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## **An Interpretation of Fundamental Responses in Surah Ali Imran verse 7**

### **Interpretasi Respon Fundamental Dalam Surat Ali Imran Ayat 7**

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#### **Abstract**

*This study explains the fundamental response to the existence of the mutasyabihat verses (verses with ambiguous interpretation) found in Surah Al-Imran: 7. The research method chosen was library research. The findings of this study show that the mutasyabih verse in the Qur'an has the potential for two or more meanings. This knowledge elicits two counterproductive arguing responses, which subsequently take on the personality of thinking and moving. The first is a character is known as zaigun (misguided), who seeks takwil and/or purposefully produces defamation. Rasikhun is the second (who studies knowledge).*

## Abstrak

*Tulisan ini memaparkan tentang respon fundamental atas keberadaan ayat mutasyabihat yang tercantum dalam surat Al-Imran: 7. Metode penelitian dalam tulisan ini berbasis pada kajian pustaka (library research). Hasil dari penelitian ini mengungkapkan ayat mutasyabih di dalam al-Qur'an, mengandung kemungkinan dua makna atau lebih. Informasi ini mengundang dua respon argumentatif kontraproduktif yang kemudian menjadi karakter berfikir dan bergerak. Pertama karakter yang disebut zaigun (condong kepada kesesatan) yang berupaya mencari-cari takwil dan atau sengaja menimbulkan fitnah. Dan kedua adalah rasikhun (yang mendalami ilmu).*

**Kata Kunci:** *Fundamentalisme; Mutasyabih; Rasikhun; Respon Argumentatif; Zaighun.*

## A. Introduction

The Qur'an is a summary of the entire heavenly books (books based on God's revelation) that became a Prophetic miracle. This book is sacred and proves that something can be right or wrong.<sup>1</sup> It also serves as proof of a struggle, as a motive for every sacrifice, underlying numerous activities, and offering calm and certainty of life in the hereafter. It contains practical directions for each individual in their connection with God, family, the environment, and fellow Muslims and non-Muslims, peaceful and hostile, and for themselves.<sup>2</sup>

A narrative state that fundamentalist Muslims can be understood in four ways. First, fundamentalism is an oppositionalism (concept of resistance) in any religion, in which any beliefs and movements that threaten religion's existence become opponents. Second, fundamentalism is a school of thought that opposes a critical approach to the text and its interpretation, as is done in hermeneutic interpretation. Third, fundamentalism is a rejection of pluralism and relativism.<sup>3</sup>

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<sup>1</sup> Huzaemah Tahidu Yanggo, "Al-Qur'an Sebagai Mukjizat Terbesar," *Waratsah*, Vol. 01, no. 1 (2016): page. 1.

<sup>2</sup> Ahman dan Ahmad Yaseer Manshur, "Problem Solving Berbasis Konseling Al-Qur'an," *KONSELING RELIGI: Jurnal Bimbingan Konseling Islam*, Vol. 8, no. 1 (2017): page. 49.

<sup>3</sup> SZ, page. 227.

Fundamentalism is associated with Islamic civilization that wants to be restored to its former glory, supporting Islamic Sharia, campaigning that Islam is both a religion and a state, and being revolutionary.

Millions of Muslim youth worldwide have been captivated by the sound of *al-ushuliyah al-Islamiyah* (Islamic roots or fundamentalism). Other prominent titles include *al-Salafiyah* (ancestor's heritage), *al-Sahwah al-Islamiyah* (revival of Islam), *al-Ihya al-Islami* (revival of Islam), *al-Badil al-Islami* (alternative Islam), and others.<sup>4</sup> As a defensive and preventive reaction to the advent of Islam, the narrative of essential terminology resembles a political narrative to build ideas.

Fundamentalism is a phrase that originated in the post-World War I Protestant Christian religious movement in the United States. As a result, using the term fundamentalism literally in an Islamic context will lead to misinterpretation. However, as a societal symptom of a conservative and militant movement, it may be more acceptable because it occurs in every religion.<sup>5</sup>

The preceding reflection explains a phenomenon that occurs amid society, both in the intellectual and political realms, in the reception of information and reactions to the symptoms of social movements in general.

The Qur'an describes the way of thinking about argumentative responses in verses that inform the presence of *muhkam* verses (with clear interpretations) and *mutasyabih* verses (with unclear interpretations). Overall, *muhkam* poems are strong, straightforward, and devoid of potential interpretations. While *mutasyabih* poems have unclear or ambiguous meanings due to similar connotations, different meanings are available. Surah Ali Imran verse 7 specifies two classes that represent their essential approach in responding to *mutasyabih* verses.<sup>6</sup>

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<sup>4</sup> “<https://media.neliti.com> (accessed at 17:56 Indonesian Western Time).”

