The Element of *Al-Dakhīl* in The Shia Interpretation of *Imamah*: A Comparative Study of The Interpretations of *Fath Al-Qadīr* and *Majma' Al-Bayān*

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Abstract

*This article examines the element of al-dakhil in the interpretation of verses about Imāmah in QS. al-Baqarah: 124, QS. al-Ma'idah: 55–56, and Surah al-Ma'idah: 67 in Fath al-Qadir by al-Shawkani and Majma' al-Bayan by al-Ṭabrisī. The research **questions** are: (1) What is the concept of Imamah in Shi'ism? (2) How does the element of al-dakhil operate in the interpretation of these verses, and (3) What are the differences between the two interpretations? Based on the results of this comparative study, we will see the extent to which the mufasir's theological background can influence the construction of meaning. This study **aims** to identify the form and operational mechanism of al-dakhil in both interpretations. The study uses a **qualitative** approach based on a literature review with a comparative interpretation method (tafsir muqaran). The analysis is conducted through the identification of interpretations, tracing the history used, and testing ideological tendencies in the framing of meaning. The **results** show that in Majma' al-Bayan, the element of al-dakhil appears through a doctrinal framing that is consistent with Imamiyah theology and the selection of history that supports the concept of divine leadership and the infallibility of the imam. Conversely, in Fath al-Qadir, this element is relatively minimal because al-Shawkani emphasizes the validity of sanad and more general contextual meanings without explicitly linking them to specific doctrines. This study **contributes** by positioning al-dakhil as an analytical category for reading ideological influences in tafsir and enriching comparative tafsir studies in understanding the relationship between text, tafsir, and theological affiliation.*

Keywords: *al-Dakhil; Tafseer; Imamah; al-Shawkani; Fath al-Qadir; al-Ṭabrisi; Majma' al-Bayan.*

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Introduction

The interpretation of the Qur'an has undergone methodological, epistemological, and ideological developments in line with the times and the background of the interpreter's thinking [1]. Interpretations of certain verses in the Qur'an are often not neutral, but are influenced by the background of the interpreter's school of thought, especially in the selection and emphasis of the narrations used as the basis for interpretation [2].

The rules of interpretation are generally agreed upon with five valid sources, namely the Qur'an; authentic Hadith; the opinions of the Companions and *Tabi'in*; Arabic language rules agreed upon by most linguists; rational reasoning based on facts, data, and the theories of exegetes (*ijtihad*) [3]. Along with the development of Qur'anic interpretation, several interpretations have emerged that do not conform to the established rules of interpretation and are known as *al-dakhil*, namely narratives that do not originate from authentic Islamic authorities, such as false hadith (*mawdu'*), *Isra'iliyyat*, or narratives that tend to suit the interests of certain groups or schools of thought. The existence of such narratives can hinder the community's understanding of the construction of meaning in the verses of the Qur'an [4].With the existence of *al-dakhil*, it is hoped that it can be used as a tool to reveal understandings, additions, or interpretations that are not in accordance with the essence of the Qur'an, whether they originate from misunderstandings, external influences, or attempts at *tahrif* (distortion) [5].

Al-dakhil becomes more relevant when linked to interpretations that emerge from strong theological schools of thought, such as Shi'ism. Shi'ism is a group within Islam that believes that Ali bin Abi Talib (as *Ahl al-Bayt*) and his descendants have a greater right to become caliphs than others. The political fragmentation after the Battle of *Siffin* led to the formation of three groups with different theological constructs, namely the Shi'ites who strongly supported Ali bin Abi Talib, the group that strongly supported Mu'awiyah, and the group that distanced itself from both, namely the Khawarij. This then influenced the orientation and methods in the tradition of interpreting the Qur'an, which was driven by political desires [5].

Some modern scholars argue that the differences between Sunni and Shi'ite interpretations do not lie primarily in the text of the Qur'an, but rather in the theological horizons of the interpreters. In other words, the differences are hermeneutical, not textual. This reinforces the relevance of *al-dakhil* studies as an epistemological critique tool in tafsir studies [6].

So far, the theory of the state in Islamic history can be traced back to three sources. *First*, it originates from the theory of *khilafah* (caliphate) that was

practiced after the death of the Prophet Muhammad, especially during the era of the *Khulafatur Rashidin* (Rightly Guided Caliphs). *Second*, it originates from the theory of *Imamah* in Shi'a Islam. *Third*, it originates from the theory of *imarah* or government [7]. In its current development, *Imamah* is not only a political or state doctrine, but has also become part of the religious doctrine in Shi'a teachings.

Imamah is an interesting topic to relate to the study of *al-dakhil* in the interpretation of the Qur'an. In addition, it is also necessary to look at the differences in views given by Shi'a exegetes themselves regarding the issue of *Imamah* in the Qur'an, as it is known that each exegete has a different style in writing their exegesis. The two works analyzed are *Fath al-Qadir* by al-Shawkani, which has a *Zaidiyyah* background but is known for its relatively independent methodology. The second exegetical work is *Majma' al-Bayan* by al-Tabrisi, which is one of the important exegetical works in the Imamiyah Shi'a tradition. This work is known for its systematic approach to exegesis, dividing exegesis into five aspects: *qira'ah*, language, *nahwu*, tafsir, and *fa'idah* [8]. The selection of these two exegetical works is based on the representation of two different theological orientations in the Islamic intellectual tradition. al-Shawkani is generally known for his Sunni tradition and is known to integrate a hadith approach and fiqh analysis, despite having a *Zaidiyyah* Shi'a background. Meanwhile, al-Tabrisi represents the Shia *Imamiyah* exegesis tradition, which has a strong commitment to the doctrine of *Imamah*.

