab on the meaning of *istawa* and *yad*, then conclude the results.

## Discussion

### A. Biography Quraish Shihab

His full name is Muhammad Quraish Shihab, born in Rampang, South Sulawesi on February 16, 1944. He is the son of Prof. H. Abd al-Rahman Shihab, a cleric and former Rector of UMI and IAIN Alauddin Ujung Pandang. Quraish Shihab became a student at *Pesantren Dar al-Hadith al-Faqihyah* in 1938 and then he was accepted in Egypt in 1967 to continue his *Sanawiah* education. Quraish Shihab became an *al-Azhar* student at the Faculty of *Usuluddin* majoring in *Hadith Tafsir* and earned an *LC (S1)* degree. And continued his *S2* education at the same Faculty and got an *M.A* in 1969.

The year 1984 was a new chapter in Quraish Shihab's career, when he moved his duties from Ujung Pandang to IAIN Jakarta. He actively taught the field of *tafsir* and '*Ulum al-Qur'an* in the *S1*, *S2* and *S3* programs until 1998. He also teaches other subjects such as *hadith*, but only in the *S2* and *S3* programs. Since 1998 until now teaching activities have decreased because he is active in the government. In addition to being rector at IAIN Jakarta for two periods (1992-1996 and 1997-1998), he was also trusted to be minister of religious affairs for approximately two months in early 1998 in the last cabinet of the Suharto government. Since 1999 he was appointed as *Ambassador Extraordinary and plenipotentiary* in the Republic of Indonesia to the Arab Republic of Egypt and concurrently the State of Djibouti based in Cairo until 2002. Since then he has returned to his homeland, and is now cocentrating on completing the *30 Juz tafsir* work "*Tafsir al-Misbah*" (Musaddad, 2004).

#### 1. His works :

- a. Grounding the Qur'an : The Function and Role of revelation in Community Life, Mizan, Bandung, 1992.
- b. Tafsir al-Manar Critical Study, Hidayah Library, 1994.
- c. Insights of the Qur'an, Mizan Bandung, 1996.
- d. Lentera Hati : The Story and Wisdom of Life, Mizan, 1994.
- e. Tafsir al-Qur'an al-Karim : Tafsir of Short Letters, Hidayah Library, 1997.

- f. Fatwas of Quraish Shihab on the Qur'an and hadith, Mizan 1999.
- g. A String of Jewels for My Son : The Message of the Qur'an to the Bride, AlBayan, 1995.
- h. Tafsir al-Misbah, Lentera Hati."
- i. What's Hidden

#### 1. Tafsir al-Misbah :

According to Quraish Shihab, the interpretation of the Qur'an is an explanation of the meaning of the words of Allah according to human ability. This ability is gradual, so that what is digested or obtained by an interpreter of the Qur'an is graded as well. Human tendencies also vary, so what is presented from divine messages can differ from one another. If you have legal tendencies, the interpretation has a lot to say about the law. If the tendency of the fulan is philosophy, then the interpretation he serves has philosophical nuances. If the study he is interested in is language, then his interpretation has a lot to say about linguistic aspects. And so on (Shihab, 2002).

In general, Quraish Shihab uses two methods in his interpretation, namely, the tahlili and maudhu'i methods. However, in writing tafsir al-Misbah his writing is more nuanced to tafsir tahlili (Berutu, 2019). He tried to interpret the Qur'an by explaining and expounding its various facets and explaining what the Qur'an meant and then feeding it with beautiful redactions. This interpretation was carried out according to the order verse by verse, letter by letter, from beginning to end according to the Ottoman naskh order. Some interpretations of Quraish Shihab use the maudhu'i method such as in the interpretation of Surat al-Hadid, Quraish Shihab groups his verses into 4 groups according to the theme. The first group verses 1-6, the second group verses 7-5, the third group verses 16-24, and the fourth group verses 25-29.

In interpreting the Qur'an, of course, there is a special method used by mufassir in its presentation. So it is with Quraish Shihab. The special method in writing Kitab al-Misbah is the method of adab al-Ijtima'i. namely a pattern of interpretation that focuses on social society (Alfikar & Taufiq, 2022). And this is a new style that attracts readers and fosters a love for the Qur'an and motivates to explore the secret meanings of the Qur'an.