<sup>5</sup> Fauzan, “Fundamentalisme Dalam Islam,” *Al-Adyan: Jurnal Studi Lintas Agama*, Vol. 5, no. 1 (2010): page. 49.

<sup>6</sup> “Al-Qur’an dan Terjemahannya Kemenag RI” (t.t.), Ali Imran: 7.

Bakar<sup>7</sup> in his article "Theology of Fundamentalism," and Nur Rasidah<sup>8</sup> Her article "Religious Fundamentalism" states that fundamentalism is a term for a group's views and acts that are deemed to have the ability to imperil the ruler of the day's life. As a result, the term fundamentalist conveys a message reminiscent of a propaganda campaign. The term fundamentalism comes from Christian heritage, where the West has had to confront its people.<sup>9,10</sup> The publications above look at aspects different from the author's studies on the character of the fundamental groups.

The fundamentalist character described in the Qur'an in response to the existence of *mutasyabih* is intriguing enough to study to identify clues of the direction of thinking and movement. As a result, the writer applied the descriptive-qualitative method to two conflicting characters to discover their essential differences. Every sentient being should be able to think fairly to discern between good and bad. Cryptic *Mutasyabih* verses are still a matter of contention among academics. As a result, thinking healthy and attentively will reduce the harm to individuals and society.

## B. Fundamentalism Characters

The word character derives from the Greek word *charassein*, which means engraving or drawing. This interpretation relates to the concept that character is a painting of

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<sup>7</sup> Abu Bakar, "Theologi Fundamentalisme," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, Vol. 6, no. 2 (2014).

<sup>8</sup> Nur Rosidah, "Fundamentalisme Agama," *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol. 20, no. 1 (2012).

<sup>9</sup> According to Roger Garaudy, the term fundamentalism was not known in popular dictionaries until before the third millennium. Until 1996, this term was not in the Big Ruber Dictionary. Likewise, the Encyclopedia Universalis, until 1968, did not include this term. See Roger Garaudy, *Al-Ushuliyyat al-Mu'ashirah Asbabuha wa Mazhahiruha*, trans. oleh Khalil Ahmad Khalil (Paris, 2020), page. 13.

<sup>10</sup> Aden Wijdan SZ, "Fundamentalisme Islam: Kecenderungan antara Menafsirkan Realitas dan Doktrin," *UNISIA: JURNAL ILMU-ILMU SOSIAL*, no. 4S/XXV/II (2002): page. 225.

the soul manifested in behavior.<sup>11</sup> Character is defined in the Indonesian Dictionary as habits, psychological qualities, morality, manners, and character.<sup>12</sup> A person with character has a unique personality, behavior, nature, habit, or character. This definition demonstrates that character is synonymous with personality or morals.

Character is defined as personality as assessed from an ethical or moral standpoint. Morality and character are synonyms. Morality is the state of a person's ideas, feelings, words, and behavior concerning good and negative values.<sup>13</sup> All these conditions are centered in the heart, referred to as *al-'uqul* (thought).<sup>14</sup>

According to the Arabic language, the fundamentalist is pronounced *al-uul*, with its plural form *al-uuliyyun* meaning "according to rules, principles, and regulations."<sup>15</sup> This word can also imply foundation, basic fact, and foundation. The term fundamental then refers to the principal in English.<sup>16,17</sup>

Fundamental movements will emerge from fundamental thinking. Fundamentalists are the offenders of a thought that gave birth to a movement. Some thoughts and emotions are rated favorably, while others are rated poorly. Ideology separates these two products of a concept and a movement; both are inextricably linked to state authorities' political interests and authority. Baasam Thibi made an intriguing statement. Fundamentalism, he claims, is an intellectual manifestation of the issues of globalization, fragmentation, and the clash of civilizations. On

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<sup>11</sup> Samrin, "Pendidikan Karakter (Sebuah Pendekatan Nilai)," *AL-TA'DIB: Jurnal Kajian Ilmu Kependidikan*, Vol. 9, no. 1 (2016).

<sup>12</sup> Samrin, page. 122.

<sup>13</sup> Samrin, page. 123.

<sup>14</sup> Muhammad At-Tâhir Ibnu 'Âsyûr, *Tafsîr At-Tahrîr wa At-Tanwîr* (Tunis: Dâr At-Tunisiyyah, 1984), page. 161.

<sup>15</sup> Abegebriel dan Nizar Ali, "'Fundamentalisme Hadits,' presented paper in Moslem Scholars Congress "Reading of The Religious Texts and The Roots of Fundamentalism" (Saphir Yogyakarta, June 13, 2004).

