

## The Interpretation of Mutasyabihat Verses (A Comparative Study on the Meaning of Istawa and Yad in Tafsir Fathul Qadir and Tafsir Al-Misbah)

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### Abstract

The interpretation of the mutasyabihat verses 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 understanding, historical context, and philosophical or theological approaches in interpreting this holy text, especially in interpreting the mutasyabihat verses related to the nature of Allah, which will be the focus of our discussion in this writing. The problem is that there are still many people who make an understanding that equates the nature of Allah with creatures (Tasybih). For example, some people think that Allah sits on the 'arsy, or in other words, Allah needs his creatures. This kind of understanding is wrong understanding and can even influence the understanding of Muslim society and affect our faith as Muslims, even though we know that equating Allah with his creatures is Haram. So this study tries to explore the interpretation of the mufassir figures, namely, Imam Asy Syaukani and Quraish Shihab. Especially the interpretation of the mutasyabihat verses related to the nature of Allah. Based on the description above, this study has several study focuses: 1) How do Imam Asy Syaukani and Quraish Shihab interpret the meaning of istiwa in the letter al-A'raf verse 54. 2) How do Imam Asy Syaukani and Quraish Shihab interpret the meaning of yad in the letter sad? 75. In this study, we use Qualitative research with library methods. This study's results explain that both have broad differences in interpreting the meaning of istiwa and yad. And each uses a different method of interpretation. 1) Imam Syaukani is of the opinion that Allah resides in an unknown way. Meanwhile, Quraish Shihab assumes that the meaning of istawa is the power of Allah. 2) Imam Syaukani interprets 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 humans receive from God."

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

### Introduction

Allah SWT revealed the Qur'an as a miracle and the main guide for Muslims through the intermediary of Jibril AS, then gave it to the Prophet Muhammad Saw to be conveyed to all mankind so that they can believe in it.

Allah said:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

(Namely) those who believe in the unseen, perform prayers and spend part of the sustenance that We have given them (al-Baqarah [2]:3)

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

"The specified days are the month of Ramadan, the month in which (the beginning of) the Qur'an was revealed as guidance for humans and explanations regarding that guidance and the distinction (between what is right and what is false)." (QS al-Baqarah [2]: 185)

The Qur'an is the first and foremost guideline for Muslims. It was revealed in Arabic. However, 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 are good at Arabic, even Arabs themselves, are able to understand and capture the divine message contained in the Qur'an perfectly. Especially the 'ajam' or non-Arab people. Even some of the Prophet's companions and tabiin were closer in time to the

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Prophet, but some are still wrong in capturing the message in the Qur'an. There are many messages in the Al-Qur'an that require explanation from the interpreters, including the mutasyabihat verses in the Al-Qur'an. The word mutasyabih comes from the word tasyabuh, etymologically meaning similarity and sameness, which usually leads to ambiguity between two things.

So, there are two ways to understand the Qur'an: interpretation and Ta'wil. Etymologically, the word interpretation comes from the Arabic root word al-fasr, following the wazan tail, which means al-idhah (explaining), at-cabin (explaining), and al-easy (revealing) abstract meaning. According to Az-Zarkasyi, Tafsir is a science whose function is to know the content of the book of Allah (al-Qur'an), which was revealed to the Prophet Muhammad by taking an explanation of its meaning, the law, and the wisdom contained therein.

While ta'wilul kalam is in the sense of interpreting and explaining its meaning, this gives the understanding that ta'wil is no different from Tafsir. As for ta'wil, according to the latest scholars, it turns the meaning of a strong word into a weaker meaning because it is accompanied by evidence.

After looking at the terminology between interpretation and ta'wil above, it can be concluded that interpretation is an attempt to explain the external (zahir) of the Qur'an, while ta'wil refers to the explanation of the inner and hidden meaning of the Qur'an.

Scholars interpret the Quran by their own characteristics in terms of the methods and styles used. Similarly, scholars differ in their interpretations of mutasyabihat verses. In interpreting mutasyabihat verses, there needs to be interpretation to find out the deep and hidden meaning in the mutasyabihat verses, especially regarding the nature of Allah. Most scholars are of the opinion that Allah does not know the interpretation of mutasyabihat verses. While people who are knowledgeable will stop at the sentence "and people who are deeply knowledgeable," this sentence indicates that some scholars know the interpretation.