### **B. Biography imam Asy Syaukani**

He was a pious and noble man, Muhammad bin Ali bin Muhammad bin Abdullah bin al-Hasan, the tip of his message was al-Khaisiyah Ibn Zabbad. He was known as ash-Shaukhani because it was added to Shaukhani, the name of a village located in as-Shuhamiyah. He was born on the afternoon of Monday the 28th of the month of Dhulqad'ah or coincided with the year 1733 H. His father was one of the great scholars in Shana'. He learned a lot from his father and his father has also spent a lot of wealth for his education (asy Syaukhani, 2008. 1:31).

Imam ash-Shaukhani had a strong memory since childhood, and he memorized many parts of the matan. He has spent a lot of time reading history books and literary works at a young age. As his passion for seeking knowledge grew stronger, this advantage reached its peak. When he was twenty years old, he made a decision. The parable of Imam ash-Shaukhani at that time was similar to that of Sufyan al-Tsauri, the great scholar in the hadith of Amir al-Mukminin, who was pious and famous, who issued a fatwa at the age of twenty (Mahmud, 2006).

#### 1. His works :

His most famous works are :

- a. Dalam [Tafsir Al-Qur'an, Fathul Qadir](#) al-Jami' baina Fann ar-Riwayat wad Dirayat fit Tafsir (5 jilid);
- b. Dalam [Fiqih](#), As-Sailul Jarar al-Mutadaffiq ala Hada'iqil Azhar (4 jilid), yaitu syarah al-Azhar fi Fiqhi aalil Bayti;
- c. In [Hadits, Nailul Authar syarh](#) Muntaqal Press (4 volumes).

Later his other works:

- a. [Ad-Durarul Bahiyah](#) fil Masa'ilil Fi'iqhiyah. (1 vol.), a concise book of fiqh ;
- b. Sad-Dararil Mudhiyah Syrah ad-Duraril Bahiyah. (2 Gilid), Kitab Syarh Dari Kitab ad-Durraul Bahiyah ;
- c. Irshadul Fuhul ila Tahqiqil Haq min Ilmil Ushul (1 vol.), a book on the subject of [Ushul fiqh](#);
- d. Al-Badru ath-Thali' bi Mahasin man ba'da al-Qarni as-Sabi' (2 jilid);
- e. Al-Fawa'idil Majmu'ah fil Ahaditsil Maudhu'ah (1 volume), a collection of groups of false hadits ;
- f. Tuhfatudz Dzakhirin bi 'Iddatil Hishnil Hashin (1 jilid), Syarh dari koleksi hadits Adzkar, karya Ibnul Jazari (c. 833H) ;
- g. Adabu Talib wa Muntahal Arib. The book of civility in studying ;
- h. Al-Qaulul Mufid fi Adillatil Ijtihad wat Taqlid. Explanation of the assumptions of the schools of [Taqlid law](#);
- i. Risalah al-Bhugyah fi Masalati al-Ru'yati, which is about [the ahlussunnah schools](#) on the matter of seeing Allah in the Hereafter ;
- j. Irsyadus Tsiqot to Ittifaqi al-Syara'ii 'alaa al-Tauhiidi wa al-Ma'aadi wa al-Nubuwwati, berkenaan dengan Rabi besar Yahudi, [Maimonides](#);
- k. At-Tuhaf fil Irsyad ila Mazhab as-Salaf, dll.

#### 1. Tafsir Fathul Qadir

This book of tafsir was written using the tahlili method which means he interpreted the verses based on the composition of the Ottoman Mushaf. The book of tafsir Fathul Qadir written by Imam Syaikhani gathers two characteristics, namely using the approach of tafsir biro'yi and tafsir bilma'tsur. However, the book of Fathul Qadir is more dominant to the tafsir bilma'tsur. Tafsir bilma'tsur is interpreting the Qur'an based on the instructions of the Qur'an itself, or with Hadith, the words of the companions, or also the words of the character according to the views of some scholars (Umar, 2012). Another characteristic of this book of exegesis is that it uses the Conversion method (combining various tendencies (Widodo, 2014. 371)) By converting the two methods used by scholars at that time, because some scholars too deified the method of interpretation of riwayat and logawiah alone. Until a work of tafsir appeared called Fathul Qadir al-Jami' baina Fanni ar-Riwayah wa ad-Dirayah. Imam Syaikhani paid great attention to aspects of the language of his book in terms of i'rab, bayani, and ma'ani and badi' (Maryono, 2011). It was written in high-quality Arabic and a sharp writing style, as he was also known as an expert in Arabic language and literature. Imam Syaikhani spent 6 years (1223-1229 AH) compiling the book of Fathul Qadir.

