# Tafsir *Al-Mīzān fī Tafsir Al-Qur'ān* by Thabathabai: Analysis of The Relationship Between Zalim and Syirk Meaning in Surah Al-An'am Verse 82

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**Abstract:** *The understanding of the Shia groups majority is considered too literal as the ideology that the caliph after the Prophet Muhammad is 'Ali ibn Abi Talib, which has an indirect impact on the rejection of his controversial exegesis, including al-Mīzān fī Tafsīr al-Qur'ān written by Thabathabai. Thabathabai's credibility in al-Mizan is still often doubted for its validity to be used as a reference for the Qur'an reviewers because it includes a lot of Shia ideology, eventhough Quraish Shihab used it as a reference in his exegesis. This study aims to analyze the contextual form of Thabathabai's exegesis in al-Mīzān fī Tafsīr al-Qur'ān. This research is qualitative research with a normative-linguistic approach. The data used is the book of al-Mīzān fī Tafsīr al-Qur'ān in the letter al-An'am verse 82, which discusses related to understanding the word zālim which is interpreted as syirk, and is supported by scientific articles and books. Collecting data using documentation techniques, then the data were analyzed using descriptive qualitative analysis. This study proves that the contextualization efforts carried out by Thabathabai used linguistic analysis and also a comparative study between the Companions and Ulama after the Companions period, so the assumption that the Shia group is considered a literal and textual group needs to be re-examined.*
**Keywords:** *Credibility, Thought, Thabathabai, Shia, al-Mizan Book*

**Abstrak:** *Ideologi Syiah yang tidak sesuai dengan Islam berdampak pada penolakan pemahaman ajaran mayoritas kelompok syi'ah yang dianggap terlampau literal sebagaimana ideologi yang mengimani bahwa khalifah setelah Nabi Muhammad adalah 'Ali ibn Abi Thalib, yang secara tidak langsung berdampak pada penolakan terhadap kitab-kitab tafsirnya yang kontroversial, termasuk kitab al-Mīzān fī tafsīr al-Qur'ān yang ditulis oleh Thabathabai. Kredibilitas Thabathabai dalam al-Mizan masih sering diragukan keabsahannya untuk dijadikan rujukan bagi pengkaji al-Qur'an karena banyak memasukan*

*ideologi Shia dalam tafsirnya, meskipun Quraish Shihab masih menggunakannya. Studi ini bertujuan untuk menganalisis bentuk kontekstual dari penafsiran Thabathabai dalam menafsirkan al-Qur'an dalam kitab al-Mīzān fī tafsīr al-Qur'ān. Penelitian ini merupakan penelitian kualitatif dengan pendekatan normatif-kebahasaan. Data yang digunakan yaitu kitab al-Mīzān fī tafsīr al-Qur'ān karya Thabathab dalam surat al-An'am ayat 82 yang membahas terkait dengan pemahaman kata zalim yang dimaknai dengan syirik, dan didukung dengan artikel ilmiah dan buku-buku. Pengumpulan data menggunakan teknik dokumentasi, kemudian data dianalisis menggunakan analisis deskriptif kualitatif. Penelitian ini membuktikan bahwa upaya kontekstualisasi yang dilakukan oleh Thabathabai menggunakan analisis kebahasaan dan juga studi perbandingan di antara para sahabat dan ulama setelah periode sahabat, maka anggapan yang menyatakan bahwa kelompok Shia dianggap kelompok literal dan tekstual perlu dikaji ulang.*
**Kata kunci:** *Kontekstual, Pemikiran, Thabathabai, Shia, Tafsir al-Mizan*

## INTRODUCTION

Since the beginning of the revelation of the Qur'an until now, it continues to produce dialectical products of Tafsir that have different styles and characters. It is happened because the differences the background of the interpreter both intellectually and the conditions of space and time. In addition, the dimensional nature of Al Quran and the interpreter's motivation in interpreting the Al Quran as well as sociocultural differences are one of the important factors in measuring the results of an interpreter's interpretation of Al Quran.[1] The process of tafsir which involves different approaches of knowledge between interpreters will indirectly become the characteristics of different books as well. It can be found from various result of tafsir that use various sources of approaches such as linguistics, philosophy, Sufism, economics, social and politics.[2]

The pattern of interpretation and ideology of an interpreter is one of the parameters in determining the credibility of a result of tafsir. There are the conditions that must be met are result of tafsir which must be in accordance with the guidance of the Prophet Muhammad, his companions, tabi'in, and scholars, so

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[1] Said. Muh, "Metodologi Penafsiran Sufistik: Perspektif Al-Ghazali," *Diskursus Islam* 2, no. April (2014), 143.

[2] Jaipuri Harahap, "Hermeneutika Dan Metode Penafsiran Alquran," *Analytica Islamica* Vol. 3, No (2014), 153.

that the tafsir results can be accounted for scientifically.[3] The development of tafsir has opened up ulama' from the various circles to interpret Al Quran through their understanding and knowledge like Imam Thabathabai. He is interpreter of al-Qur'an from Shia that interpreted al-Qur'an berjudul *al-Mīzān fī tafsīr al-Qur'ān*. This book is one of tafsir book that developed in contemporer era and also known as tafsir Shia because it is written by Thabathabai who has Shia Ideology. In further reading, the tafsir from Thabathabai as Shia has greatly influenced tafsir knowledge in Sunni.

There are many criticsm of model interpretation al-Qur'an that carried out by Shia. According to Iqbal dan Ja'far, Shia in Iran also used Mushaf *'Uthmānī* dan *Qirā'ah Ḥafẓ* from 'Aṣim. It means that, Al Quran that was used Shia as same as with Sunni.[4] However, Shia ideologi which is considered not in accordance with Islamic teachings, causes the perception of doubts about the interpretation of the Qur'an originating from interpreters among Shia.

