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Jurnal Ilmu-Ilmu Ushuluddin

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Classical and Contemporary Perspectives**

Sukring Syamsuddin

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Shi'ite Ideology Bias in Al-Qummi Tafsir: Study of Ali Imran and Al-Nisa' Chapters

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Abstract

The study of political bias in Quranic commentary is of great interest following the contexts that led to its emergence. The verse of the Qur'an is often used as a legitimation of understanding in religious discourse. The study of al-Qummi's commentary explains how the verses of the Qur'an are understood in such a way by a person living in the certain context to favor the Shi'a school and attack its opponents. It also explains how the interpretation becomes a field of meaning contestation. This tendencies were found in al-Qummi commentary on Alu Imran and al-Nisa' Surahs. The presence of such a biased interpretation can not be separated from the author's cultural and social political context as he lives in the midst of contests, rivalries and political intrigues of Muslim groups in a particular era in history.

Keywords: *Bias, Takwil, Politics, Shia-Sunni, al-Qummi Commentary*

Abstrak

Kajian tentang bias politik dalam tafsir Al-Quran sangat menarik dilakukan terkait konteks yang menyebabkan kemunculannya. Ayat Al-Qur'an sering digunakan sebagai legitimasi pemahaman dalam wacana agama. Dengan menggunakan pendekatan historis dan komparatif, studi terhadap tafsir al-Qummi ini menemukan bagaimana ayat-ayat Al Qur'an dipahami sedemikian rupa oleh seseorang yang hidup dalam konteks tertentu untuk mendukung madzhab Syiah dan menyerang lawan-lawan politik. Penafsiran yang demikian berbeda dengan Al-Qur'an dan Tafsirnya karya dari Tim Kementerian Agama. Studi juga menemukan bagaimana tafsir al-Quran menjadi medan kontestasi makna antar kelompok. Kecenderungan ini ditemukan dalam penafsiran al-Qummi tentang surah Ali Imran dan al-Nisa'. Kemunculan interpretasi yang bias seperti itu tidak dapat dipisahkan dari konteks budaya dan sosial politik al-Qummi ketika ia hidup di tengah-tengah persaingan dan intrik politik antara kelompok Muslim di era tertentu dalam sejarah Islam.

Kata kunci: *Bias; Takwil; Politik; Shia-Sunni; Tafsir al-Qummi*

Introduction

The study of the al-Qummi tafsir as one of Quranic interpretation in Shi'a school has not been done much among Muslim scholars. Studies that are mostly done are usually focused on Shiite themes generally: how it's history, the development of doctrine, the friction, the Shi'ite understanding, and its error. While examining al-Qummi's interpretation is very rare. The lack of study of al-Qummi's tafsir assumes some things: first, because it is not easy to access this commentary. But this reason is less powerful. Secondly, due to the difference in ideology between the majority of scholars and the author, Ibrahim al-Qummi, who was an early ideologist of the Shi'a sect. This distinction creates reluctance even resistance so it rarely does it.¹ The second factor seems to be more a cause of the lack of research on this commentary. Though this commentary is periodically born almost contemporary to the al-Tabari tafsir which occupies an important position in the tafsir circle among the Sunni tradition.²

Actually, the study of tafsir in the Shiite tradition generally has been widely done. For example, the work entitled *Millah Ibrahim in al-Mizan fi Tafsir Qur'an*.³ In this paper, it is explained how the Tabataba'i interpretation pattern and its implementation in the Qur'an are related to Millah Ibrahim's concept. Despite the Shia ideology, however, the tendency of Tabataba'i tafsir in Zaidiyah sect is closer to Sunni madhhab. There is also the work of Abu al-Qasim Razaki, "Introduction to Tafsir al-Mizan",

¹ Ulya Fikriyati, "Corak Akhbārī Dalam Tafsir Syi'ah Kajian Atas Al-Burhān Fī Tafsīr Al-Qur'ān Karya Sayyid Hāsīm Al-Bahrān," *SUHUF: Jurnal Pengkajian Qur'an Dan Budaya* 5, no. 2 (2012): 189–213, <https://doi.org/10.22548/shf.v5i2.39>.

² Musolli, "Ideologisasi Mazhab Syiah Di Balik Periodeisasi Sejarah Tafsir Qur'an," *Empirisma* 24, no. 1, Januari (2015): 38–46, <https://doi.org/10.30762/empirisma.v24i1.4>; Jujun Rohmana, "Qur'an and Exegesis in History," *Jurnal Teks*, no. 1 (n.d.): 2012.

³ Waryono Abdul Ghafur, "Millah Ibrahim Dalam Al-Mizan Fi Tafsir Qur'an", Thesis, (UIN Sunan Kalijaga, 2008).

in *al-Hikmah: Jurnal Studi-Studi Islam*.⁴ But these works do not deal with al-Qummi Tafsir.