The differences in orientation between the two exegetes open up relevant space for analysis to see how theological commitment can influence the construction of interpretation. This can also open up opportunities for the entry of *al-dakhil* elements, especially those related to the tendency to idolize certain individuals [9]. This makes interpretation not only a discipline for explaining the meaning of verses, but also a medium for reproducing and reinforcing the theological commitments of a particular group or school of thought [2]. This study will examine whether this statement applies to all books of interpretation with relatively similar ideological tendencies.

Based on the above background, the research questions to be discussed in this study are:

1. What is the concept of *Imamah* according to Shia?

2. How is the element of al-dakhil in the verses about *Imamah* in the books *Fath al-Qadir* and *Majma' al-Bayan*?

3. What are the differences in the interpretation of *Imamah* between the two tafsir books?

Previous studies have tended to discuss *Imamah* as a theological doctrine or analyze a single work of exegesis descriptively, but have not critically examined how the element of *al-dakhil* operates in a comparison of two exegetical traditions with different theological affiliations. As in Ahmad Fawaid's comparative study, "*Ideological Biases in the Quranic Exegesis: Nawawi al-Bantani and Muhammad Uthaimin's Views on Heresy*," which shows that ideological tendencies in the transliteration of the Qur'an are caused by the thoughts and understanding of a particular group followed by the exegete. However, this article discusses a different object, which will produce a different synthesis [10].

Another study with the same Shi'ite ideological topic, entitled "*Imamah: Kajian Doktrin Syi'ah dan Perdebatan Islam Klasik*"[11] by Ris'an Rusli, but it still does not focus on the topic of interpretation. Meanwhile, an article by Zulkarnain entitled "*Konsep Al-Imamah dalam Perspektif Syi'ah*"[12], discusses the concept but does not compare it with other perspectives. Finally, the thesis by Mohammad Wildan al-Faruk from Sunan Kalijaga State Islamic University, entitled "*Imamah dan Is}mah dalam Syi'ah (Tela'ah atas Penafsiran al-Thabrasiy dalam Kitab Majma' al-Bayan fi Tafsir al-Qur'an)*"[13], does not use other books as material for analysis and comparison.

This study will compare the two interpretations and show whether the theological tendencies of the exegetes consistently influence the construction of meaning in their interpretations.However, this study will be limited to analyzing *al-Dakhil's* interpretation of the verses on *Imamah* in three places, namely Surah al-Baqarah: 124, Surah al-Ma'idah: 55-56, and Surah al-Ma'idah: 67 according to the books *Fath al-Qadir* and *Majma' al-Bayan*. Therefore, this study contributes by positioning *al-Dakhil* as an analytical and epistemological framework in a comparative study between two tafseer books, which has not been sistematically undertaken in previous Indonesian scholarship.

Method

This study uses a qualitative approach based on literature review with comparative interpretation method (tafsir *muqaran*). Primary data was obtained from two tafsir books, namely *Fath al-Qadir* by al-Shawkani and *Majma' al-Bayan* by al-T{abrisi. Data collection techniques were carried out by presenting interpretations of the concept of Imamah in the Qur'an, including in Surah al-Baqarah: 124, Surah al-Ma'idah: 55-56, and Surah al-Ma'idah: 67. The analysis was carried out using the *muqaran* method. This research is descriptive in nature, with the aim of describing and explaining the interpretation of the verses of *Imamah* according to the two tafsir books and analyzing the existence of the *al-dakhil* element. *Muqaran* analysis is a comparison between similar verses, a comparison

between verses and hadiths that seem contradictory, and a comparison between the opinions of *mufasir* figures [14].

In this study, the third model will be used to explain the differences and similarities between the opinions and interpretations of the two exegetes. The analysis procedure was carried out through several systematic stages [14]. First, identification of interpretations, namely compiling the verses of the Qur'an to be studied; Surah al-Baqarah: 124, Surah al-Ma'idah: 55-56, and Surah al-Ma'idah: 67. Second, tracing the interpretations of the two exegetes, namely al-Shawkani and al-Tabrisi.

Third, analyzing the validity of the sanad in the narrations used based on the rules of hadith criticism. Fourth, examining the extent to which ideology influences the selection, emphasis, or construction of meaning in both interpretations. At this stage, the concept of *al-Dakhil* is used as a category of analysis to identify interpretive elements that are potentially influenced by ideological doctrine. Fifth, a comparative stage is conducted to highlight the methodological and epistemological differences between the two interpretations. The evaluation of narrations in this study is conducted comparatively by identifying differences in standards of authenticity between Sunni and Imamiyah traditions. Rather than imposing a single normative framework, the analysis seeks to highlight how differing epistemological criteria influence interpretive outcomes.

Through this structured comparative approach, research can reveal doctrinal differences and interpretive mechanisms underlying the construction of meaning in verses of the Qur'an that have theological and political sensitivity. Such comparisons are not intended to judge right or wrong dogmatically, but rather to reveal the ideological mechanisms at work behind interpretation [15].

Result and Discussion

The Concept of *al-Dakhil* in Interpretation

In this line of research, it is important to discuss the concept of *al-Dakhil* as a tool for analyzing a comparative study of the two books of interpretation. In the world of interpretation, the concept of *Al-Dakhil* has begun to be widely discussed by Muslim scholars as a benchmark for the validity of an interpretation. The linguistic meaning of *al-Dakhil* is "damaged inside" or "afflicted by damage and containing defects." Meanwhile, the technical meaning is a flaw or defect that is deliberately covered up or concealed and inserted into several forms of authentic Qur'anic exegesis [3].

