



INTERPRETATION OF THE PROPHET'S INFALLIBILITY IN QS. AL-FATH/48: 2 (CRITICAL ANALYSIS OF AL-THABARSI'S INTERPRETATION IN MAJMA' AL-BAYAN)

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ABSTRACT

The infallibility of the Prophets, including Prophet Muhammad, is a discourse that has become a discourse in the Islamic scholarly tradition. Each scholar has his thoughts about the discourse, including al-Tabarsi. Al-Tabarsi defends the discourse on the infallibility of the Prophet Muhammad SAW, and this is an implication of the theology of the Shi'a school of thought he adheres to; the impression is obtained in his interpretation of Qs. Al-Fath/48: 2. this study tries to take a critical approach to al-Tabarsi's interpretation of the concept of the infallibility of the Prophet Muhammad Saw by using the theory of tafsir criticism developed by Muhammad Ulinuha which includes three aspects: criticism of the mufasssir's personality, methodological criticism, and criticism of the product of interpretation. The research method used is qualitative in the form of library research. The results of this study indicate that in terms of the mufasssir's personality, al-Tabarsi is a mufasssir from the Shi'a, and in the Muqaddimah of his Tafsir the tendency to include arguments from the Shi'a is visible. As for methodological criticism, the source of interpretation listed by al-Tabarsi is the history of Ahl al-Bait, which is full of Shi'a tendencies, and in terms of criticism of interpretative products, al-Tabarsi is inconsistent in interpreting Dhamir Kaf, and al-Tabarsi's theological construction regarding the infallibility of the Prophet Muhammad Saw was used to support the infallibility of the Shi'a imams and this is full of Shi'a ideological tendencies.

Keywords: The infallibility of the prophet Muhammad; majma' al-bayan fi tafsir al-qur'an; critical study.

1. INTRODUCTION

Tafsir is the main focus for intellectuals because it is an effort to explore the deep meaning of various deviations in the interpretation that need to be considered. In addition to misappropriation, various opinions are commonplace in the products of interpretation, and

interpretation has become one of the 'centers of religious discourse battle.' Therefore, the discourses in the interpretation must be criticized carefully and sincerely.

In Islam, Tafsir is the attempt to explain or decipher the meaning and message contained in the Qur'an. It involves analyzing language's historical context and a deep understanding of religious teachings to produce a more comprehensive understanding of the sacred text. Tafsir also helps Muslims understand how the principles of the Qur'an can be applied in daily life. Therefore, the study of tafsir has a crucial role in developing Muslims' religious understanding and spirituality. However, what needs to be emphasized is the nature of tafsir as a result of human thought, which certainly cannot be immune to criticism. (Mutmainah, 2022) because, in essence, tafsir is only an understanding of the Qur'an, and it is not the Qur'an. The validity of the verses of the Qur'an is unquestionable, but the product of understanding the Qur'an does not close the space for further criticism. It is a mistake if someone too sacralizes a result of interpretation (taqdīs al-Tafkīr) to produce excessive fanaticism.

A Mufasir, or interpreter of the Qur'an, is indeed faced with a task that requires high creativity. Although the Qur'ān is a fixed and limited text, the space for interpretation and application is vast. The Mufasir's creativity in interpreting the Qur'ān involves embracing various cultural, social, and historical contexts that may differ from the time and place of the Qur'ān's writing. Differences in interpreting the Qur'ān occur and can be found both among Sunnis and Shias. One of the striking differences is related to the infallibility of the Prophet Muhammad.

'Iṣmah is the belief that the Prophets and Messengers are protected from significant sins, mistakes, sins, and wrongdoings.(Muḥammad Kaẓīm Muḥammad Khalaf al-Dailamī, 2016) This definition is expanded by Al-ṣābūnī, who states that 'Iṣmah is also related to the physical body of a Prophet and Messenger, in the sense that Allah Swt always protects the physical body of a Prophet and Messenger. (Al-ṣābūnī, 1985) The concept of 'Iṣmah is important to maintain the integrity and trust of the people in the Prophets and Messengers as carriers of God's revelation.

Al-Ṭabarsī, as a Shia Mufasir, may have a different perspective in interpreting the Qur'anic verses related to the infallibility of Prophet Muhammad. For Shia Mufasirs, the infallibility of Prophet Muhammad is a fundamental doctrine and an integral part of their beliefs. Therefore, the interpretations of these verses by Al-Thabarsi and other Shia Mufasirs tend to emphasize and portray the infallibility of Prophet Muhammad as something absolute and undeniable. However, as in the Islamic exegetical tradition, the interpretations of Al-Thabarsi and other Shia Mufasirs are also prone to error or interpretative bias. Despite their strong belief in the infallibility of Prophet Muhammad, their cultural, historical, and theological contexts still influence their understanding of Qur'anic verses. It could include interpreting verses with a particular emphasis or neglecting other aspects with different implications.

Based on the discussion above regarding the infallibility in interpretation by great scholars such as Al-Tabarsi, the researchers are interested in discussing a study with the title 'The Infallibility of the Prophet Muhammad Saw (Critical Study of Tafsir Majma' Al-Bayān fī Tafsīr al-Qur'ān by Al-Ṭabarsī).'

2. METHODS

Researchers use qualitative research methods in the form of library research. Qualitative research is oriented toward natural phenomena or symptoms to obtain in-depth data. (Abdussamad, 2021) Library research relates to theoretical and conceptual ideas or ideas in books, documents, and other written literature. (Baidan, 2019)

3. RESULTS AND DISCUSSION

A. History of Majma' al-Bayān fi Tafsīr al-Qur'ān by al-Ṭabarsī

Walid Saleh states, 'The first Shi'a scholar I know of who used al-Kashf was Ibn al-Bitriq. (d. 600/1203)".(Saleh, 2004) However, researchers believe this statement is incorrect; Walid Saleh ignores Majma' al-Bayan fi Tafsir al-Qur'an by al-Tabarsi. According to researchers, the first Shia scholar to use al-Tsa'labi's Tafsir al-Kasyf wa al-Bayan is al-Tabarsi in his magnum opus Majma' al-Bayan fi Tafsir al-Qur'an. It can be seen when al-Tabarsi interprets Qs. al-Maidah/5: 35 by including the same narration(Al-Ṭabarsī, 2005) by al-Tsa'labi in his commentary al-Kasyf wa al-Bayan. (Al-Tsa'labi, 2010)

وروى سعد بن طريف عن الأصبع بن نباتة عن علي قال : في الجنة لؤلؤتان إلى بطنان العرش إحداهما بيضاء والأخرى صفراء، في كل واحدة منهما سبعون ألف غرفة أبوابها وأكوابها من عرق واحدة، فالبيضاء الوسيلة لمحمد الله وأهل بيته، والصفراء لإبراهيم وأهل بيته

Translation:

Saad narrated bin Tarif from Al-Ashbagh bin Nabatah, from Ali, that he said: 'In paradise, there are two pearls under the Throne. One pearl is white, and the other is yellow. Each has seventy thousand rooms, the doors, and cups made of the same material. The white pearl is given as Wasilah for Muhammad and his family, while the yellow one is for Ibrahim and his family.'