There are also several other works. For example, Sugito writes, "Nikah Mut'ah Dalam Perspektif Tafsir Syiah-Sunni (Tafsir Al-Mizan and Al-Durr al-Ma'tsur).⁵ This work tries to compare the theme of mut'ah marriage according to the views of the two authors in their respective works. Also, a paper entitled "Akhbārī Patterns in Shi'ite Tafsir Study on al-Burhān fī Tafsīr al-Qur'ān Sayyid Hāsīm al-Bahrānī Works" by Ulya Fikriyati. This paper explains how the work of the tafsir in the Shi'ite tradition is in the form of Akhbari and there are nonakhbari. Some are pure and some are not.⁶ These works, because the focus and object of the study are different, differ from this article.

Closer to this work is the article of Milyatan which also examines the model of interpretation of al-Qummi in his tafsir.⁷ He well describes how al-Qummi in his work distorted many verses for the sake of strengthening the Shiite ideology. In his study, Milyatan parsed in detail how the al-Qummi tafsir had different and distorted tafsir styles. The emblem in this work is more misleading and blaming the interpretation of al-Qummi. Thus, the works of Milyatan greatly help this paper. However, in contrast to Milyatan, this paper is to make *Tafsir Departemen Agama* as a test and measuring tool historically exploring how the socio-political background of al-Qummi so he defended Shiite ideologies and doctrines rigidly.

The last study which examined the interpretation of al-Qummi, as far as the

⁴ Abu Qasim Razaki, "Pengantar Kepada Tafsir Al-Mizan," *Al-Hikmah*, no. 8, Rajab–Ramadhan (1413).

⁵ Sugito, "Nikah Mut'ah Dalam Perspektif Tafsir Syi'ah-Sunni (Telaah Tafsir Al-Mizan Dan Al-Durul Mantsur)" *Skripsi*, (IAIN Tulungagung, 2014).

⁶ Fikriyati, "Corak Akhbārī Dalam Tafsir Syi'ah Kajian Atas Al-Burhān Fī Tafsīr Al-Qur'ān Karya Sayyid Hāsīm Al-Bahrān."

⁷ Abd Allāh Sālim Milyat{an, *Banū Umayyah' Alā Minbar Al-Rasūl Fī Mutūn Al-Tafsīr Al-Siyāsī Li Al-Qur'ān Al-Karīm* (Kairo: Ru'yah, 2012), 23.

author observes, is the author's own writing entitled "Tafsir al-Qummi dan Politik: Study about Kecenderungan *Tasyayyu* Trends" in Surah al-Baqarah.⁸ This paper explains how the *tasyayyu*" through his works especially surah al-Baqarah by also seeing how is the Sunni and Shi'a contestations in the time of al-Qummi. However, this study does not cover the interpretation material in other Quranic texts, other than al-Baqarah. Thus, this paper reinforces and continues the above review as well as presents an explanation of how the political bias emerged in the context of historical conflicting clashes of the time.

This paper uses descriptive-comparative methods. Descriptive methods are used to describe in detail the political bias of al-Qummi's views in his commentary. The comparative method is used to compare the interpretation of al-Qummi with interpretation in the Tafsir of *Departemen Agama*. This is important to be done so that there is no substantial subjective element from within the author. While the historical approach is used to analyze the data of how and how the socio-political historical setting in the period of al-Qummi formed an idea of interpretation with such ideological biases.

Tasyayyu' in Tafsir Surah Ali Imran and al-Nisa`

At first glance, a preliminary reading of the surah Ali Imran and al-Nisa` found at least fifteen verses clearly indicated by al-Qummi's bias. The verses were scattered in some parts of the letter and found not necessarily sequentially. This is understandable because, of course, in every political interpretation, there will be sides of verses that are generally interpreted and acceptable to others.

⁸ Ahmad Zainal Abidin, "Tafsir Al-Qummi Dan Politik: Telaah Atas Kecenderungan Tasyayyu' Dalam Penafsiran Surat Al-Baqarah," *Al-Tahrir* 16, no. 2, November (2016): 439-59, <https://doi.org/10.21154/al-tahrir.v16i2.483>.

After al-Baqarah as the writer of the previous writer, the focus of reading and research is tahlili directed to the letter of Ali Imran. In this letter found some verses indicated interpreted by the tendency of *tasyayyu* bias by al-Qummi. Among others are:

اِيْتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ وَإِلَى
اللَّهِ الْمَصِيرُ (٢٨)

In the view of the majority of the scholars interpret this verse explains the existence of a ban to raise familiar friends, leaders, and helpers of the infidels in both religious affairs or the interests of the people because of the adverse unsure arising out of that action.⁹ This interpretation is different from that interpreted by al-Qummi.¹⁰ He is like a most Shi'ite scholar who claims that the Quranic verse has two different meanings between the meanings and the inner meaning.¹¹ Although the verses in the form of prohibition make unbelievers a lover for the believer but the inner verses contain *ruhshah* (allowed) when performing *taqiya*. Because *taqiyah* is the convenience given by Allah when the Muslims are among the disbelievers. Only al-Qummi does not clearly state who the infidels mean in his interpretation. He claims to be able to perform *taqiya* by following the prayers of the infidels or fasting.¹²

⁹ Kementerian Agama RI, *Qur'an Dan Tafsirnya* (Jakarta: Lentera Abadi, 2010), Jilid I, Juz 3, 486-487.