Al-Dakhil's study is a critical study in examining an interpretation, due to two factors. First, external factors such as non-Islamic beliefs (Jewish, Christian,

etc.) that are inserted into the interpretation with the aim of undermining faith. Second, internal factors, namely interpretations that deviate from the rules of interpretation and are far from the decisions of the majority of scholars. These interpretations are usually caused by Islamic extremist groups but have objectives that differ from the essence of Islam itself (Ahmadiyya, ISIS, etc.) [16].

Al-Dakhil is divided into two categories: *al-Dakhil fi al-Ma'tsur* and *al-Dakhil fi al-Ra'yi*. *Al-Dakhil fi al-Ma'tsur* refers to deviant elements through false hadith narrations, *Isra'iliyyat* narrations, and narrations attributed to the Companions or *Tabi'in* through deception. As for *al-Dakhil fi al-Ra'yi*, it is a deviant element through wrong thinking, such as the use of language that does not comply with agreed rules, erroneous and despicable opinions, whether intentional or unintentional [16].

The concept of *al-Dakhil* in this study will be analyzed in three steps: (1) Compiling interpretations of the verses on *Imamah*, (2) Analyzing interpretive patterns through the selection of hadith narratives as the basis for interpretation, (3) Identifying elements of *al-Dakhil* through semantic and contextual readings influenced by ideology. Through the conceptual framework of *al-Dakhil*, this study will attempt to reveal the extent to which the ideologies of the interpreters influence their respective interpretive mechanisms.

The Concept of *Imamah* According to Shi'a Doctrine

Before delving into the interpretation of *Imamah* in the Qur'an, it is important to understand the concept of *Imamah* that appears in Shi'a doctrine. In Shi'ite theology, the leadership of the *Imam* is viewed as a legitimate divine authority and the foundation of doctrine, on par with belief in prophethood. Thus, the doctrine of *Imamah* is not merely a political issue, but a central pillar in the structure of Shi'ite theology [17].

The title used by the Shi'a sect for the successor to the Prophet is *Imam*, not Caliph. This doctrine is quite important in the emergence of the Shi'a sect itself, because the Shi'a consider that the position of head of state is not the right of every Muslim or anyone else. They believe that this position is the exclusive right of Ali bin Ab Thalib and his descendants, as determined in the will of the Prophet Muhammad SAW [18].

A number of traditions in Islam, particularly among Sufis and Shi'ites, view religious guidance in this world as being channeled through human figures who receive divine guidance. This pattern places prophets and *imams* as authoritative intermediaries in understanding and practicing religious teachings [17]. The Shi'a believe that the decision to appoint someone as imam must involve

a person who has qualities superior to others, and cannot simply be left to the people or ordinary citizens [19].

The Shia consider *Imamah* to be a position given by God, similar to *Nubuwwah*. Therefore, Shia followers give titles to Ali and his descendants such as Imam al-Mahdi, *al-Washi*, and so on. A person's faith is not complete if they do not believe in *Imamah* as a religious doctrine. As in the context of Isma'ili Shi'ism in South Asia, the strengthening of prophetic and imamate doctrines took place not only through scholarly works, but also through the preservation of local language oral literary traditions. These traditions served as an effective means of transmitting theology across generations. Popular religious traditions and oral literature have proven to play an important role in spreading Islamic theological ideas within society. This shows that the transmission of doctrine does not only occur through formal tafsir texts, but also through broader cultural mediums [17].

However, within Shi'ism itself, there are several opinions regarding this belief. There are sects that consider those who do not believe in *Imamah* to be infidels, while others consider them to be wicked. Therefore, within the Shi'a school of thought itself, there are several sects that demonstrate the differences in Shi'a teachings, including the *Zaidiyyah* Shi'a and the *Itsna 'Asyariyah* Shi'a. According to *Zaidiyyah* Shi'ism, the establishment of an *imam* is obligatory for the community, according to the general view based on Shari'a law, not rational law. However, in the case of the first three *imams*, Ali, Hasan, and Husain, they say that their 'imamate' was established (*nas}*) by the Prophet. This establishment is vague (*khafiy*) and can only be understood through deep reasoning. Therefore, they excuse the sins of the first Muslim community for denying the Prophet's command [11].

Meanwhile, according to the *Imamiyah Itsna 'Asyariyah* Shi'a, the position of Imam is in the hands of their twelve *Imam*s, starting from Ali bin Abi Talib and ending with the twelfth *Imam*, Muhammad bin Hasan, who is known as al-Mahdy. To support this doctrine of *imamate*, they created other teachings to complement it, including: *al-'Is}mah*, *al-Mahdi* and *al-Raj'ah* as well as *al-Taqiyyah* [12].

According to Umit Toru in his research, "*Imamite* exegetes tend to interpret eschatological verses through the framework of *imamate* theology, whereas Sunnite scholars generally avoid such doctrinal associations." In practice, *Imamiyah* exegetes tend to read certain verses through the framework of *Imamah* theology, while Sunni exegetes generally avoid associating these verses with the doctrines of a particular school of thought [2].