The researchers' argument is strengthened by Suleiman A. Mourad, who argues that al-Tabarsi in the preparation of his tafsir relies on several primary sources that give him access to the previous tradition of Tafsir and Qur'anic science, namely al-Taḥdzīb by al-Jishūmī, al-Tibyan by al-Tūsī, and al-Kasyf wa al-Bayan by al-Tsa'labi. (Mourad, 2010) The citation of al-Kasyf wa al-Bayan by Shi'ah scholars such as al-Tabarsi led Ibn Taymiyyah to attack the Tafseer vigorously, and the effects are still felt today.¹(Saleh, 2004)

There are several versions of why Majma' al-Bayan was written, one of which is an extraordinary event that happened to him. According to the story that is told, one day, Imam Al-Thabarsi experienced an utterly rigid body condition, so the people around him thought that he had died. They immediately bathed, dressed, and buried him by the funeral rituals. (Al-Zāhabī, 2005)

However, sometime after his burial, Imam Al-Thabarsi came to his senses and realized that he was still alive. In that fantastic state, he tried to get out of his grave. In that moment of trial, Imam Al-Thabarsi promised Allah that if he survived the ordeal, he would write a book of Tafsir as a form of devotion and gratitude. A few days later, a group of people came and unwittingly dug up his grave, found him still alive, and brought him back home. (Al-Iṣbahānī, 1980)

There is also a version that states that the tafsir was written because it was motivated by al-Ṭabarsī's dream, where he saw the Messenger of Allah and Prophet Moses A.s having a conversation, Prophet Moses A.s asked the Messenger of Allah about his saying 'the scholars of my people are like the prophets of the Children of Israel' which scholars the Messenger of Allah meant in his saying. Al-ṭabarsī approached the Messenger of Allah; then he was pointed out as the

¹According to Walid Saleh, Ibn Taimiyah's attack on al-Tsa'labi and his work al-Kasyf wa al-Bayan was caused by two factors: First, al-Tsa'labi's tafsir is an encyclopaedic tafsir that Ibn Taimiyah cannot rely on. Secondly, the material in al-Tsa'labi's tafsir is used as polemical material by the Shi'ah to show that Sunni tafsirs also chant pro-Shi'ah narratives.

Messenger of Allah said this is one of them. Prophet Musa (peace be upon him) asked al-Ṭabarsī some questions and then complained and said I asked you something, but you answered me at length, al-Ṭabarsī replied the same as you who answered Allah's question about your staff, and you answered it at length (Qs. Thaha/20: 17-18). Prophet Musa A.S. responded and commented that the Prophet's words were valid, that 'the scholars of my people are like the prophets of the Children of Israel,' according to Afandī al-Ṭabarsī himself told this story in his book *Majma' al-Bayān* in interpreting Qs. Thaha/20. (Al-Iṣbahānī, 1980) However, this cannot be found in the commentaries of *Majmā al-Bayān* that we have today.

In addition to this incident, another inspiration that encouraged Al-Ṭabarsī in composing *Majma' Al-Bayān* was the encouragement he got from the book *Al-Tibyān* by Abū Ja'far Muḥammad Ibn Al-Hasan Al-Ṭusī, who became a role model for him. The book inspired Al-Ṭabarsī to develop a more comprehensive and in-depth tafsir. (Fudge, 2011)²

In the Muqaddimah of his tafsir, al-Ṭabarsī laments the condition of the tafsir that emerged in his time, especially the Imāmī tafsir, as he gives praise to his predecessors, but complains about the brevity of their works (*Mukhtaṣarāt*) which only contains accepted narrations, and ignores 'Baṣṭ al-Ma'ānī wa Kasyf al-Asrār,' except for al-Ṭusī who included an analysis of this in his book. However, according to al-Ṭabarsī, al-Ṭusī's work is not satisfactory because it still mixes good and bad in matters of I'rab and Nahwu, and its presentation is not well organized, so his work is not well received by the clear heart and does not reach a high position in noble thought. So it can be concluded that one of the reasons al-Ṭabarsī compiled his tafsir was dissatisfaction with previous works of tafsir. (Bauer, 2013)³

Imam Al-Ṭabarsī also fulfilled the request of Maulana Al-Amir Muhammad bin Yahya bin Hibatullah Al-Husain, who asked him to write a work of Tafsir (*Al-Zahabī*, 2005). With strong determination, spiritual motivation, and support from his surroundings, he finally fulfilled his promise to Allah by producing *Majma' Al-Bayan*. This commentary has become one of the most important references among Shia scholars, serving as the primary foundation for understanding the Qur'an in the Imamiyyah tradition. *Tafsir Majma' al-Bayān* was completed by al-Ṭabarsī in the month of Ḥulqaidah in 536 AH/1142 CE and was compiled for approximately 6 years, with the first juz completed on 27 Sya'ban 530 H/1136 M.(Fudge, 2011)

B. Al-Ṭabarsī's Theological Construction of the Infallibility of the Prophet Muhammad.

Researchers looking at the theological construction of the infallibility of the Prophet Muhammad, according to al-Ṭabarsī, cannot be separated from the doctrine of imāmah in Shi'a teachings. (Assalus, 1997)⁴ It is reflected in al-Ṭabarsī's interpretation of several verses in the

²In Hajjī Khalīfa's bibliography *Kasyf al-Ḍunūn*, a seventeenth-century Ottoman scholar states that the author of *Majma' al-Bayān* is Abū Ja'far al-Ṭusī, which is a mistake. The mistake may be due to the fact that both works belong to the same genre and the same time period, their contents also reflect the same Imāmīd-Mu'tazilah stance, both also refer to Sunnī and Shi'i sources. In addition, the content of *Majma' al-Bayān*'s commentary quotes heavily from al-Ṭusī's *al-tibyān fī Tafsīr al-Qur'ān*.

³Generally, medieval mufasssirs expressed dissatisfaction with previous works of tafsir in their muqaddimah, often attacking tafsir that had a different methodology from their own.

⁴According to the Shi'ah, the issue of Imamate is a matter that is considered important by the Messenger of Allah who cannot be arbitrarily chosen by the people but must go through the decree of Allah, therefore the Messenger of Allah was ordered by Allah to appoint his successor, and the one who was appointed was Ali R. a on his return from the farewell pilgrimage through his will in the area of Ghadir Khum around Arafahl Furthermore, the Imamiyyah Shia believe that there are 12 Imams from among the ahl al-Baīt, namely; Alī Ibn Abī Ṭālib, Ḥasan Ibn Alī, Ḥusayn Ibn Alī, Ali Ibn Ḥusayn, Muḥammad al-Baqir, Ja'far al-Ṣādiq, Musā al-Kāẓim, Ali Ibn Musā al-Kāẓim, Muḥammad Ibn Alī, Alī Ibn Muḥammad al-Hādī, Ḥasan Ibn Alī al-Askarī, and Muḥammad Ibn Ḥasan al-Mahdī..

Qur'an, namely, Q.S. al-Baqarah/2: 124; QS Āli' Imrān/3: 33; Q.S. al-Nisā/4: 59 and Q.S. al-Ahzāb/33: 33.

Al-Ṭabarsī in interpreting QS al-Baqarah/2: 124.

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

Translation:

124. (Remember) when Abraham was tested by his Lord with a few words, and he fulfilled them perfectly. He (Allah) said, 'Indeed I have made you a leader for all mankind.' He (Ibrahim) said, '(I ask also) of some of my descendants.' Allah said, '(Your prayer will be answered, but) My promise is not for the wrongdoers' (al-Baqarah/2: 124).