¹⁰ Ali bin Ibrahim al-Qummi, *Tafsir Al-Qummi*, ed. al-Sayyid al-Tayyib al-Musawi al-Jazairi, 1st ed. (Qum: Muassasah Dār al-Kitāb li al-Tibā'ah wa al-Nasyr, 1303), Juz 1, 100.

¹¹ Mohammad Dzikron, "Kontruksi Takwil Dalam Perspektif Syiah," *Tarjih: Jurnal Tarjih Dan Pengembangan Pemikiran Islam*, Vol. 11, no. 1 (2013): 21-30.

¹² Whereas what is meant by unbelievers are those who have come out of the teachings of Islam and associate partners with Allah by worshipping other than Him. Thus the association of infidels in al-Qummi's view are those who do not follow the path taken by the Shi'a group.

Likewise with the verse:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ
عِمْرَانَ عَلَى الْعَالَمِينَ (٣٣)

In the verse above Tafsir generally explains that God has chosen the Prophets from the beginning of Adam, Noah, the descendants of Abraham and Imran. But al-Qummi states that although the textual verses reflect general sense, in the context of the verse it contains a special meaning, namely the primacy of Adam as, Noah, the Abrahamic and Imran families over all beings in this world that is limited to the times when they were still live. When they are gone then the meaning is to move to the family that is the family of Prophet Muhammad. At the same time, al-Qummi also accused the companions of committing a lie by quoting an opinion from the Shia priest that the shahabats had removed Lafadz محمد in the above verse.¹³

The tendency to turn certain meanings to meanings adapted to the doctrine of Shia ideology appears when it interprets the verse:

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٨٦)

The Tafsir of the Ministry of Religion cites the saying of this verse and several verses afterward state that this verse is related to an Anchor who converted to Islam and apostatized and joined the idolaters and then he regretted. He asked his people to ask this question to the Messenger. Then descend the 4 verses. He then converted to Islam again.¹⁴ According to al-Qummi, this verse is a stern warning from Allah to those who have denied the promise of Allah regarding the territory of Ali RA than in the

¹³ al-Qummi, *Tafsir Al-Qummi*, Juz 1, 100.

¹⁴ Kementerian Agama RI, *Qur'an Dan Tafsirnya*, Jilid I, Juz 3, 550.

next verse Allah confirms the form of the threat by saying:

أُولَئِكَ جَزَاؤُهُمْ أَنَّ عَلِمَهُمْ لَعْنَةَ اللَّهِ وَالْمَلَايِكَةِ
وَالنَّاسِ أَجْمَعِينَ (٨٧) خَالِدِينَ فِيهَا لَا يُخَفَّفُ
عَنَّهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ (٨٨) إِلَّا الَّذِينَ
تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ (٨٩) إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ
ازْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ
الضَّالُّونَ (٩٠) إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ
افْتَدَىٰ بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ
نَاصِرِينَ (٩١)

Al-Qummi explains all the threats of a painful torture in the above verse addressed to all the enemies of the Prophet' descendants. They will not get good as long as they do not stop hostile and willing to return the full rights of the members of *Ahl al-Bait* of the Prophet. This is based on the following verse:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

The interpretation of al-Qummi in explaining the command to expose what is loved in the above verse is more likely to criticize the groups he deems to have done dhalim which has seized the rights of the expert in the case of the Caliphate.¹⁵ Whereas if we refer to the cleric's interpretation in general, then there are very basic differences.

On the above verse, the majority of the tafsir scholars explain that a person will not attain the perfect level of virtue before God before he sincerely willingly expends his beloved treasure in the way of Allah.¹⁶ If al-

¹⁵ al-Qummi, *Tafsir Al-Qummi*, Juz 1, 107.

¹⁶ Kementerian Agama RI, *Qur'an Dan Tafsirnya*, Jilid II, Juz 4, 3.

Qummi explains what the property is here is the problem of the caliphate that becomes the expert of the Family of the Prophet, it is not the opinion of the majority of scholars. They tend to interpret the ayah that what is meant by the treasure that is loved in the above verse is all the property that is owned and loved by someone. By expanding the property one has proven his faith and sincerity in *jihad fi sabilillah*.¹⁷

Similar to above is when he interpreted this verse:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ
فُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى
شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (١٠٣)

According to al-Qummi as narrated from Abu Ja'far, that the meaning of the above verse is that Muslims are commanded to always hold fast to the rope of Allah which is in the form of the kinsuhidan and Imamiyah region. He also explained that long before God knew that Muslims would be divided completely after the Prophet's death, then Allah immediately lowered this verse to warn Muslims not to break apart and guard the unity of unity under the auspices of the authority or jurisdiction of the Prophet's Family.¹⁸

Then in his commentary, al-Qummi explains the next verse specifically addressed to the prophet of the Prophet and his loyal followers (Shiite groups) who always hold the mantra of the Prophet and jihad in fighting for Amar ma'ruf Nahi munkar. The verse in question is:

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
(١٠٤)

Next to the following verse:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ
اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (١٠٦) وَأَمَّا الَّذِينَ
ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا
خَالِدُونَ (١٠٧)