Basically, the research about the Thabathabai thought has been carried out by many researchers. Tamrin stated that Tafsir al-Mizan considered controversial and much criticized in terms of sources, styles and even interpreters.[5] Khairudin said that it was because the interpretation of the book al-Mizan had an orientation to the interpretation of *bi al-ra'yi*.[6] However, Irhas emphasized that tafsir al-Mizan used *bi al-ma'thur* sources,[7] and various approaches in interpreting al-Qur'an.[8] Husti described more detail about interpreting of al-Mizan was very comprehensive, both in terms of methods, sources, approaches, presence of *asbāb*

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[3] Taufik Mukmin, "Metode Hermeneutika Dan Permasalahannya Dalam Penafsiran Al-Qur'an," *Al-Ghiroh* 16, no. 1 (2019), 20.

[4] Muhammad Iqbal and Ja'far Ja'far, "Contemporary Development of Qur'Anic Exegesis in Indonesia and Iran," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (2019): 83–103, https://doi.org/10.30821/jcims.v3i1.4144., 93

[5] Tamrin Tamrin, "Tafsir Al-Mizan: Karakteristik Dan Corak Tafsir," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2019): 1–26, https://doi.org/10.24239/al-munir.v1i1.21.

[6] Fiddian Khairudin, "Makna Imam Menurut Al-Thabathabai Dalam Kitab Al-Mizan Fi Tafsir Al-Qur'an," *Syahadah* 5, no. 1 (2016): 1–22, https://doi.org/https://doi.org/10.32520/syhd.v5i1.67.

[7] Irhas, "Penerapan Tafsir Al-Qur'an Bi Al-Qur'an (Studi Atas Kitab Al-Mizan Fi Tafsir Al-Qur'an Karya Muhammad Husain Al-Thabathabai)," *Ushuluddin* 24, no. 2 (2016): 150–61, https://doi.org/http://dx.doi.org/10.24014/jush.v24i2.1682.

[8] Ahmad Fauzan, "Manhaj Tafsir Al-Mizan Fi Tafsir Al- Qur'an Karya Muhammad Husain Tabataba'i" 3, no. 2 (2018): 117–36, https://doi.org/10.30868/at.v3i02.262.

*al-nuzūl* and language styles, regardless of the existence of Shiah ideology in the book.[9] The existence of a style of interpretation that is oriented towards a particular theology, such as Shiah, is commonly known by interpreters, as emphasized by Rahman and Rahman that there is no one type of interpretation that is free from theological tendencies.[10] Khairudin and Amaruddin explained although interpretation of Thabathabai considered to be full of theological tendencies and so strong in introducing his Shiah, however, there is a specialty in al-Mizan, namely trying to interpret verses whose meaning has so far been considered unknown by interpreters of al-Qur'an.[11]

Based on some of literatures that has examined the existence of Thabathabi's interpretation, the researcher mapped out that the tendency of research that discusses Thabathabi's interpretation only relates it to aspects of the method of interpretation and the ideological pattern it. Therefore, this study used efforts to see the contextualist interpretation of a Thabathabai to see his tendency to see reality as an inseparable part of society.

In analyzing the contextualization process, the researcher used Thabatabai's interpretation which explains related to the definition of syirik which is an old term that is closely related to the relationship of religious and social meanings. In order to analyze and answer the research problems sistematically, researcher used qualitative research method [12] with language approach[13]. The main data that used in this research is surat al-An'am verse 83 which contains related to the term meaning syirik which is considered a major sin. This research was supported by secondary data in the form of scientific articles and books that discuss

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[9] Ilyas Husti, "Studi Kritis Pemikiran Qurais Shihab Terhadap Tafsir Muhammad Husain Thabathabai," *Al-Fikra : Jurnal Ilmiah Keislaman* 14, no. 1 (2017): 56, https://doi.org/10.24014/af.v14i1.3902.

[10] Opin Rahman and M. Gazali Rahman, "Tafsir Ideologi: Bias Ideologi Dalam Tafsir Teologi Sunni, Muktazilah, Dan Shia," *As-Syams* 1, no. 2 (2020): 181–95, https://e-journal.iaingorontalo.ac.id/index.php/assyams/article/view/318.

[11] Fiddian Khairudin and Amaruddin, "Mengungkap Penafsiran Al-Qur'an Versi Shia: Kajian Tafsir Al-Mizan Fi Tafsir Al-Qur'an Karya at-Thabathabai," *Syahadah* 6, no. 2 (2018): 91–114, https://doi.org/https://doi.org/10.32520/syhd.v6i2.

[12] John W Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Traditions* (United State of America: SAGE Publications, 1998)., 15

[13] Luk Luk Nur Mufidah, "Pendekatan Teologis Dalam Kajian Islam," *Misykat* 02, no. 01 (2017): 151–62, https://doi.org/http://dx.doi.org/10.33511/misykat.v2n1.151., 156-157

Thabathabai and its interpretation. The data was collected using documentation techniques through a literature search related to research problems, then analyzed using interactive qualitative analysis, namely through data collection, data reduction, data presentation, conclusions and data verification.[14]

## RESULTS AND DISCUSSION

### Shiah Interest in Contemporer Era

Talking about interpretation, it means that examining the influence of the interpreter's subjectivity in understanding and interpreting something. Before interpreting Al Quran, interpreter already has a certain intellectual and ideological background which then influences how to interpret a verse.[15] This condition is better known as a sectarian interpretation. The term sectarian in interpretation is not new because basically it has been used a lot, especially regarding the influence of a condition. The term sectarian is better known as ideology in the social. Ideology has a variety of meanings depending on the context of its use and purpose. In a general, ideology is defined as an organized mind in the form of complementary values, orientations and tendencies so as to form an idea perspective that is explained through communication.[16]

One of interpreter who included a lot of sectarian ideology in his interpretive work was Thabathabai. He is one of Shia ulama' most influential in 1904-1981,[17] during the different dynasties the Qajar and Pahlevi dynasties. These dynasties had almost same characteristics, there are efforts to create a state revolution that is able to compete in the modern world although in the end the existence of the two dynasties stopped due to kudeta from a group that did not

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[14] Matthew B. Miles and A.Michael Huberman, *Qualitatice Data Analysis*, 2nd Editio (United States of America: Sage Publications, 1994)., 10-11

[15] Moh. Alwy Amru Ghozali and Umi Kalsum, "Mempertimbangkan Hermeneutik Gadamer Sebagai Metode Tafsir (Telaah Terhadap Teori Asimilasi Horison)," *Dialogia* 18, no. 1 (2020): 205–26, https://doi.org/10.21154/dialogia.v18i1.2085., h. 219-220

[16] Mawardi Mawardi, "Subjektivitas Dalam Penafsiran Al-Quran: Fenomena Tafsir Bercorak Sektarian," *JURNAL At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 3, no. 1 (2018): 157, https://doi.org/10.32505/tibyan.v3i1.483, 126.