<sup>16</sup> John M. Echols dan Hassan Shadily, "Kamus Bahasa Inggris Indonesia" (Jakarta: Gramedia, 1979), page. 260.

<sup>17</sup> See: M. Abduh Wahid, "Fundamentalisme Dan Radikalisme Islam," *Sulesana: Jurnal Wawasan Keislaman*, Vol. 12, no. 1 (2018): page. 63.

the other hand, fundamentalism agitation resulted in turmoil, not only in the Islamic world but throughout the world.<sup>18</sup>

Understanding the term fundamentalist can be observed from the phrase's emergence, which can be seen historically from two sides: a movement and an idea.<sup>19</sup>

First is the term fundamentalist.<sup>20</sup> Originated in the Christian faith. This phrase was first used to describe an uncompromising and conservative movement within the Protestant Christian church in the United States following World War I. (1914 to 1918).<sup>21</sup> Fundamentalism evolved as a movement at the time, particularly in the Baptist, Disciple, and Presbyterian churches, which acquired backing from pastoral groups. They are movements that are perceived to threaten the ruling party's existence and integrity. Thoughts returned to the purity of the Bible's teachings, which is the way of glory for Christians. Their dispute is still based on the same ideology and holy book, with only a change in perspective resulting in a tangent.<sup>22</sup>

Second, the term fundamentalist resurfaced at a period when Islam suffered a setback with the fall of the Ottoman caliphate (1923-1924). The fundamentalist mindset was blamed on Muslim community movement groups seeking to restore the real doctrine. Its presence is seen as a return to the Qur'an and *Sunnah*, *da'wah*, and *jihad* in the Muslim society through *Amar makruf* and *nahi munkar*, or in the non-Muslim community through verbal *da'wah* or admirable values.<sup>23</sup> The situation arose due to Islamic culture, politics, and economy, in which the West

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<sup>18</sup> Muh. Wasith Achadi, "Fundamentalisme Dalam Islam," *Jurnal Al Ghazali: Jurnal Kajian Pendidikan Islam Dan Studi Islam*, Vol. 3, no. 1 (2020).

<sup>19</sup> Fauzan, "Fundamentalisme Dalam Islam," page. 49.

<sup>20</sup> According to Roger Geraudy, the term fundamentalism was not known in popular dictionaries until before the third millennium. Until 1996, this term was not in the Big Ruber Dictionary. Likewise, the Encyclopedia Universalis, until 1968, did not include this term. See: Geraudy, *Al-Ushuliyat al-Mu'ashirah Asbabuha wa Mazhahiruha*, hlm. 13.

<sup>21</sup> Fauzan, "Fundamentalisme Dalam Islam," page. 49.

<sup>22</sup> SZ, "Fundamentalisme Islam: Kecenderungan antara Menafsirkan Realitas dan Doktrin," page. 225.

<sup>23</sup> Abu Mush'ab As-Suri, *Perjalanan Gerakan Jihad (1930-2002) Sejarah, Eksperimen dan Evaluasi* (Solo: Jazera, 2009).

successfully attacked the sovereignty of Islam and the Muslim people.<sup>24</sup>

Knowing the source of the core character's response to the *mutasyabih* enables the reader to think clearly and sensibly about differences. This demonstrates that the Qur'an is a true guide that teaches individuals to be sensible and intelligent.

### C. Argumentative Response toward *Mutasyabih* Verses

#### 1. The Existence of *Mutasyabih* Verses

According to the *zahir* verse, Allah states to inform you that there are *muhkam* verses and *mutasyabih* verses in the Qur'an:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

"The Book (the Qur'an) was revealed to you by God. Some verses are *muhkam*, the basic content of the Qur'an, and others (verses) that are *mutasyabihaat*...."

According to Ibnu Faris, the definition of *muhkam* in the language is *alman'u*, which means preventing or holding back, and *al-hukmu*, which means holding back from tyranny. This term can signify expert, quick, capable, comprehensive, and skilled. More specifically, the meaning is that there is no ambiguity or vagueness in the spoken word, not in terms of the intended meaning.<sup>25</sup> Terminologically, *muhkam* means:

- a) A statement whose meaning is obvious and can stand alone.
- b) A statement that does not contain the ambiguity of lafadz (pronunciation) but rather it's meaning. This definition is the same as the etymological definition.

The two preceding meanings continue to exist in a circle of meaning antithetical to the notion of *mutasyabih*. Sometimes, verses whose pronunciation and meaning have been validated are translated as *muhkam*. There is no movement or changes in meaning. The word of God reinforces

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<sup>24</sup> Fauzan, "Fundamentalisme Dalam Islam," page. 53.

