A Comparative Study of Exegesis in *Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj* and *Tafsir Al-Mizan Fi Tafsir Al-Qur'an* Regarding Leadership Verses

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Abstract: The purpose of this writing is to explore the school of exegesis and the comparative interpretation of leadership verses in Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj and Tafsir Al-Mizan Fi Tafsir Al-Qur'an. The research method employed in this writing is qualitative and analytical-descriptive. The initial step in this research is to trace the Quranic verses related to leadership in both exegeses. Then, a comparison is made between their interpretations, and the differences in their exegesis schools are analyzed. It was found in this study that the exegesis school of Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj tends towards the Sunnah interpretation, using the *tahlili* method, employing a combined approach of exegesis between bi al-ma'tsur and bi ar-ra'y which has a literary, social, and fiqh-oriented interpretation style. Meanwhile, Tafsir Al-Mizan Fi Tafsir Al-Qur'an represents the Shia interpretation, utilizing the *tahlili* method and heavily relying on its sources, which have a theological or philosophical orientation. In interpreting leadership verses in both exegeses, the author found one such verse in Surah An-Nisa [4]: 58-59, which is one of the Sunnah leadership verses regarding trustworthiness in leadership, and in Surah Al-Maidah [5]: 67, which is one of the well-known Shia leadership verses concerning propagation.

Keywords: comparative interpretation; leadership verses; school of qur'anic exegesis.

1. Introduction

The Quran has guided humanity in navigating their lives (Hassan et al., 2015; Mubarok & Barkia, 2021). As the holy book upholds authenticity, purity, and truth until the end of time, its understanding is never static but rather dynamically evolving in response to changing contexts and historical periods (Ullah & Siddique, 2022). This has led to the emergence of various schools of thought and approaches to interpreting the Quran. Numerous scholars and researchers, including the companions of Prophet Muhammad (peace be upon him), have studied the Quran (Sidek et al., 2017; Taufiq et al., 2020). This is not separate from the training and experiences they individually acquired. Some have endeavored to collaborate and investigate from the perspectives of language and literature, religious history, codification, miraculous aspects of interpretation, and linguistic analysis (Embong et al., 2022).

This condition goes beyond simply stating that it is one of the duties of a Muslim to be literate in the language of their belief. Instead, it has evolved into another refinement centered on scientific research and the advancement of Islamic ideas (Amin, 2015; Husain et al., 2017). Many Western scholars, representing diverse backgrounds and cultures, are involved in Quranic studies. The fact that the Quran has diverse interpretations that can continue to be explored and possibly interpreted based on the techniques and inclinations of the interpreters is one of the reasons why the Quran must always be studied and explored (Al-Araji et al., 2019). Therefore, it is not surprising if these

interpretations differ and vary, thus attracting the attention of others who may wish to improve or reject these interpretations by presenting alternative perspectives. Differences in Quranic interpretations contribute to this variety of viewpoints, as well as the socio-cultural backgrounds and expertise of the interpreters.

One of these interpretations concerns the verses of leadership in the Quran, where these verses have various interpretations (Rohman, 2019). This is also possible due to the differences in the thoughts of the interpreters, whether it is due to the differences in the schools of thought that make interpretations on those verses diverse. As is known, in the Quran, the discussion of leadership has four terms, including *khilafah, imam, wali,* and *ulul amri* (Warraq, 2010). These terms are divided into several verses in the Quran. In each term, the concept of leadership along with the study of *sabab nuzul* (occasion of revelation) and its interpretation is explained (Yunus et al., 2020). Then, fundamentally, the concept of a leader is someone who leads in a group or organization, but there are differences in understanding the concept of leadership.