On the above verse, al-Qummi points out a Hadith of the Prophet (peace be upon him) who was narrated by Abu Dzar ra, that when the verse descends *يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ* then the Prophet said: "Returning my people on the Day of Judgment into five groups. A group with 'ijlun (idol)¹⁹ of this people. Then I asked them: "What do you do with the people after my death? They reply: to the old we turn away from it and throw it behind our backs, and to the little, we take away its rights and hate it. So I said to them: "Go back to hell by feeling very thirsty and their faces become black. Then came a delegation with the Pharaoh of this people and I asked them: "What do you do with human beings, human beings, after my death?" They replied: to the old man, we turned away from him and reproached him and disputed with him; small, we persecuted and killed him. Then I said to them: "Go back to hell by feeling thirsty, then their face becomes black." Then brought me a delegation with the Samirinya of this people and I asked them: "What are you doing to the people after my death?" replied: to the old man we belied it and left it, while to the small, we abandoned it and threw it. So I said: go back to hell with thirst ", then their face became black. Then brought me a delegation with the khawarij from the beginning to the end. Then I asked: "What do you do with men after me?" They replied: to the old man we are separated and take our hands, and our little ones keep

¹⁷ Kementerian Agama RI, Jilid II, Juz 4, 3.

¹⁸ al-Qummi, *Tafsir al-Qummi*, Juz I, 108.

¹⁹ Idols in the form of calves worshiped by the people of Prophet Musa as.

killing him. So I said: go back to hell with thirst and black face. Then came to me a delegation with the devout priests and the beneficiary of the leadership (washiiyin), I said to them: "What are you doing with a man? They replied: "To the old, we follow and obey it, while to the little ones we love and make our guardians and help them until we shed our blood for them. Then I said: "Return to heaven happily and their faces become white beams" then the Prophet (s) read the following verse:

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ
 اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
 الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ (١٠٦) وَأَمَّا الَّذِينَ
 ابْيَضَّتْ وُجُوهُهُمْ فَبِئْسَ مَا كَانُوا يَكْسِبُونَ (١٠٧)

Unlike the interpretation of al-Qummi, the scholars explain the interpretation of the above verse illustrating the difference between the two groups, ie, the believers and the infidels of the scribes and the hypocrites. For the first group, God bestowed His grace upon them and placed them in a paradise full of kindness and beauty that made their faces shining and radiant for the happiness they had earned. As for the second group, the unbelievers and the hypocrites, they are shown a very painful punishment in hell that makes their faces dark and full of regrets and fears that torture themselves. It is because of the sins they have committed while still alive in the world.²⁰

Another verse that gains the difference between al-Qummi and the Ministry of Religion is the verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ
 أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ (١٦٩) فَرِحِينَ بِمَا
 آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
 يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ (١٧٠)

Al-Qummi in interpreting this verse cites the history of Abu Abdullah ra declares that this verse explains the position of the Shiites when they go to heaven and gain glory in the presence of Allah and be happy with his brothers in the world.²¹

If Al-Qummi is more likely to specialize the enjoyment of paradise just for the Shiites then it is different from the view of the general ulema of tafsir, which in this case is voiced by the Ministry of Religious Interpretation. According to this last interpretation, the above verse intends to say that all people who have died in fighting for the religion of Allah from any part of them will remain alive with Allah and gain abundant blessings and blessings from Him. Therefore we are forbidden to assume that martyrs do not get anything from what they have done. They remain alive in the sight of God and only God knows how their lives were. They are in heaven with all the pleasures in it.²²

Differences in reading, interpreting, and understanding are also found between al-Qummi and the Ministry of Religion's interpretation of this verse:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ
 الْقِيَامَةِ فَمَنْ رُحِخَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ
 فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ (١٨٥)

Al-Qummi interpreted this verse based on a hadith narrated from Abi Abdullah, he said: If it

²⁰ Kementerian Agama RI, *Qur'an dan Tafsirnya*, Jilid I, juz 1, 18.

²¹ al-Qummi, *Tafsir Al-Qummi*, Juz I, 122.

²² Kementerian Agama RI, *Qur'an Dan Tafsirnya*.

had come the day of Judgment, Allah summoned the Prophet and gave him honor and beautiful apparel, then the Prophet stood at the right hand of 'Arsy. Then summoned Ibrahim as and gave honor and apparel shine, then the Prophet stood on the left of Arsy. Then Allah summoned the believer's generous Ali and gave him honor and beautiful clothes, then standing beside the Prophet. then Allah summoned Ismail and gave honor and shining apparel, then Prophet Ismail stood at the right of Prophet Abraham. Then he called Hasan as and gave the honor and beautiful clothes, then Hasan stood beside the Commander of the Faithful. Then summoned Husain as and gave the honor and beautiful clothes and standing beside the right Hasan. Then the priests were summoned and were given honor and beautiful clothes and each stood to the right of his predecessor. Then He summoned the Shiites and they stood in front of their priests and called Fatimah and the women from their families as well as Shiites and went to heaven together without reckoning.