<sup>25</sup> Khalid bin Utsman As-Sabt, *Qawaid At-Tafsir Jam'an wa Dirasatan*, t.t., page. 659.

this description in Surat Hud: 1, Yunus: 1, Luqman: 2, and al-Baqarah: 2.<sup>26</sup> The main meaning of the Qur'an verses is apparent, and there are no doubts for reasons that are still ambiguous or *mutasyabih*.<sup>27</sup>

Furthermore, *ulama tafsir* offer varied interpretations of the *mutasyabih* verse. On the other hand, those who have diligently studied the meaning of the Qur'an's verses can accept anything as *ijtihad*. According to the language, *mutasyabih* denotes something that resembles or is unclear (each other has similarities to each other to the point of being difficult to distinguish). For example, when we state questionable property in a negative context, we mean that the distinction between *haram* and *halal* is unclear. Terminologically, the word *mutasyabih* is defined as:<sup>28</sup>

- a. A verse about the unseen (*Ghaib*), about which all humans do not know except for seeing signs. This is following Allah's words in Surat Al-An'am: 59<sup>29</sup>

“With Him are the keys of the unseen—no one knows them except Him....”

Surah Taha verse 5 contains an example of this type of *mutasyabih* verse:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Compassionate, ‘Who is’ established on the Throne.”

No one can interpret this verse. If someone characterizes Him with his knowledge, he will undoubtedly attribute to real humans' qualities. God, on the other hand, should not be compared to anyone. In addition to the above verse, the

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<sup>26</sup> Iskandar, “Ayat Muhkam Dan Mutasyabihat Dalam Perspektif Sosiologis,” *Al-Mabhats, Jurnal Penelitian Sosial Agama*, Vol. 5, no. 2 (2020): page. 269.

<sup>27</sup> Syamsu Nahar, “Keberadaan Ayat Muhkam dan Mutasyabih dalam Al-Qur’an,” *Nizhamiyah*, Vol. 6, no. 2 (2016): page. 2.

<sup>28</sup> As-Sabt, *Qawaid At-Tafsir Jam'an wa Dirasatan*, hlm. 660.

<sup>29</sup> Siti Badiah, “Hikmah dan Nilai-Nilai Pendidikan Ayat Muhkam dan Mutasyabih,” *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* Vol. 11, no. 1 (2017).



*mutasyabihat* category also includes *fatih as-suwar* in the form of *muqatha'ah* letters, such as *كهيعص*, *طه*, *الم*, *آم*.<sup>30</sup>

- b. Verses that do not have a clear meaning because of the similarity of words with other meanings are still global or for other reasons.

For example, in the Surah An-Nisa: 3

وَأِنْ خِفْتُمْ أَلَّا تَفْسِدُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ

“If you fear you might fail to give orphan women their ‘due’ rights ‘if you were to marry them’, then marry other women of your choice—.”

This verse's meaning is obscure; thus, not all readers will correctly interpret it. The editorial's brevity causes the lack of clarity. However, if the editorial in the preceding verse is given with extra details, it is not difficult to comprehend.

- c. Some verses cannot be understood by the verse alone; hence another verse is required to explain them. The Prophet said the following in his prayer for Ibn Abbas:

اللهم فقهه في الدين وعلمه التأويل

“Oh God, make him a person who understands religion, and teach him *takwil*.”

In this category, *mutasyabih* verses are uncertain in their lafadz and meaning. As stated in al-Baqarah: 189

“... righteousness is not in entering your houses from the back doors. Rather, righteousness is to be mindful ‘of Allah’. So enter your homes through their ‘proper’ doors, and be mindful of Allah so you may be successful.”

To determine the inferred meaning, an interpreter must be familiar with Arab practices during the *Jahiliyyah* period. To completely and correctly understand the meaning of the verse, one needs an appropriate understanding of tools. Arabic language expertise will be useful in understanding the language of the Qur'an as well as the *ulumul Qur'an*,

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<sup>30</sup> Musthafa Al-‘Adawi, *At-Tashil li Takwili At-Tanzil at-Tafsir fi Sualin wa Jawabin*, Jilid. 1 (Mesir: Dar As-Sunnah, 1995), page. 19.

particularly in the chapter *asbab annuzul*.<sup>31</sup> According to Ath-Tabari and Al-Baghawi, the *Jahiliyah* people, in the early days of Islam, when someone was conducting Hajj or Umrah, he would not enter via a wall nor enter the house from the door but from the roof, which is regarded as a virtue when wearing ihram clothing.<sup>32,33</sup>

## 2. Arguments Responding to the *Mutasyabih* Verses

The pattern of attitude and thought in responding to the *mutasyabih* verse is described in the letter Ali Imran: 7

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَنْجٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

"It is He who has sent down to you, [O Muḥammad], the book; in it are verses [that are] precise - they are the foundation of the book - and others unspecific.<sup>1</sup> As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding."