According to him, after Allah Swt tested Prophet Ibrahim A.S. with several sentences. He carried them out perfectly, Allah Swt made him an imam for humanity, then the verse "قَالَ وَمِنْ ذُرِّيَّتِي" meaning that Prophet Ibrahim A.s asked Allah to make some of his descendants as priests, another opinion states that Prophet Ibrahim asked this to find out if any of his descendants became priests, al-Ṭabarsī also commented on this that it is better for the words of Prophet Ibrahim A.s to be understood in the corridor of requesting Allah to make his descendants also get the position of the priest. (Al-Ṭabarsī, 2005)

In the verse phrase "قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ" al-Ṭabarsī cites the narration of Mujāhid, Abū Ja'far, and Abū' Abdullah that what is meant by "عَهْدِي" is al-Imāmah, so the meaning of this verse is that Allah will not make a wrongdoer an imam for the people, and Allah allows giving the position of Imam to the descendants of Prophet Ibrahim as long as they are not among the wrongdoers. (Al-Ṭabarsī, 2005)

Al-Ṭabarsī explains that according to the Aṣhābunā (Shi'ah), this verse indicates that the imām must be infallible because Allah does not give imāmah to the wrongdoer, and anyone who is not infallible is an unjust person, both to himself and to others. (Al-Ṭabarsī, 2005) The researchers consider that the nature of infallibility, according to al-Ṭabarsī, has always been patent for the Shi'a Imams because to carry out the imāmah, one must be infallible, while those who are not infallible are not entitled to hold the imāmah.

Meanwhile, in interpreting QS Āli Imrān/3: 33.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Translation:

Indeed, Allah has chosen Adam, Noah, Abraham, and Imran's family over all the worlds (human beings in their respective times) (QS Āli Imrān/3: 33).

Al-Ṭabarsī, through the verse interpretation, elaborates that the meaning of إِنَّ اللَّهَ اصْطَفَىٰ al-Ṭabarsī also lists another opinion from al-Farra' that God chose their religion, another opinion says that God chose them by giving the virtue of prophethood and various great things for them for the benefit of creation, Another opinion listed by al-Ṭabarsī states that Allah chose Adam AS by creation without intermediaries (parents) and placed him in paradise, ordered the angels to prostrate to him, and sent him to angels and humans. In contrast, Allah chose Noah AS with prophethood, long life, answered prayers, drowning of his people, and safety in his boat, and Allah chose Ibrahim AS with closeness, making fire cool, and the destruction of Namrūd. (Al-Ṭabarsī, 2005)

As for the phrase "وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ" "There are several opinions, according to al-Ṭabarsī Firstly, what is meant in the phrase of the verse is Prophet Ibrahim AS and Prophet Noah AS

themselves. Secondly, what is meant by the family of Prophet Ibrahim AS is his descendants, namely Prophet Ismā'il AS, Prophet Ishāq AS, Prophet Ya'qūb AS and his descendants, including Prophet David AS, Prophet Sulaiman AS, Prophet Jonah AS, Prophet Zakariya AS, Prophet Yaḥyā AS, and Prophet ' Isā AS. and the Prophet Muhammad is also included in the family of Prophet Ibrāhīm AS because he is a descendant of Ismā'il AS. Thirdly, what is meant by the family of Prophet Ibrahim AS is people who believe and hold fast to their religion, namely Islam. (Al-Ṭabarsī, 2005)

As for what the family of Imrān means, according to al-Ṭabarsī, there are several opinions. First, they are also descendants of Prophet Ibrahim AS, meaning Prophet Moses AS and Prophet Aaron AS, who were the children of 'Imrān Ibn Yaṣṣhar Ibn Qahāt Ibn Lāwī Ibn Ya'qūb AS. Secondly, 'Imrān's family was Maryām, and 'Isā AS and Imrān was Imrān Ibn al-Hasym Ibn Amūn from the descendants of Sulaimān Ibn Dawud AS, who was Maryām's father. Al-Tabarsī also quotes the Qira'at of ahl al-Bait:

وَالْمُحَمَّدِ عَلَى الْعَالَمِينَ

Al-Ṭabarsī then presents the opinion of Ahl al-Bait that what is meant by the family of the Prophet Ibrahim AS is the family of the Prophet Muhammad (peace be upon him), and it is obligatory for those whom Allah has chosen (given virtue) to be pure and infallible from vices (sins) because Allah SWT not choose (give virtue) except to those who appear outwardly the same as inwardly in terms of purity and infallibility. Therefore, the choice of Allah SWT only applies to infallible people from the family of Ibrahim AS and the family of Imran, whether they are Prophets or Imams. (Al-Ṭabarsī, 2005)

From this data, the researchers see that al-Ṭabarsī expands the scope of the meaning of the family of Ibrahim AS to the family of Muhammad SAW, then al-Ṭabarsī emphasizes the infallibility of those chosen (given virtue) by Allah SWT; the implication is that the family of Muhammad Saw is also included in the people who are holy and infallible from sin.

When interpreting QS al-Nisā/4: 59.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Translation:

O you who believe, obey Allah, the Messenger (the Prophet Muhammad), and the authority among you. If you differ in opinion about anything, refer it back to Allah (the Qur'an) and the Messenger (his Sunnah) if you believe in Allah and the Last Day. That is better for you and more beneficial in this world and the Hereafter.' (al-Nisā/4: 59).

Al-Tabarsī explains that the previous verse instructs the leaders to fulfill the rights of the people and be, while this verse instructs the people to obey the leaders, follow their footsteps, and return all matters to them. The phrase 'يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ' means to commit to obey Allah Swt in all his commands and prohibitions..(Al-Ṭabarsī, 2005)

The phrase 'وَأَطِيعُوا الرَّسُولَ' means commit to obey the Messenger of Allah; there are at least two reasons why obedience to Allah Swt is separated from obedience to the Messenger of Allah in the verse. Firstly, it is a form of more precise confirmation and refutes the erroneous assumption that commands not found in the Qur'an are not obligatory to be obeyed. Secondly, the meaning is to obey Allah in matters of obligation and the Messenger of Allah in matters of Sunnah. According to al-Ṭabarsī, the correct view is the first one because obedience to the Messenger is

obedience to Allah, and obeying the commands of the Messenger is the same as obeying the commands of Allah. (Al-Ṭabarsī, 2005)

As for the phrase 'وَأُولَى الْأَمْرِ مِنْكُمْ' according to al-Ṭabarsī, there are two opinions regarding its meaning; namely, It means ruler, as reported by Ibn' Abbās in one of his reports, Maimūn Ibn Mihrān, al-Suddī, and this opinion, was chosen by al-Jubbā'ī, al-Balkhī, and al-Ṭabarī; the other meaning is a scholar as reported by Jābir Ibn "Abdullāh, Ibn" Abbās in one of his reports, Mujāhid, al-Ḥasan, Aṭā, and others. Some argued that the scholars are referred to when there is a dispute, not the ruler. (Al-Ṭabarsī, 2005)