Each interpretation has its own method and style, as well as the interpretation of Fathul Qadir and the interpretation of al-Misbah. Quraish Shihab uses the tahlili method using a new model of interpretation. Namely, the al-ijtima'i style. As for Imam Asy Syaukani, he combines the tahlili method with corsk lohawi and Fiqh.

## **Method**

The research method we used to write this article is library research. That is by collecting data and documentation from primary and secondary sources. The primary source is the book or scripture that is the core of the discussion in this article, namely the book of Tafsir Fathul Qadir and Tafsir Al-misbah. The secondary source is the data and information that we will obtain through books, articles, and writings that discuss the book of interpretation, which is the main topic of our discussion. In the research process, we will distinguish the interpretation methods between Imam Syaukani and Quraish Shihab regarding the mutasyabihat verse and then conclude the results.

## **Method Result and Discussion**

### ***Biography of Quraish Shihab***

His full name is Muhammad Quraish Shihab, and he was born in Rampang, South Sulawesi, on February 16, 1944. He is the son of Prof. H. Abd. Al-Rahman Shihab is a cleric and former Rector of UMI and IAIN Alauddin Ujung Pandang. Quraish Shihab became a student at the Dar Al-Hadits al-Faqihyah Islamic Boarding School in 1938, and then he was accepted to Egypt in 1967 to continue his Islamic education. Quraish Shihab became an Al-Azhar student at the Faculty of Usuluddin, majoring in Hadith Interpretation, and earned an LC (S1) degree. He continued his Master's education at the same Faculty and received an MA degree in 1969.

The year 1984 was a new chapter in Quraish's career when he was transferred from Ujung Pandang to IAIN Jakarta. He actively taught in the fields of interpretation and 'Ulum al-Qur'an in the S1, S2, and S3 programs until 1998. He also taught other subjects, such as Hadith, but only in the S2 and S3 programs. From 1998 until now, his teaching activities have decreased because he is active in government. In addition to being the rector of IAIN Jakarta for two terms (1992-1996 and 1997-1998), he was also trusted to be the minister of religion for approximately two months in early 1998 in the last cabinet of the Soeharto government. In 1999, he was appointed as the Extraordinary and Plenipotentiary Ambassador of the Republic of Indonesia to the Arab Republic of Egypt and concurrently to the State of Djibouti, based in Cairo until 2002. Since then, he has returned to his homeland and is currently concentrating on completing the 30 Juz commentary "Tafsir Al-Misbah." (book of Quraish Shihab's interpretation method)

### ***His works***

1. Grounding the Qur'an: The Function and Role of Revelation in Life Public, Mizan, Bandung, 1992.
2. Critical Study of the Interpretation of al-Manar, Pustaka Hidayah, 1994.

3. Insights into the Qur'an, Mizan Bandung, 1996.
4. Heart Lantern: Stories and Lessons of Life, Mizan, 1994.
5. Tafsir al-Qur'an al-Karim: Tafsir of Short Letters, Library Guidance, 1997.
6. Quraish Shihab fatwas about the Koran and hadith, Mizan 1999.
7. A String of Jewels for My Child: A Qur'anic Message for the Bride and Groom, AlBayan, 1995.
8. Tafsir al-Misbah, The Lantern of the Heart."
9. The Hidden One

### *Interpretation of 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 graded so that what is digested or obtained by an interpreter from the Qur'an is also graded. Human tendencies also vary so that what is presented from Divine messages can differ from one to another. If Fulan has a tendency towards law, his interpretation talks a lot about law. If Fulan's tendency is philosophy, then the interpretation he presents has a philosophical nuance. If the study he is interested in is language, then his interpretation talks a lot about linguistic aspects. And so on.

In general, Quraish Shihab uses two methods in his interpretation: the tahlili and maudhu'i. However, in writing the Tafsir al-Misbah, his writing is more nuanced towards the tahlili tafsir. He tried to interpret the Qur'an by explaining and describing its various aspects and explaining what is meant by the Qur'an and then arranging it with beautiful editing. This interpretation is done according to the order of verse by verse, letter by letter, from beginning to end, according to the order of the Usmani naskh. Some of Quraish Shihab's interpretations use the maudhu'i method, such as in the interpretation of the letter Al-Hadid; Quraish Shihab groups the verses into four groups according to the theme. The first group is verses 1-6, the second group is verses 7-5, the third group is verses 16-24, and the fourth group is verses 25-29.