Both the *Zaidiyyah* and *Imamiyyah* Shi'ites, as well as other Shi'ite sects, believe that only their version of the *Ahl al-Bayt* are entitled to the title of *imam*, and they will not recognize anyone outside of this group [20]. One of the foundations used in this regard is the *tathir* verse (QS. Al-Ahzab: 33), in its contextual interpretation, refers to the infallibility and virtue of *Ahl al-Bayt*, which has a causal and mutually supportive relationship with other verses that underline the themes of *Imamah* and *Wilayah*, thus showing that the themes of leadership and the specificity of *Ahl al-Bayt* are integrated into a broad network of Qur'anic interpretation [21].

From the above explanation, we can understand that compared to the *Imamiyyah* Shi'a sect, the *Zaidiyyah* Shi'a are more moderate in their thinking by not directly declaring those who do not believe in this belief to be infidels, as long as they do not hate and oppose the *Imams*. They also view *imamate* as an open right for all descendants of Fatimah without exception, with certain conditions, and consider the caliphates of Abu Bakr, 'Umar, and 'Uthman to be valid [11]. Halawi notes that in the history of the formation of the *Imamiyyah* school of thought, there was a dynamic integration of several traditional methodological principles, including the adoption of aspects such as *ijma'* from the Sunni tradition and the use of personal opinion (*ra'y*) and analogy (*qiyas*), which shows that the formation of this school of thought did not only occur internally but also through dialogue and cross-adoption of ideas [22].

However, according to Halawi in his academic study of Islamic legal history, the formation of the *Imami* school has not been studied extensively by historians compared to the Sunni school of *fiqh*, although some important advances have emerged recently through the exploration of various historiographical approaches and different theories in explaining the evolution of this school [22].

In the study of historical interpretation, the concept of *Imamah* did not arise in a vacuum, but developed alongside political conflicts following the death of the Prophet Muhammad. The discourse on religious leadership then underwent sacralization through interpretation, especially when general verses were drawn into the theological legitimacy framework of certain schools of thought. This process shows that exegesis not only serves as an explanation of meaning, but also as a medium for the construction of religious authority [23].

The Exegesis Books *Fath al-Qadir* and *Majma' al-Bayan*

1. Tafsir *Fath al-Qadir* by Muhammad ibn ʿAli al-Shawkani (1173–1250 AH / 1759–1834 AD)

    Muhammad ibn ʿAli al-Shawkani was one of the great scholars from Yemen who was widely known in the fields of tafseer, *hadith*, *fiqh*, and *usul fiqh*. He was born in 1173 AH (1759 AD) in the village of Hijrah Shawkan, Shan'an province, Yemen, into a family of the *Zaidiyyah* school of thought. From an early age, he devoted himself to religious studies and mastered various branches of Islamic knowledge through prominent teachers, including those from the *Zaidiyyah* school of thought. However, as his intellectual development progressed, al-Shawkani shifted from *Zaidiyah* sectarian fanaticism to a more independent and rational approach, adopting the principle of free *ijtihad* [24].

    Al-Shawkani later became known as a scholar who rejected *taqlid* and called for the opening of the door to *ijtihad*. In his capacity as *Qadi al-Qudah* (chief judge) in Yemen, he played an important role in the reform of Islamic law and rejected many extreme sectarian views. In the field of tafseer, al-Shawkani wrote a monumental work entitled *Fath al-Qadir*, which is evidence of his precision and depth of analysis of the verses of the Qur'an. This work combines the methods of tafseer *bi al-riwayat* and *bi al-ra'yi*, with strict selection of the *hadiths* used and criticism of weak narrations or those from non-credible sources such as *Isra'iliyat* [25].

    In this interpretation, al-Shawkani avoids excessive use of *bathiniyah* interpretation and presents a moderate view based on the principles of *nash* and common sense. *Fath al-Qadir* also shows al-Shawkani's tendency to combine classical and rationalist approaches in understanding the Qur'an, without neglecting the importance of sanad and matan in the validation of narrations [25].

    Al-Shawkani was known as a *mufassir* from Yemen, who grew up in the *Zaidiyyah* school of thought. In the 12th century AH, Yemen was the center of influence for the *Zaidiyyah* school of thought, which was quite dominant in the scientific and governmental structures. Under such circumstances, it is natural that al-Shawkani's early education was directly influenced by *Zaidiyyah* doctrine. However, in his intellectual development, al-Shawkani was influenced by the thoughts of independent scholars such as Ibn Hazm from the Zahiri school and Ibn Taymiyyah from the Hanbali-Salafi school, which encouraged him to break free from the shackles of sectarian blind imitation and develop an approach of absolute ijtihad in understanding Islamic texts [25].

As his knowledge developed, he showed independence and a critical view of various schools of thought. In various works, including *Fath al-Qadir*, he tended to take a moderate position and was not bound to any particular school of thought. In *Fath al-Qadir*, he frequently cited various accounts without showing fanaticism towards any particular school of thought. However, in several verses, there is the use of narrations that are classified as weak in terms of their chain of transmission or do not have strong support from the perspective of narration, which can be categorized as *al-dakhil*. Nevertheless, al-Shawkani shows an effort to criticize some of these narrations by mentioning the weaknesses in their chain of transmission or rejecting their extreme interpretations [25].

2. *Majma' al-Bayan* by Al-Fadl ibn al-Hasan al-Thabrisi (d. 548 AH / 1153–1154 AD)

Al-Fadl ibn al-Hasan al-Thabrisi was one of the great exegetes of the *Imamiyah* Shi'ites who lived in the 6th century AH/12th century AD. He was born in the region of Khurasan and grew up in a strong scholarly environment, where he studied Islamic sciences such as Arabic, *fiqh*, and tafseer from prominent scholars, including students of Shaykh al-Tusi [8]. He was known as an intelligent, prolific, and influential scholar in the *Imamiyah* school of thought, and had a number of important works in various fields.