[17] Andi, "Biografi Allamah Thabathabai, Penulis Tafsir Al-Mizan," 2019, https://www.ahlulbaitindonesia.or.id/berita/index.php/s13-berita/biografi-allamah-thabathabai-penulis-tafsir-al-mizan/., diakses pada 26 Februari 2022

agree with the style of government. Islam and the state in the Iranian ulama's view have a very close relationship therefore it is undeniable that the late government of the pahlevi dynasty was able to be couped by a group of ulama' led by Ayatullah Khumaeni under the pretext of wanting to restore Islam to its original traditions without the influence of western culture.

As one of the religion experts who lived in the political-religious conflict in Iran, Thabathabai had his own choice in teaching Islam. His efforts to move from Tibriz to Qumm were one of his processes to refind the right environment to develop his knowledge.[18] So, we know that Thabathabai developed his knowledge about Islam in Qumm. One of them was by focusing on the interpretation of Al Quran with traditional Islamic philosophy and theosophy. Besides that, Qumm also became the area of tafsir book entitled *al-Mizan fī Tafsir al-Qur'an* who written by Thabathabai.

Thabathabai was motivated to interpret Al-Qur'an as a teaching material about Al-Qur'an to the society as an effort to withstand the turmoil of social rationality of society, socio-social conditions were complicated because World War II and also the information about the tradition to back the *khilafah* tradition. It made Thabathabai wanted to restore the spirit in religion without forgetting the world development.[19] So, it can be concluded that tafsir al-Mizan is the answer of society needed that occurred and not merely as an attempt to spread understanding of Shia as was done by Zamakhshari in kitab *al-Kashshāf.*

Thabathabai as religion expert had work in Iraq especially in Qumm al-Diniyyah University. In fact, he remained steadfast to his scholarship without being influenced by the political atmosphere between the establishment of the *khilafah* and industy revolution, even in the process of writing his interpretation thabathabai received support from his students to record his teaching.[20] Thus, the

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[18] Maruf, "Allamah Thabathaba'i: Mufasir Al-Quran Bi Al-Quran," 2017, https://riset.sadra.ac.id/allamah-thabathabai-mufasir-al-quran-bi-al-quran/., diakses pada 26 Februari 2022

[19] Khairudin and Amaruddin, "Mengungkap Penafsiran Al-Qur'an Versi Shia: Kajian Tafsir Al-Mizan Fi Tafsir Al-Qur'an Karya at-Thabathaba'i.", ... 96

[20] Saifuddin Herlambang Munthe, *Studi Tokoh Tafsir Dari Klasik Hingga Kontemporer* (Pontianak: IAIN Pontianak Press, 2018), h. 97.

Thabathabai's books or kitab was quite a lot that concerned philosophy, law, Islamic creed[21]. The Thabathabi'i works included kitab *al-Mizān fī tafsīr al-Qur'an, al-Shia fī al-Islām, ushūl al-Falsafah*, serta *Risālah fī al-Wilāyah*.

Tafsir al-Mizan can be said to be a monumental work produced by dapat Thabathabai during his life. Al-Mizan had 20 exemplarism that every title had 400 pages. Abu al-Qasim stated that al-Mizan first edition had written in Arabic language that was published in Iran and Beirut.[22] The reason Thabathabai neglected to use Arabic language because Thabathabai wanted this book or kitab could be studied by all and get knowledge in every interpretation. This tafsir translated in Parsi language by the students, and in English by Maulana Sa'id Akhtar Ridwi.

Religion conflict in traditional frame as well as the causes of the emergence of Shia that was due to the disagreement with tahkim result in the siffin war as well as the emergence of a group of Shia Imamiyah who regard Ali as God or Prophet indirectly stigmatizes other groups by stating that Shia are a part of heretical group. Hence, the presence of al-Mizan aimed to answer the slanted acusations levelled by many to Shia by stating that Shia has a Qur'an that is different from another Muslim. Some Shia leaders, such as al-Fadhl ibn Syadzan and Abu Ja'far ibn 'Ali and the author of this book strongly opposed the opinion that Shia have changed, reduced and reduced the Qur'an. Al-Mizan has been widely circulated in several universities and public libraries, so that it can be read by the wider community.[23]

Naming *al-Mīzān fī tafsīr al-Qur'ān* which has meaning of balance in the interpretation of the Quran was a form of objective effort  in interpretation that

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[21] Ahmad Fauzan, "Manhaj Tafsir Al-Mizan Fi Tafsir Al-Qur'an Karya Muhammad Husain Tabataba'i," *Jurnal Iman Dan Spiritualitas* 2, no. 1 (2022): 41–48, https://doi.org/10.15575/jis.v2i1.15813., 43

[22] Khairunnas Jamal, "Pengaruh Pemikiran Husain Thabathaba' i Dalam Tafsir Al Mishbah," *Ushuluddin* 17, no. 2 (2011), https://doi.org/10.24014/jush.v17i2.692., 206

[23] Rangga Oshi Kurniawan and Aliviyah Rosi Khairunnisa, "Karakteristik Dan Metodologi Tafsir Al-Mizan Al-Thabathabai," *Iman Dan Spiritualitas* 1, no. 2 (2021): 146–50, https://doi.org/http://dx.doi.org/10.15575/jis.v1i2.11694, 148.

wanted to display by Thabathabai.[24] The existence of tafsir that adheres to the richness of tafsir literature, hadith, history and other literature with a process of interpretation in the form of accepting the results of understanding and opinions, but sorting and choosing, rejecting or interpreting it is one of the reasons for the existence of Thabathabai interpretation to be used as a reference for literature from the Ahlussunnah school so that this tafsir al-Thabathabai can be accepted among Muslim intellectuals in general.[25] The sources used by Thabathabai in his interpretation came from the books of tafsir, both from Shiah and Sunni circles, the hadiths of the Prophet Muhammad SAW, Arabic dictionaries, books of other religions, historical sources, general knowledge, rational, and philosophy. Thabathabai in some verses also sometimes did not mention the source explicitly, such as when quoting a hadith from Ibn 'Abbas,[26] and several other books of interpretation such as Jāmi' al-Bayān *fī Tafsīr al-Qur'ān* by al-Thabari, through these interpretations he quoted a lot about the opinions of friends, tabi'in, histories about *asbāb al-nuzūl.*[27]

