



# Takwil Tajsīm Verses (Study of Lafaz Yad and 'Ain in the Tafsir al-Mizān by Muḥammad Ḥusayn al-Ṭabātabā'ī)

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## Abstract

Tajsīm verses are verses in the Qur'an that explicitly describe the physical attributes of God. In response to this, in Indonesia, there are two theological schools of thought, Aswaja an-Nahdliyyah and Salafī Wahhabi, that passionately debate these tajsīm verses, particularly regarding the terms yad (hand) and 'ain (eye). However, in Surah Ali Imran [3]: 7, Allah (Swt) indicates that some parts of the Qur'an are muḥkam (clear and precise), while others are mutashābih (ambiguous). Based on this, the author believes that verses categorized as mutashābih, such as tajsīm verses, should not be understood literally, as this may lead to theological consequences that could diminish the sovereignty and majesty of Allah (Swt). Therefore, the researcher finds it necessary to conduct qualitative research using the thematic method of studying a figure. The figure highlighted is Muḥammad Ḥusein al-Ṭabātabā'ī. The research findings indicate that in interpreting tajsīm verses with the terms Yad and 'Ain, al-Ṭabātabā'ī emphasizes the figurative (majāzī) aspect as a representation of God's power and supervision. Based on this, the Tafsīr al-Mizān has the potential to facilitate dialogue between Aswaja Nahdliyyah, who believe in the depth of the meaning of the Qur'anic text without compromising the belief in God's oneness, and the Salafī Wahhabi, who tend to use the al-Itsbāt method in understanding tajsīm verses, thus tending to leave the text as is.

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## INTRODUCTION

Verses of tajsīm are Qur'anic verses that explicitly portray physical attributes of God, such as hands, eyes, and similar expressions (see, for example, Q.S. Al-Baqarah [2]: 115; Al-Mu'minun [23]: 27; Al-Ra'd [13]: 22; Al-Rum [30]: 38–39; Al-Rahman [55]: 27; Al-Mulk [67]: 1; Al-Lail [92]: 20; Al-Qashash [28]: 88; Al-Fath [48]: 10; Yasin [36]: 83; Ali Imran [3]: 26, 73; Al-Insan [76]: 9; Al-Maidah [5]: 64; Al-An'am [6]: 52; Al-Hadid [57]: 29; Hud [11]: 37; Al-Thur [52]: 48; Al-Qalam [68]: 42; Al-Qamar [54]: 14). On the other hand, there are Qur'anic verses that clearly emphasize the absolute oneness and transcendence of Allah, such as Q.S. Al-Ikhlās [112]: 1–4, which states: “Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born. And there is none comparable to Him” (Q.S. Al-Ikhlās [112]: 1–4).

Based on the existence of both tajsīm verses and the content of Q.S. Al-Ikhlās [112]: 1–4, it can be understood that there are verses which appear not to support one another, giving the impression of contradiction. It is therefore unsurprising that debates surrounding these verses remain ongoing among scholars, particularly among theologians.

In responding to tajsīm verses, theologians have expressed differing views. In Indonesia, two major theological orientations—Aswaja an-Nahdliyyah and Salafi Wahabi have actively debated these verses, at times leading to mutual accusations of disbelief (*takfir*). Historically, tensions between these two groups emerged in the 1980s and early 1990s (Mujiati, Ulfiah, and Nurjaman, 2022, p. 15). The debate resurfaced in 2009 through social media exchanges between K.H. Muhammad Idrus Ramli, representing Aswaja an-Nahdliyyah, and Ustadz Asful Hidayat, representing Salafi Wahabi (Sugiyono, accessed May 6, 2024). K.H. Muhammad Idrus Ramli, a prominent Indonesian scholar affiliated with Nahdlatul Ulama, is known for his critiques of movements opposing traditional Sunni theology, including Wahhabism, Shi'ism, and liberalism (Wikipedia, accessed May 7, 2024).

Beyond formal debates, both groups have attempted to disseminate their respective ideologies through various means, including marginalization strategies such as the use of dysphemistic language. For instance, among Aswaja an-Nahdliyyah circles, it is argued that literal interpretations of divine attributes may lead to problematic implications, such as imagining God in anthropomorphic terms (Prajā Aswaja, accessed May 6, 2024). Conversely, Salafi Wahabi proponents argue that rejecting literal attributes, such as denying that Allah has a “hand,” risks likening God to a deficient being, thereby justifying interpretive caution in applying *ta'wil* (Lentera Islam, accessed May 7, 2024). In other instances, Salafi Wahabi discourse labels opposing theological positions as deviations influenced by speculative reasoning, as seen in critiques directed at Jahmiyyah, Mu'tazilah, and Asy'ariyah (At Tadzkirah; Ghoinfa TV, accessed May 7, 2024).