In the interpretation of the Qur'an, surely the Syaikhani imam needs a reference to compile the book. Asy Syaikhani took several references from other books that had been compiled by other scholars, either from the circle of mufassir or muhadditsin.

From among Mufassir :

1. Tafsir Ibnu kafir Al-thabari;
2. Tafsir Abi Hatim;
3. Tafsir Abdu Al-razzaq;
4. Abd. Ibnu Hamid;
5. Mafatih Al-ghaib karya fakhr al-din al-razi;
6. Tafsir Al-muharrar Al-wajiz karya Ibnu Attiyah;
7. Tafsir Al-kasysyaf karya Zamakhsyari;
8. Tafsir Al-Qur'an Al-azim karya Ibnu Katsir;
9. Tafsir Al-durar Al-mansur karya Al-shuyuti.

From among the Hadits Members :

10. Shahih Bukhari Karya Ismail Ibnu Ibrahim Al-ju'fi;
11. Shahih Muslim Karya imam abu Husain Muslim bi Alhajaj.

From among the hadith experts Imam Syaikhani took more narrations from Abdullah bin Abbas and Ali bin Abi Talib, and some narrations also from other companions.

As for the pattern used by the Syaikhani imam in compiling the book Fathul Qadir is, the pattern of lughawi and fiqih (al-tafsir al-fiqih). Which is where this pattern uses fiqh as abasis or foundation in its preparation, because fiqh has become the basic interest of mufassir before compiling his book. As in interpreting surah Al-fatihah, Imam Syaikhani presents various views such as the sentence bismillah, whether the sentence bismillah part of the surah or not. He included disagreements (khilafiah) on the laws contained in the verses of the Qur'an. This explains that Imam Syaikhani's interpretation also uses the style of Fiqh. It should also be noted that Imam Syaikhani is very concerned about the qira'at side in his interpretation. Because qira'at is the most important thing in the interpretation of bil ma'tsur. Thus Imam Syaikhani took the most rajih opinion among the available views. One of his views on qira'at in the verse which reads *لتركن طبقا عن طبق* (verily you have gone through step by step in life) "Hamza al kasa'i, Ibn Kathir and Abu Amr gave the value of fatha to lafaz *لتركن* (latarkabanna) as a guide for one person, namely the Prophet Muhammad shalallahu alaihi wasallam, and qira'at this is what Ibn Mas'ud used. While Ibn Abbas, abu Alyah, Masruq, abu Wa'li, Mujahid, an-Nakha'i, ash-Sha'bi and as Sa'di bin Jabir and others put harakat dhomma as circumcison for all (asy Syaikhani, 2008. 1 : 24-25).

#### 1. The relationship of imam Asy Syaikhani with Syi'ah Zaidiyah

Imam Asy Syaikhani is a Zaidiyah Shia cleric who has a great reputation and is popular in the kingdom, who was then serving as qadi'. Thus, it can be interpreted that Imam Syaikhani has a close relationship with Shi'a. The things behind it are:

1. asy Syaikhani was born and raised in the tradition of Zaidiyah;
2. The father of ash-Shaikhani was a great Zaydiyya figure;
3. Since childhood, ash-Shaikhani has studied the books that are the hold of the Zaydiyya school;
4. and asy Syaikhani learned a lot to the scholars of Syi'ah Zaidiyah, especially to his own father who was tokoh Syi'ah Zaidiyah.

From the point above, it may be a bright spot that ash-Shaukhani is very closely related to the Zaydiyya Shi'a school. Ash-Shaukhani, although he grew up in a Zaydi environment, he studied books outside of the Zaydi tradition. Such as, the book of Shafi'i jurisprudence, *Sharh Jam' al-Jawami'* by al-Mahalli, and legal hadith, *Bulugh al-Maram* by Ibn Hajar al-Asqalani. He also studied *Fath al-Bari*, a commentary on *Sahih al-Bukhari*. This made his views broader, not tied to the Zaydiyya school, especially after his ability to perform *ijtihad* himself.

### C. Discussion of Mutasyabihat Verse:

#### a. Understanding the verse Mutasyabihat

The verse *mutasyabihat* is from the original pronunciation (*mutasyabih*) of his word (*tasyabuh*), the meaning of the language which is uniform and the same generally leads to ambiguity between 2 descriptions. *Tasyabbaha*, *Isytabaha* is the same as *Ashbaha* (similar, uniform, same) to each other so that it becomes blurred, mixed. Meanwhile, in terms of *Mutasyabihat* verses, namely verses whose meaning is not yet clear, and has many possible *takwilnya*, or hidden meanings, and requires certain explanations and explanations, or only Allah SWT recognizes the meaning (Susanti, 2022).