Ṭabarsī then presents another opinion that is believed by the aṣhābunā (Shi'ah), namely the narration from al-Bāqir and al-Ṣādiq that what is meant by 'وَأُولَى الْأَمْرِ مِنْكُمْ' is the Imams from among the descendants of Muhammad. Allah has made it obligatory to obey these Imams just as He has made it obligatory to obey him and his Messenger, and it is not permissible to obey Allah except to one whose infallibility is established and whose inner state is known to be under his outer state, who is free from error and does not command evil things. (Al-Ṭabarsī, 2005)

In this verse, according to al-Ṭabarsī, Allah does not juxtapose obedience to ūlil amri with obedience to his Messenger because ūlil amri is superior to all creatures, just as the Messenger of Allah is superior to ūlil amri and all other creatures. This trait is only possessed by the Imams who are descendants of the Prophet Muhammad (peace be upon him), whose priesthood and infallibility have been confirmed, and whose high status and justice are agreed upon by the people. (Al-Ṭabarsī, 2005)

The phrase 'فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ' according to al-Ṭabarsī there is an opinion that states that the meaning of this verse is that if you disagree about something in matters of religion, then refer back to the Qur'an and the Sunnah of the Messenger of Allah, this is the opinion of Mujāhid, Qatādah. And al-Suddī. Our view is that referring to the Imams who took the place of the Prophet after his death is the same as referring to the time when the Prophet was still alive because the Imams are the guardians of the Shari'a and the successors among the people. (Al-Ṭabarsī, 2005)

Finally, in interpreting QS al-Aḥzāb/33: 33.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Translation:

Verily, Allah wants only to remove sin from you, O Ahl al-Bayt, and to cleanse you as cleanly as possible (Q.S. al-Aḥzāb/33: 33).

In interpreting the verse, al-Ṭabarsī presents several narrations that essentially indicate that the verse was explicitly revealed to the Messenger of Allah, Alī, Fāṭimah, Ḥasan, and Ḥusayn, such as the narration from Muḥammad Ibn al-Munkadir from Jābir that the verse was revealed to the Messenger of Allah and what is meant by ahl al-Baīt is Fāṭimah, Ḥasan, Ḥusayn, and Alī. Hence, the Messenger of Allah said Allahumma hāulāi ahlī. (Al-Ṭabarsī, 2005)

Al-Ṭabarsī then explained that the Shi'ah argued with this verse regarding the specificity of the verse for five people (the Messenger of Allah, Alī, Fāṭimah, Ḥasan, and Ḥusayn) with the linguistic argument that the pronunciation إِنَّمَا in the verse means affirmation of what is mentioned after it and negation of what is not mentioned, If a person mentions انما لك عندى درهم or انما في الدار زيد, then it indicates that he has only one dirham or only Zaid in the house. If this is understood, the next issue is whether the will is an absolute will or a will followed by purification and expiation

of sins. It is impossible to mean absolute will because Allah has willed this absolute will from every Mukallaf, so there is no specialty for ahl al-Ba'it compared to others. Besides, the statement clearly shows praise and exaltation, and there is only no praise in the general will. Therefore, what is meant by volition is the second opinion (volition followed by purification and expiation of sins); this confirms the infallibility of all evils (sins) for those referred to in this verse and other than those included in ahl al-Ba'it there is no particular guarantee of infallibility, and this verse is specific to ahl al-Ba'it because it is not relevant to others. (Al-Ṭabarsī, 2005)

So what is al-Ṭabarsī's opinion regarding the infallibility of the prophets in general? In interpreting Qs. al-Baqarah/2: 177 precisely on the phrase وَالنَّبِيِّنَ by stating that the meaning of the verse is the prophets as a whole and they are all infallible and pure from sin. (Al-Ṭabarsī, 2005) This case includes the Prophet Muhammad (peace be upon him). Therefore, when al-Ṭabarsī interprets verses that "seem" to contradict the infallibility of the prophets, including the Prophet Muhammad Saw, he strives to resolve these contradictions while maintaining the principle of the prophets' infallibility, as previously discussed by the researchers (in al-Ṭabarsī's interpretation of verses that appear to conflict with the infallibility of the Prophet Muhammad Saw. So, since when are the prophets infallible from sin? According to al-Ṭabarsī, the infallibility of the prophets encompasses all phases of their lives, from childhood to adulthood, before and after being appointed prophets. (Al-Ṭabarsī, 2005)

Based on the data presented, the researchers conclude that the theological construction of infallibility, according to al-Ṭabarsī, is closely tied to the concept of *imāmah* in Shia theology. Infallibility is an inherent attribute of an imam, just as it is an inherent attribute of the prophets, including the Prophet Muhammad Saw. The infallibility of the Prophet Muhammad Saw is used as an argument to assert that the imams are also infallible, as the imams are part of ahl al-Bayt or the descendants of the Prophet Muhammad (peace be upon him), as previously discussed. Thus, the infallibility of the prophets, including the Prophet Muhammad (peace be upon him), serves as the foundational basis for the infallibility of the imams in Shia theology.

C. A Critique of al-Ṭabarsī's Interpretation Regarding the Infallibility of the Prophet Muhammad (PBUH): A Study of Q.S. al-Fath/48:2

Allah Swt says in Surah al-Fath (48:2) as follows:

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا

Translation:

"That Allah may forgive your (O Prophet Muhammad) past and future sins, perfect His favor upon you, and guide you to a straight path." (Q.S. Al-Fath, 48:2)

In interpreting this verse, al-Ṭabarsī immediately places it within the realm of debate regarding its meaning. He claims that several opinions do not align with the beliefs of the Shia Imāmiyyah sect, which asserts the infallibility of the Prophets in all aspects of their lives—whether during childhood or adulthood and both before and after their appointment as Prophets. From this, it can be inferred that al-Ṭabarsī uses his Shia ideology as a parameter to assess whether interpretations of the verse are acceptable, indirectly steering toward a truth claim regarding the meaning of the verse.

Al-Ṭabarsī then lists opinions he deems contradictory to the Shia Imāmiyyah doctrine: *First*, The opinion that this verse refers to the sins committed by the Prophet before and after receiving revelation. *Second*, The view that the verse pertains to sins committed before and after the event of conquest (*futūh*). *Third*, he interprets the verse as addressing sins that have occurred and those

that are yet to occur, with the promise that Allah will forgive them if they do occur. *Fourth*, The claim that the sins in question are those of the Prophet's parents, Adam and Eve, which were forgiven due to the blessings of the Prophet Muhammad (peace be upon him), as well as the sins of the Prophet's followers, which will be forgiven through his intercession and prayers. (Al-Ṭabarsī, 2005)

Al-Ṭabarsī then attempts to refute the argument of those who interpret that the minor sins committed by the Prophet Muhammad (peace be upon him) have been forgiven. He explains that this opinion can be countered with the argument that minor sins are considered atoned for if their punishment has been removed. Therefore, how could Allah Swt grant His Prophet forgiveness for minor sins when true forgiveness is only deserved for sins that, if punished, would remain within Divine justice? Thus, it is clear that this opinion is erroneous. (Al-Ṭabarsī, 2005) Al-Ṭabarsī believes such forgiveness is not remarkable if minor sins are automatically forgiven. True forgiveness is when Allah Swt forgives sins that could be accounted for.