In interpreting the Quran, of course, the interpreter uses a special method in its presentation. So is Quraish Shihab. The special method in writing the book al-Misbah is the adab al-Ijtima'i method. Namely, it is a style of interpretation that emphasizes social society. This is a new style that attracts readers, fosters love for the Qur'an and motivates them to explore the secret meanings of the Qur'an.

### *Biography of Quraish Shihab*

He was a pious and noble person, Muhammad bin Ali bin Muhammad bin Abdullah bin Al Hasan, the end of his lineage was Al Khaisyinah Ibnu Zabbad. He is known as Asy Syaukani because he is related to Syaukan, the name of a village in As-Syuhamiyah. He was born on the afternoon of Monday, the 28th of the month of Dzulqa'dah, coinciding 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 had spent a lot of money on his education.

Imam As Syaukani had a strong memory since childhood and memorized many parts of the matan. He had spent a lot of time reading history books and literary works at a young age. When his passion for seeking knowledge grew stronger, this advantage reached its peak. When he was twenty years old, he made a decision. The analogy of Imam As Syaukani at that time was the same as the position of Sufyan ats-Tsauri, a great scholar in the Hadith of Amirul Mukminin, who was learned and famous, who issued a fatwa at the age of twenty.

### *His works*

His most famous works are:

1. In interpretation of the Qur'an, Fathul Qadiral-Jami' baina Fann ar-Riwayat wad Dirayat fit Tafsir (5 volumes).
2. In Fiqh, As-Sailul Jarar al-Mutadaffiq ala Hada'iqil Azhar (4 volumes), namely syarah al-Azhar fi Fiqhi aalil Bayti.
3. In Hadith, Nailul AutharsyarhThe Newspaper(4 volumes).

Then, his other works:

1. Ad-Durarul Bahiyahfil Masa'ilil Fi'iqhiyah. (1 volume), a concise book of Fiqh.
2. Ad-Dararil Mudhiyyah Syarah ad-Duraril Bahiyah (2 volumes), a book of sharia from the book Ad-Durarul Bahiyah.
3. Irsyadul Fuhul ila Tahqiqil Haq min Ilmil Ushul (1 volume), a book on the discussion ofPrinciples of Islamic jurisprudence.
4. Al-Badru ath-Thali' bi Mahasin man ba'da al-Qarni as-Sabi' (2 volumes).
5. Al-Fawa'idil Majmu'ah fil Ahaditsil Maudhu'ah (1 volume), A collection of false hadiths.
6. Tuhfatudz Dzakirin bi 'Iddatil Hishnil Hashin (1 volume), Syarh from the Adzkar hadith collection, by Ibnul Jazari (d. 833H).
7. Adabu Thalib wa Muntahal Arib. A book about manners in seeking knowledge.
8. Al-Qaulul Mufid fi Adillatil Ijtihad wat Taqlid. Explanation of the opinions of the schools of law regarding law Taqlid.
9. Treatise al-Bhugyah fi Masalati al-Ru'yati, namely about school Sunni regarding the matter of seeing Allah in the afterlife.

10. Irsyadus Tsiqot ilaa Ittiffaaqi al-Syara'ii 'alaa al-Tauhiidi wa al-Ma'aadi wa al-Nubuwwati, regarding the great Jewish Rabbi, Maimonides,.
11. At-Tuhaf fil Irsyad ila Madzhab as-Salaf, etc.

### *Interpretation of Fathul Qadir*

The Fathul Qadir Tafsir book by Imam Syaekani contains two characteristics, *biro'yi* Tafsir and *bilma'tsur* Tafsir. However, the Fathul Qadir book is more dominant in *bilma'tsur* Tafsir. *Bilma'tsur* tafsir is interpreting the Qur'an based on the guidance of the Qur'an itself, or with the Hadith, the words of the companions, or also the words of the *tabiin* according to the views of some scholars. .

Another characteristic of this interpretation book is that it uses the Conversion method (combining various tendencies). ) by converting the two methods used by scholars at that time, because some scholars idolized the *riwayah* interpretation method too much, and some only focused on *logawiyah*. Until a work of interpretation appeared called Fathul Qadir *Al-jami' baina fanni Ar-riwayah wa Ad-dirayah*.