#### 1. Interpretation of the verses of Mutasyabihat against the meaning of *yad* and *istawa*

In this point we will discuss the lafaz *mutasyabihat* contained in the Qur'an according to the interpretation of Ash-Shaukhani and Quraish Shihab. What will be discussed is the meaning of *istiwa* (dwelling), *wajhullah* (face of Allah), *'ain* (eyes), *yad* (hands), *naazir* (seeing Allah), and *nurullah* (light of Allah).

- The word *istiwa* in the Qur'an is found in 9 places, among which is *surah al-Baqarah* verse 29, *al-A'raf* verse 54, *Yunus* verse 3, *al-Ra'd* verse 2, *Taha* verse 5, *al-Furqan* verse 59, *al-Sajdah* verse 4, *Fusilat* verse 11, *al-Hadid* verse 4.
- *Yad* pronouncements containing the attributes of Allah are found in the Qur'an : QS. *Ali 'Imran* (3) : 73, QS. *al-Ma'idah* (5) : 64, QS. *al-Fath* (48) : 10, *al-Hadid* (57) : 29, QS. *Yasin* (36) : 83, *al-Hujurat* (49) : 1, QS. *Sad* [38] : 75, etc.

In this discussion we do not take all verses that contain lafaz *istiwa* and *yad*. However, we chose a particular verse to compare between the tafsir of *Fathul Qadir* and the tafsir of *al-Misbah*. The verses we chose are :

1. *Istiwa* (*Al-A'raf* ayat 54)
2. *Yad* (QS. *Sad* [38]: 75)

#### 1. lafaz *istiwa* in *Surah al-A'raf* ayat 54:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Lo ! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds. (*al-A'raf* ayat 54)

#### a. Imam Asy Syaikhani

قَوْلُهُ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ : قَدْ اخْتَلَفَ الْعُلَمَاءُ فِي مَعْنَىٰ هَذَا عَلَىٰ أَرْبَعَةِ عَشَرَ قَوْلًا، وَأَحَقُّهَا وَأَوْلَاهَا بِالصَّوَابِ: مَذْهَبُ السَّلَفِ الصَّالِحِ أَنَّهُ اسْتَوَىٰ سُبْحَانَهُ عَلَيْهِ بَلَا كَيْفَ عَلَىٰ الْوَجْهِ الَّذِي يَلِيقُ بِهِ مَعَ تَنْزُهِهِ عَمَّا لَا يَجُوزُ عَلَيْهِ. (Asy Syaikhani, 1414. 2 :240)

Allah said: *ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ* (then mounted He the Throne). Scholars differ on the Becoming of Fourteen opinions. The foremost and most correct opinion is the madhhab of the salaf salih, which is that Allah Almighty rests without "how", but in a way that suits Him accompanied by purifying Him from anything that should not be attributed to Him (Asy Syaikhani, 2008. 4 :100).

The sentence explains that God as Creator created this realm, including heaven, earth, and its contents in six days. All creation was completed in that period, including the creation of the prophet Adam. Then, Allah dwells on the Arsh, holds power and governs everything He has created according to His will. *al-Shaukânî* interprets the dwelling of Allah on the throne, but the method is incomprehensible.

#### b. Quraish Shihab

Allah said: *ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ* (tsumma *istiwa* 'ala a l-'arsy), is also the subject of scholars. Some refuse to interpret it, "Only Allah Almighty knows its meaning," said the salaf scholars (Centuries I-III H). "Lafaz (*استوى*)

istawa Known by language, kaifiat/ The method is unknown, believing it is mandatory and asking about it is bid'ah." So said Imam Malik when the meaning of the word was asked to him. Scholars after the III century, attempted to explain its meaning by diverting the meaning of the word istawa from its basic meaning. That is, it dwells on the meaning of majazi i.e. "power", and thus this passage seems to affirm the power of Allah Almighty. In governing and controlling the universe, but of course it is in accordance with His greatness and holiness of all vices or creatures. Thabathaba'i quotes ar-Raghib al-Ashfahani who states, among other things, that the word 'arsh, which in terms of language, is the seat of the king/throne, is sometimes understood in the sense of power. Actually, this word originally meant something roofed. The seat of the Ruler was named 'Arsh, because of the height of the place compared to other places. What is clear is that the essence of the meaning of the word in this verse is unknown to man. As for what comes to the minds of ordinary people about its meaning, then Allah is Most Holy from that understanding, because if so Allah is lifted up and restrained by Arsh (Shihab, 2002.5:119-120).