Therefore, the author is interested in analyzing the verses about leadership by comparing the interpretations in *Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj* by Wahbah az-Zuhaili with Tafsir al-Mizan fi Tafsir al-Qur'an by Tabatabai'i along with the differences in their respective schools of exegesis. In conducting research for this study, the author has undoubtedly not overlooked the need to study the existing literature, including various scholarly works and other writings and research used as references. There are numerous studies on the schools of Quranic exegesis. Some relevant studies on the schools of Quranic exegesis include:

Firstly, the research conducted by Cecep Anwar and Abdul Hamid in (2022) titled "Tafsir *Riwayah* and *Dirayah* as *Mazhabs* in *Tafsir*" from the Islamic Education Management program, Postgraduate School of UIN Sunan Gunung Djati Bandung. The aim of their research was to understand the schools of *Tafsir Riwayah* and *Tafsir Dirayah*. to achieve this, descriptive methods were used to describe or provide an overview of the researched objects through collected data. The research found that *Tafsir Riwayah* involves interpreting Quranic verses by comparing them with other verses, with the *Sunnah* of the Prophet, and with the opinions of the companions and the *tabi'in* (according to some scholars). Meanwhile, Tafsir *Dirayah* is an interpretation that only relies on rational reasoning, personal understanding, and conclusions based on one's own reasoning and knowledge.

Secondly, the research by Iffatul Bayyinah in (2020) titled "Madzhab Tafsir Nusantara: Analysis of Tafsir Al-Qur'an Al-Majid Al-Nur by M. Hasbi Ash-Shiddieqy" from the Postgraduate School of Universitas Islam Negeri Raden Fattah Palembang. The aim of this research was to explain M. Hasbi Ash-Shiddieqy's thoughts in interpreting the Quran and to uncover the school of exegesis by examining internal and external aspects. The research was analyzed descriptively and analytically, focusing on the Tafsir Al-Qur'an Al-Majid Al-Nur. The results concluded that the school of exegesis in this interpretation is characterized by fiqhi orientation. In interpreting legal verses, the exegete explains them by considering various opinions of scholars or narratives that are in line with the verse, then relates them to the pluralistic societal conditions. Thus, the exegete does not simply accept legal rulings textually but rather according to specific fiqh schools, whether it be Hanafi, Hanbali, Shafi'i, or Maliki.

Thirdly, the research by Salim Rosyadi in (2019) titled "Burhani Rationality Model in Mu'tazilah Theological School of Exegesis" from Sultan Maulana Hasanudin State Islamic University, Banten. The aim of this research was to understand the burhani rationality model in the Mu'tazilah school of exegesis. This qualitative research employed descriptive methods. The results concluded that burhani rationality in Islamic theology is frequently used by one of the Mu'tazilah theological schools, where this rationality focuses on theological issues. Mu'tazilah apparently uses the Quran as a justification for all forms of argumentation and criticism of its opponents regarding Ushul al-Khamsah, namely Tawheed, Justice, Promise and Threat, the Intermediate State, and Commanding Good and Forbidding Evil. The defense of

their teachings, for Mu'tazilah, is based on rational interpretation through linguistic ideas and reasoning.

What sets this research apart from previous studies is its specific focus on delineating the disparities between the schools of exegesis represented in Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Wa Al-Manhaj and Tafsir Al-Mizan Fi Tafsir Al-Qur'an through a meticulous comparison of their interpretations concerning leadership verses. Unlike prior investigations which primarily explored overarching methodologies or thematic orientations within singular exegeses, this study delves into the nuanced differences in interpretation approaches, shedding light on how these distinct schools approach the intricate topic of leadership within the Quran. By dissecting and analyzing the interpretations within these esteemed works, this research contributes valuable insights into the multifaceted landscape of Quranic exegesis, enriching scholarly discourse and fostering a deeper understanding of the diverse hermeneutical traditions within Islamic scholarship.

2.   Method

Research methodology is essentially a scientific approach to obtaining data with specific objectives and purposes. Based on this, there are four key points to consider: scientific approach, data, objectives, and purposes (Sugiyono, 2012). This research is of a qualitative nature, where the characteristic is to seek meaning behind the data. Qualitative research is based on the collection, analysis, and interpretation of narrative and visual (non-numeric) data to gain a deep understanding of a particular phenomenon of interest. Additionally, it is also a library research or literature review. The nature of the research is descriptive-analytical, aiming to describe objective data, record, and interpret the prevailing conditions (Leo, 2013, p. 31).