Imam Syaekani pays great attention to aspects of the discussion of his book in terms of *i'rab*, *Bayani*, *ma'ani*, and *bad* . He is written in high-quality Arabic and has a sharp writing style because he is also known as an expert in the field of Arabic language and literature.

Imam Syaekani spent 6 years (1223-1229 H) compiling the book Fathul Qadir. In interpreting the Al-Qur'an, references are, of course, needed to compile the book, as did Imam Syaekani, although he took several references from other books that had previously been compiled by other scholars, either among *mufassir* or *muhadditsin*.

If previously the interpretation method used by Imam Syaekani was *tahlil*, then the style used by Imam Syaekani in his book is the *lughawi* and *fiqh* style (*al-tafsir al-fiqih*), which this style uses *Fiqh* as the basis or foundation in its compilation because *Fiqh* has become the basic interest of the interpreter before compiling his book.

In the interpretation of the Al-Fatihah surah, Imam Syaekani presents various views, such as the question of whether the sentence *bismillah* is part of the letter or not. He also includes differences of opinion (*khilafiah*) on the laws in the Qur'an verses. This explains that the interpretation of Imam Syaekani uses the *Fiqh* style.

However, according to Manna Al-Qattan, Imam Syaekani used a *riwayah* approach and made legal decisions regarding the verses he interpreted. In fact, Imam Syaekani himself did not differentiate between *manhaj al-tafsir* and *al-laun*.

It is also important to note that Imam Syaekani paid close attention to the *qira'at* aspect in his interpretation because *qira'at* is the most important thing in the interpretation of *bil ma'tsur*. . In this way, Imam Syaekani took the most rigorous opinion among the existing views, one of which was his view of *qira'at* in the verse which reads *لتركين طبقا عن طبق* (indeed you have gone through level after level in life) "*Hamzah al kasa'i*, Ibnu Kathir and Abu Amr gave *lafaz a fatha لتركين* (*latarkabanna*) as circumcision for one person, namely the Prophet Muhammad *sallallaahu alaihi wasallam*, and this *qira'at* was used by Ibn Mas'ud. And while Ibn Abbas, Abu Alyah, Masruq, Abu Wa'li, Mujahid, An-nkha'i, Asys sya'bi, and as Sa'di bin Jabir and others put the meaning of *dhomma* as circumcision for all.

As for the interpretation of Fathul Qadir, Imam Syaekani used the *mushafi* method in writing it and wrote his book in five volumes. Each volume has interpretations of verses and opinions from scholars of interpretation and Hadith.

### *The relationship between Imam Asy Syaekani and the Shia Zaidiyah*

Imam Asy Syaekani was a Shiite Zaidi scholar who had a great reputation and was popular in the kingdom, at that time served as *Qadi*. So, it can be interpreted that Imam Syaekani had a close relationship with the Shiites. The things that underlie it are:

1. *sy-Syawkani* means being born and raised in the Zaidiyah tradition;
2. The father of *ash-Syawka* is a great Zaidiyah figure;
3. Since childhood, *Ash-Syawkani* has studied the books that have become Zaidiyah school of thought;
4. *ash-Syawkani* learned a lot from Shia Zaidiyah scholars, especially from his father, a Shia Zaidiyah figure.

From the points above, it seems that it has become clear that *Ash Syawka* is very closely related to the Shia Zaidiyah school of thought. *Asy-Syawkani*, even though he grew up in a Zaidiyah environment, he studied books outside the Zaidiyah tradition such as the book of *Syafi'i* jurisprudence, *al-Mahalli's* *Syarh Jam' al-Jawami'*, and the legal Hadith, *Bulugh al-Maram* by Ibn Hajar al-Asqalani. He also studied *Fath al-Bari*, a commentary on *Sahih al-Bukhari*. This makes his views broader and not tied to the Zaidiyah school of thought, especially after his ability to carry out *ijtihad* himself.

### **Discussion of the Mutasyabihat Verse**

#### *Understanding the Mutasyabihat verse*

The *mutasyabihat* verse is from the term (*mutasyabih*) from which the word originates (*tasyabuh*), the meaning of language is uniform and generally leads to ambiguity between two things. *Tashabaha* and *Ishtabaha* are the same as

Ashbaha (similar, uniform, the same) with each other so they become blurred and mixed up. Meanwhile, the terminology of Mutasyabihat verses are verses whose meaning is unclear, and may have many takwil, or hidden meanings, and require certain descriptions and explanations, or only Allah SWT knows the meaning.