**Tafsir al-Mizan in the Map of Al Qur'an interpretation**

In the book the dynamics of the History of the Qur'an Interpretation written by Abdul Mustaqim showed that the periodization in the interpretation of the Qur'an could be classified into three. First, classic period is the arresting pattern tended to be mystical or in this case there was no effort to criticize the interpretation of the product, then the Middle Ages which is characterized by a strong ideological face even though efforts to criticize have been found, and the last is the contemporary period which is marked by arrests that have a tendency to

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[24] Saifuddin Herlambang Munthe, *Studi Tokoh Tafsir Dari Klasik Hingga Kontemporer* (Pontianak: IAIN Pontianak Press, 2018), 98.

[25] Waharjani, "Pengaruh Penafsiran Thabathabai Terhadap Tafsir Al-Misbah Karya Muhammad Quraish Shihab," *Al Misbah* 5, no. 1 (2017): 51–62.

[26] Muhammad Husain Thabathabai, *Al-Mizan Fi Tafsir Al-Qur'an* (Beirut: Muassasah al-A'la li al-Mathbu', n.d.)., juz 13., 17

[27] Yusno Abdullah Otta, "Dimensi-Dimensi Mistik Tafsir Al-Mizan (Studi Atas Pemikiran Thabathabai Dalam Tafsir Al-Mizan)," *Potret Pemikiran* 19, no. 2 (2018), https://doi.org/10.30984/pp.v19i2.733, 100.

be scientifically critical and have been slashed. with a hermeneutical approach that tends to be more critical-philosophical Pola.[28]

Kitab al-Mizan, which is the work of Thabathabai's interpretation in the contemporary era, indirectly showed its position in the hierarchy of interpretation of the Qur'an, among which are interpretations that have a tendency to give a philosophical color in their interpretations as well as efforts to sharply criticize some opinions that are not in accordance with proper Islamic teachings so as to provide a view that the existence of the interpretation of al-Mizan had a methodology that is rarely used by most tafsir ulama.

Thabathabai's intellectual capacity in various multidisciplinary has resulted in extensive and comprehensive commentary works, not only on philosophical aspects but also on social, cultural, historical, theological, tasawuf and so on. Some circles seem to support the view that a philosophical pattern is more evident in the interpretation of al-Mizan. Indeed, philosophy has greatly influenced his interpretation in the interpretation of al-Mizan because his philosophical insights are very deep.[29] Tafsir al-Mizan was said to be a work of interpretation thick with philosophical nuances.[30] It can be seen from the many verses that cannot be separated from the discussion of philosophy, not only the study of the opinions and views of Muslim philosophers but also of Greek and other philosophers. In discussing the concept of ugliness or crime in sura al-Isra' [17]: 82-83,[31] he quoted the opinion of Aflaton or known as Plato regarding the concept of ugliness which actually does not exist and was not created to injure humans, it's just that human existence and the passions that drive it without the control of social and societal religion make it have the power to use this evil.

Related to the concept of evil, it is stated that evil is included in God's provision which was made by accident, as the statement quoted from Plato. Plato

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[28] Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an: Studi Aliran-Aliran Tafsir Dari Periode Klasik, Pertengahan, Hingga Modern-Kontemporer* (Yogyakarta: Idea Press, 2016).

[29] Otta, "Dimensi-Dimensi Mistik Tafsir Al-Mizan (Studi Atas Pemikiran Thabathabai Dalam Tafsir Al-Mizan)."...,87

[30] Amrizal Amrizal, "Landasan Qur'Ani Dalam Hubungan Antar Agama: Titik Temu Hermeneutika Gerak Ganda Dan Tafsir Filosofis Thabathabai," *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat* 17, no. 1 (2020): 139–68, https://doi.org/10.22515/ajpif.v17i1.1955, 162.

[31] Thabathabai, *Al-Mizan Fi Tafsir Al-Qur'an.*, juz 13., 183

explained that evil is knowledge because it comes from nothing, like the example of killing with a sword is a crime, it does not include the ability of people to strike and maim but because it is perfection for him not because of evil. Evil does not exist, and so the philosophers assume that it belongs to the provision by chance and is not specially created.[32] The philosophical influence exerted by Thabathabai is not to give the impression of bi al-ra'yi's interpretation but to give a deeper meaning behind a verse from a philosophical point of view. Even so, the philosophy used does not stand alone, given comparisons with other knowledge, both fellow philosophical studies and other scientific studies that he has.

Based on the explanation above, it shows that the intellect and knowledge possessed by Thabathabai influence how the verses of the Quran should be interpreted. This book was written with all the abilities of Thabathabai who consciously want to try to present and display satisfactory answers for the community on every problem of the times, while still being based on authoritative sources, namely the Qur'an and Sunnah. This book was written with all the abilities of Thabathabai who consciously want to try to provide and display satisfactory answers for the community to every problem of the times, while still being based on authoritative sources, namely the Qur'an and Sunnah. He made the Qur'an and Sunnah as his first main reference, but did not end there, he then combined it with modern methods of interpretation. A problem studied by him is discussed in advance based on the verses of the Koran by exploring the meaning of the verse. Preconceptions and theories are used as a secondary data base which is criticized in depth to be elaborated on together with the verses of the Qur'an. Not infrequently he gives judgments about errors and discrepancies in the reference data he uses in his interpretation.[33]

**Tafsir al-Mizan and Its Credibility in the Interpretation Process**

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[32] Thabathabai., juz 13., 183

[33] Yusno Abdullah Otta, "Dimensi-Dimensi Mistik Tafsir Al-Mizan (Studi Atas Pemikiran Thabathabai Dalam Tafsir Al-Mizan)," *Potret Pemikiran* 19, no. 2 (2018), https://doi.org/10.30984/pp.v19i2.733, 95.