His most famous tafsir work is *Majma' al-Bayan fi Tafsir al-Qur'an*, a comprehensive tafsir that is highly regarded among both Shi'ites and Sunnis. This tafseer is systematically organized, with a multidisciplinary approach. Each discussion of a verse is divided into five main aspects: *qira'ah*, language (*lughah*), *i'rab* (*nahwu*), interpretation of meaning, and faidah or lessons from the verse. This structure makes *Majma' al-Bayan* a profound, scientific, and organized exegesis, and demonstrates al-Thabrisi's great attention to the validity of language and the historical context of revelation [26].

Although al-Thabrisi emphasized a rational and linguistic approach, he remained committed to core Shi'ite doctrines such as *Imamah* and the infallibility of the *Ahl al-Bayt*. This is evident in a number of interpretations of verses that are explicitly linked to the position of the *Ahl al-Bayt*, although not to an excessive degree (*ghuluw*). This work also displays a tolerant tone in presenting differences in sectarian views, making it a bridge between sectarian schools of thought [27]. The *Majma' al-Bayan* exegesis shows that a more moderate and dirayah-based approach to exegesis has developed within the *Imamiyah* tradition, marking a shift away from the more ideological approach based on tradition [28].

The Element of *Al-dakhil* in Verses about *Imamah* in the Tafsir Books *Fath al-Qadir* and *Majma' al-Bayan*

1. QS. Al-Baqarah: 124

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّۗ قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًاۗ قَالَ وَمِنْ ذُرِّيَّتِيْۗ قَالَ لَا يَنَالُ عَهْدِى الظّٰلِمِيْنَ

"And (remember) when Ibrahim was tested by his Lord with certain commands, and he fulfilled them. He (Allah) said, "Indeed, I will make you a leader for all mankind." He (Ibrahim) said, "And (also) from my descendants?" Allah said, "(Yes, but) My covenant does not apply to the wrongdoers."

The above verse is the first verse that indicates the meaning of *Imamah* in Shi'ite tafsir literature. In the book *Fath al-Qadir*, al-Shawkani explains several accounts that interpret this verse by quoting Ibn Jarir's opinion that Allah's promise does not apply to unjust *imams*, but here it also contains a notification from Allah to Ibrahim as., that among his children and grandchildren there will be people who will wrong themselves. For some scholars, interpreting this verse as evidence that an *imam* must be just and practice Shari'a law, and if he deviates, then he is unjust [25].

This verse contains a message commanding people not to entrust matters of Shari'a to the unjust. In this case, al-Shawkani sees *imamah* as something broad and does not discuss *imamah* in Shi'ism in detail. The word imam in this verse is interpreted linguistically as 'followed', while in terms of terminology it refers to a person who travels in search of guidance/signs with it. It is also mentioned that the *Imam* is a role model for humans, because humans ask for advice and follow him. Al-Shawkani also gives a broad view that the word imam is also a term for other than this [25].

The next phrase, '*wa min dzurriyyati*', could be Prophet Ibrahim's prayer for his descendants (and may You make my descendants Imam). In addition, it could also be a question, even though it is not in the form of a question, so Allah gives news that among them there are those who are disobedient and unjust, so they are not worthy of being Imam and they will not get what Allah SWT has promised. As for the phrase '*ahdy*', some interpret it as *Imamah*, prophethood, and others interpret it as salvation from the torment of the hereafter. Based on the order of the sentences, the first meaning is stronger [25].

As for al-Thabrisi's interpretation, before examining this verse, he first explains the *qira'at* side, namely in the words Ibrahim and *'ahdy*, which have various qira'at, followed by a discussion of *hujjah*, the meaning of *mufradat* and *i'rab*. After all that, al-Thabrisi then explains the meaning of the verse. His interpretation of the point of *Imamah* in this verse is by presenting several accounts from Shi'a figures, among them an account from Abu Ja'far bin Babawayh about *Hadith marfu'* through the channel of al-Mufadal bin Umar, from al-Shadiq using the phrase '*fa atammahunna'*, namely the twelve *Imamah*, nine of whom are descendants of Husain. The next phrase, *'ahdy*, is interpreted as *Imamah*, which means that an oppressive person cannot be a leader, and is evidence of the necessity of infallibility for the *Imams* [8].

2. QS. al-Ma'idah: 55-56

اِنَّمَا وَلِيُّكُمُ اللهُ وَرَسُوْلُهُ وَالَّذِيْنَ اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ء

وَمَنْ يَّتَوَلَّ اللهَ وَرَسُوْلَهُ وَالَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللهِ هُمُ الْغٰلِبُوْنَ

"Indeed, your protector is Allah and His Messenger and those who have believed—those who establish prayer and give zakat while they are bowing [in worship]. And whoever takes Allah and His Messenger and those who believe as their allies, then indeed, the party of Allah is the victorious. "Verily, your helpers are only Allah, His Messenger, and the believers, who perform prayer and pay zakat, while bowing (to Allah). And whoever takes Allah, His Messenger, and the believers as helpers, then indeed, the followers (of the religion) of Allah are the victorious."

The next argument that is also used as the basis for the doctrine of *Imamah* by the Shi'ah is QS. al-Ma'idah: 55-56. Al-Shawkani [25] first explains the *munasabah* of this verse with the previous verse by saying: "Indeed, Allah SWT explains about people who are not suitable to be leaders, then Allah SWT explains who is suitable to be a leader."