From these debates, it can be inferred that Aswaja an-Nahdliyyah firmly rejects any notion of similarity between Allah and His creation. This aligns with the view of Syaikh Abdul Qadir al-Jailani, who considered deviant those who either liken Allah to His creation or deny His attributes altogether (Khalifah, 1999, p. 34). Similarly, Alwi bin Hamid bin Muhammad Ibn Syihabuddin emphasized that equating Allah with created attributes constitutes disbelief (Ibn Syihabuddin, 2019, p. 20). Accordingly, Aswaja an-Nahdliyyah affirms divine attributes while maintaining their transcendence, often employing rational interpretative approaches (*ta'wil*).

In contrast, Salafi Wahabi thought permits *ta'wil* only when the apparent meaning (*ẓāhir*) is impossible or false. If applied unnecessarily, *ta'wil* is seen as potentially leading to distortion (*taḥrīf*) of the Qur'an. This divergence in interpretive principles has contributed to prolonged theological tensions, particularly within Muslim communities in the Indonesian archipelago, often manifesting in mutual criticism and ideological polarization.

On the other hand, the Qur'an itself distinguishes between clear (*muḥkamāt*) and ambiguous (*mutashābihāt*) verses, as stated in Q.S. Ali Imran [3]: 7. Linguistically,

muḥkam refers to expressions with clear and stable meanings that can be easily understood, whereas mutashābih refers to verses with ambiguous meanings that require deeper interpretation and often generate debate (Nahar, 2016, p. 2; al-Utsaimin, pp. 48–52). Based on this distinction, tajsīm verses can be categorized as mutashābihāt, and therefore cannot be understood purely in a literal (lafziyyah) sense, as such an approach risks anthropomorphism, which contradicts the doctrine of divine unity.

In this context, ta'wil plays a crucial role in uncovering the deeper meanings of such verses. It becomes essential to develop an interpretive framework that differs from both Aswaja an-Nahdliyyah and Salafi Wahabi approaches. One contemporary exegete who offers such an approach is Muḥammad Ḥusein al-Ṭabātabā'ī. In his interpretation of the term wajh in Q.S. Al-Rahman [55]: 27, he explains that it does not refer to a physical “face,” but rather to the attributes of divine majesty and sanctity (al-Ṭabātabā'ī, vol. 19, p. 100). This interpretation emphasizes the transcendence of Allah, whose essence remains unaffected by the perishability of creation.

Thus, al-Ṭabātabā'ī's approach demonstrates a rational method of ta'wil that integrates theological and philosophical dimensions. His interpretation aligns with the principle articulated by Ibn Taymiyyah: “Affirm without likening and transcend without denying” (Ibn Taymiyyah, 2005, vol. 3, p. 16).

Despite the importance of ta'wil, some scholars reject it outright, considering it a form of interpretation based on personal reasoning (bi al-ra'yi) that may compromise the sanctity of the Qur'an (Zulkarnaini, 2023, p. 7). Nevertheless, contemporary developments necessitate the adoption of constructive and rational interpretive approaches, especially in light of advancements in knowledge and science.

Therefore, the evolution of knowledge must be accompanied by the development of Qur'anic exegesis. Without such development, the relevance of the Qur'an in the modern era may diminish, undermining its role as a timeless guide (ṣāliḥ li kulli zamān wa makān). For this reason, this study focuses on the ta'wil of tajsīm verses to prevent anthropomorphic misunderstandings of Allah. The chosen figure for this research is Muḥammad Ḥusein al-Ṭabātabā'ī, particularly through his renowned exegesis al-Mizān fi Tafsir al-Qur'an.

## METHODS

This study employs a qualitative approach using a figure-centered (scholar-focused) research design. The primary data source is derived from the interpretation of Quraish Shihab in Tafsir al-Mishbah concerning al-khizy. According to Abdul Mustaqim (2014), a figure-centered study is an in-depth, systematic, and critical examination of a scholar's intellectual biography, ideas, and conceptual contributions, including the broader issues surrounding the selected topic. In this context, the research focuses on exploring the problem, issues, and thematic dimensions of al-khizy through the perspective of the selected exegete.