The style of Al-Qur'an interpretation is an unavoidable element in interpreting a Qur'an. According to M. Quraish Shihab, the style of interpretation that is widely known is the style of language literature, philosophy and theology, the scientific style, jurisprudence and law, and the style of tasawuf.[34] Every style of interpretation will certainly affect the result of the interpretation itself. For example, an interpretation that has a theological style will provide an interpretation that comes out of the outward meanings of the zahir verses of the Qur'an. The spirit of interpreting such verses leads to an interpretation that is oriented towards the theological school he adheres to. Even so, this kind of interpretation will help commentators as sources and references to gain insight into the science of theology, as well as styles of philosophy, styles of Sufism, styles of jurisprudence and other styles. As al-Alūsi and Abū Sa'ād al-Nafasī quoted many of Zamakhsari's interpretations even though they did not mention the source of the reference to the interpretation.[35]

Abdul Mustaqim mentions the bi al-ma'thur̄r interpretation model as a formative era interpretation model that tends to use quasi-critical reasoning, namely the period of interpretation which is identical to the use of bayani reasoning and is deductive in nature. Usually such an interpretation makes the Qur'an the main basis for interpretation and language as the tool for analysis. In addition, this interpretation model uses a lot of storytelling and character symbols. Tafsir bi al-ma'thūr is not only oriented towards the explanation of verses but also on aspects of the principles developed by 'ulūm al-Qur'ān and usūl al-fiqh scholars such as mutlaq and muqayyad, naskh and mansu>kh, mujmal and mubayyan. Ibn Taymiyyah said that interpretation with this kind of interpretation model is the best interpretation. [36]

The Shia themselves are of the opinion that the interpretation of the Qur'an by means of the Qur'an is the method applied by the ahlul bait, therefore such a

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[34] Muh, "Metodologi Penafsiran Sufistik: Perspektif Al-Ghazali."...,148
[35] M.A. Ridhoul Wahidi and M.A. Amaruddin Asra, "Corak Teologis-Filosofis Dalam Penafsiran Alqur'an," *Jurnal Syahadah* 2, no. 1 (2014), 20.
[36] Aramdhan Kodrat Permana, "Sumber-Sumber Penafsiran Al- Qur'an," *At-Tatbiq* 5, no. 1 (2020), 86.

model must be followed. The concept of the text of the Quran which is understood by the Shia group is intended as a view of the nature of the Quran which must be understood as the divine word in lauḥ al-maḥfūz. As for the text of the Quran which is in Arabic as everyone has today, it is an ordinary text like linguistic texts in general. Therefore, the Qur'an is interpreted as a cultural product that can be studied critically such as through linguistic approaches and literary criticism.[37]

As already mentioned, the commentary on al-Mizan is 20 volumes, which began with the muqaddimah from the pentahqiq and the interpreters at the beginning, namely the first volume. Tabatabai briefly introduced the method used in interpreting the meaning of the Qur'an, then explained the interpretation of the scholars, namely first, the view of the hadith scholars who only provide their interpretation based on the history of the salaf scholars, friends and tabi'in. The hadith experts did not explain the meaning of the verses that were not explained by the companions, salaf experts and tabi'in. secondly: the theologians, they used various schools of thought with various differences. Appropriate opinions are followed and verses that are not in accordance with the school are interpreted according to the limits of that school. The third is from the views of the philosophers who interpret verses that differ substantially and conclude their views. Fourth of the Sufis who emphasize verses internally.

Tabatabai interprets the verses of the Qur'an in the following ways:[38] a) Using diverse data (scientific insights and knowledge), both based on the insights of hadith experts, historians, philosophers, theologians, and other interpreters.,b) Explaining the purpose of the letter or verse to be interpreted before going into the discussion of the interpretation of the letter or verse, as he said regarding surat Ali 'Imran regarding the purpose of the letter which is to invite Muslims to monotheism of Allah SWT, always be aware and firm in facing problems and difficulty. c) Adhering to the principle of opening the meaning of a verse of the

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[37] Fathul Mufid, "Pendekatan Filsafat Hermeneutika Dalam Penafsiran Al-Qur'an: Transformasi Global Tafsir Al-Quran," *ULUL ALBAB Jurnal Studi Islam* 12, no. 1 (2013): 31–49, https://doi.org/10.18860/ua.v0i0.2395, 37.

[38] Ahmad Fauzan, "Manhaj Tafsir Al-Mizan Fi Tafsir Al- Qur'an Karya Muhammad Husain Tabataba'i" 3, no. 2 (2018): 117–36, https://doi.org/10.30868/at.v3i02.262, 126-129.

Qur'an through the opinions of interpreters or muhaddis then concluding to accept or reject these opinions. In addition, Tabatabai also explains the connection between verses as in interpretation surat Ali 'Imran [3]: 130-138. d) Interpreting verses of the Quran by summarizing and studying verses of the Quran with other verses that have a connection with the help of appropriate hadith. e) Mentioning asbāb al-nuzūl, a verse to explain verses of the Qur'an related to legal issues and provide the opinion of friends or tabi'in. f) *Mauquf* from Isrā'illiyah narration. He also reminded that many interpreters included Isrā'illiyah, causing defects in the story in the interpretation of the verse. g) Describing the verse from the linguistic aspect, i'rāb and balaghah. h) Revealing the inner and zahir meaning of the verse and the nature of its shari'a, as his interpretation of the word libās in surah al-Baqarah verse 187. He interpreted the zahir verse as covering the human nakedness while the inner meaning is the clothing used to cover one's ugliness and disgrace other. i) When the verses of the Qur'an explained metaphysical matters, such as 'arsh, qalam, lauḥ al-maḥfuẓ, he adopted a different method from that of the salaf interpreters who state that the meaning of the verse is about metaphysical or occult matters. inaccessible to humans. Tabatabai interprets the metaphysical verses by looking at the meaning and meaning of the language given from the verse's pronunciation. and j) Summarizing the interpretation of the verse that talks about fiqh law by explaining only in outline the benefits of the law.