So, this verse is still related to the previous verse which explains that Jews and Christians are not suitable to be leaders for Muslims. The above verse explains who is suitable to be a leader and helper for Muslims. They are Allah SWT, Rasulullah SAW, and those who believe and establish prayer and pay zakat. Meanwhile, the words *ruku'* and *sujud* are interpreted by Al-Shawkani as *khusyu'* (submission) and *khudhu'* (humility). So, it means people who establish prayer and pay zakat while being humble, not arrogant to the poor and not feeling superior to them. Al-

Shawkani rejected interpreting the word *ruku'* as bowing in prayer on the grounds that it is not permissible to give *zakat* while bowing [25].

It appears that al-Shawkani is more inclined to interpret the word *ruku'* in its figurative sense, *i.e.*, humbling oneself, rather than its lexical meaning. The reason for the revelation of this verse was narrated by Ibn Mardawaih from Ibn Abbas, who said: 'Abdullah bin Ubay converted to Islam. When tensions arose between the Muslims and the Banu Qainuqa', he said: "Indeed, there is a treaty between me and the Banu Quraydah and the Banu Nazir. And I fear that disaster will befall me." Then he left Islam. Then Ubadah bin Samit said, "I surrender to Allah SWT from the agreement with the Banu Quraydah and Nazir, and I surrender my leadership to Allah SWT and the Messenger of Allah SAW." Then the verse was revealed [25].

In addition, al-Shawkani also mentions another narration, which tells of Ali giving alms with a ring while he was bowing. Then the Messenger of Allah SWT asked the beggar: Who gave you this ring? He replied: The man who was bowing. So, Allah revealed this verse [25]. QS. Al-Ma'idah: 55 shows that al-Shawkani still quotes the narration about Ali giving the ring, but he does not establish this verse as regional *nash*. On the contrary, al-Thabrisi uses it as the basis for the wilayah of *imamah*. According to al-Shawkani, the narration mentioning Ali giving the ring while bowing comes from a *dha'īf hadith* and does not have a strong sanad; even though it is mentioned, al-Shawkani does not stipulate that this verse is specific to Ali or *wilayah*, but rather leaves room for *ijtihad* [25].

Meanwhile, in *Majma' al-Bayan*, al-Thabrisi also presents the same narration regarding the *asbab al-nuzul* of the verse about Ali giving charity while in *ruku'*. However, al-T{abrisi adds the assertion that this verse is clear evidence of the validity of Ali and his descendants as *Imams*. Al-Thabrisi interprets the word '*walī*' here to mean "the one who has the right to lead" or "the most important," and he identifies it exclusively as Imam Ali [25]. The word '*waliyyukum*' refers to Ali, who manages governmental affairs, and all people must obey him [8].

All the accounts added in this interpretation clearly refer to the Shi'ite mufassir who indicated Ali's *imamate*. This interpretation is reinforced by narrated a *hadith* that Ali gave a ring while bowing, as if that was the moment this verse was revealed as confirmation of his spiritual authority. Al-Thabrisi asserts that this *hadith* is authentic according to the *Imamiyah* tradition, and that is why Ali has a special position as a spiritual leader [8].

3. QS. al-Ma'idah: 67

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ۗ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسٰلَتَهٗ ۗ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِّ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"O Messenger! Convey what has been revealed to you from your Lord. If you do not do so, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people. Indeed, Allah does not guide the disbelievers."

This verse is one of the next arguments that became the Shia's reference in the doctrine of *Imamah*. Al-Shawkani interpreted this verse as an indication that the Prophet Muhammad was obliged to convey everything that Allah had revealed to him and was not allowed to hide anything. This is proof that the Prophet Muhammad never conveyed revelations secretly to anyone [25].

To strengthen his argument, al-Shawkani conveyed a narration found in the book *Sahihayn* from Aisha RA. She said: "Whoever thinks that Muhammad has hidden something from the revelation, then he has lied"[29]. In *Sahih al-Bukhari* , there is a narration from Wahab bin Abdullah al-Sawa'i who asked Ali bin Abi Talib: "Do you have any revelation that is not in the Qur'an?" Ali replied: "No, by the One who split the seed and created the soul, except for the understanding that Allah has given to a man in the Qur'an and what is in this sheet" [30].

Al-Shawkani also presented many accounts of events to reinforce that this verse was addressed to the Messenger of Allah, who was obliged to convey the message from Allah, and he had done so in front of the entire community at that time. However, in addition to that, similar to other Shi'a interpretations of this verse, al-Shawkani also mentions that the above verse is implicitly related to the leadership of Ali bin Abi Talib. This can be seen from the narration he quoted from Abu Sa'id al-Khudri and Ibn Mas'ud. Moreover, in al-Thabrisi's interpretation in *Fath al-Qadir*, he mentions several narrations and marfu' *hadith*s attributed to Hayyan bin Ali al-Alawy, that the Prophet held Ali's hand after this verse was revealed, saying, "Whoever wants a leader, then Ali is his leader. O Allah, help those who help Ali, and promise victory to those who follow him." In addition, there are many other *marfu' hadiths* related to this matter [8]. The reading of QS. al-Ma'idah: 67 as a political declaration shows a shift in the function of revelation from prophetic communication to the legitimization of power [31].