This verse's context is a lengthy description of the previous verse and sentence. When Allah divides the types of verses in the Qur'an into *muhkam* and *mutasyabih* based on statements that indicate meaning, mankind is split into two essentially different and contradictory characteristics. First, the character of the human soul, which is more satisfied and inclined to know what is vague and hidden, is manifested by people who always want to follow their passions and tend to follow *mutasyabih* verses to cause slander and want to interpret the verses with their own will. Second is the soul's nature that advances the understanding and is cautious in responding to *mutasyabih* verses.<sup>34</sup> These two characters have

<sup>31</sup> Although it's not as simple as that to become a person who is worthy of *ijtihad*

<sup>32</sup> Muhammad bin Jarir Aṭ-Ṭabari, *Jāmi' u Al-Bayan 'an Takwīl āyi Al-Qur'ān*, Jilid. III (Kairo: Dār Hajar, 2001), page. 287-288.

<sup>33</sup> Muhammad Al-Husain bin Mahmud, *Tafsir Al-Bagawi atau Ma'ālimu Tanzīl*, Jilid. 1 (Riyad: Dār hayyibah, 1409), page. 211-212.

<sup>34</sup> 'Āsyūr, *Tafsīr At-Tahrīr wa At-Tanwīr*, page. 161.

in common that they are both determined to live and remain silent about what their separate characters share. And the fundamental properties that are split into these two groups are as follows:

a. Argumentation of People who Tend to Mistake (*Zaighun*)

The first fundamental attitude is in the sentence;

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَنْجٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ

The word زَنْجٌ (*zaighun*) means leaning and deviating from the meaning. An example is in the sentence زَاغَ اللَّصْرُ (*zagha al-basharu*), meaning the eyes are inclined (glance), and زَاغَ الشَّمْسُ (*zagha asy-syamsu*) means the sun has tilted. But the word زَاغ has a more specific meaning because he deviates from the truth and the intended meaning.<sup>35</sup> Or deviates from the truth to falsehood.<sup>36</sup> Ar-Raghib states that الزنج is leaning from *istiqamah* (which is straight) to one of the two sides, either right or left.<sup>37</sup> Thus, they are the owners of rotten hearts and have bad goals<sup>38</sup> and behave in opposition.<sup>39</sup> Their character is summed up in the character of infidels, heretics, ignorant, and heretics.<sup>40</sup> From the opinion of some *ulama tafsir*, their nature is as follows:

1) Following vague verses (with the aim that people still see them vaguely and get lost).<sup>41</sup>

According to Abdullah bin Muhammad, a narrative from Qatadah, their character is that they try to find takwil passages. They make blunders that result in slander and

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<sup>35</sup> Syihab al-Din Abu al-Abbas Ahmad, *Ad-Durru Al-Mashun Fi 'Ulumi Al-Kitabi Al-Maknun*, Jilid. III (Damaskus: Daru Al-Qalam, tt), page. 27.

<sup>36</sup> Muhammad Abu Hayyan Al-Andalusi, *Tafsir Al-Bahri Al-Muhith*, Jilid. II (Bairut: Daru Al-Kutub Al-Ilmiyyah, 1993), page. 387.

<sup>37</sup> Umar bin Ali, *Al-Lubab fi 'Ulumi Al-Kitab*, Jilid. V (Bairut: Dar Al-Kutub Al-Ilmiyyah, 1998), page. 35.

<sup>38</sup> Shalih dan Dkk, *At-Tafsir Al-Muyassar* (Arab Saudi: Maktabah Al-Malik Fahd, t.t.), page. 50.

<sup>39</sup> Al-Andalusi, *Tafsir Al-Bahri Al-Muhith*, page. 399.

<sup>40</sup> Abdussalam Abdusysyafi Muhammad, *Al-Muharrar Al-Wajiz fi Tafsiri Al-Kitabi Al-'Aziz*, Jilid. I (Bairut: Dar Al-Kutub Al-Ilmiyyah, 2001), page. 402.

<sup>41</sup> Shalih dan Dkk, *At-Tafsir Al-Muyassar*, page. 50.

follow something still hazy until they die.<sup>42</sup> This character is demonstrated by using *mutasyabih* verses that allow them to misinterpret or harm the message.<sup>43</sup>

- 2) Interpret with something containing doubt<sup>44</sup> And they are referred to as doubters.