Thabathabai also interpreted the verses in accordance with the order of the verses and groups the verses analytically based on the events of the revelation of the verses, as well as using other auxiliary knowledge relevant to the problem under study.[39] Based on a brief reading of the contents of al-Mizan's exegesis, it is found that this exegesis uses the tahlili method in expounding verse by verse in the Qur'an. It's just that the tahlili method has weaknesses such as not trying to find the right arguments for the opinion of the verses of the Quran. This method is considered unable to provide a complete answer in the interpretation of the Quran.

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[39] Rangga Oshi Kurniawan and Aliviyah Rosi Khairunnisa, "Karakteristik Dan Metodologi Tafsir Al-Mizan Al-Thabathabai," *Iman Dan Spiritualitas* 1, no. 2 (2021): 146–50, https://doi.org/http://dx.doi.org/10.15575/jis.v1i2.11694, 148.

This is due to the nature of the interpretation which tends to be theoretical so that the description is theoretical and general and gives the impression that the Qur'an is relevant for every space and time.[40]

### Kitab al-Mīzān fī Tafsīr al-Qur'ān in interpreting the word Zalim

Muhammad Abdul Halem stated in Understanding the Qur'anic: Themes and Style that in studying and interpreting the Qur'an, an interpreter will take two methods, namely through a contextual approach and an internal relationship approach or internal relationships. In the first way, interpreters interpret verse by verse by adjusting their discussion and study based on the context of the development of space and time. As for the second way, namely according to the dictum that one verse in the Qur'an interprets another verse in the Qur'an, this is what is called an inward relationship. The use of the first method of interpretation often gives the impression that the interpreter is forcing his interpretation to follow the context of the times. This causes the interpretation of the verse to be far from the understanding it should have in the Qur'an. The Qur'an often only becomes a product of the legalization of the thoughts of its interpreters, and even things that smell transcendent are forced to understand materially.[41] It was such a fact that Thabathabai observed when he first came to Qum.

Thabathabai interprets verse by verse by letting the Qur'an speak about itself, before it is commented on and studied by others, namely the interpreter. Thabathabai gives the meaning of the verse being interpreted to other verses that have the same or comparable meaning, or like doing munasabah verses. Thabathabai also often uses the discussion method in interpreting a verse by presenting the opinion of scholars on the interpretation of the verse. In quoting the opinion of scholars, such as in the discussion of history, he gives many comments in the form of rebuttal, reinforcement or rejection, usually related to asbāb al-

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[40] M Yunan Yusuf, "Metode Penafsiran Al-Qur'an: Tinjauan Atas Penafsiran Al-Qur'an Secara Tematik," *Syamil* 2, no. 1 (2014), 59.

[41] Muhammad Abdel Haleem, *Understanding the Qur'an; Themes and Style*, 3rd Ed. (London: I.B. Tauris and Co Ltd, 2011).,161-163

nuzūl. Thabathabai also presents many interpretations that are actual and contemporary, such as regarding issues in the Islamic world.[42]

In general, based on KBBI, the meaning of the word tyranny is ruthless; not affectionate; unfair; cruel; arbitrary When it comes to this, it can be interpreted that tyranny is an attitude that does not put things in their place. However, when referring to the letter al-An'am verse 82, it can be interpreted as a word that has a close meaning with shirk (associating partners with God) and is considered a grave sin. Therefore, in the discussion below, it will be explained regarding the concept of tyranny in the commentary written by Thabathabai.
Surat al-An'am [6]: 82:

<div dir="rtl">

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ أُو۟لَـٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ

</div>

Translated, "Those who believe and do not confuse their faith with tyranny (shirk), they are the ones who get security and they are the ones who get guidance"

In general, the interpreters will explain that what is meant by the word ẓulm is shirk. Although it does not directly indicate something bad, the word ẓulm includes evil in the creed which is defined as kufr, shirk and hypocrisy,[43] as explained in the Surah Luqman [31]: 13:

<div dir="rtl">

...إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ

</div>

Translated, *"indeed, associating partners with (Allah) is a great injustice"*

The explanation of the meaning of the verse has been written by the majority of Sunni Islamic experts in commentary books such as the commentary of Ibn Kathir, Tafsir al-Thabāri, Tafsir Rūh al-Ma'āni, and Tafsir Wahbah az-Zuhailī. Therefore, this verse can indirectly be used as a parameter to determine

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[42] Yusno Abdullah Otta, "Dimensi-Dimensi Mistik Tafsir Al-Mizan (Studi Atas Pemikiran Thabathabai Dalam Tafsir Al-Mizan)," *Potret Pemikiran* 19, no. 2 (2018), https://doi.org/10.30984/pp.v19i2.733, 99.

[43] Imam Sudarmoko, "Keburukan Dalam Perspektif Al-Qur'an: Telaah Ragam, Dampak Dan Solusi Terhadap Keburukan," *Dialogia* 12, no. 1 (2014): 22–35, https://doi.org/10.21154/dialogia.v12i1.300.,29

the interpretation pattern of the Shia group, especially Tabathabai in his book al-Mizān fī Tafsīr al-Qur'ān. In his interpretation, Thabathabai explained the verse by revealing the text as follows:

فالظلم اللائح لهذا الإنسان هو الشرك بالله والإيمان بغيره بالربوبية كالأصنام والكواكب وغيرها على ما يثبته إبراهيم (عليه السلام) بقوله: وكيف أخاف ما أشركتم ولا تخافون أنكم أشركتم بالله ما لم ينزل به عليكم سلطانا[44]

*The meaning of the word z}ulm which is bound to humans is shirk towards Allah and having faith without involving aspects of rubūbiyah so that they worship statues, stars or other objects, as in the story of Prophet Ibrahim AS. in Surat al-An'am [6]: 81 which means "How can I be afraid of the idols that you associate (with Allah), even though you do not associate Allah with the idols that Allah Himself has not sent down evidence to you to associate with Him."*

فلقوله تعالى : ﴿ الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم ﴾ إطلاق من حيث الظلم لكنه إطلاق يختلف باختلاف مراتب الإيمان وإذ كان المقام مقام محاجة المشركين انطبق الظلم المنفي على ظلم الشرك فحسب[45]