3.   Results and Discussion

In this subsection, the author explores leadership verses in the Quran, both those directly referring to the term "leader" and those indicating leadership elements globally. The exegeses used are Al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj by Wahban bin Musthafa az-Zuhaili and the comparison of leadership verses with Tafsir al-Mizan fi Tafsir al-Qur'an by Muhammad Husain Tabatabai'i.

a.   Differences in Exegesis Schools

Linguistically, the term *"madhhab"* is an Arabic term derived from the word *"dhahaba,"* which means "to go" or "tool for going," which also means "noun of place" and "noun of instrument," or *"madhhabun."* (Najib, 2020). Madhhab is also interpreted as a stream of thought, known in Arabic as a *"fikriyyah madrasah."* In terms of terminology, a madhhab is usually depicted as the result of ijtihad or reasoning. The complexity of scholars' interpretations is caused by the thinker's character, tendency, or era of periodization. In social science studies, this madhhab is commonly referred to as "backword projection." This idea explains the emergence of *madhahib* in Islam, arguing that if a perspective, school, or stream of thought is associated with a liked individual or group in society, it will be more readily accepted by the general public (Al-Qattan & Mudzakir, 2016, p. 76).

By using specific methods or strategies chosen by the interpreter to elucidate the meaning of the Quranic text, tafsir can be understood as human understanding of the Quran (Badmus & OlajumokeSHO, 2023). Philosophical interpretations of the Quran will emerge when specific methods and approaches, such as philosophy, are applied to its interpretation. Sufi Quranic exegesis will produce products of Sufi aesthetics. This reality ultimately gives rise to expressions known by scholars as the madhahib of Quranic exegesis.

Ignaz Goldziher (2003) does not explicitly define the term madhhab of exegesis. However, based on the themes discussed within it, it is clear that the madhhab of exegesis is a trend or tendency chosen by the mufassir when interpreting the Quran, although the mufassir may not

explicitly name or categorize their interpretation as a specific madhhab. Therefore, in this discussion, the first analysis conducted by the author is the madhhab held by the exegeses used as the source of this research. That is, first identifying the madhhab found in *Al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj* by Wahbah bin Musthafa az-Zuhaili and in *Tafsir al-Mizan fi Tafsir al-Qur'an by Tabatabai'i*. Then, comparing the interpretations of leadership in both exegeses.

b.   The Exegesis School of Al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj

Exegesis School of Al-Munir Based on Its Characteristics

Examining Wahbah Az-Zuhaili's interpretation in his exegesis, it can be concluded that the interpretation used exhibits literary *(adabi)*, social *(al-Ijtima'i)*, and jurisprudential *(fiqh)* characteristics (Al-Zuḥailī, 1998). The explanation of laws found in the fiqh of life *(fiqh al-hayah)* specifically indicates this. This is evident from Wahbah Az-Zuhaili's renowned contribution to the field of fiqh. Thus, it can be said that the interpretative style of Al-Munir provides a balance between literary-social and intricate fiqh aspects, or that its social aspect focuses more on the intricacies of fiqh (Ghazali et al., 2019).

The interpretive style used by Wahbah is literary-social (literary and social) and jurisprudential (Islamic law). This is due to Wahbah Az-Zuhaili's proficiency in the field of fiqh. Furthermore, the language used is presented with meticulous wording, and adjustments are made to fit the social context. Additionally, in his exegesis, he explains the intended meaning of the Quran using elegant and captivating language. Moreover, the interpretation endeavors to establish a relationship between the Quranic texts under study and the prevailing social conditions and cultural systems (Sari, 2018).

As evident in his exegesis, Wahbah Az-Zuhaili's aim is to relate the understanding of the verses to the reality of communal life or the social circumstances being experienced (Sukron, 2018). When discussing a verse or a group of verses, he always refers to them as fiqh *al-hayah*, indicating that he will connect these verses with societal life. Consequently, this strategy appears to be in line with that approach's domain.

Exegesis School Based on Inclination

Observing his biography, Wahbah was nurtured by the intellectual Hanafi school, which influenced his thinking in the fiqh school. Although loyal to the Hanafi school, he is not obsessive and tolerates differences in viewpoints. This is evident in the way he interprets texts related to fiqh.For instance, in his interpretation of Surah An-Nisa verse 101, Wahbah only briefly mentions the views on shortened prayers in this verse, including the views of the Hanafi and Shafi'i scholars on the rule of shortened prayers. Based on Umar's hadith, the Hanafi school considers shortened prayers for travelers as a compulsory 'azimah. However, according to Aisha's hadith, the Shafi'i school considers it as a *rukhshah* or *takhyir*. Wahbah does not decide on his personal perspective on this issue or provide a preference for this discrepancy.