In the explanation, Quraish Shihab elaborates on how the Khalaf scholars interpret the term "istawa" as Allah's power in governing the universe. An analogy is made with the way modern societies organize their lives through a system of stratified power right down to the president. However, it is concluded that God's power far surpasses that of creatures in governing all things, because He has a deeper knowledge of all that He masters.

## 2. Lafaz yad dalam Surah Sad [38]: 75:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ۗ أَسْتَكْبَرْتَ ۖ أَمْ كُنْتَ مِنَ الْعَالِينَ

He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted? ( Sad [38]: 75)

### a. Imam Asy Syaukhani

ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ سَأَلَهُ عَنْ سَبَبِ تَرْكِهِ لِلْسُّجُودِ الَّذِي أَمَرَهُ بِهِ فَت قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَي: مَا صَرَفَكَ وَصَدَّكَ عَنِ السُّجُودِ لِمَا تَوَلَّيْتُ خَلْقَهُ مِنْ غَيْرِ وَاسِطَةٍ، وَأَضَافَ

خَلْقَهُ إِلَى نَفْسِهِ تَكْرِيماً لَهُ وَتَشْرِيفاً، مَعَ أَنَّهُ سُبْحَانَهُ خَالِقُ كُلِّ شَيْءٍ كَمَا أَضَافَ إِلَى نَفْسِهِ الرُّوحَ، وَالْبَيْتَ، وَالنَّاقَةَ، وَالْمَسَاجِدَ. قَالَ مُجَاهِدٌ: الْيَدُ هُنَا بِمَعْنَى التَّأَكِيدِ وَالصِّلَةِ مَجَازاً كَقَوْلِهِ: وَيَبْقَى وَجْهَ رَبِّكَ. وَقِيلَ: أَرَادَ بِالْيَدِ الْقُدْرَةَ، يُقَالُ: مَا لِي بِهَذَا الْأَمْرِ يَدٌ، وَمَا لِي بِهِ يَدَانِ، أَي قُدْرَةٌ، وَمِنْهُ قَوْلُ الشَّاعِرِ:

تَحَمَّلْتُ مِنْ دُفَاءِ مَا لَيْسَ لِي يَدٌ ... وَلَا لِلْجِبَالِ الرَّاسِيَاتِ يَدَانِ

وَقِيلَ: التَّنْبِيْهُ فِي الْيَدِ لِلدَّلَالَةِ عَلَى أَنَّهَا لَيْسَتْ بِمَعْنَى الْقُوَّةِ وَالْقُدْرَةِ، بَلْ لِلدَّلَالَةِ عَلَى أَنَّهَا صِفَتَانِ مِنْ صِفَاتِ دَاتِهِ سُبْحَانَهُ

(Asy Syaukhani, 1414. 4:510-511)

Then, Allah asked him why he had forsaken the prostration He commanded, so قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي (Allah berfirman 'Hai iblis, apakah yang menghalangi kamu sujud kepada yang telah Kuciptakan dengan kedua tangan-Ku?), that is: what turns you away and prevents you from bowing down when I have created it without intermediaries. The offering of Adam's creation to iri was as an honor and glorification for him, whereas ي God is the creator of all things as the spirit bears (روحي [Ruh (my creation)], al-bait/ka'bah [بيت الله [house of Allah]], camel [ناقة الله [Allah's camels]] and this masjid-masjid [مساجد الله [Allah's mosques]] to Himself. Mujahid says, "اليد (hand) here it means affirmation and shilah figuratively, like His words "keep your Lord's Face alive." (Qs. Ar-Rahrnaan [55]: 27). Another opinion states, that what is meant by اليد (hand) here is القدرة (authority). Said: مالي بهذا الامر يد or مالي به (I have no power over this matter). For example, a poet's phrase:

"I bear the affairs of Dzalfa' over whom I have no power,  
And there is no power of the mountains that stand firmly."

Another opinion says, that the form of tatsniyah (multiplied word) in: اليد ( that is : بيدي [with my two hands]) to Show that it does not mean power and power, but shows that it is counted among the attributes of Allah \* (asy Syaukhani, 2008. 9:117).