*As for the meaning of the piece of letter al-An'am [6]: 82 above is absolute with the meaning of the word ẓulm, but this absolute has a different level from one person to another in other words if what is meant is the position of the person polytheists (do not believe in Allah) then what is meant by unjust is shirk.*

In general, Thabathabai will start with a general explanation related to the verse that will be interpreted, as is the case with the statement above which states that the meaning of the word zulm depends on the context surrounding it, in other

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[44] Thabathabai, *Al-Mizan Fi Tafsir Al-Qur'an*., juz 7,  207
[45] Thabathabai., juz 7, 208

words, if it relates to unbelievers, what is meant by zalim is partners Allah, but this is clearly different regarding the context when it is associated with people who have faith. In the process, Thabathabai also revealed the hadith of the Prophet Muhammad as an aspect of seeing the position of the hadith as follows:

وظاهر الآية هو العموم واستدل عليه بفهم الصحابة على ما روي: أن الآية لما نزلت شق ذلك

على الناس وقالوا: يا رسول الله أينا لم يظلم نفسه؟ فأخبرهم (صلى الله عليه وآله وسلم): أن

المراد به الشرك.[46]

Zahir this verse showed its generality and this is based on the understanding of friends as it was narrated when this verse came down with astonished friends saying: "O Messenger of Allah, where can we wrong ourselves?" then the Prophet reported that what is meant is shirk.

In the interpretation of this verse, Thabathabai also cited the views of friends regarding the statement from the word ẓulm, although in another view, Thabathabai also criticized the verse by giving the following statement::

وفيه مواقع للإشكال: أن ما استدل عليه من العموم بفهم الصحابة هو غير ما قرره من معنى العموم فإن

الذي فهموه من الظلم هو ما يساوي المعصية، والذي قرره هو أعم من ذلك. أما ما أشار إليه من قوله

(صلى الله عليه وآله وسلم: ﴿إنما هو الشرك﴾ فليس بصريح في أن الشرك مراد لفظي من الآية وإنما هو

الانطباق.[47]

Thabathabai explained that in understanding the verse there are doubts about what is meant by shirk based on the understanding of friends, because this general does not cover the meaning of the initial text which shows its generality. So, what is generally meant by the meaning of shirk is only a mere correlation (not an

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[46] Thabathabai., juz 7, 210
[47] Thabathabai., juz 7, 210-211

absolute meaning). Based on the statement above, it shows that there is potential to see the proposition more broadly which Thabathabai really hopes for. In other words, when a verse gets a general statement and is specific to a period, of course it needs to get attention again, bearing in mind that the problems of society are growing.

Through further explanation, Thabathabai also made comparisons of opinions in the sources of his interpretation by citing various opinions, just as in that verse Thabthabai quotes opinions from the book al-Durar al-Manthu>r which also mentioned a correlation between the words ẓulm and shirk. Although in the end Thabathabai also gave a counter effort to this statement by mentioning. Thabathabai as a religion expert who had capabilities in the field of linguistics in particular pays attention to all possibilities that exist in the interpretation of the verse by following various opinions as well as various narrations below.:

وفي الكافي، بإسناده عن أبي بصير عن أبي عبد الله (عليه السلام): في قوله تعالى: ﴿الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ﴾ قال: هو الشرك.[48]

In (the book) al-Kāfi with sanad from Abu Bashīr from Abu 'Abdullah as. related to the word of God﴿الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ﴾ , he said: (meaning) it is shirk.

وفي تفسير العياشي، عن أبي بصير عن أبي عبد الله (عليه السلام) قال: سألت عن قول الله: الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ، قال: نعوذ بالله يا با بصير أن نكون ممن لبس إيمانه بظلم، ثم قال: أولئك الخوارج وأصحابهم.[49]

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[48] Thabathabai., juz 7, 221
[49] Thabathabai., juz 7, 221

In the interpretation of al-'Ayyāshī, from Abu Bashīr from Abu 'Abdullah as said: he has asked me regarding the word of Allah which reads ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا, he said: We seek protection from Allah O Bashīr to mix faith with injustice, then he said: They are the Khawarij and their followers.

وفيه، عن يعقوب بن شعيب عن أبي عبد الله (عليه السلام): في قوله: وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ ،

قال: الضلال وما فوقه. [50]

And in the Interpretation of al-'Ayyāsshi, from Ya'qūb ibn Shu'aib from Abu Abdullah as. related to the explanation of the verse وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ, he said: Darkness and everything above it.

In every history and opinion mentioned by Thabthabai, it always ends with an opinion and an official statement from Thabthabai as one of the interpreters' efforts to express their position in a text that has been explained. The opinion of Thabathabai can be seen as follows:

أقول: كأن المراد بالضلال في الرواية الشرك الذي هو أصل كل بما ظلم فوقه وما يزيد عليه

من المعاصي والمظالم، والروايات — كما ترى — تتفنن في تفسير الظلم في الآية فتارة تفسرها

بالشرك وتارة بالشك وتارة بما عليه الخوارج، وفي بعضها: أن منه ولاية أعدائهم، وكل ذلك من

شواهد ما قدمنا أن الظلم في الآية مطلق وهو في إطلاقه ذو مراتب بحسب درجات الأفهام. [51]

Thabathabai argued that the meaning of the word al-Dalāl above is shirk which is the root of all evil, while what is meant by the word above is everything that goes beyond disobedience and tyranny. The history that explains the meaning of ẓulm in that verse interprets it with the meaning of sometimes shirk, sometimes

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[50] Thabathabai., juz 7, 221
[51] Thabathabai., juz 7, 221

the meaning of doubt, sometimes the khawarij or some others interpret it with the mandate of their enemies. All of this is part of the perspective previously mentioned that the word ẓulm in the verse has an absolute meaning that varies depending on the degree of understanding..