With such a situation then heard the call from God's arc: "It is true, that your father's father is Abraham"; and "It is true that the brother of your brother is Ali bin Abi Thalib"; "It is true that your grandchildren are Hasan and Husain", "It is true that your fetus is Muhsin", "It is true that the priests are the people who are guided from your family, they are mum and fulan"; "It is true that your group of Shias". "Remember that Muhammad and his will (Ali ra) and his grandchildren, and the priests of his descendants are all those who are fortunate." Then they were ordered to go to heaven together.²³

Unlike the above-mentioned al-Qummi interpretation, the cleric interpretation explains the interpretation of the above verse by asserting that every soul will surely perceive death in his life. Then in the hereafter, he will get retribution from the whole charity he has done while in

the world. If the good he does then he will be rewarded with a paradise full of goodness, but if the evil he does then hell with all the badness in it that he will get. Therefore, this world is just a temporary pleasure that deceives people. Yet all this will perish and return to Allah SWT.²⁴

Thus al-Qummi brings a new color in the interpretation of verses which are of a general note and then addressed to the Shiites if it is related to positive things and is associated with non-Shi'a if it is related to negative things. Not all verses are clearly understood by al-Qummi. But several verses from the above example are sufficient evidence of how the al-Qummi's interpretation pattern against some "forced" verses is biased to support the doctrines of imamah and the authorization of 'Ali and his descendants.

In the sura of al-Nisa`also finds some of the revealed verses understood by al-Qummi with tasting *tasyayyu*. Among them are:

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ بَلِ اللَّهُ يُرِيكِي مَنْ
يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا (٤٩) انظُرْ كَيْفَ يَفْتَرُونَ
عَلَى اللَّهِ الْكُذِبَ وَكَفَى بِهِ إِثْمًا مُبِينًا (٥٠)

Al-Qummi states that this verse descends in respect of the Prophet's companions has seized Ali's rights in lieu of the caliphate of the Prophet Saw. What is meant by *الَّذِينَ يُزَكُّونَ أَنْفُسَهُمْ* in the above verse is those who call themselves with the title as-Siddiq (Abu Bakr ra), al-Faruq (Umar bin Khattab ra), and Dzu an-Nuraini (Uthman bin 'Affan ra). They envied Ali and did a lie in the name of Allah by taking away the rights of the members of the Family of the Prophet.²⁵

Unlike the interpretation of al-Qummi, according to the view of the majority of the scholars according to the narrated by Ibn Jarir from Hasan on the asbabul nuzul, this verse

²³ al-Qummi, *Tafsir Al-Qummi*, juz I, 128.

²⁴ Kementerian Agama RI, *Qur'an dan Tafsirnya*, juz 1, 90.

²⁵ al-Qummi, *Tafsir Al-Qummi*, juz I, 140.

stated that the verse descended in connection with the arrogance of the Jews and Nashrani who consider themselves the children of God and His beloved. Besides them, no one will go into his surge. God warns the Prophet Muhammad to be careful about the actions of Jews and Christians who consider themselves pure. Actually, they are not entitled to cleanse themselves with unwarranted words and confessions. It should be rid of themselves by avoiding themselves from disobedience and syiriq. The above verse is a warning to Muslims not to behave like Jews and Christians who have to dare to lie against God by acknowledging their holiness over other people.²⁶

Unlike the interpretation of al-Qummi, according to the view of the majority of the scholars according to the narrated by Ibn Jarir from Hasan on the asbabul nuzul this verse stated that the verse descended in connection with the arrogance of the Jews and Nashrani who consider themselves the children of God and His beloved. Besides them, no one will go into his surge. God warns the Prophet Muhammad to be careful about the actions of Jews and Christians who consider themselves pure. Actually, they are not entitled to cleanse themselves with unwarranted words and confessions. It should be rid of themselves by avoiding themselves from disobedience and syiriq. The above verse is a warning to Muslims not to behave like Jews and Christians who have to dare to lie against God by acknowledging their holiness over other people.

Similarly, this verse:

أَمْ يَخْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا (٥٤) فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا (٥٥)

After criticizing the Prophet's companions, especially the three caliphs before Ali ra claiming they had committed a lie and seized Ali's rights and anchor, al-Qummi explained the further interpretation of the verse by explaining that Prophet Abraham and his descendants had been blessed with great majesty by Allah SWT by making his offspring become prophets and apostles for his people. So is the descendant of Abraham as his wife named Hajar. From this line, Ibrahim was given the descendants of Prophet Ismail and then gave birth to Prophet Muhammad. then the next of the Prophet Muhammad's descendants will appear someone who is considered the most deserving of the right of the caliphate to replace the position of the Prophet Saw as the leader of the Muslims and not others. Furthermore, Muslims who admit and adhere to the Caliphate other than Ali Ra and their offspring are those who are lost and will get torture at Hell Jahannam. Because they have been inclined to the verses of God which are of the right of the Caliphate possessed by the experts of the Temple of the Prophet Saw. while those who follow and obey this provision (the right of the skipper), they will get a great gift from Allah and go into heaven.²⁷

In contrast to al-Qummi, this verse, in the eyes of the interpreter, in particular from the Ministry of Religious Affairs team, is aimed at explaining the nature of the malevolence of the Jews against Muhammad Saw because of the prophecies attributed to him. They also envy the followers of the Prophet Muhammad who always faithfully defended and obeyed the Prophet before they saw the progress of the Muslim ummah from day to day. The jealousy of the Jews to the Prophet Muhammad and his followers was a tremendous error they did. Furthermore, the prophetic grace and power given to Abraham and his family caused the people to be divided into two. Some belief and some others keep the ink and block

²⁶ Kementerian Agama RI, *Qur'an Dan Tafsirnya*, juz 1, 189.