It is a poor habit to mix things that have been *mutasyabih* to become decided. Therefore God created it unmercifully.<sup>45</sup>

An example of this quality is the understanding of surah Al-Hijr: 09, Maryam: 40, and Yasin: 12 on the word is understood by many people, even though what is meant is Allah. So, does a believer deserve to have that much faith in God? Another instance can be found in Surat Az-Zumar: 53, where God promises to forgive all sins. This verse means that all sins will be forgiven, whether unrepentant or repentant. Although what is meant is that the forgiven sin is the one for which the perpetrator repents.<sup>46</sup> If this interpretation is maintained, future believers will have a fearless attitude toward sin, even associating partners with God.

- 3) In contrast to *mutasyabih*, *takwil* only meets personal and group needs. This group is known as *al-muta'awwilun*.<sup>47</sup>

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<sup>42</sup> Hikmat, *At-Tafsir Ash-Shahih Mausū'atu Ash-Shahih Al-Masbur min At-Tafsir bi Al-Ma'tsur*, Jilid. I (Madinah: Dar Al-Maatsir, 1999), page. 399.

<sup>43</sup> Muhammad bin Ali bin Jamil Al-Mutharri, "Ittiba' Al-Mutasyabih li Tahrifi Al-Muhkam," July 31, 2021, <https://www.alukah.net/sharia/0/93875/#ixzz72ANWhM5J>.

<sup>44</sup> Wahbah Az-Zuhaili, *At-Tafsir Al-Wajiz 'Ala Hamisy Al-Quran Al-'Azhim* (Damaskus: Daru Al-Fikr, t.t.), page. 51.

<sup>45</sup> Hikmat, *At-Tafsir Ash-Shahih Mausū'atu Ash-Shahih Al-Masbur min At-Tafsir bi Al-Ma'tsur*.

<sup>46</sup> Khalid bin Mahmud bin Abdul Aziz Al-Juhani, "Hamlu al-Mutasyabih 'ala Al-Muhkam," July 31, 2021, <https://www.alukah.net/sharia/0/139834/>.

<sup>47</sup> This group is very diverse with different backgrounds, and their level of understanding of science is limited. The most serious mistakes in *takwil* *batil* are those whose intentions and understanding are damaged. So when the goal is evil, and the understanding is limited, the *takwil* must be distorted. see: Ibnu

They are divided into two groups, according to Sheikh Muhammad Salih Al-Munajjid: *muta'awwil*, who are infidels and *muta'awwil*, who are *fasiq*. The first group is the unbeliever, a heretic who still bases his behavior on evidence from the book or *sunnah*. This group is exemplified by the claims of the Rafidah, who claimed to have legitimized Ali *Rashiallahu 'anhulu* divinity by distorting the meaning of the Qur'an. The second group is the *fasiq* (sinners), such as the Mu'tazilah group, with their innovation.<sup>48</sup>

There are those among the many *mutaawwilun* groups who believe in true guidance and true knowledge. However, it is still dominated by those with a bad character, that is, people who interpret verses based on their lust for something certain. These individuals see the truth. Because of the doubts surrounding them, these people repeat verses, obscuring the truth. Some people pretend to fulfill their lusts, which leads to skepticism regarding knowledge and understanding.<sup>49</sup>

b. The Character of People Who Deepen Knowledge or *Ulama*

This attitude is mentioned in the sentence;

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا

*Rasikh* means "firm in occupying a place" in Arabic, so *Rasikh* people are known as intelligent, masterful people who do not make mistakes easily. As a result, *ulama* are the people's light of humanity. According to *ulama tafsir*, such as Ibn Abbas, Mujahid, Ar-Rabi' bin Sulaiman, Al-Qsim bin Muhammad, Shafi'i, Ibn Faurak, Ahmad Al-Qurtubi, and Ibu 'Athiyyah, the word *rasikh* is People who master the knowledge of the Bible, and its contents can present arguments that are following Allah's will.<sup>50</sup> They are referred to as *ulama*, which means "people of knowledge" in

Qoyyim Al-Jauziyyah, *Adh-Dhau Al-Munir 'ala At-Tafsir*, Jilid. II (Riyad: Maktabah Dar As-Salam, t.t.), page. 5.

<sup>48</sup> Abdullah bin Shalih Al-Fauzan, *Taisir Al-Wusul ila Qowa'idi Al-Usul*, Jilid. I (Saudi Arabia: Dar Al-Fadilah, 2001), page. 110.

<sup>49</sup> Al-Jauziyyah, *Adh-Dhau Al-Munir 'ala At-Tafsir*, page. 5.