Furthermore, in theological matters, Wahbah tends to adhere to the Ahl al-Sunnah belief. However, he does not get caught up in fanaticism or vilify other schools of thought. This can be observed in his discussion regarding the issue of seeing God in the world and the hereafter, found in Surah Al-An'am verse 103 and Surah Al-Qiyamah verse 22 (Al-Zuḥailī, 1998).In the book by Abd al-Hayy al-Farmawi titled *al-Bidayah fi al-Tafsir al-Mawdhu'I*, among the interpretive styles found in several exegeses are the mystical interpretation, jurisprudential interpretation, philosophical interpretation, scientific interpretation, and societal literary interpretation (Al-Farmawi, 1988, p. 327). Al-Munir's interpretation has a linguistic, societal, and jurisprudential character because Wahbah az-Zuhaili indeed has his expertise in fiqh and Sunni theology.

Exegesis School Based on Interpretation Methods

According to Abd al-Hayy al-Farmawi, there are four methods of interpreting the Quran: *tahlili* (analytical), *ijmali* (comprehensive), *muqaran* (comparative), and *maudhu'i* (thematic). This interpretation utilizes a model that combines both the ma'thur (narrative) and ra'yi (reasoning and interpretation) approaches, as well as the iqtiran method, which combines the ma'thur and ra'yi. Observing the method of writing in Al-Munir's exegesis, it asserts that the method used compromises between ma'thur and ma'qul. Ma'thur here refers to the narration of the Prophet's hadiths and the words of the righteous predecessors, while ma'qul here refers to what is in line with recognized principles, including three: Firstly, the explanation of authentic prophetic traditions, and deep reflection on vocabulary, reasons for revelation, the context of verses, and the opinions of exegetes, mujtahids, and reputable scholars.

Secondly, paying attention to the container of the Quran which contains the miraculous verses of Allah's book until the Day of Judgment, such as the highest style of language and beautiful arrangement of words that make the Quran special with its miracles. This is evident in Surah Al-Isra [17]: 88:

$$\text{قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰى اَنْ يَّأْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَأْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرَ}$$

"Say, 'If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.'"

Thirdly, selecting the opinions of exegesis books guided by noble objectives of Shariah, namely the goals or secrets that Shariah wants to realize. Based on the interpretation method above, it can be concluded that Wahbah uses the analytical method in his interpretation of Al-Munir because it is arranged in a mushafic order. However, it can also be said to be a collaboration between the analytical method and semi-thematic (Maudhu'i). It can also be said that the analytical and semi-thematic (Maudhu'i) approaches can proceed simultaneously. The failure of the majority of past scholars to view the Quran as a unified whole and as a collection of its parts is demonstrated by the thematic interpretation, a contemporary interpretation style widely adopted by contemporary exegetes above (Alif, 2009, p. 133).

Exegesis School Based on Interpretation Approach

Al-Tafsir al-Munir, encompasses every verse of the Quran, starting from Surah al-Fatihah and ending with Surah an-Nas (Al-Zuḥailī, 1998). The discussion in this exegesis book combines the approach of exegesis through narration *(bi al-ma'tsur)* with exegesis through reasoning *(bi ar-ra'y)*. Its language style and expression are also clear, particularly the modern language style that is easily understood by the present generation. Therefore, al-Zuhaili separates these verses based on themes to maintain clarity in debate and explanation.