²⁷ al-Qummi, *Tafsir Al-Qummi*, juz I, 141.

the way of the believers. Similarly, the present community is divided into believers and who remain in disbelief.²⁸

The verse on the discharge of the mandate also received different attention from al-Qummi. For example, he understands the verse:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (٥٨)
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا (٥٩)

According to al-Qummi, the above verse explicitly instructs Muslims to surrender the person's mandate to those entitled to it. The message is the right of the Caliphate to replace the Prophet who should be the right of Ali ra and his descendants as a legitimate legal professor of the Prophet. This verse becomes the obligation of Muslims to surrender and obey the khalifah of the beneficiaries who became the heirs of the Prophet. This understanding is born because the word *ulil amri* in the above verse refers to the personal believer of Ali bin Abi Thalib ra along with his descendants. They are the apostolic successors of the Prophet Muhammad so obey them is an obligation for every Muslim.²⁹

While the majority of scholars, as expressed in the work of the Ministry of Religious Affairs, declare that this verse instructs Muslims to convey their mandate, responsibilities, messages to those entitled. Unlike the above-mentioned al-Qummi's interpretation, the mandate is something that is entrusted to one's for best practice. This understanding of

the message is very wide encompassing the message of God to His servant, the message of a person to his neighbor and to himself. The Tafsir of the Ministry of Religion sees this verse as God's command to the Muslims to obey and obey Him and His apostles and to obey the *ulil amri*, those who hold power among them in order to create *maslahah*.³⁰

In line with and in line with the interpretation of the above verse, al-Qummi interpreted the following verse differently:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (٦٩) ذَلِكَ
الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا (٧٠)

Al-Qummi understands this verse as a tribute to Shiites who have acknowledged and obeyed the Prophet (peace and blessings of Allaah be upon him) and his temple experts. In this verse, Allah gives them good news in the Hereafter. They will then be met with the prophets, *shiddiqin*, *syuhada'* and *shalihin*. Furthermore, al-Qummi interpret that the meaning of *al-nabiyyin* is Prophet Muhammad, *al-Shaddiqin* is Ali ra, *al-Shuhada'* is Hasan and Husain ra, and *al-Shalihin* is priests.³¹

In contrast to the views of al-Qummi above, the general commentators assume that this verse motivates Muslims to always be devoted to Allah and His apostles. God promises to reciprocate the obedience of all people with a great reward. They will be given the gift of heaven and be met with those who have a high degree of choice in the sight of Allah, the Prophets, *shiddiqin*, *syuhada'* (martyrs) and *shalihin*.³² The *mufasssir* applies the verse in general; they do not

²⁸ Kementerian Agama RI, *Qur'an Dan Tafsirnya*, Juz 1, 193.

²⁹ al-Qummi, *Tafsir al-Qummi*, juz 1, 141.

³⁰ Kementerian Agama RI, *Qur'an Dan Tafsirnya*, juz 1, 198.

³¹ al-Qummi, *Tafsir Al-Qummi*, juz I, 142-143.

³² Kementerian Agama RI, *Qur'an Dan Tafsirnya*, juz 1, 209.

associate the names mentioned above with the names of certain people or figures because of the absence of the proponents of the related.

Similarly when interpreting this verse:

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَّبَتُّغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا
(١٣٩)

Al-Qummi argued that this verse deals specifically with the problems of the Umayyad. According to him, they have been daring to prophesy against the Prophet Muhammad for capturing the Caliph of Bani Hasyim who is the descendant of Prophet Mohammad Saw. by lashing themselves into Ali's successor khalifah. This makes them do dholim against the descendants of the Prophet Muhammad SAW who are the Bani Hashim. Their deeds will still be regarded as dutiful until they are willing to restore the rights of the Hashim to hold the Caliphate.³³

As for the interpreter in general, this verse is a reproach to the hypocrites who make the infidels become their allies. They are hostile to believers and often help infidels in attempting to hurt the Muslims. Their tendencies and beliefs toward the infidels are stronger than the ones they consider the Muslims to be trivial. However, it turns out that God has given instructions and help to His apostles and those who follow them. This verse also affirms that the protection of God will always be conveyed to the believers and always hold fast to His Holy Book.³⁴

How to interpret this verse?