<sup>50</sup> 'Asyūr, *Tafsīr At-Tahrīr wa At-Tanwīr*, page. 164.

religion or fields other than religion. Fathir: 28 and Asy-Syu'ara: 197 contain the full meaning and character of the ulama.<sup>51</sup>

Surah Fathir verse 28 and the two preceding verses indicate that there are two types of the ulama. First, people who understand natural sciences, their symptoms, and their consequences. Second are those who know Allah through His Shari'a, detailed in His book. Where the knowledge obtained will lead to Allah's level of *khasyyah* (fear). The second criterion is knowledge, which introduces things to a servant that will bring him closer to Allah. Both can be called ulama, even though their areas of expertise differ. Because, as Abu Muhammad bin Abi Yazid stated, "Knowledge is a guide to goodness and a leader in its pursuit." Meanwhile, the *ulama* closest to Allah is the highest and most fearful of Him and the most sincere to Him."<sup>52</sup>

According to Abu Hayyan Al-Andalusi, the *ulama* are one of the various types of human characters created by Allah, each with advantages and disadvantages, and Allah then specialized the ulama. According to him, the criteria for ulama are sincere people, namely people known by their nature, *tauhid* (monotheism), and obligatory and permissible deeds for them to do. They are respected and praised according to their level as their fear increases. People whose knowledge is less than him feel safe by his side.<sup>53</sup> Imam At-Ṭabari also states<sup>54</sup> that they are people who pray to Allah and help to alleviate the suffering of others.<sup>55</sup> They are people who are well aware of Allah's might and power.<sup>56</sup>

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<sup>51</sup> Edi Bahtiar, "Ulama Indonesia: Analisa Konsepsi dan Aktualisasi Peran dalam Konteks Kehidupan Beragama dan Bernegara," *Riwayah: Jurnal Studi Hadis*, Vol. 4, no. 1 (2018): page. 190.

<sup>52</sup> 'Āsyūr, *Tafsīr At-Tahrīr wa At-Tanwīr*, page. 304-305.

<sup>53</sup> Muhammad bin Yusuf, *Tafsir Al-Bahru Al-Muhith*, Jilid. VII (Bairut: Dar Al-Kutub Al-'Ilmiyyah, 1993), page. 297-298.

<sup>54</sup> At-Ṭabari, *Jāmi'u Al-Bayan 'an Takwīl āyi Al-Qur'ān*, page. 364.

<sup>55</sup> Ali Syeikh Shalih bin Abdul Aziz dan Dkk, *At-Tafsir Al-Muyassar* (Saudi Arabia: Majmak Al-malik Fahd, 2009), page. 437.

<sup>56</sup> Mahmud, *Tafsir Al-Bagawi atau Ma'ālimu Tanzīl*, page. 419.

According to the above understanding, the most important characteristic of people who study knowledge is to seek God's guidance,<sup>57</sup> and the followings are:

1) Asking God for additional knowledge through prayer.

Their personality is reflected in Surat Thaha: 114, where they always strive to attain the knowledge God taught them.<sup>58</sup> They always ask for more knowledge without stopping or wanting to get it right away because continuing to ask is the only way to get what is asked for.<sup>59</sup>

2) Fearing (*taqwa*) Allah

*Ulama* are human beings who hold a special place in the eyes of God. This fact demonstrates that *ulama* are noble people, whereas glory exists only in piety. According to Allah in Surah Al-Hujurat verse 13, a person's honorable position is based on the value of his piety, and his knowledge measures piety. When a pious person abandons charity, he will criticize his knowledge because he thinks. People who see it will undoubtedly say, "He would have done it if he had known."<sup>60</sup>

3) Performing good deeds with knowledge

They are the people who put their trust in God for everything. They are the type of people who always give their doing good deeds. They recognize that learning *syar'i* is *jihad*. Allah explains in Surat al-Ankabut: 69 that they must be serious and confident that their seriousness will lead to guidance.<sup>61</sup>

4) Being *Tawadhu* in search of knowledge

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<sup>57</sup> Al-'Adawi, *At-Tashil li Takwili At-Tanzil at-Tafsir fi Sualin wa Jawabin*, page. 23.

<sup>58</sup> Aziz dan Dkk, *At-Tafsir Al-Muyassar*, page. 320.

<sup>59</sup> Muhammad Ali Ash-Shabuni, *Al-Muqtathaf min 'Uyuni At-Tafasir*, Jilid. III (Damaskus: Dar Al-Qalam, 1996), page. 364.

<sup>60</sup> Muhammad Ar-Râzi, *At-Tafsir Al-Kabir* (Bairut: Dârul Fikr, 1981), page. 21.