Following data collection, the analysis proceeds through a process of data selection and categorization in accordance with the research focus and thematic framework of the study. To strengthen the analytical rigor and depth of discussion, this study also incorporates relevant scholarly literature, including academic books, expert opinions, and findings from previous research related to the topic. This integrative approach ensures that the analysis is both contextually grounded and theoretically robust.

## RESULT AND DISCUSSION

The Ta'wil of Tajsīm Verses on al-Yad (Hand) and al-'Ain (Eye) according to Muḥammad Ḥusein al-Ṭabātabā'ī

### A. Al-Yad (Hand)

The diction yad (hand), when attributed to Allah or related pronouns,

appears in the Qur'an seven times across six surahs, namely Q.S. al-Fath [48]: 10; Q.S. Ali Imran [3]: 26; Q.S. Ali Imran [3]: 73; Q.S. al-Maidah [5]: 64; Q.S. al-Hadid [57]: 29; Q.S. Yasin [36]: 83; and Q.S. al-Mulk [67]: 1 (Q.S. Asy-Syura [42]: 11; various tajsīm verses including Q.S. al-Baqarah [2]: 115; Q.S. al-Mu'minun [23]: 27; Q.S. al-Ra'd [13]: 22; Q.S. al-Rum [30]: 38–39; Q.S. al-Rahman [55]: 27; Q.S. al-Mulk [67]: 1; Q.S. al-Lail [92]: 20; Q.S. al-Qashash [28]: 88; Q.S. al-Fath [48]: 10; Q.S. Yasin [36]: 83; Q.S. Ali Imran [3]: 26, 73; Q.S. al-Insan [76]: 9; Q.S. al-Maidah [5]: 64; Q.S. al-An'am [6]: 52; Q.S. al-Hadid [57]: 29; Q.S. Hud [11]: 37; Q.S. al-Baqarah [2]: 272; Q.S. al-Thur [52]: 48; Q.S. al-Qalam [68]: 42; Q.S. al-Qamar [54]: 14; Muḥammad Ḥusein al-Ṭabātabā'ī, *al-Mīzān fī Tafsīr al-Qur'ān*, vol. 13, p. 2).

Muḥammad Ḥusein al-Ṭabātabā'ī classifies the ta'wil of the term al-yad into three principal categories:

#### 1. Al-Yad as the Essence of Bay'ah (Pledge of Allegiance) in Islam

Linguistically, bay'ah derives from the root bā'a–yabī'u–bay'an, originally denoting a transaction, and later signifying agreement upon obligation and obedience (Ibn Manẓūr, *Lisān al-'Arab*, vol. 3, p. 402). In another lexicon, it refers to the act of appointing a leader and binding oneself to him (Louis Ma'luf, *al-Munjid*, 1986). Modern definitions extend it to oath-taking, legitimization, and formal allegiance (Tim Prima Pena, *Kamus Ilmiah Populer*, 2006).

Al-Ṭabātabā'ī interprets Q.S. al-Fath [48]: 10, particularly the phrase “yadullāhi fawqa aydihim” (the Hand of Allah is above their hands), not as a literal physical attribute, but as a metaphysical representation of the essence of bay'ah. The pledge to the Prophet is, in reality, a pledge to Allah, since obedience to the Prophet constitutes obedience to God (Muḥammad Ḥusein al-Ṭabātabā'ī, *al-Mīzān*, vol. 18, p. 274).

This interpretation is reinforced by other exegetes. Al-Marāghī views the phrase as denoting divine support and assistance (Aḥmad Muṣṭafā al-Marāghī, *Tafsīr al-Marāghī*, vol. 26, p. 152). Similarly, al-Sa'dī interprets it as emphasizing the sacred nature of the pledge, equating the act of allegiance to the Prophet with allegiance to Allah (Abd al-Raḥmān al-Sa'dī, *Tafsīr al-Karīm al-Raḥmān*, pp. 934–935).

#### 2. Al-Yad as Power (al-Qudrah)

In Q.S. al-Mulk [67]: 1, the phrase “biyadihi al-mulk” (in His hand is the dominion) is interpreted by al-Ṭabātabā'ī as a metaphor indicating absolute sovereignty and perfect control over all existence. The attribution of dominion to the “hand” signifies total authority and unrestricted governance (al-Ṭabātabā'ī, *al-Mīzān*).