According to Wahbah al-Zuhaili, his interpretation of the Quran is grounded in the Quran itself and authentic hadiths, revealing the reasons for revelation and derivation, avoiding Israelite stories, and being moderate and argumentative. The language of *Tafsir al-Munir* by Wahbah al-Zuhaili is easy to read and understand. Moreover, Wahbah himself contributes to this interpretation, which does not deviate from the views of classical exegetes but contrasts their views with those of contemporary exegetes. Because this interpretation in the book does not exhibit characteristics of fanatical schools of thought, it is highly suitable for anyone seeking to understand exegesis.

c.   The School of Interpretation in Al-Mizan fi Tafsir al-Qur'an

The School of Interpretation in Al-Mizan Based on Pattern

M. Quraish Shihab (2007) has classified the patterns of interpretation into several patterns in his book titled *"Membumikan Al-Qur'an"* (Bringing the Qur'an to Life). Among the patterns

mentioned are fiqh, shufy, 'ilmi, bayan, teologi, and adabiy ijtima'iy. Reading Tabatabai'i's interpretation of *Tafsir Al-Mizan* reveals that the text is laden with theological nuances. In other words, the interpretation of Al-Mizan is written with a theological or sometimes philosophical tone (Al-Tabatabai'i, 1997). This is partly due to the knowledge and social background of the interpreter, which is identical to the philosophical tradition, placing the ideas presented in it in context and in line with the time when these ideas were expressed.

As for the contextualization of his interpretation regarding political verses such as the concept of leadership, it is explained that sovereignty and power belong to Allah SWT, especially in Sharia law and natural law (Osman, 2019). In divine law, Allah SWT has full authority, but it is delegated to humans with His permission. Then, the ulul amri (those in authority) are to be obeyed in matters of truth. However, in terms of consultation, the interpreter does not elaborate much. He only notes the necessity of consultation in matters such as child custody and some aspects of decision-making in war.

The School of Interpretation Based on Al-Mizan's Tendencies

Tabatabai'i's interpretation in it examines the sabab nuzul (occasion of revelation) and criticizes the Shia interpretation and the opinions of Sunni scholars. Thus, it is clear from this study that Tabataba'i's interpretation leans towards Shia theology—it cannot be denied. Furthermore, emphasizes maintaining his own neutrality rather than offering support to his sect (Al-Tabatabai'i, 1997, p. 322). Tabatabai'i, who is descended from a family of Shia scholars, demonstrates the tendency of his interpretation similar to his thinking, which emphasizes that the history of Prophet Muhammad and the history of the interpretation of the Imams of Ahl al-Bayt can both be used as evidence when interpreting the Qur'an. Another recognized source is the interpretation of the Qur'an referring to the words of the Imams of Ahl al-Bayt. According to the Tabiin and the companions, their interpretation is equivalent to the interpretation of the entire Muslim community (Syam et al., 2023).

Tabatabai continues that only the Imams have the right to interpret the Qur'an. This is consistent with their understanding of takwil (allegorical interpretation). According to them, takwil is the hidden meaning of the Qur'an and the unseen things known only by Allah SWT and His pure followers, the Prophet Muhammad and the Imams of Ahlul Bayt. This is based on their understanding of the Qur'an, which they believe can only be touched upon by those who are pure, and their idea that the Imams are infallible and cannot commit mistakes or sins. They also believe that the Ahl al-Bayt are those who have undergone true purification.

The School of Interpretation in Al-Mizan Based on Interpretation Method

In general, the method of interpretation used in Tabatabai'i's interpretation in Al-Mizan is the tahlili method. Tabatabai'i's tahlili interpretation method, on one hand, differs from previous interpreters and, on the other hand, is the same as theirs. The similarity lies in his interpretation in an orderly manner of the verses, mushafi, and attempts to study the division of verses based on existing events and the causes of revelation along with other sciences considered suitable and appropriate as a basis for interpretation.

Then, in expressing the meanings contained in the verses of the Qur'an, Tabatabai'i uses three methods. First, interpreting a verse with the help of scientific and non-scientific data. Second, interpreting the Qur'an with the hadith of the Prophet narrated from the Imams spoken in the context of the verses to be discussed. Third, interpreting the Qur'an by reflecting on the words and meanings of the verses with the help of other relevant verses, and additionally, by referring to hadiths as far as necessary. Tabataba'i divides the Qur'an into several parts in each surah according to the part where the verse appears (or, if it can be considered part of the subject matter concerning a particular event, the pen). Then, he places the next theme after the previous discussion, explaining the unique aspects of these themes. Because these verses have a close relationship in meaning, it is important to accurately determine their boundaries. This also

encourages the emergence of new interpretations of the subject matter in Tabataba'i's version. This basis greatly reinforces the assumption that between the verses interpreted with other verses, there is a similarity or connection in meaning that makes it the subject matter (Al-Tabatabai'i, 1997, p. 86).