After that, al-Ṭabarsī presents an opinion that he considers to align with the Shia Imāmiyyah perspective. The first opinion is that what Allah Swt means by forgiving past and future sins refers to the sins of the followers of the Prophet Muhammad (peace be upon him), which will be forgiven through his intercession. The phrases "the past" and "the future" refer to the sins that occurred in the past and those that will occur in the future, similar to the expression someone might use when saying to another: "I have forgiven your past and future mistakes." The attribution of the followers' sins to the Prophet Muhammad Saw is well-founded, given the strong relationship between the Prophet and his followers. (Al-Ṭabarsī, 2005)

This interpretation is reinforced by a narration from Mufaḍḍal bin Umar, who reported from Imam Ja'far al-Ṣādiq. When a man asked about this verse, Imam Ja'far replied: "By Allah, the Prophet has no sins. However, Allah Swt guarantees that He will forgive the sins of the followers of Ali (the Shia of Ali), both past and future." Another narration from Umar bin Yazīd adds that when he asked Imam Ja'far al-Ṣādiq about this verse, the Imam responded: "The Prophet Muhammad has no sins, nor has he ever intended to sin. However, Allah Swt attributes the sins of his followers to the Prophet and then forgives them." Thus, it can be concluded that the meaning of this verse is not about the forgiveness of the Prophet Muhammad's sins but rather a guarantee from Allah Swt that the sins of his followers will be forgiven through his intercession. (Al-Ṭabarsī, 2005)

The second opinion presented by al-Ṭabarsī is the view expressed by Sayyid al-Murtaḍā, who states that the word "sin" in this verse is a form of *masdar*, which, grammatically, can be attributed either to the subject *fā'il* or the object *maf'ūl*. In this context, the sin is attributed to the object, namely the polytheists, not the Prophet. What is meant is the sin of the polytheists against the Prophet, particularly in preventing him from entering Mecca and obstructing his access to the Sacred Mosque (Masjid al-Haram). Therefore, the meaning of forgiveness in this interpretation is the removal and nullification of the polytheists' legal authority over the Prophet. Allah Swt will eliminate the negative influence they imposed on the Prophet and cover up the reproach by granting victory in the form of the conquest of Mecca. The Prophet will enter the city in the future with complete victory. (Al-Ṭabarsī, 2005)

Therefore, this forgiveness is seen as a reward for the Prophet's struggle in jihad and a means and purpose toward the liberation of Mecca. Sayyid al-Murtaḍā explains that if the intent of this verse were the forgiveness of the Prophet's sins, then the following phrase, which contains the promise of victory and glory, would not have a logical meaning. It is because the forgiveness of sins is not directly related to conquest or victory and thus could not be the goal of the liberation

of Mecca. As for the words of Allah: "What has passed of your sins and what will come," it can be understood as referring to the wrong actions of the polytheists toward the Prophet, both in the past and in the future. (Al-Ṭabarsī, 2005)

After presenting the interpretation he believes in and Shia Imāmiyyah holds that, al-Ṭabarsī then elaborates on another interpretation concerning the meaning of the phrase *مَا تَقَدَّمَ مِنْ ذَنْبِكُمْ وَ مَا تَأَخَّرَ* as follows: *First*, the meaning of this verse is that if you had chosen sins in the past or present, we would forgive them for you. *Second*, what is meant by sin in this verse is abandoning recommended actions because it is known that the Prophet Muhammad Saw never violated anything that was made obligatory, so his actions are referred to as sins if they come from him. However, if done by others, they would not be categorized as sins, given their high status and dignity. *Third*, this verse expresses glorification, but this opinion is weak because such expressions are usually in the form of a prayer. (Al-Ṭabarsī, 2005)

In conducting the critique, the researchers used the Tafsir critique method developed by Muhammad Ulinnuha. This method employs three approaches simultaneously, used as analytical tools in critiquing an interpretation product: the hadith criticism approach, objective hermeneutics, and literary criticism. The targets of this method include two aspects: extrinsic and intrinsic criticism. Extrinsic criticism targets the personality of the Mufassir, while intrinsic criticism focuses on the methodological aspects and the interpretation of the product itself. (Ulinuha, 2015)

a. Critique of the Mufassir's personality

The personal critique of a mufassir can cover several key aspects, including motivation, ideology, competence, and the character of the mufassir. Each of these aspects is important for understanding the intellectual background and interpretive tendencies produced by a Mufassir. However, in this study, the researchers focus on two main aspects: the ideology and the competence of the Mufassir. The focus on ideology aims to explore the theological tendencies or specific viewpoints that may influence the interpretation of Quranic verses, particularly those related to the infallibility of the Prophet Muhammad Saw. At the same time, the mufassir's competence is examined to understand the extent of their expertise and knowledge in various disciplines related to tafsir, such as linguistics, history, and other religious sciences. Through this approach, it is hoped that this study will provide a deeper understanding of the factors that shape the interpretive outcomes of the Mufassir being studied.

In al-Ṭabarsī's *Majma' al-Bayan* regarding the infallibility of the Prophet Muhammad, it is important to understand that the concept of absolute infallibility *Ma'sum* in the Shia Imamiyyah tradition includes the belief that the Prophets and Imams are free from sin, error, or negligence, both before and after receiving revelation. This ideology is deeply rooted in Shia theology, where the Imams are considered the legitimate successors of the Prophet who also possess the trait of *ma'sum*.

Why does this happen? Why is there a Shia ideological tendency in the Tafsir of *Majma' al-Bayan* by al-Ṭabarsī? The researchers use the theoretical framework of Hans Georg Gadamer's Hermeneutics to answer this. Gadamer does not view hermeneutics as a method but as an understanding that leads to an ontological level, meaning that truth can be reached through dialectics, not methods. (Muh. Hanif, 2017) According to Gadamer, understanding is not merely a method or an art but something inherent in human beings; in other words, understanding is an existential aspect of human existence. When someone understands an event, it is not a transition from ignorance to knowledge but rather from an old understanding to a new one because concepts already reside in the mind's repository. It is what Gadamer refers to as pre-

understanding. According to Gadamer, understanding is composed of facticity, which is the being thrown into facts that later become new knowledge, combined with pre-understanding and the social dimension of understanding, meaning that the old understanding engages in dialogue with new knowledge and is influenced by the social dimension. Therefore, Gadamer's hermeneutics is called philosophical hermeneutics.

One of Gadamer's hermeneutic theories related to knowledge and understanding is the theory of Historically Effected Consciousness. This theory explains that every interpreter is situated in a particular context that can influence their understanding of the text being interpreted. This situation is shaped by compelling history, which includes tradition, culture, and life experience. Therefore, when interpreting a text, one must be aware that they are a product of history and tradition, which undoubtedly influences their interpretation of the text being analyzed. (Syamsuddin, n.d.)

According to Gadamer, the knowledge we possess, and even the entire life we lead, is intrinsically influenced by the history we have lived through. Whether the influence affects ideas, institutions, political realities, or socio-economic conditions, the broad horizon of the past impacts the individual. (Gadamer, 1976) This theory proves that every person is situated within history and can never be separated from it, making it impossible for someone to understand or interpret a text in a way that transcends the reality of history.