<sup>61</sup> Aziz dan Dkk, *At-Tafsir Al-Muyassar*, page. 404.

*Tawadhu'* is an attitude of not placing a high value on oneself, being gentle and polite, being willing to accept the truth from anyone, and always believing that a Muslim has priority.<sup>62</sup>

##### 5) Possessing *Rabbaniyyah*

They are a group that calls people to become God's servants through knowledge. This character appears in Surat Ali Imran: 79, which states that you should be *ulama*, *'amilun* (someone who takes actions), teach people knowledge and improve their condition because you have studied the book revealed to people and teach the book, either memorizing or understanding.<sup>63</sup>

Understanding the meaning and purpose of the Qur'an's contents necessitates broad, deep, wise, wisdom-filled knowledge and social sensitivity. Although in-depth knowledge is not required to carry out all of its content, the rule of knowing everything from the Qur'an in detail is *fardhu kifayah*.<sup>64</sup> The actors are *ulama*, whose sole purpose is to be humanity's guide. They are the inheritors of the Prophet's knowledge and the community's and people's goodness. *Ulama* have many policies based on the strands of wisdom, *ijtihad*, and deeds. *Ulama* are present to provide guidance, counsel, education, and therapy when people are unsure what to do and are swayed by doubts, confusion, contradictions between knowledge and actions, a crisis of trust in figures and rulers, and so on.

One of the phenomena of people implementing the Qur'an verses in life or external reality is interpreting the Qur'an verses to life activities influenced by news and information heard. In reality, the meaning of *mutasyabih* can be defined as information, news, knowledge, and the like that are still ambiguous and contain possibilities. When news or an event occurs, some use it to cause slander among people or to gain popularity. Those who

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<sup>62</sup> Majda Fathi As-Sayyid, *At-Tawadhu* (Thantha: Dar As-Shahabah li At-Turats, 1990), page. 9.

<sup>63</sup> Shalih bin Abdillah bin Hamid, *Al-Mukhtaşar fi At- Tafşır* (Makkah Al-Mukarramah: Dār Al-Mukhtaşar, 2020), page. 60.

<sup>64</sup> If some groups and sufficient have enforced the obligation, then the obligation has been void for others.



study knowledge have the principle of finding, guiding, and correcting because they have a high role and position.<sup>65</sup> To save people from mistakes, whether they are words or actions.

The emergence of the reappearance of the term Islamic fundamentalism, equated with radicalism, is an example of the application of the nature of the fundamental response in the reality of thought and movement. The two terms refer to a phenomenon resulting from thought and movement in the form of defamation or slander. There is sometimes a distinction between the two; fundamentalists tend to confine their movement to Islamic preaching or the socialization of religious understanding. Meanwhile, radical refers to the same jihad movement as political comprehension. The fundamental is then exoteric, emphasizing the *halal-haram* boundary by highlighting the *ushul*, known as experts in law conclusion, *istidlal* (taking proofs), *ijtihad*, and reform.<sup>66</sup> Radicals, on the other hand, emphasize the soul's attitude toward carrying out actions aimed at weakening and changing the political order that is considered stable and detected as an act of violence.<sup>67</sup>

Attempts to reconcile two fundamental attitudes to be on the same train of thought, such as the terms 'moderate Islam' with its opposite 'extreme Islam,' 'religious tolerance' with its opposite 'intolerance,' and others, can cause anxiety and confusion. Another negative outcome is the attitude of combining by accepting some principles while rejecting others. In reality, Islam is a single religion that is universal and based on God's mercy. Furthermore, the wisdom behind the *mutasyabih* is for people to think and understand the verses as limitations that cannot be exceeded.

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<sup>65</sup> Aar Arnawati, "Kedudukan dan Peran Ulama dalam Perspektif Alquran (Studi Komparatif Tafsir al-Qur'an al-'Azim dan Tafsir Fi Zilal al-Qur'an)," *Al-Fath* Vol. 11, no. 1 (2017).

<sup>66</sup> Bakar, "Teologi Fundamentalisme," page. 157.

<sup>67</sup> Wahid, "Fundamentalisme Dan Radikalisme Islam," page. 65-66.

## D. Conclusion

Argumentation based solely on lustful desire will result in the way of thinking preoccupied with ambiguity, always wanting or forcing to have a meaning that can be accepted and created for the sake of diversity or art, even if it contradicts the truth. Fundamentalist arguments based on Islamic desires will produce an attitude of knowledge and benefit, surrender to God, not imposing desires on things that have limits, always involving knowledge and common sense in looking at issues that arise, and attempting to save people from mistakes and losses.

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