Thabrisi in *Majma' al-Bayan* appears as an exegete who strongly affirms the identity of the *Imamiyah* school of thought. His exegesis tends to use narrations from the *Ahl al-Bayt* lineage, and often ignores narrations that do not support the theological position of the Shi'a [8].

The Element of al-dakhil in the Exegesis Books *Fath al-Qadir* and *Majma' al-Bayan*

The sacralization of leadership in the Shi'a tradition has direct implications for how the text of the Qur'an is read. Verses that were originally ethical and universal in nature tend to have their meanings narrowed to align with the doctrine of *Imamah*. This is where *al-dakhil* works subtly, not through falsification of the text, but through the selection of meanings and narratives [32]. This study confirms that interpretive neutrality is not determined by the identity of the *mufassir's* school of thought, but rather by methodological consistency and a critical attitude toward sources [33].

The existence of *al-dakhil* as a science that traces ideological doctrines in interpretation is an important reference in accurately reading the meaning of verses. As al-Zamakhsyari did in his interpretation, with his Mu'tazilah ideological background. In terms of *Imamah*, the Mu'tazilah are almost the same as the Shi'a. However, al-Zamakhshari's interpretation can be read as a form of intellectual resistance to sectarian interpretation, because he places the verses attributed to 'Ali in a broader horizon of meaning and does not allow them to be reduced to a tool for legitimizing a particular school of thought [34].

The interpretation of verses used as the basis for the doctrine of *Imamah* in the tafsir *Fath al-Qadir* by al-Shawkani and *Majma' al-Bayan* by al-Ṭabrisī shows very different methodological and theological approaches. These differences reflect the ideological and sectarian backgrounds of each *mufassir*, and reveal the presence of *al-dakhil* elements, namely the inclusion of external elements such as theological views, weak *hadiths*, and the adjustment of meanings to suit the interests of the *mazhab*.

Fath al-Qadir shows that a *mufassir* with a *Zaidiyyah* Shi'a background is not always bound by the doctrines of his school of thought. Al-Shawkani actually demonstrates a conscious effort to free his interpretation from ideological interests, especially on sensitive issues such as political leadership [35]. Conversely, *Majma' al-Bayan* shows how interpretation can be a means of articulating sectarian identity. Al-T{abrisī's attachment to the *Imamiyah* tradition is reflected in his consistency in linking certain verses to figures of *Ahl al-Bayt* [36]. This difference shows that the element of *al-dakhil* is not always present in

the form of false accounts, but also in the repeated and systematic emphasis of meaning, thereby creating a normative impression [37].

As a supporting argument, Alwajeeh notes that the founder of *Zaidiyyah* Shi'ism, Yahya bin al-Husayn, tended to closely associate the doctrine of *Imamah* with *nubuwwah* (prophethood) and accepted the ideas of *al-Raj'ah* and *al-Wilayah* as proof of the legitimacy of the leadership of *Ahl al-Bayt*, a position that is theologically more in line with the views of Twelver Shi'ism than Zayd's own position. This is evidence that the dogma of *Imamah* is positioned differently in various traditions (albeit within the Shi'a itself), and this is relevant to show the element of *al-dakhil* that emerges when theological traditions strengthen [38].

In QS. al-Baqarah: 124, al-Ṭabrisī interprets that the position of *Imamah* is a divine gift that is only given to those who are infallible. He understands that the descendants of Prophet Ibrahim who become *imams* cannot be unjust, and this is used as an argument that only the *Imams* from the descendants of Husain bin 'Ali are worthy of holding the *Imamah*. This interpretation reflects the Shi'ite doctrine of *'ishmah* and the inheritance of leadership, which is theological and sectarian in nature [8].

In contrast, al-Shawkani in *Fath al-Qadir* interprets the verse as a form of appreciation for Ibrahim for his success in the test. He asserts that the verse shows the importance of justice in leadership, but does not contain a theological determination regarding the *Imamah* of a particular lineage. According to him, the prohibition against the unjust is a general principle and not an argument for the concept of *Imamah* in the Shi'a understanding [25].

The interpretation of *Imamah* in QS. Al-Baqarah: 124 shows how the concept of leadership can be drawn from the ethical realm to the metaphysical realm. When justice is interpreted as perfection, then the verse is no longer universally normative [39].

QS. al-Ma'idah: 55–56 is interpreted by al-Ṭabrisī as textual evidence for the *wilāyah* of 'Alī bin Abi Talib. He refers to the narration that 'Ali gave his ring to the poor while bowing in prayer, and considers this verse as *qath'ī* evidence that 'Ali was the guardian of the believers after the Prophet Muhammad [8]. This may indicates the operation of *al-dakhil* elements as in the writings of Azzubaidi and Yusoff, who argue that the term wali that appears in QS al-Ma'idah: 55 should not be understood as referring to a specific figure as a spiritual leader or doctrinal authority after the Prophet Muhammad. Such an approach is considered a forced interpretation that is not supported by the linguistic or contextual context of the verse [40]. A linguistic approach to the term 'wali' shows that leadership is not the only possible meaning. Ignoring the broader semantic context opens the door to ideological interpretations [41]. In addition, the

tendency to associate a historical event with a particular verse also shows how interpretation functions as retrospective legitimation [42].

Meanwhile, al-Shawkani mentions the same narration but does not consider it as definitive proof of 'Ali's leadership. He understands the word *ruku'* in a metaphorical sense as a form of humility or obedience. With this approach, al-Shawkani avoids specifying the meaning of the verse to only one individual, and keeps the interpretation neutral and non-sectarian [25].