Al-Maḥallī explains biyadihi as fī taṣarrufihī (within His control), while al-mulk refers to sovereignty and power (al-Maḥallī and al-Suyūṭī, *Tafsīr al-Jalālayn*, p. 689). Al-Syaukānī likewise interprets yad as a metaphor for power and dominion (al-qudrah wa al-istīlā') (al-Syaukānī, *Fath al-Qadīr*, p. 1510).

Similarly, in Q.S. Yasin [36]: 83, “biyadihi malakūt kulli shay” is understood as emphasizing that all dominion belongs exclusively to Allah, without any شريك or شريك in governance (al-Ṭabātabā'ī, *al-Mīzān*). The term malakūt itself conveys an intensified form of ملك (ownership), indicating absolute and comprehensive sovereignty (al-Maḥallī and al-Suyūṭī, p. 547; al-Syaukānī, p. 1234).

#### 3. Al-Yad as the Act of Giving

In several verses, al-Ṭabātabā'ī interprets yad as referring to divine bestowal rather than a literal hand.

In Q.S. Ali Imran [3]: 26, the phrase “biyadika al-khayr” (in Your hand is all good) signifies that all الخير originates from Allah as the ultimate giver. The structure of the verse emphasizes exclusivity, indicating that all الخير is granted solely by Him (al-Ṭabātabā'ī, al-Mizān, vol. 3, p. 259).

While al-Suyūṭī interprets yad here as power (qudrah) (al-Suyūṭī, Tafsīr al-Jalālayn, p. 97), Ibn 'Āsyūr understands it as a metaphor for divine governance and regulation of affairs (Ibn 'Āsyūr, al-Taḥrīr wa al-Tanwīr, vol. 3, pp. 213–214).

In Q.S. Ali Imran [3]: 73 and Q.S. al-Hadid [57]: 29, the phrase “al-faḍlu biyadillāh” (grace is in the hand of Allah) is interpreted as indicating that divine grace is granted solely by Allah according to His will. Here, yad symbolizes authority, generosity, and control over divine bounty (al-Ṭabātabā'ī, al-Mizān, vol. 3, p. 259; vol. related to Q.S. al-Hadid).

In Q.S. al-Maidah [5]: 64, the statement “yadullāhi maghlūlah” (the hand of Allah is chained), attributed to اليهود, is refuted by the Qur'an. Al-Ṭabātabā'ī interprets this not as a literal description but as a *دعوى البخل*, emphasizing that Allah's generosity is unrestricted. He also connects the verse to the concept of *النسخ لإثبات النسخ لإثبات الإلهي* (al-Ṭabātabā'ī, al-Mizān; cf. Q.S. al-Baqarah [2]: 106).

Al-Sa'dī, on the other hand, adopts a tafwīd approach, affirming the attribute without delving into its modality while emphasizing Allah's infinite generosity (al-Sa'dī, p. 262).

#### B. Al-'Ayn (The “Eye” of Allah)

The term 'Ayn when associated with the word “Allah” or with pronouns referring to Him appears in the Qur'an four times across four surahs, namely: QS. Hud [11]: 37, QS. Al-Mu'minun [23]: 27, QS. Al-Tur [52]: 48, and QS. Al-Qamar [54]: 14. The interpretation (ta'wil) proposed by Muḥammad Ḥusayn al-Ṭabātabā'ī regarding the term al-'Ayn is encompassed within one primary concept:

##### 1. Al-'Ayn as the Intensity of Divine Supervision

According to linguistic usage, “intensity” refers to the degree or level of strength of something, while “supervision” denotes careful observation and safeguarding. Thus, the intensity of supervision refers to the depth and extent of oversight applied to a particular entity.

In this context, the “Eye of Allah” signifies three interconnected aspects: preservation, protection, and safeguarding. These meanings can be identified in al-Ṭabātabā'ī's interpretation of QS. Hud [11]: 37, QS. Al-Mu'minun [23]: 27, QS. Al-Tur [52]: 48, and QS. Al-Qamar [54]: 14, as elaborated below:

QS. Hud [11]: 37:

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرَفُونَ ٣٧

*“And construct the Ark under Our Eyes and by Our revelation, and do not address Me concerning those who have done wrong; indeed, they will be drowned.”*

The phrase “under Our Eyes” (bi-a'yuninā) appears explicitly to imply a physical attribute. However, al-Ṭabātabā'ī interprets the plural form a'yun (eyes) as indicating intensity and strictness of supervision rather than literal plurality. The expression thus serves as a metaphor for continuous and comprehensive divine oversight during the construction of the Ark.