*Interpretation of Mutasyabihat Imam's verses regarding the meaning of yad and istawa*

At this point, we will discuss the mutasyabihat statements in the Qur'an according to the interpretation of Asy Syaukani 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).

1. The word istawa' in the Qur'an is found in 9 places, among them are surah al-Baqarah verse 29, al-A'raf verse 54, Yûnus verse 3, al-Ra'd verse 2, Tâhâ verse 5, al-Furqân verse 59, al-Sajdah verse 4, Fusilat verse 11, alHadid verse 4.
2. The lafaz yad, which contains the nature of Allah, is found in the Qur'an: QS. Âli 'Imran (3): 73, QS. al-Ma'idah (5): 64, QS. al-Fath (48): 10, al-Hadîd (57): 29, QS. Yâsîn (36): 83, al-Hujurât (49): 1, QS. Sad [38]: 75, etc.

In this discussion, we do not take all the verses that contain the lafaz mutasyabihat. However, we chose certain letters and verses to make a comparison between Fathul Qadir's Tafsir and al-Misbah's Tafsir. The verses we chose are:

1. The word istiwa in Surah al-A'raf verse 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسْحَرَاتٍ بَأْمَرِهِ لَا لَهُ خَلْقٌ وَالْأَمْرُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Indeed, your Lord (is) Allah, who created the heavens and the earth in six ages, and then He resided in the 'Arsh. He closed the night to the day that followed quickly. (He created) the sun, moon, and stars subject to His command. Remember! All creation and affairs are His right. Glory be to Allah, Lord of all the worlds.” (al-A'raf verse 54)

- a. Imam Ash Syaukani

قوله ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ : قَدْ اخْتَلَفَ الْعُلَمَاءُ فِي مَعْنَىٰ هَذَا عَلَىٰ أَرْبَعَةِ عَشَرَ قَوْلًا، وَأَحَقُّهَا وَأَوْلَاهَا بِالصَّوَابِ مَذْهَبُ السَّلَفِ الصَّالِحِ أَنَّهُ اسْتَوَىٰ سَبْحَانَهُ عَلَيْهِ بِمَا كَيْفَ عَلَىٰ الْوَجْهِ الَّذِي يَلِيقُ بِهِ مَعَ تَنْزُّهِهِ عَمَّا لَا يَجُوزُ عَلَيْهِ

His Word: *الْعَرْشِ* (then he settled on the Throne). The scholars have different opinions regarding the Fourteen Opinions. The most important and correct opinion is the madzhab of the pious salaf, namely that Allah SWT created without "how", but in a way that is in accordance with Him and accompanied by purifying Him from things that should not be attributed to Him.

The sentence explains that Allah, as the Creator, has created this world in six days, including the heavens, the earth, and their contents. All creation was completed in that period, including the creation of the Prophet Adam. Then, Allah resides above the Throne, holding power and governing everything He has created according to His will. Al-Syaukânî interpreted that Allah resides above the Throne, but the way cannot be understood.

- b. Quraish Shihab

His Word: *الْعَرْشِ* (the Throne of the Throne), is also a topic of discussion among scholars. There are those who are reluctant to interpret it, "Only Allah SWT knows the meaning" is the expression of Salaf scholars (I-III century H). "The word (*استوى*) istawa is known by language, the kaifiyat/method is unknown, believing it is obligatory and asking about it is Bid'ah." That's what Imam Malik said when he was asked about the meaning of this word. Scholars after the third century attempted to explain its meaning by shifting the meaning of the word istawa from its basic meaning, namely to reside, to the meaning of majazi, namely "to have power", and thus this fragment of the verse seems to emphasize the power of Allah SWT. In organizing and controlling the universe, this is in accordance with His greatness and holiness from all shortcomings or creatures. Thabathaba'i quoted ar-Raghib al-Ashfahani who stated, among other things, that the word 'arsy, which in terms of language, is a place for a king to sit/throne, is sometimes understood in the sense of power. In fact, this word originally meant something with a roof. A place to sit. The ruler is called 'Arsy, because of the height of that place compared to other places. What is clear is that the true meaning of the word in this verse is unknown to humans. 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 the one who is lifted and held by the Throne.