## b. Quraish Shihab

Sentence (خَلَقْتُ بِيَدَيْ) I created with My two hands, discussed its meaning by scholars. Some take Shortcuts, then says that there is a special attribute that Allah bears by that name while affirming that God is Holy of all material/physical properties and the likeness of beings. There are also those who understand the word hand in the sense of power, and the use of the dual form simply to inform how great His power is. 'Others argue that what is meant by both hands is the earthly and ukhrawi grace He bestows on man, or as a sign of human occurrence from the two main elements, namely the dust of the earth as well as the divine spirit. A more satisfactory opinion is to understand the word as a sign of how man receives special care and respect from the side of Allah (swt). From this too this verse does not use the singular form for the word hand but the dual form i.e. Yadayya / both My hands (Shihab, 2002. 12;170).

## C. Comparison of Imam asy Syaukani and Quraish Shihab's interpretation of the meaning of *istiwa* and *yad*

### 1. Comparison of interpretations of the meaning of *istiwa*

First, Imam ash-Shaukhani, in the tafsir of Fathul Qadir, uses the ta'wil method to explain the verses of mutasyâbihât by understanding or transferring the meaning of a lafaz ayat to another more suitable meaning, based on reasons that can be understood by reason. Then regarding lafaz استوى in Surah Al-raf verse 54 Imam ash-Shaukhani interpreted it that, Allah dwells without knowing how. And this is the most correct opinion according to him and close to godly understanding (Asy Syaukhani, 2008. 4:100).

Secondly, M. Quraish Shihab, in interpreting the verses on استوى, did not take a literal interpretation alone, but rather followed the approach of the khalaf ulama with a ta'wil orientation. He interpreted the term as a form of Allah's power (Shihab, 2002. 5:119-121). The explanation uses examples from everyday life, such as the way modern society organizes its life. However, he asserted that God's power cannot be compared with man's power in regulating social life. Allah's power transcends all human understandings and concepts of power. According to Quraish Shihab, the concept of power does not necessarily mean having fully what is mastered, and Allah's power and compassion extend to all that He created. This view confirms that he interprets this verse with a ta'wil approach, preserving the purity of the attributes of beings, because according to him, the power of Allah is fundamentally different from the power of beings.

### 1. Comparison of the meaning of *yad*

First, In his tafsir, Imam ash-Shaukhani interpreted the word بِيَدَيْ " " in the verse as "without intermediaries" or "directly." This indicates that God does not need the help of any other element to create or make things, because with His power, Allah is able to easily create all things (asy Syaukhani, 1414. 4:510-511). In this interpretation, As Syaukani interprets the word بِيَدَيْ " " in the majazi or figurative sense, not in the essential sense which means "hand" as part of the body.

Second, Quraish Shihab on the meaning of al-Yad which is discussed in terms of its mutasyabihat is found in 3 places. They are Surah Sad verse 75, Surah Mulk verse 1 and Surah Yasin verse 71. Quraish Shihab, in tafsir al-Mishbah, interprets the phrase "خَلَقْتُ بِيَدَيْ" as an indication of the special treatment and respect that man receives from Allah (Shihab, 2002. 12:170). This also explains why this verse uses the dual / plural form " بِيَدَيْ" which refers to "both my hands" instead of singular. However, in his explanation, Shihab did not elaborate on whether the interpretation of "بِيَدَيْ" was done in the essential sense or in the majazi sense such as power or other.

## Conclusion

1. The conclusion of the different interpretations between Ash-Shaukhani and Quraish Shihab of the mutasyabihat verses in the surahs we chose, shows significant variation in the interpretive approach of both. Asy Syaukani, with a traditional and more literal approach, tend to interpret the verses conservatively, emphasizing the literal meaning and use of hadith as well as the classical approach in the interpretation of the Qur'an. Meanwhile, Quraish Shihab, with a more modern contextual and humanistic approach, tends to interpret the verses taking into account the broader social, historical, as well as philosophical context, allowing for a more flexible and contextual interpretation of the mutasyabihat verses. This difference in approach shows the diversity in methodology and viewpoints in understanding the seemingly ambiguous verses in the Qur'an.
2. The meaning of the word *istiwa* Imam As Syaukani means that, Allah dwells without knowing how. While Quraish Shihab interprets the term as a form of Allah's power. But God's power transcends all human understanding and concept of power.

3. Imam ash-Shaukani interprets the word "بَيْدَى" in the verse as "without intermediaries" or "directly." And it means that yad is not in the essential sense which means "hand" as part of the body. Quraish Shihab does not elaborate on whether the interpretation of "بَيْدَى" is done in the ultimate sense or in the majazi sense such as power or others.

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