The Shi'a ideology embedded in the Tafsir Majma' al-Bayān by al-Ṭabarsī cannot be separated from his biography and the socio-historical context surrounding him. As previously mentioned, al-Ṭabarsī was a Shi'a Imāmiyah scholar who lived during the Seljuk dynasty period. At that time, Shi'a Imāmiyah was not considered a threat by the Seljuk dynasty, unlike Shi'a Ismā'īliyah. In his scholarly publications, he dedicated much of his work to important figures from the Shi'a Imāmiyah community. Even his Tafsir Majma' al-Bayān was dedicated at the request of Maulana Al-Amīr Muḥammad bin Yaḥya bin Hibatullah al-Ḥusain, a prominent figure from the Shi'a Imāmiyah community.

With this socio-historical background, the particular focus in the composition of his tafsir was: (Al-Ṭabarsī, 2005)

وذكر ما يتفرد به أصحابنا، رضي الله عنهم، من الاستدلالات بمواضع كثيرة منه على صحة ما يعتقدونه من الأصول والفروع والمعقول والمسموع على وجه الاعتدال والاختصار، فوق الإيجاز ودون الإكثار

Translation:

This tafsir includes what is specific to our companions, with arguments from many places (in the Qur'an) regarding the validity of their beliefs, both in terms of foundational principles (uṣūl) and branches (furū'), as well as rational proofs (Dalil Aqli') and transmitted proofs (Dalil Naqli), presented in a balanced and concise manner, more than just a summary but without excess.

From the introduction, it is clear that he specifically intended to include arguments from the Shi'a Imamiyah school, referred to as "aṣḥābunā," so it is not uncommon to find interpretative materials supporting the teachings of Shi'a Imamiyah, as the researchers have pointed out.

When these data are analyzed using the framework of Historically affected consciousness theory, which states that every interpreter is influenced by the historical context surrounding them when interpreting a text, it can be seen that al-Ṭabarsī, being a follower of Shi'a Imamiyah and shaped by his socio-historical background, was greatly influenced in his thinking when reading

and interpreting a text. It is confirmed in the introduction to his tafsir, where he explicitly states that he wanted to include the arguments of the beliefs followed by Shi'a Imamiyah. It is a form of pre-understanding for al-Ṭabarsī, so his Shi'a ideology is always present when interacting with texts interpreting the Qur'an. With his prior pre-understanding of Shi'a Imamiyah teachings, this naturally carried over when he interpreted the Qur'anic verses, especially those closely related to Shi'a Imamiyah theology. Therefore, these factors caused an ideological bias in al-Ṭabarsī's interpretation of the infallibility of Prophet Muhammad Saw.

From the perspective of the interpreter's competence, al-Ṭabarsī was a prominent Mufassir in the Shi'a Imamiyah tradition, with extraordinary competence in the Qur'anic exegesis, which earned him recognition as one of the scholars with profound expertise. His perfect mastery of the Arabic language, including grammar and rhetoric, gave al-Ṭabarsī an advantage in understanding the deep meanings of Qur'anic verses rich in linguistic nuances. His broad knowledge of Qur'anic sciences, such as *Asbabun Nuzul*, *Nasikh* and *Mansukh*, and *tajwid*, provided a foundation that enriched his approach to the Qur'anic text.

The systematic and comprehensive presentation of his Tafsir in *Majma' al-Bayan fi Tafsir al-Qur'an* demonstrates his expertise in logically organizing and separating each aspect of the discussion, from linguistic tafsir to the reasons for the revelation of the verses, and the views of previous scholars. This presentation style not only enriches the content of his tafsir but also facilitates the reader's understanding of the structure of thought and views he presents. Additionally, al-Ṭabarsī's ability in textual criticism is evident in how he evaluates the interpretations of other Mufassirun. The sharpness of his analysis and arguments, supported by rational proofs and narrations, further strengthens the quality of the tafsir he presents.

Through these competencies, al-Ṭabarsī demonstrates himself as a Mufassir with profound scholarship, a solid methodology, and a theological insight that is not only deep but also systematic and critical, even though his various interpretations have an ideological bias toward Shi'a.

b. Methodological Critique

In this case, the researchers focus on two main points: the interpretation sources and the writing style. The sources of interpretation are a determining factor for assessing the authenticity and validity of the tafsir produced, while the writing style affects how the meaning is conveyed, whether the tafsir is more accessible to the general public or more targeted to an academic and intellectual audience. These two aspects, in synergy, are expected to provide a comprehensive picture of the interpretive methods used in the tafsir work being studied.

Regarding the sources of interpretation, al-Ṭabarsī often supports the view of the infallibility of the Prophet Muhammad through narrations from Ahl al-Bayt, such as the narration presented when interpreting Surah Al-Fath (48:2). The narration cited is sourced from al-Mufaḍḍal bin Umar, who narrated from Imam Ja'far al-Ṣādiq, as well as from Umar bin Yazīd.

سأله رجل عن هذه الآية، فقال: والله ما كان له ذنب، ولكن الله سبحانه ضمن له أن يغفر ذنوب شيعة علي، ما تقدم من ذنوبهم وما تأخر

Translation:

By Allah, the Prophet has no sins. However, Allah Almighty guarantees that He will forgive the sins of the followers of Ali (Shi'ah Ali), both those who have passed and those who will come.

قلت لأبي عبد الله له عن قول الله سبحانه: لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ) ، قال : ما كان له ذنب، ولا هم بذنب، ولكن الله حمله ذنوب شيعته ثم غفرها له.

Translation:

Prophet Muhammad has no sins and never intended to commit any sins. However, Allah Almighty attributes the sins of his followers to the Prophet and then forgives them.

These two narrations are not recorded in authoritative hadith collections such as Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dawud, Sunan al-Tirmizī, Sunan al-Nasā'ī, Sunan Ibn Majah, Sunan al-Darimī, Musnad Aḥmad, Muwaṭṭa' Mālik, Sunan al-Daraqūṭnī, Ṣaḥīḥ Ibn Hibbān, al-Mustadrak 'alā al-Ṣaḥīḥain, or Musnad al-Syafī'ī. These narrations are most likely only found in the books of Shia Imāmiyah, which raises questions about their credibility, as their content strongly reflects the Imāmiyah Shia ideology, specifically the forgiveness of sins for the followers of Ali bin Abi Ṭālib.

From the perspective of writing style, the quality of the content in Al-Ṭabarsī's Majma' al-Bayan is one of the strengths that make this tafsir significantly influence Islamic studies, particularly in the field of Quranic interpretation. Al-Ṭabarsī carefully combines textual, contextual, and critical approaches in interpreting the verses of the Quran. By using an in-depth method, he provides meanings that are not only literal but also philosophical and spiritual. His tafsir becomes an important reference because it offers detailed explanations and arguments based on a firm scholarly tradition and trustworthy sources. Al-Ṭabarsī's emphasis on the context of the verses and historical background provides a broader understanding of the moral and ethical messages in the Quran, making Majma' al-Bayan a tafsir that enriches the understanding of the Quran from various dimensions.

The first step Al-Ṭabarsī takes in each explanation of a verse is to clarify the meanings of foreign or uncommon vocabulary in the Quran, known as gharīb al-Qur'an. This stage demonstrates his strong linguistic ability and profound understanding of classical Arabic, which is a fundamental asset to ensure that the meanings of the interpreted words align with the broader context. By discussing the linguistic aspects in detail, Al-Ṭabarsī strives to understand the Quranic text accurately, avoiding potential misunderstandings that could arise from using complex or ambiguous terms.