Quraish Shihab explained how Khalaf scholars interpreted the term "istawa" as God's power in governing the universe. An analogy is made with how modern societies organize their lives through a multilevel power system up to the president. However, it is concluded that God's power far exceeds the power of creatures in managing all things because He has deeper knowledge of everything He controls.

2. The word yad in Surat Sad [38]: 75

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

(Allah) said, "O Satan, what prevents you from bowing down to what I have created with My power. Are you proud of yourself, or do you (feel) that you belong to a (higher) group?" (Sad [38]: 75)

- a. Imam Ash Syaukani

ثُمَّ إِنَّ اللَّهَ سُبْحَانَهُ سَأَلَهُ عَنْ سَبَبِ تَرْكِهِ لِلسُّجُودِ الَّذِي أَمَرَ بِهِ فَت قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي ۗ أَيُّ: مَا صَرَكَ وَصَدَّكَ عَنِ السُّجُودِ لِمَا تَوَلَّيْتُ خَلَقَهُ مِنْ غَيْرِ وَاسْطَهٗ، وَأَصَافَ

خَلَقَهُ إِلَىٰ نَفْسِهِ تَكْرِيماً لَهُ وَتَشْرِيفاً، مَعَ أَنَّهُ سُبْحَانَهُ خَالِقُ كُلِّ شَيْءٍ كَمَا أَصَافَتْ إِلَىٰ نَفْسِهِ الرُّوحَ، وَالْبَيْتِ، وَالنَّاقَةَ، وَالمَسَاجِدَ. قَالَ مُجَاهِدٌ: البَيْدُ هُنَا بِمَعْنَى النَّاكِبِ وَالمَنْعَةُ مَجَازاً كَقَوْلِهِ: وَيَبْقَىٰ وَجْهُ رَبِّكَ. وَقِيلَ: أَرَادَ بِالبَيْدِ المَفْدَرَةَ، يُقَالُ: مَا لِي بِهَذَا الأَمْرِ بَيْدٌ، وَمَا لِي بِهِ بَيْدَانٌ، أَيُّ فَدْرَةٌ، وَمِنْهُ قَوْلُ الشَّاعِرِ تَحَمَّلْتُ مِنْ دَلْفَاءِ مَا لَيْسَ لِي بَيْدٌ... وَلَا لِلْجِبَالِ الرَّاكِبِيَّاتِ بَيْدَانٌ

وَقِيلَ: النَّبِيُّ فِي الْيَدِ لِلدَّلَالَةِ عَلَى أَنَّهَا لَيْسَتْ بِمَعْنَى الْقُوَّةِ وَالْقُدْرَةِ، بَلْ لِلدَّلَالَةِ عَلَى أَنَّهُمَا صِفَتَانِ مِنْ صِفَاتِ ذَاتِهِ سُبْحَانَهُ

Then, Allah asked him about the reason he abandoned the prostration that He commanded him, then قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي (Allah said, 'O devil, what prevents you from prostrating to what I have created with My two hands?'), Namely, what turns you away and prevents you from prostrating even though I have created it without an intermediary, the attribution of Adam's creation to Himself is a form of honor and glorification for him, even though Allah is the creator of all things as is the imposition of the spirit (Rojee[ruh (creation)- Me]), al-bait/kaaba (May Allah bless you[house of Allah]), camel (And may Allah bless you[camels of Allah]) and mosques (May Allah bless you[Allah's mosques]) to Himself. Mujahid said, ") Alyahand) here means affirmation and its symbol as a figure of speech, like Nyu's word "We are the king of the world"the Face of your Lord is always present." (QS. Ar-Rahmaan [55]: 27). Another opinion states that what is meant by Allah (hand) here is the King(power). It is said: يد الأمر by: My name is Yadnya(I have no power in this matter). For example, a poet's expression:

"I am responsible for Dzalfa's affairs, which I have no authority over, And the mountains standing firm have no power (against it)."

Another opinion states that the tatsniyah form (two-word) in: Alya namely: Bendi[with both hands-Kul]) to show that it does not mean power and might, but shows that it is among the attributes of Allah<sup>ﷻ</sup>.