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ
يُفْرَقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضِ
وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ
سَبِيلًا (١٥٠)

According to al-Qummi, who belong to the disbelievers of Allah and His apostles are those who distinguish their faith from the Messenger of Allah and Ali's caliphate. They are willing to obey and believe in the prophecy of Prophet Mohammad but reject Ali's right as his successor. Those who have done so by al-Qummi in his interpretation are labeled as those who have been in love with Allah and the Messenger.³⁵

As for the authors of the Ministry of Religion's interpretation, the above verse is addressed to Jews and Christians who have mingled between faith and disbelief. Although the Jews believed in Moses and the Christians believed in Moses and Jesus, but they completely rejected faith in the Prophet Muhammad; whereas Muhammad's presence as a complement to the prophetic linkages is clearly explained in the Torah and the Gospel.³⁶

Still, in the same surah, al-Qummi interpreted the following verses from the majority of scholars.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ
وَلَا لِيُهْدِيَهُمْ طَرِيقًا (١٦٨) إِلَّا طَرِيقَ جَهَنَّمَ
خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا
(١٦٩)

According to al-Qummi based on the interpretation of the Imam Abu Abdullah as there are some words dumped in the above verse in Uthmani mushaf. The letter is **أل محمد حقهم** so the sound of the verse should be:³⁷

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا **أل محمد حقهم** لَمْ
يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيُهْدِيَهُمْ طَرِيقًا

This shows that according to some Shiites there have been differences between the Qur'an

³⁵ al-Qummi, *Tafsir Al-Qummi*, juz I, 157.

³⁶ Kementerian Agama RI, *Qur'an Dan Tafsirnya*, juz 1, 312.

³⁷ al-Qummi, *Tafsir Al-Qummi*, juz I, 159.

³³ al-Qummi, *Tafsir Al-Qummi*, juz I, 156.

³⁴ Kementerian Agama RI, *Qur'an Dan Tafsirnya*, juz 1, 299.

version of Usmani and the Qur'an version of the Shiites or following Shi'ah's denial that denied that the word **أَلِ مُحَمَّدٍ حَقِيمٌ** is not part of the verse but it is an interpretation for that verse. The mistake is when the interpretation part is considered as the text of the verse because it is written by the author without any explanation with the text of the verse, although it may be part of the interpretation as much of the writing of the hadith or other words in the actual verse after being examined is intended as an interpretation of the verse and not as part of the text of the verse. Early Sunni-Shiite Contestation in Historical Sketches

To know the background of al-Qummi's fanatical attitude in understanding the Qur'an, it can not but necessarily be directed to the political constellation of competition and hostility between Sunni-Shiite in the early days of Islam.

Sunni and Shiite groups from the beginning have always been opponents to each other. Sunni-syi'ah's friction in politics occurs several times. It all boils down to the mutual claims of power between the *de jure* Caliphs of the 'Ali and Muawiyah's deep-rooted rule especially in the Egyptian region and around *de facto*.³⁸ Ali, his descendants, and his supporters affirmed his identity to Shiite because of the claims of Ali's authority and his descendants, while the Sunnis because the majority politics dominated the government by positioning themselves as and the political overthrow of the Umayyads. The Shi'ite group generated a movement and a wave of revolt and revolutionaries over and over again.³⁹

In the first century of the Hijri, there were incidents of rebellion and Shiite opposition to the Sunnis of the Umayyads, among them the

³⁸ Slamet Mulyono, "Pergolakan Teologi Syiah-Sunni: Membedah Potensi Integrasi Dan Disintegrasi," *ULUMUNA* 16, no. 2, Desember (2012): 245-78, <https://doi.org/10.20414/ujis.v16i2.185>.

³⁹ Ihsan Ilahi Zahir, *As-Syi'ah Wat-Tasyayyu'* (Lahore: Iradah Tarjuman al-Sunnah, 1984), 23.

Atlawuns of Kufa's At-Tawwabun rebellion led by Sulaiman bin Shard in 65 H., during Marwan bin Al-Hakam and Al-Mukhtar bin Abu Ubaid Ats-Tsaqafi in 66-67 H. in the time of Abdul Malik bin Marwan.⁴⁰

Sunni-Shi'ite friction in Tasyayyu 'at the beginning of the 2nd century has become apparent. The thought of tasyayyu 'has been instrumental in the field of Jurisprudence. At the time of Sunnis appear fiqh's madhhab, Shi'ah did not want to lose with the school of jurisprudence which is famous with the term *Ahl Bayt* School.⁴¹ This school seems clear after the established Sunni school. Like the madhhab, Imam Malik was known as *Malikiyah*. The *Ahl Bayt* School was founded by Imam Ja'far al-Sadiq, the 6th Imam of the Shi'i Imami who was born in Medina 83 H., and died in Medina 148 H. He is famous by the nickname of Imam al-Sadiq. He died in 148 H. for being poisoned by Manshur al-Basi and buried in Baqi cemetery.⁴²

In the second century, H occurred the rebellion of Zaid bin Ali bin Zainal Abidin. He is the first grandson of Imam Husayn who seeks to seize the throne of the Umayyad Caliphate by force of troops after the tragic events of Karbala.⁴³ Then he raised himself as Imam at Kuffah. After preparing for some time, precisely in the year 121 H., Zaid bin Ali moves openly against the resistance.⁴⁴ Zaid bin 'Ali held a military resistance against the Umayyad rulers, under the pretext of defending the rights of the oppressed, to save the offspring of ahlulbayt. This idea seems to be supported by the Iraqi and Persian Mawali, who were treated by the Umayyad government as a second class society.