Based on Thabthabai's various statements regarding the verse, he positions himself as an interpreter who always pays attention to the various possibilities that exist, and does not even hesitate to quote the opinions of other interpreters to compare one opinion with another. So, it is no exaggeration to say that Tabatabai's position is included as an interpreter who is quite objective in interpreting the verses of the Quran. The following is the interpretation operation that Thabathabai performed in *al-Mīzān fī tafsīr al-Qur'ān*:

When speaking and discussing the Qur'an, interpreters cannot be separated from the linguistic aspects contained in the Qur'an. The Arabic language, which has a variety of meanings, must of course be understood clearly and deeply, not just the zahir meaning. Arabic is used as a medium of communication by the Thabathabai's credibility as a Shia cleric was able to give a new color to the world of interpretation through the tafsir al-Mīzan fī Tafsīr al-Qur'ān. His Shia scholarlybackground and ideology influenced many patterns of interpretation of the Qur'an. His understanding and scholarship in the field of philosophy made al-Mizan's interpretation a philosophical interpretation, which did not merely interpret zahir verses but provided insight into the understanding of verses mentally and philosophically. Through his semantic approach, he expresses the linguistic meaning that exists in each verse and at the same time elaborates the meaning of the verse with other sources such as the Qur'an, Tafsir, Hadith, scholarly views and so on. Although it is said that Thabathabai comes from the Shia faction, it does not necessarily make the interpretation of al-Mizan a book identical to Shia. It is precisely Thabathabai's open thought that has made al-Mizan's interpretation a reference interpretation for all factions. That is why Thabathabai mentions al-Mizan as a weigher, meaning an interpretation written with a variety of scholarly views and scholarly opinions.
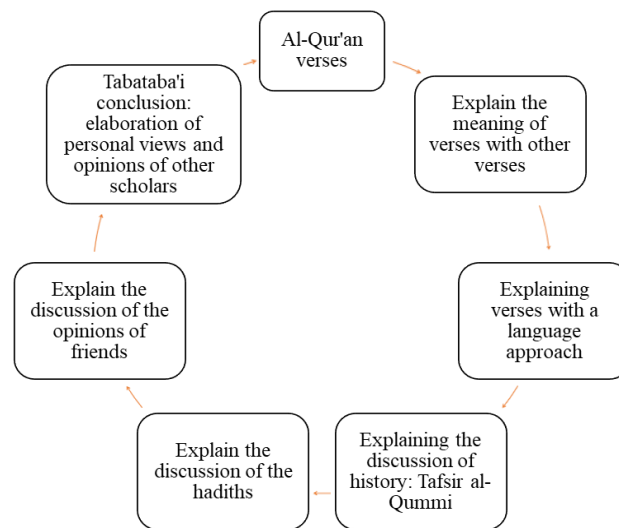
Figure 1. Operational Interpretation of Thabathabai in Tafsir al-Mizan

Qur'an to be conveyed to its readers and reviewers. Abu Zaid said that Allah chose a particular language system according to its first recipient. The communication structure of the Qur'an includes Allah SWT as an active communicator who revealed the Qur'an to Rasulullah SAW, Rasulullah SAW as a passive communicator and Arabic as the communication code. The same thing was said by Syahrur that language is the only medium that is most likely to convey revelation, because the revelation cannot be understood until he occupies the language medium.[52]

The appropriate approach in expressing the meanings and concepts contained in the Qur'an is through a semantics approach. When examined further in terms of linguistic structure, the science of semantics is not much different from the science of balaghah in Arabic. The similarity lies in the aspect of meaning which is divided into original meaning and connected meaning. Besides that, the comparison of meaning between one word and another is not much different from the science of munasabah verses in 'ulūmul qur'ān. So, it can be said that the science of semantics which is not much different from the Ulumul Qur'an can be used as an approach in interpreting verses, even though it has a slight difference in

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[52] Fauzan Azima, "Semantik Al-Qur'an (Sebuah Metode Penafsiran)," *Tajdid: Jurnal Pemikiran Keislaman Dan Kemanusiaan* I, no. 1 (2017), 48.

how to analyze it. The science of semantics deals more with the historicity of a word to find the meaning relevant to that word.[53]

The interpretation carried out by Thabathabai in al-Mizan used a lot of semantic methods as an approach.[54] The semantic method used by him to display the opinion of the clergy when there is a difference of opinion regarding the position of a letter, then took one verse at a time and interpreted it using a language approach. Thabatabai referred to several scholars such as Zamakhsyari, Abu Hayyan, Al-Razi, An-Naisaburi. Through this approach, he tried to find the original meaning of a word to find the true meaning of the Qur'an.[55]

In general, from this discussion it can be stated that the meaning of unjust in the Thabathabai perspective has a general and special meaning which generally means shirk if it is associated with historical relations and its relation to hadith, but if it is drawn to a more specific meaning by looking at some of the opinions of friends and also the opinions of the figures in the book al-Kāfi show that the word tyranny has various levels according to one's condition. If someone is a Muslim, then the meaning of tyranny will be understood with another meaning in the form of not being grateful for favors.

**CONCLUSION**

Thabathabai's credibility as a Shi'ah scholar is able to provide a new color in the world of interpretation through commentary books *al-Mīzan fī Tafsīr al-Qur'ān*. His scientific and ideological background had influenced many patterns of interpretation of the Quran. His understanding and knowledge in the field of philosophy made al-Mizan's interpretation a philosophical interpretation, which did not merely interpret verses in an outward way but provides insight into the spiritual and philosophical understanding of verses. Through his semantic approach, he expressed the linguistic meaning that exists in each verse and at the

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[53] Azima., 50

[54] Dadang Darmawan, Irma Riyani, and Yusep Mahmud Husaini, "Desain Analisis Semantik Alquran Model Ensiklopedik: Kritik Atas Model Semantik Toshihiko Izutsu," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (2020): 181, https://doi.org/10.29240/alquds.v4i2.1701, 182.

[55] Waharjani, "Pengaruh Penafsiran Thabathabai Terhadap Tafsir Al-Misbah Karya Muhammad Quraish Shihab," *Al Misbah* 5, no. 1 (2017): 53.

same time elaborated on the meaning of the verse with other sources such as the Qur'an, Tafsir, Hadith, the views of scholars and so on.

The existence of Thabathabai in explaining the meaning of unjust in surah al-An'am verse 82 which was associated with the meaning of shirk in the hadith, for Thabathabai could be interpreted in general and specifically; general meant shirk while special means depending on the condition of each person as well as kufr favors and so on. It showed that Thabathabai was open to various forms of interpretation as an effort to contextualize the meaning of the verse which did not only use one history but also considered other possibilities.

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