After discussing the vocabulary, Al-Ṭabarsī typically proceeds with an overall interpretation of the verse. At this stage, he often refers to the historical and social context that underlies the revelation of the verse, i.e., Asbab al-Nuzul, to provide a more comprehensive and contextual understanding. For him, understanding the historical context is essential so that the resulting tafsir contains literal meaning and broader relevance.

Furthermore, Al-Ṭabarsī pays excellent attention to the differences of opinion among the Mufasssirin, both from Sunni and Shia perspectives. It is where the uniqueness of Majma' al-Bayan lies, as it has an eclectic tendency, integrating views from different Islamic sects. In this discussion, Al-Ṭabarsī presents a particular view and critiques or comments with strong logic and arguments. By including a variety of opinions, he aims to make his tafsir a prosperous and inclusive source that can be accessed and understood by readers from different sectarian backgrounds. However, in some sections, there is a tendency to uphold the Imami Shia view, particularly on theological issues such as the infallibility of the Prophet and the superiority of Ahl Bait.

Al-Ṭabarsī's style of language is also characterized by precision and academic thoroughness. He uses logical and argumentative language, avoiding overly rhetorical or emotional expressions.

It makes *Majma' al-Bayan* appear as an "academic" tafsir focusing on reasoning and evidence. While this writing style makes his work an important reference for intellectuals, such as academics, researchers, and pesantren students, its formal and technical tone may pose challenges for lay readers who lack a foundation in tafsir and Arabic language studies.

Thus, through *Majma' al-Bayan*, Al-Ṭabarsī seeks to build a tafsir that provides comprehensive answers to various interpretive issues through a scientific, structured, and directed writing style while also reflecting his position as a mufassir from the Imami Shia tradition with vast knowledge and openness to differing views.

According to the researchers, although *Majma' al-Bayan* by Al-Ṭabarsī is widely acknowledged for its depth and richness, it is not without criticism, particularly regarding accessibility, ideological tendencies, and its complex academic approach. Al-Ṭabarsī's highly technical style, based on scholarly terminology in Tafsir and Arabic linguistics, makes this tafsir challenging to access for lay readers. Despite its detailed approach, readers who do not have a deep understanding of the Arabic language and tafsir studies often struggle to grasp Al-Ṭabarsī's intended meaning.

C. Critique of the interpretive product

One of the critiques often raised against Al-Ṭabarsī's work is his ideological tendency as an Imamiyyah scholar. Although he attempts to integrate views from various groups, certain sections of this exegesis reflect Shi'ah ideology, particularly in interpreting verses related to leadership (imamah). For some readers from the Sunni community, this exegesis is seen as biased towards Shi'ah views, which sparks debate about Al-Ṭabarsī's neutrality in interpreting certain verses. Nevertheless, Al-Ṭabarsī strives to present his views rationally and logically, providing convincing arguments to support each of his interpretations. Critiquing this ideological bias remains relevant in contemporary studies, where evaluating an exegesis from an objective and inclusive perspective is important.

In interpreting Q.S. Al-Fath/48:25, Al-Ṭabarsī at least supports the doctrine of the infallibility of Prophet Muhammad Saw, presenting the opinion of Sayyid al-Murtadā, who argues that if the meaning of this verse refers to the personal forgiveness of the Prophet's sins, the following phrase, which contains the promise of victory and triumph, would not have any logical meaning. It is because forgiveness of sins does not directly relate to conquest or victory, so it could not be the purpose of the conquest of Mecca.

This opinion can be refuted by the argument of Ibn' Āshūr, as cited in the *Tafsir al-Misbah*, which explains the relationship between the two. He argues that God's forgiveness of Prophet Muhammad Saw is one of the objectives of al-Fath (the granting of victory) because forgiveness is something that Allah wills to occur through al-Fath. Indeed, that is the sole purpose of this gift, but mentioning it does not need to be problematic, as not all purposes of something are necessarily expressed by the words "in order to." Some of its objectives might not be stated, while others are expressed according to the intended context.

Ibn' Āshūr contends that this verse means that Allah granted Prophet Muhammad Saw, at the time of al-Fath, the forgiveness of all matters for which accountability is required from Allah, as it is the reward for the completion of the prophethood entrusted to him, such as delivering the message, jihad, sincerity, and longing for Allah. The victory (fath) obtained was due to his efforts and the ease granted by Allah to him, and thus Allah made its reward his forgiveness through the impact of the victory. The impact is the downfall of polytheism, the elevation of Allah's word, the perfection of human souls, and their purification through faith and righteous deeds, leading to

the spread of virtue through the spread of religion and righteousness as the character of the members of society. They learn from one another in good deeds. (Shihab, 2006)

One other aspect that deserves criticism in al-Ṭabarsī's interpretation of the verse is his failure to pay attention to the pronoun "ك" from a linguistic perspective, as other Mufasssiran has addressed this besides al-Ṭabarsī. According to al-Ṭabarī in *Jāmi' al-Bayān fi Ta'wīl al-Qur'ān*, the pronoun "ك" refers to Prophet Muhammad Saw. (al-Ṭabarī, n.d.)

إنا حكمنا لك يا محمد حكما لمن سمعه أو بلغه على من خالفك وناصبك من كفار قومك، وقضينا لك عليهم بالنصر والظفر،
لتشكر ربك، وتحمده على نعمته بقضائه لك عليهم، وفتح ما فتح لك، ولتسبحه وتستغفره، فيغفر لك بفعالك ذلك ربك، ما
تقدم من ذنبك قبل فتحه لك ما فتح، وما تأخر بعد فتحه لك ذلك ما شكرته واستغفرته

Translation:

We have decreed for you, O Muhammad, to convey to all who hear it or to those who oppose you from among the disbelievers of your people that we have granted you victory and success over them so that you may give thanks to your Lord and praise Him for the favor He has bestowed upon you through the victory over them, the conquest of (the city of Mecca) which you had not yet conquered. So that you may glorify Him and seek forgiveness from Him. Thus, your sins, both those before and after the conquest of Mecca, will be forgiven.

The same thing is stated by al-Naḥḥās, who argues that the ḍamīr "ك" refers to Prophet Muhammad Saw, quoting the opinions of Mujāhid and al-Sha'bī. (Al-Naḥḥās, 2000)

قال مجاهد ما تقدم من ذنبك قبل النبوة. وما تأخر بعد النبوة، وقال الشعبي مثله إلا أنه قال: إلى أن مات

Meaning:

Mujāhid said that "your past sins" refers to the sins before the prophethood, and "your future sins" refers to those after the prophethood. Al-Sha'bī also held the same opinion and stated that your sins would be forgiven until death.

Al-Sam'ānī also opined that this verse is addressed to Prophet Muhammad SAW. (Al-Sam'ānī, 1997)

أي: ما تقدم من ذنبك قبل زمان النبوة، وما تأخر عن زمان النبوة، وقيل: ما تقدم من ذنبك قبل الفتح، وما تأخر عن الفتح.
وعن الثوري قال: ما كان وما يكون ما لم تفعله، وأنت فاعله، فكأنه غفر له قبل الفعل.

Meaning:

That is, your sins before the prophethood, and what happens after the prophethood. It is also said: What has happened from your sins before the conquest (of Makkah), and what happens after the conquest. From Al-Ṣaurī, it is stated: What has already happened and what will happen, as long as you did not commit it, and you will commit it, then it is as if the sin has been forgiven before the act (happens).