#### b. Quraish Shihab

The sentence (خَلَقْتُ بِإِيْدِي) khalaqtu biyadayya/I created with My two hands, the meaning of which is discussed by the scholars. There are those who take a shortcut and then say that there is a special attribute that Allah bears with that name while emphasizing that Allah is Most Pure from all material/physical attributes and the likeness of creatures. There are also those who understand the word hand in the sense of power and use the dual form just to inform how great His power is. 'There are others who are of the opinion that what is meant by both hands are the worldly and spiritual gifts that He bestows on humans or as a sign of human events from the two main elements, namely the dust of the earth and the Divine spirit. A more satisfying opinion is to understand this word as a signal about how humans receive special treatment and respect from Allah SWT. From here, this verse does not use the singular form for the word hand but the dual form, namely Yadayya/my two hands.

### **Verse Comparison of the interpretations of Imam As Syaukani and Quraish Shihab regarding the meaning of istiwa and yad**

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

First, Imam As Syaukani, in his interpretation of Fathul Qadir, uses the ta'wil method to explain the mutasyâbihât verses by understanding or shifting the meaning of a verse phrase to another more suitable meaning based on reasons that can be understood by reason. Then, related to the phrase اسْتَوَى in the letter Al-araf verse 54, Imam As Syaukani interprets it as Allah resides without knowing how. This is his most correct opinion and is close to a pious understanding.

Second, M. Quraish Shihab, in interpreting the verses about اسْتَوَى, does not take a literal interpretation alone but follows the approach of the Khalaf scholars with an orientation towards ta'wil. He interprets the term as a form of Allah's power. His explanation uses examples from everyday life, such as how modern society organizes its life. However, he emphasizes that God's power cannot be compared to human power in organizing social life. God's power exceeds all understanding and concepts of power that humans have.

According to Quraish Shihab, power does not always mean having full possession of what is controlled, and Allah's power and mercy extend to all He created. This view emphasizes that he interprets this verse with a ta'wil approach, maintaining the purity of the attributes of creatures because, according to him, Allah's power is fundamentally different from the power of creatures.

#### *Comparison of the meaning of yad*

First, In his interpretation, Imam asy-Syaukani interpreted the word "بِيْدِي" in the verse as "without intermediary" or "directly." This indicates that Allah does not need the help of other elements to create or make something because, with His power, Allah is able to easily create everything. In this interpretation, As Syaukani interprets the word "بِيْدِي" in a figurative or figurative sense, not in the true sense which means "hand" as part of the body.

Second, Quraish Shihab, on the term al-Yad discussed in terms of its mutasabihat, is found in 3 places. Namely, the letter Sad verse 75, the letter Mulk verse 1, and the letter Yasin verse 71. Quraish Shihab, in the interpretation of al-Mishbah, interprets the sentence "خَلَقْتُ بِيْدِي" as an indication of the special treatment and respect that humans receive from Allah. This also explains why this verse uses the dual/plural form "بِيْدِي," which refers to "my two hands" instead of singular. However, in his explanation, Shihab does not elaborate in detail whether the interpretation of "بِيْدِي" is done in its true meaning or in a figurative meaning such as power or others.

## Conclusion

1. The conclusion of the differences in interpretation between Asy Syauckani and Quraish Shihab regarding the mutasyabihat verses in the letters we selected shows significant variations in both interpretative approaches. Asy Syauckani, with a traditional and more literal approach, tends to interpret the verses conservatively, emphasizing the literal meaning and the use of Hadith as well as the classical approach in interpreting the Qur'an. Meanwhile, Quraish Shihab, with a more modern contextual and humanistic approach, tends to interpret the verses by considering the broader social, historical, and philosophical contexts, allowing for a more flexible and contextual interpretation of the mutasyabihat verses. These differences in approach show the diversity in methodology and perspective in understanding the verses that appear ambiguous in the Qur'an.
2. The meaning of the word istiwa Imam as Syauckani means that Allah resides without knowing how. At the same time, Quraish Shihab interprets the term as a form of Allah's power. However, Allah's power exceeds all understanding and concepts of power possessed by humans.
3. Meaning of the word yad in his interpretation, Imam asy-Syauckani interpreted the word "يَدَيْ" in the verse as "without intermediary" or "directly." And interpreted that yad is not in the true sense, which means "hand" as part of the body. At the same time, Quraish Shihab did not explain in detail whether the interpretation of "يَدَيْ" was done in the true meaning or in the figurative meaning, such as power or others.

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