The School of Interpretation in Al-Mizan Based on Interpretation Approach

Tabatabai'i explains his interpretation using the Qur'an with the Qur'an, and also using other verses, incorporating the hadiths of the Prophet and combining various opinions of the companions, but he also has a different opinion in his interpretation. Sheikh Tabatabai'i, when using a verse of the Qur'an as a source of interpretation, has two forms that he uses, one of which is when the interpreter discusses a verse and he mentions another relevant verse from the verse being discussed earlier. Then, he makes a verse of the Qur'an as an argument for the interpretation he does (Naseri Karimvand et al., 2023).

Thus, it can be understood that the interpretation approach in Tafsir al-Mizan is both bil ma'tsur (based on transmitted sources) and bil ra'yi (based on personal judgment). However, it is more pronounced in its reliance on transmitted sources. This is also one of the factors for the acceptance of Tafsir al-Mizan among Sunni Muslims. Because this interpretation prioritizes the use of transmitted sources (Munster, 2008).

d.   Interpretation of Leadership Verses

In this section, the author explores interpretations of leadership verses in the tafsir al-Munir by Wahbah az-Zuhaili and tafsir al-Mizan fi Tafsir al-Qur'an by Tabatabai'i. Due to the differing tendencies of their interpreters, Wahbah az-Zuhaili from among the Sunni scholars while Tabatabai'i from among the Shia scholars, their focus on leadership verses naturally differs. One of the leadership verses of the Sunni community is in Surah an-Nisa [4]: 58-59:

اِنَّ اللّٰهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِۗ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖۗ اِنَّ اللّٰهَ كَانَ سَمِيْعًاۢ بَصِيْرًا يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاُولِى الْاَمْرِ مِنْكُمْۚ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللّٰهِ وَالرَّسُوْلِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِۗ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَأْوِيْلًا ࣖ

"In the context of these verses, Wahbah al-Zuhaili explains that this verse is a general command regarding the obligation of every Muslim to uphold trust. All forms of trust, whether towards oneself, others, or Allah's rights, are included in the trust discussed in this verse. Trust needs to be upheld and fulfilled, especially when requested by the rightful party. If someone chooses not to fulfill trust in this world, then they will be held accountable, meaning they will be asked about it in the Hereafter.

More specifically, Wahbah al-Zuhaili explains that trust is the first principle of Islamic governance, and justice is the second principle. The party commanded in this verse is all Muslims. Justice is the main basis of governance.

One of the leadership verses of Shia taken in this study is QS al-Maidah [5]:67:

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَۗ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسٰلَتَهٗۗ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِۗ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people" (QS al-Maidah [5]:67).

Thus, in this discussion, the analyzed verses include one of the Sunni leadership verses, namely QS An-Nisa [4]: 58, and one of the Shia leadership verses, namely QS al-Maidah [5]:67. In QS An-Nisa [4]: 58, Wahbah al-Zuhaili explains that this verse is a general command regarding the obligation of every Muslim to uphold trust. All forms of trust, whether to oneself, others, or the rights of Allah, are included in the trust discussed in this verse. Trust needs to be upheld and implemented, especially when requested by the rightful party. If someone chooses not to be trustworthy in the world, then they will be held responsible, namely demanded in the Hereafter.

More specifically, Wahbah al-Zuhaili explains that trust is the first principle of Islamic governance and justice is the second principle. The party commanded in this verse is all Muslims. Justice is the main foundation of governance. Civilization, growth, and development are all possible if there is justice. Upheld justice will lead human intellect in the right direction. Therefore, justice is established as one of the pillars of Islamic governance. The need for justice is the most important thing in society. Justice enables the fulfillment of the rights of the weak, prevents the strong from oppressing the weak, and maintains systemic security and order. To maintain justice and ensure the protection of all rights, a leader and his representatives, including governors, officials, and judges, must be disciplined (Al-Zuḥailī, 1998).