Ibn Jauzī argued that the verse was indeed directed towards Prophet Muhammad Saw, and he quoted the narration of Ibn 'Abbās. (Al-Jauzī, 2001)

قال ابن عباس: والمعنى: «ما تقدم» في الجاهلية و «ما تأخر» ما لم تعلمه، وهذا على سبيل التأكيد، كما تقول: فلان يضرب من يلقيه ومن لا يلقيه.

Meaning:

Ibn Abbas said: And what is meant is: 'What you have done in the past' during the period of Jahiliyyah, and 'what will happen' that you do not know, and this is a confirmation, just as you would say: 'So-and-so strikes whomever he meets and whomever he does not meet.

In the tafsir of al-Khāzin, it is also mentioned that this verse is directed towards Prophet Muhammad Saw, although al-Khāzin believes that the sins of Prophet Muhammad Saw are different from the sins of other humans.(Al-Khāzin, 1994)

وتأول لأن النبي صلى الله عليه وسلم لم يكن له ذنب كذنوب غيره فالمراد بذكر الذنب هنا ما عسى أن يكون وقع منه من سهو ونحو ذلك لأن حسنات الأبرار سيئات المقربين فسماه ذنباً فما كان من هذا القبيل وغيره فهو مغفور له فأعلمه الله عز وجل بذلك وإنه مغفور له

Meaning:

This verse is interpreted to mean that Prophet Muhammad (PBUH) does not have sins like those of other people, so what is meant by 'sin' here refers to what might occur from him unintentionally or something similar. Since the good deeds of the righteous are considered mistakes for those closer to Allah, they are referred to as sins. Whatever falls under this category or others, all of it has been forgiven for him. Allah, the Almighty, has informed him of this and that his sins have been forgiven.

Abū al-Su'ūd also mentioned this in his interpretation of the verse, arguing that the verse is addressed to Prophet Muhammad Saw. (Al-Su'ūd, n.d.)

أي جميع ما فرط منك من ترك الأولى وتسميته ذنباً بالنظر إلى منصبه الجليل

Meaning:

"The past and future sins" refers to all actions that might appear imperfect from the human perspective, which are called "sins" only because of his exalted and noble position.

All of these interpretations agree that the pronoun "ك" in the phrase "لِيُعْفِرَ لَكَ اللهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ" refers to Prophet Muhammad Saw, unlike al-Ṭabarsī, who considered the verse to be addressed to the followers of Prophet Muhammad Saw, particularly the Shi'a of Ali, and the sins of the polytheists. However, when interpreting the following phrase in the verse, "وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ", he does not direct the pronoun "ك" to the followers of Prophet Muhammad Saw or the polytheists, but rather to Prophet Muhammad Saw, and the same applies when he interprets QS al-Fath/48: 3.(Al-Ṭabarsī, 2005)

وقوله: ويتم نِعْمَتَهُ عَلَيْكَ معناه: يتم نعمته عليك في الدنيا بإظهارك على عدوك، وإعلاء أمرك، ونصرة دينك، وبقاء شرعك وبالآخرة برفع محلك. فإن معنى إتمام النعمة: فعل ما يقتضيها، وتبقيتها على صاحبها، والزيادة فيها. وقيل: يتم نعمته عليك بفتح خير ومكة والطائف. ويهديك صِرَاطًا مُسْتَقِيمًا أي: ويثبتك على صراط يؤدي بسالكه إلى الجنة. ونصرك الله نصراً عزيزاً: النصر العزيز: هو ما يمتنع به من كل جبار عنيد وعات مرید. وقد فعل ذلك بنبيه إذ صير دينه أعز الأديان، وسلطانه أعظم السلطان

Translation:

Moreover, His words: "Allah will complete His favor upon you," meaning Allah will complete His favor upon you in this world by granting you victory over your enemies, elevating your cause, assisting your religion, and protecting your Sharia. In the Hereafter, Allah will raise

your status. Completing the favor means performing what brings about that favor, safeguarding it for its owner, and increasing it. Some have also said this favor was completed through the conquest of Khaybar, Mecca, and Ta'if. Furthermore, His words: "And He will guide you to a straight path," meaning Allah will strengthen you on the path leading to paradise. Therefore, Allah will assist you with firm support. This strong support is the kind of assistance that can protect you from all those who are arrogant, haughty, and disobedient. Allah has done this for His Prophet by making His religion the most honored and His dominion the greatest.

From this interpretation, it appears that al-Ṭabarsī is inconsistent in his view of this verse's addressee (khitab). When discussing the forgiveness of sins, he assumes that the verse is not addressed to Prophet Muhammad SAW but to his followers, mainly the Shia of Ali, or refers to the sins of the polytheists, as mentioned by Sayyid al-Murtadā. However, when the continuation of the verse no longer discusses forgiveness of sins and remains within the same verse, al-Ṭabarsī does not reinterpret it and asserts that the verse refers to Prophet Muhammad Saw. Similarly, when interpreting Q.S. Al-Fath/48:3, he also states that the verse refers to Prophet Muhammad Saw. It indicates that al-Ṭabarsī is inconsistent in interpreting the addressee in this verse. It shows that al-Ṭabarsī attempts to interpret the verse according to the views of the Shia Imamiyyah school when the verse seems to contradict the infallibility of Prophet Muhammad Saw, and this interpretation is supported by narrations with a strong ideological tendency, as they suggest the sins of the Shia of Ali have been forgiven.

Equally controversial is al-Ṭabarsī's logic regarding the infallibility of Prophet Muhammad Saw, which ultimately leads to the infallibility of the Shia Imams. As the researchers mentioned, al-Ṭabarsī's theological construct of infallibility is inseparable from the concept of imāmah in Shia theology. Infallibility is an inherent quality of an Imam, just as it is an inherent quality of prophets, including Prophet Muhammad Saw. The infallibility of Prophet Muhammad Saw is used as an argument that the Imams are also infallible because the Imams are part of Ahl al-Bayt, the descendants of Prophet Muhammad Saw, as discussed earlier. Therefore, when al-Ṭabarsī interprets verses that contradict the infallibility of Prophet Muhammad Saw, he will try to reinterpret these verses to support the infallibility of Prophet Muhammad Saw. In this way, the infallibility of the prophets, including Prophet Muhammad Saw, is used as the foundational basis for the infallibility of the Shia Imams in Shia theology. It means that al-Ṭabarsī uses the discussion of the infallibility of the prophets to strengthen the doctrine of the infallibility of the Shia Imams, which is laden with ideological tendencies.

4. CONCLUSION

Al-Tabarsi in interpreting Qs. Al-Fath/48: 2 tends to interpret that the sin in verse does not refer to the Prophet Muhammad SAW but to his people, so with this, al-Tabarsi strongly supports the infallibility of the Prophet Muhammad Saw. It is because the infallibility of the Prophet Muhammad Saw is used as an entrance to affirm the infallibility of the Shi'ah Imams. In terms of criticism of the personality of the Mufassir al-Tabarsi is a Shi'a, which affects his interpretation because, in terms of methodological criticism, he adopts a history that only develops among Shi'a. Regarding criticism of interpretation products, he is inconsistent in interpreting Dhamir kaf in Qs. Al-Fath/48: 2 and 3, and the overall discourse of the results of his interpretation, is full of Shi'a ideological tendencies.

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