

## EXPLANATION OF VOCATIONAL *MUHKAM MUTASYABIH* AND THE EXISTENCE OF *MUHKAM WA MUTASYABIH*

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**Abstract.** We as Muslims are inseparable from the learning of the Holy Qur'an, because the Qur'an is the first and foremost source and legal basis. Therefore, the Qur'an is from various aspects. In reading the Koran there is also a verse called *muhkam* and *mutasyabih*. This research method uses a literature study, the author reads references from several literatures, which are finally made as additional knowledge for the author. Wisdom verse *muhkam* means to facilitate the knowledge and purpose of the verse so that it is easy to practice the implementation of its teachings. The wisdom of the verse *Mutasyabih* is to add merit, because with so many verses it requires help and effort in expressing its intentions.

**Keywords:** Holy Qur'an, *Muhkam*, *Mutasyabih*

**Abstrak.** Kita sebagai umat Islam tidak terlepas dari pembelajaran kitab suci al-Qur'an, karena Al-Qur'an merupakan sumber dan dasar hukum yang pertama dan utama. Karenanya mempelajari Al-Qur'an dari berbagai aspek keilmuannya sangatlah penting. Dalam membaca al-Quran juga ada yang disebut ayat *muhkam* dan *mutasyabih*. Metode penelitian ini menggunakan studi pustaka, penulis membaca referensi dari beberapa literasi, yang akhirnya dijadikan sebagai

tambahan pengetahuan bagi penulis. Hikmah ayat *muhkam* yaitu memudahkan mengetahui arti dan maksud ayat agar mudah mengamalkan pelaksanaan ajaran-ajarannya. Hikmah ayat *mutasyabih* yaitu untuk menambah pahala, karena dengan adanya ayat ini mengharuskan penambahan daya dan upaya dalam mengungkapkan maksudnya.

**Kata Kunci:** Kitab Suci Al-Qur'an, *Muhkam*, *Mutasyabih*

## INTRODUCTION

Allah sent down the Qur'an to His servants, in order to give guidance to the universe. Humans are created in a state of nature (holy), and the Qur'an is revealed with the holy verses contained therein. Therefore, between humans and the Qur'an have a harmonious and ideal relationship. Namely, as human provisions to understand the contents of the meaning and purpose of travel in world life.

Besides being a guide, the revelation of the Qur'an is present as a reminder for the universe and His creatures. He outlines for His creatures the true creed and straight principles in verses that are clear in their explanation and clear in their characteristics. They are His gifts to humanity. Where He establishes for them the points of religion to save their creed and explain the straight path they must travel. Al-Qur'an, is the main guiding part of the life of the people with which the eyes of the heart can open in every human being on earth.

The Divine Words, have been seen as life itself and not merely ordinary books. *Kalam* God is used as a guide and foothold in every aspect of human journey in the world and the hereafter.

But basically, sometimes the meaning of the Qur'an looks vague and not

easy to be understood and understood by every human being. This is caused, because of the limitations of the mind and the ability of human effort, so it is so difficult to study the meaning and desire of the meaning of the verses. Therefore, we must know the meaning of *muhkam mutasyabih* and wisdom in learning it. Here the author will explain the explanation of *muhkam mutasyabih* with an easy-to-understand presentation and the wisdom of the verse *muhkam mutasyabih*. The material related with *Al Muhkam Wa Al mutasyabih*, as one part of the *Ulumul Qur'an*'s scholarship. Provide explanations and in-depth descriptions for guidance on understanding the intentions and desires of the verses of the Qur'an.

## DISCUSSION

Understanding *Muhkam* defines as forbidding. Distinguish between the right and the false and the right and the lie.<sup>1</sup> For example the meaning of the word *واحكمتهالادابة/احكمت*, I punished the horse and I have sentenced him. This is an example of the Muhammadiyah verse because it needs an explanation of meaning. That is, there is the word *حكم* which means "control". So if interpreted the whole meaning, I control the horse's mouth with a strong control so as not to run.

The Qur'an is entirely *muhkam*. That is, the words in the Qur'an are strong and sturdy, which distinguishes between the right and the false, the true and the lie.

According to the language *Mutasyabih* is taken from Arabic namely *تشبيه*, meaning that one is likened to the other. *شبيهة*, meaning no different from the other. An example is taken in surah Al-Baqarah: 25 which means

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<sup>1</sup>Halimuddin SH, *Pembahasan Ilmu Al-Qur'an 2*, (Jakarta: Rineka Cipta, 1995)

"They are given similar fruits". That is, similar to each other in terms of color, not taste nor nature. Said to be similar in terms of words and deeds.

*Tasyabuhkalam*, that is similar and compatible, because it can be confirmed by one another. Allah makes the Qur'an as a whole, because it is similar according to this understanding. In surah Az-Zumar verse 23 which means "Allah has sent down the best words (i.e.) the same Qur'an (the quality of the verses) again and again.

The Qur'an is all *mutasyabih*. That is, between each other the verses are similar in terms of goodness and perfection. One justifies the other in terms of meaning.

Here can be seen a harmonious meeting between *muhkam* and *mutasyabih*. That *muhkam* and *mutasyabih* means absolute *muqadam*, not contradicting or denying each other. The contents of the verses of the Qur'an have the principles of the law of understanding that is strong and sturdy or *muhkam*. A strong and solid understanding, sustained by the relationship of attachment to the verses of the Qur'an that are appropriate and orderly. Complementing and justifying one verse from another (*mutasyabih*).