As for al-Tabatabai'i in interpreting trust in QS. al-Nisa/4: 58, he quotes a narration from Muhammad bin Ibrahim al-Nu'mani with a chain of transmission from Zararah from Abu Ja'far Muhammad bin Ali AS, saying: اِنَّ اللهَ يَأْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَاۙ "I asked him about the saying of Allah, 'Indeed, Allah commands you to render trusts to whom they are due.' Abu Ja'far replied: وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِۚ اِنَّ اللهَ نِعِمَّا يَعِظُكُمْ بِهٖ "Allah commands an Imam to convey the trust of leadership to the Imam after him, without ignoring the matter of trust towards him. Do you not know the saying of Allah, 'And when you judge between the people, judge with justice. Indeed, Allah instructs you with what is excellent'? This command is directed at the judges, O Zararah. The Tabatabai cites from the book Dur al-Mantsur that Ali bin Abu Thalib said: An Imam must establish the law according to what Allah has revealed and convey the trust. If he has done so, then an Imam's right over his people is that his words are heard, his orders are obeyed, and his calls are answered.

In QS. al-Nisa/4: 58, there are clear differences in interpreting this verse. Wahbah al-Zuhaili argues that trust is the first principle of Islamic governance and justice is the second principle. Meanwhile, Tabatabai'i differs in interpreting these two aspects. These two aspects are specifically directed at the Imams of Ahlulbait. The Imams are commanded by Allah to convey the leadership trust to the Imam after them, and the Imam must establish justice in society.

If a leader upholds justice and fulfills his duties with trustworthiness, then those under his leadership must obey. Therefore, his commands must be followed by those led. Whoever holds a leadership position, regardless of their ethnicity or background, must be obeyed if led by a leader who adheres firmly to the Hadiths and the Qur'an. As in the next verse, QS. al-Nisa/4: 59.

Wahbah al-Zuhaili explains that in this verse, Allah commands Muslims to implement matters that can cause them to always be disciplined in maintaining trust and establish fair laws, namely obedience to Allah by following His laws, obedience to His Messenger who is tasked with explaining Allah's laws, and obedience to the leaders (Uli al-amr). This is the third basic principle in Islamic governance.

Az-Zuhaili asserts that the obligation to obey leaders is in orders that must be obeyed, not in orders to disobey Allah. He cites the words of Ali bin Abi Thalib: "A leader must govern with justice and fulfill trust correctly. If he has done so, then the Muslims must obey him. This is because Allah commands us to fulfill trust correctly and also to act justly, then He commands us to obey the leader." If there is a difference of opinion between the people and the leader, the way out is to refer to the Qur'an and Hadiths (Al-Zuḥailī, 1998, p. 143).

In finding Shia leadership verses, the author found Shia leadership verses that are very famous among the followers and scholars of Shia. Including Shia commentators, when interpreting verses related to the theology of Imamah, they mention these verses with the well-known term. One of their interpretations is in interpreting QS. al-Maidah [5]: 67.

According to Tabatabai'i (Al-Thabathaba'i, 1997), this verse was revealed regarding the case of Ali bin Abi Thalib. Allah instructs to communicate this issue, which is also desired by all people, even if everyone wants to resolve it. The Prophet Muhammad SAW really wanted to convey and clarify it due to this issue. However, the Prophet was worried that they would ridicule this issue and accuse him of favoring his uncle's son. In the end, the Prophet repeatedly postponed conveying this difficulty until the revelation of this verse, which required the conveying of this issue, which was finally conveyed by the Prophet at Ghadir Khum. The Prophet Muhammad SAW at that time said: "Whoever takes me as his leader, then this Ali is his leader."

Meanwhile, Wahbah al-Zuhaili interprets QS. al-Maidah/5: 67. This informs the Prophet that conveying is a necessity and he should not hesitate to act until the right time. He states that the purpose of conveying in this context is to spread the teachings of Islam, educate the community about all the laws within it, and spread them. In this case, Allah assures the Prophet by fulfilling his needs and protecting him from the efforts of the disbelievers to kill him (Al-Zuḥailī, 1998).