He further explains that “revelation” in this verse is not merely legislative instruction, but practical, step-by-step divine guidance that directs the process of construction. In line with this, Ibn 'Āshūr interprets the phrase as “before Our sight and under Our supervision,” emphasizing that the plural form signifies heightened and continuous monitoring. This reflects the importance of divine guidance in ensuring the perfection of Noah's Ark.

QS. Al-Mu'minun [23]: 27:

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورَ فَاسْأَلْكَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ  
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الدِّينِ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ٢٧

“We revealed to him: Construct the Ark under Our Eyes and by Our revelation...”

In this verse, the phrase again indicates “under Our Eyes.” Al-Ṭabāṭabā'ī interprets it as constructing the Ark under Allah's supervision, protection, and guidance. The meaning parallels that of QS. Hud [11]: 37, thus he does not elaborate further due to the similarity in linguistic form and contextual implication.

QS. Al-Tur [52]: 48

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ جُنًّا تَقُومُ ٤٨

“And be patient for the judgment of your Lord, for indeed, you are under Our Eyes...”

The phrase here indicates that the Prophet is under divine observation. Al-Sa'dī interprets it as Allah's assurance of protection, care, and attention toward the Prophet's affairs, especially in the face of opposition.

Similarly, al-Ṭabāṭabā'ī interprets the expression as a metaphor for divine supervision, emphasizing that nothing escapes Allah's knowledge. The phrase also reinforces the command to remain patient, indicating that the Prophet is continuously safeguarded and supported.

QS. Al-Qamar [54]: 14

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ ١٤

“Sailing under Our Eyes as a reward for one who was denied.”

The phrase again suggests “under Our Eyes.” Al-Ṭabāṭabā'ī interprets it as referring to divine supervision, protection, and preservation of the Ark as it sailed. This includes both direct divine care and protection through angels assigned to guard it.

Al-Sa'dī similarly explains that the Ark sailed under Allah's protection, ensuring the safety of Noah and the believers aboard, as a form of divine recompense for the rejection faced by Prophet Noah from his people.

## CONCLUSION

This study examines the interpretation of tajsīm verses, specifically the terms “Yad” (hand) and “‘Ayn” (eye), in al-Mizān fī Tafsīr al-Qur'ān by Muḥammad Ḥusayn al-Ṭabāṭabā'ī. The findings indicate that al-Ṭabāṭabā'ī views ta'wīl as originating from the Qur'anic text as revelation (inzāl), thereby positioning it within the realm of real external existence (wujūdī) rather than merely at the level of conceptual abstraction (mafḥūm). In applying this framework to tajsīm verses, he emphasizes that expressions such as “Yad” and “‘Ayn” should be understood symbolically and metaphorically. The term “Yad” represents the essential reality of bay'ah in Islam, as well as divine power and bestowal, while “‘Ayn” signifies the intensity of divine supervision, encompassing preservation, protection, and care.

Furthermore, this interpretation demonstrates that Tafsīr al-Mizān has the potential to function as a mediating framework that facilitates dialogue and moderates differing theological approaches to tajsīm verses. Within the tradition of Ahl al-Sunnah wa al-Jamā'ah, particularly the Nahdlatul Ulama perspective, there is a

tendency to emphasize the depth of Qur'anic meaning while maintaining the principle of divine transcendence through metaphorical interpretation. In contrast, the Salafi-Wahhabi approach tends to apply the method of al-ithbāt, affirming the expressions as they are without metaphorical reinterpretation. In this context, al-Ṭabāṭabā'ī's approach offers a balanced interpretive model.

Overall, Tafsir al-Mizān presents a profound and systematic methodology by integrating linguistic, theological, philosophical, and scientific approaches in understanding tajsīm verses. This integrative method seeks to uphold the principle of tanzīh, affirming the absolute transcendence and incomparability of God, while preserving the clarity and integrity of the Qur'anic text. Consequently, al-Ṭabāṭabā'ī consistently interprets the terms “Yad” and “‘Ayn” in a metaphorical sense (majāzī), thereby avoiding theological misunderstandings that could compromise the majesty and sovereignty of God.

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