Meanwhile, in terms of scholars provide different definitions. As stated by.<sup>2</sup> There are several meanings between *muhkam* and *mutasyabih*. First, *muhkam* is a verse whose meaning can be understood either real or through *ta'wil*. Whereas *mutasyabih* is a verse that is known by Allah, such as the problem of doomsday, the appearance of the Antichrist, and pieces of *hijaiyah* letters at the beginning of the second letter. Third, *muhkam* is a verse that contains only one *ta'wil* while *mutasyabih* is a verse that contains several possible *ta'wil*. Fourth, *muhkam* is a verse that stands alone while *mutasyabih* is a verse that is incomplete in

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<sup>2</sup>Abidin Zainal, *Seluk Beluk Al-Qur'an*, (Jakarta: Rineka Cipta, 1992)

understanding except by referring to another verse. Fifth, *muhkam* is a verse that is not written off while *mutasyabih* is a verse that has been written off.

So, it can be concluded that *muhkam* is a verse that can be interpreted as meaning, but *mutasyabih* cannot be adhered to because no one knows the *ta'wil* but Allah.

As for the reasons of the existence of the verse *muhkam mutasyabih* says that the cause of *tasyabuh* (disguise) in the Qur'an is broadly divided into 3 things.<sup>3</sup> First, the obscurity of the aspect of *lafadz* verses is further divided into 2 namely the obscurity of *lafadzmufrad* which means the obscurity of a word *lafadz*, verse, which is seen from the *lafadz* side due to *gharib* (foreign) or multiple meaning (*musytarak*). The obscurity of *lafadz murakkab*, means an arrangement of *lafadz* that is difficult to understand.

Second, namely the obscene aspects of the meaning of the verse, because the meaning of *lafadz* is not reached by the human mind. Third, the blurring of *lafadz* from the meaning of the verse.

Example of verse *Muhkam*. As explained earlier, that *muhkam* is a clear verse, both *lafadz* and meaning so that it does not cause doubts and errors. *Muhkam* does not need *ta'wil* because it is clear. For example surah Al-Baqarah verse 21 which means "O people, worship your Lord who created you and those who were before you, so that you will fear Allah."

Example of *mutasyabih* verses. *Mutasyabih* verses are verses that are still vague in purpose and explanation. Therefore a *ta'wil* or interpretation is needed to explain the explanation of the verses. Example of the letter Thaha verse 5 which means "that is the Most Gracious God who dwells on *arsy*. *Lafadz* استنالعرش (Residing in 'Arshy) is interpreted as the highest place and declining over Him.

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<sup>3</sup>Shihab Quraish, *Kaidah Tafsir*, (Tangerang: Lentera Hati, 2013)

So, it can be concluded that the verse *muhkam* is a verse that is clear and does not require judgment but *mutasyabih* is *lafadz* or a verse that still requires judgment in order to understand the purpose of the verse explanation.

The following will be explained about the opinions of the scholars about the *mutasyabih* verse. The attitude of the scholars towards *mutasyabih* verses translated from the book.

Explain that differences of opinion of scholars are divided into two schools. First, the schools of *salaf* believe and believe in the verses of *mutasyabih* and give them entirely to Allah. Among the scholars who belonged to this group was Imam Maliki who came from the previous *Ulama (mutaqaddimin)*. This method can be taken and followed, especially when there is fear of shaking of the beliefs of ordinary people in order to guard and fortify them from *tasybih* (likening Allah to His creatures) and they come from *mutakhirin* (modern) scholars.<sup>4</sup>

The wisdom of the verse *muhkam*. Being a blessing for humans, especially for people whose Arabic language skills are weak, with the verses of *muhkam* whose meaning are clear, the benefits are great for them. Make it easy for humans to know the meaning and purpose, also makes it easy for them to live up to the meaning, meaning that it is easy to practice the implementation of his teachings. Encourage Muslims to actively understand, appreciate, and practice the contents of the Qur'an because the pronunciation of the verses is known, easy to understand and also clear to be practiced. Eliminating the difficulties and confusion of the people in learning the contents of the teachings, because the meaning of the pronunciation is clear meaning does not have to wait for the interpretation or explanation of the pronunciation of the verse or another surah.

The wisdom of *mutasyabih*, that is, to increase the reward, because with this

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<sup>4</sup> Manna' Khalil Al-Khattan, *Studi Ilmu-Ilmu Al-Qur'an*, Trans., (Bogor: Lentera Antar Nusa, 2001)

verse requires the addition of power and effort in revealing its meaning. As a mercy of Allah SWT for his servants who are unable to know everything, prove the miracle of the Qur'an, the height of literary science. The Qur'an contains the preachment to certain people and the public. Normal people usually don't like abstract things. Therefore the *mutasyabih* verse is present to explain the meaning of the verse in the Qur'an. So it can be concluded, that with the verses *muhkam* and *mutasyabih* become easier. *Muhkam* is a verse whose meaning is clear including its translation. However, the verse *mutasyabih* requires the condemnation of the scholars to find out the meaning of the verses in the Qur'an.

## CONCLUSIONS

From the results of the above writing, it can be concluded as follows: 1) *muhkam* means to forbid means to be able to distinguish between the right and the false. *Mutasyabih* means what is likened. So the verse is likened to its meaning. 2) Because verses *muhkam mutasyabih* according to Quraishshihab there are 3, namely the obscurity of *lafadz* verses, the obscurity of *lafadz* from the meaning of verses, and the security of *lafadz* from the meaning of verses. 3) The wisdom of the verse *muhkam* is to make it easier for people to find out the meaning of the verse. While the wisdom of the existence of *mutasyabih* verses is to increase the reward because with this verse requires the addition of power and effort in expressing their intentions.

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