⁴⁰ Abd al-Fath 'Abd al-Karim Asy-Syahrastani, *Al-Milal Wa Al-Nihal* (Beirut: Dār Fikr, t.t), 43-44.

⁴¹ Zahir, *As-Syi'ah Wat-Tasyayyu'*, 23.

⁴² Muhammad Albahi, *Al-Janib Al-Ilahi Min Al-Tafkir Al-Islami* (Qahirah: Dar ihya' al-Kutub al-'Arabiyyah, 1948), Juz II, 34.

⁴³ Mulyono, "Pergolakan Teologi Syiah-Sunni: Membedah Potensi Integrasi Dan Disintegrasi."

⁴⁴ Muhammad Abu Zahrah, *Tarikh Al-Mazahib Al-Islamiyyah* (Beirut: Dār Fikr, t.t), Juz 1, 36.

As a result, the people of both cities were no longer sympathetic to the Umayyads. That is, in political warfare, Zaid bin Ali has lit the fire of Sunni-Shiite hostility.⁴⁵

Several of the 2nd century Shia groups emerged and began to interpret the Qur'an in accordance with his belief in Imamah.⁴⁶ For example, the commentary was written by Abi Hamzah, although this interpretation is not intact.⁴⁷ Nevertheless, this commentary became the reference of the mufasssirs and hadith of both Shia and non-Shi'a.⁴⁸ For example, when he declares that the prophet Isa did not die but was hidden and will later be revealed and reinforce the notion that the offspring of ahlul bait is not dead.⁴⁹

When the Umayyads were weakened, the sons of 'Abbashiah went on stage. Similarly, Shi'ites like to get a chance to take revenge on the blood of their poured leaders. Instead, they killed all the descendants of the Umayyads. In fact, they dug the graves of the Umayyad rulers to burn their bodies.⁵⁰ The Shiite followers did not waste the opportunity and the privilege they received from the Bani 'Abbasids to develop and spread Shi'i schools to various parts of the city and hold dialogue with other religious leaders in order to introduce the Shi'i beliefs to the masses.⁵¹

The above Sunni-Shiite contestation seems to have an enormous influence on how the development of science includes interpretation

⁴⁵ al-Mahdi Lidin Allah Ahmad, *Kitab Al-Munyah Wa Al-'Amal Fi Syarh Al-Milal Wa an-Nihal* (Beirut: Dār Fikr, 1979), 56–57.

⁴⁶ Ahmad Rahnamaei, "The Shi'i Approach to the Interpretation of the Qur'an: Two Classical Commentaries," *Autumn* Vol. 10, no. 3 (2009).

⁴⁷ Musolli, "Ideologisasi Mazhab Syiah Di Balik Periodeisasi Sejarah Tafsir Qur'an."

⁴⁸ Mohammad Reza Aram, "The Classical Tafsir Works Of Both Shias And Sunnis On The Intrepretation of The Mustaqarr And Mustawda," *European Journal of Science and Theology* 11, no. 4, Agustus (2015): 13–22.

⁴⁹ Ahmad, *Kitab Al-Munyah Wa Al-'Amal Fi Syarh Al-Milal Wa an-Nihal*, 44.

⁵⁰ Abu Zahrah, *Tarikh Al-Mazahib Al-Islamiyyah*, 124.

⁵¹ Abu Zahrah, 89.

so that it becomes a field of contestation and meaningful interfaith meaning among groups based on paradigms, methods and trends and methods of their understanding of the Qur'an.⁵²

The position of al-Qummi which is very anti against the Umayyads and their descendants in their tafsir seems also inevitable from the situation and the political and social background that developed at the time.

Conclusion

From the above description can be summarized in several ways: first, al-Qummi's commentary in general, and his interpretation of the sura of Alu Imran and an-Nisa 'specifically represents the interpretation of the prophecy of favoring the members of the Temple and degrading his political opponents. The way in which it is used is to make a letter to the verse containing a positive nature to be labeled to the Shi'ah group or the Temple expert and otherwise label the negative nature of its opponents. Secondly, the political bias of al-Qummi's interpretation can be traced in the context of historical religious discourse fighting when al-Qummi lives. The fight for religious discourse between the Sunnis and Shiites is politically powerful. Political intrigues that seek to end political opponents occur in such a way that al-Qummi uses the interpretation as an authoritative tool to present his personal views as well as criticism of his opponent's views. On the contrary, the political battle of Sunni-Shia is so violent that it implies a critical view as a devout follower of the political opponents.

⁵² Rahnamaei, "The Shi'i Approach to the Interpretation of the Qur'an: Two Classical Commentaries"; Etan Kohlberg, "Some Imāmi-Shī'i Views on Taqiyya," *Journal of the American Oriental Society* 95, no. 3, Juli–September (1975): 395–402, <https://doi.org/10.2307/599351>.

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