The difference in interpreting this verse is very clear. Tabatabai'i believes that the command to convey in this verse pertains to the realm of Ali bin Abi Thalib after the Prophet Muhammad SAW without interruption. Allah commands the Prophet not to delay conveying this matter, and Allah guarantees the success of conveying these laws from his companions who wanted to undermine this decision. Meanwhile, Wahbah, who is part of the Sunni scholars, interprets the command to convey with matters of religious laws. Allah commands the Prophet to convey it openly, and Allah guarantees his safety from the plots of Jews and Christians.

e.   Comparison of the Thoughts of Wahbah al-Zuhaili and Tabatabai'i in Interpreting Leadership Verses

In Surah an-Nisa [4]: 58, there is a clear difference in interpreting the verse. The Imam thereafter and Iman are to uphold justice in society. According to Wahbah, the first and second principles of Islamic governance are justice and trustworthiness. However, Tabatabai'i interprets these two differently. But both of these are directly addressed to the Imams of the Ahlul Bayt. Allah commands the Imams to hand over their leadership responsibilities to the next Imam, and Iman is to uphold social justice.

Then, in Surah an-Nisa [4]: 59, Wahbah al-Zuhaili explains that obedience to ulil amri (those in authority) is the third fundamental principle of Islamic governance. He emphasizes that following the command to obey leaders does not mean disobeying Allah; rather, it refers to directives that must be followed. Meanwhile, Tabatabai'i states that like obeying Allah and the Prophet, obeying ulil amri is absolute. The infallibility of *Ulil Amri*, similar to the infallibility of the Prophet, justifies complete submission to them. *Ulil Amri* cannot disobey Allah themselves or command to do so, for this reason.

In Surah al-Maidah [5]: 67, Tabatabai'i (Al-Thabathaba'i, 1997) believes that the command of *tabligh* (conveyance) in this verse pertains to the domain of Ali bin Abi Thalib after the Prophet Muhammad without interruption. Allah commands the Prophet not to delay conveying this matter, and Allah guarantees the success of conveying this law from his companions who want to undermine this decision. Meanwhile, Wahbah, who is part of the Ahlusunah scholars, interprets the command of tabligh with regard to religious laws. Allah commands the Prophet to convey it openly, and Allah guarantees his safety from the plots of the Jews and Christians.

4.   Conclusion

From the analysis and discussion regarding the comparison of the thoughts of the interpreters, Wahbah az-Zuhaili and Tabatabai'i, in interpreting leadership verses and their schools of interpretation, it can be concluded that the school of interpretation of *Al-Munir Fi Al-Aqidah Wa Al-Shari'ah Wa Al-Manhaj*, based on its tendency, is a Sunni interpretation. It employs the analytical method and a combined approach to interpretation, incorporating both the transmitted interpretation and the rational interpretation, characterized by elements of adabiy interpretation, social interpretation, and containing fiqh nuances. On the other hand, *Tafsir Al-Mizan Fi Tafsir Al-Qur'an* is a Shiite interpretation, using the analytical method and heavily relying on its transmitted sources with a theological or philosophical character. In the interpretation of leadership verses in both interpretations, one can find them in Surah An-Nisa [4]: 58-59, which is one of the Sunni leadership verses regarding trust, and in Surah Al-Maidah [5]: 67, which is famous as one of the Shiite leadership verses concerning tabligh.

In Surah An-Nisa [4]: 58, the difference is evident; Wahbah az-Zuhaili argues that trust is the first principle of Islamic governance, while justice is the second principle. Meanwhile, Tabatabai'i argues that both of these are specifically directed towards the Imams of Ahlul Bayt to convey the trust of leadership to the succeeding Imams, who must establish justice in society. Then, in An-Nisa [4]: 59, Wahbah al-Zuhaili states that obedience to those in authority is the third basic principle in Islamic governance. It is the obligation to obey the leader in commands that must be obeyed, not in commands deviating from Sharia. In contrast, Tabatabai'i asserts that obedience to those in authority is absolute. Absolute obedience to those in authority is due to their infallibility, similar to the infallibility possessed by the Prophet. Therefore, those in authority cannot commit sins or command disobedience to Allah. Moving on to Al-Maidah [5]: 67, Tabatabai'i believes that the command of tabligh in this verse pertains to the authority of Ali bin Abi Thalib after the Prophet Muhammad without interruption. Whereas Wahbah interprets the command of tabligh concerning religious laws.

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