QS. al-Ma'idah: 67 is interpreted by al-Ṭabrisī as a revelation directly related to the events of Ghadir Khumm, where the Prophet is said to have announced the appointment of 'Ali as *Imam* after him. This interpretation reinforces the Shi'a doctrinal position on Ali's divinely appointed leadership [8].

In contrast, al-Shawkani did not interpret this verse as a specific appointment of Ali. He interpreted it as a general command to the Prophet to convey all revelations without fear. Although he mentioned the existence of a narration related to Ghadir Khumm, al-Shawkani did not make it the main basis for his interpretation of this verse [25].

In terms of methodology, al-Ṭabrisī uses a systematic approach to interpretation, which includes *qira'ah*, *nahwu*, language, tafseer, and faidah. In QS. al-Baqarah: 124, he begins with variations in recitation (*qira'at*) and then develops the argument for *Imamah* based on linguistic analysis and accounts from Shi'a figures, which are strong indications of the existence of the element *al-dakhil* [8]. In contrast, al-Shawkani uses a *tafsir bi al-ma'thur* approach combined with careful *ijtihad*. He prioritizes *hadiths* that are strong in terms of *sanad* and avoids interpretations based on disputed accounts, especially those from sectarian literature [25]. Thus, the element of *al-dakhil* in the interpretation of *Imamah* is not always explicit, but often works through the repeated and systematic reinforcement of certain meanings [43].

From this comparison, it can be concluded that Majma' al-Bayan has a tendency toward Shiite theological doctrine originating from a belief in the concept of *'ishmah* and divine appointment of the *Imams*. On the other hand, Fath al-Qadir presents a more neutral and moderate style of interpretation following agreed-upon rules of interpretation, and avoids external elements that cannot be verified in terms of *sanad* or *maqashid al-Qur'an*. These findings indicate that al-Shawkani's Zaidiyyah Shi'ite background did not always influence his interpretation due to his interpretive methodology, which prioritized the strength of the chain of transmission.

Table 1. *Comparative Interpretation of Imāmah Verses: Fath al-Qadīr vs. Majma' al-Bayān*

Aspect	*Fath al-Qadir* (al-Shawkani)	*Majma' al-Bayan* (al-Thabrisi)
QS. al-Baqarah: 124	Interpreting *Imamah* as a leadership mandate that cannot be given to the unjust, without mentioning infallibility or hereditary succession.	Emphasizing that *Imamah* is only given to the infallible descendants; the basis of the argument for *Imamah Ahl al-Bayt*.
QS. al-Ma'idah: 55–56	The story of Ali and the ring is mentioned but not used as specific evidence. *Ruku'* is understood as a symbol of humility, not a literal event.	Interpreting the verse as exclusive evidence of Ali's leadership. The story of Ali during *ruku'* is used as the main argument for the appointment of *Imamah*.
QS. al-Ma'idah: 67	Understood as a general command to the Prophet to convey all revelations. The story of Ghadir Khumm is mentioned but is not used as the main basis for interpretation.	Directly linked to the events of Ghadir Khumm. The verse is used as evidence of the Prophet's obligation to publicly announce Ali's *Imamah*.
Theological Tendencies	Tends to be neutral and open. Avoids Shi'a theological affirmations and rejects sectarian elements.	Strong Shi'a theological interpretation. Quotes many accounts from Shi'a *Imams* and supports the doctrines of *wilayah* and *'ishmah*.
Use of Accounts	Selective in its use of accounts, only using *hadiths* that are strong in terms of *sanad*.	Uses many Shi'a-specific narrations, including those not recognized in Sunni literature.
Method of Interpretation	Interpretation *bi al-ma'thur* and *ijtihad*i with a critical attitude towards weak narrations.	Linguistic and sectarian methods, combines *qira'at*, *nahwu*, and *ta'wil* to support doctrinal positions.
Al-Dakhil Element	Seeks to avoid external elements that do not originate from the text of the Qur'an or authentic *hadith*.	The *al-dakhil* element is present through sectarian *ta'wil* and specific narrations that reinforce Shi'a doctrine.

Based on Table 1 above, it can be generally observed that the interpretation of *Imāmah*-related verses in Fath al-Qadīr and Majma' al-Bayān reflects two distinct theological and methodological orientations. While Fath al-Qadīr presents a relatively neutral and non-sectarian approach, interpreting *Imāmah* primarily as a moral and leadership mandate without linking it to infallibility or

hereditary succession, Majma' al-Bayān consistently frames these verses within a Shi'a theological framework that affirms the exclusive leadership of the Ahl al-Bayt.

The table also demonstrates differences in the use of narrations and interpretive methods. Fath al-Qadīr tends to be selective in employing *hadith* reports and maintains a critical stance toward weak narrations, combining transmitted interpretation (*bi al-ma'thur*) with reasoned analysis. In contrast, Majma' al-Bayān frequently utilizes Shi'a-specific narrations and theological reasoning to support doctrinal positions such as wilayah and 'ishmah. the comparison highlights that the divergence between the two tafsirs is not merely exegetical but deeply theological, influencing how key Qur'anic verses are understood, contextualized, and doctrinally applied.

Conclusion

This study confirms that the interpretation of verses about *Imamah* is not only influenced by the theological understanding of the exegete, but also depends on the epistemological commitment of each exegete. Theoretically, this study positions *al-dakhil* as an analytical category for reading ideological influences in exegesis. Methodologically, this study contributes to the development of comparative exegesis studies. In discussing the concept of *Imamah* in Shiite doctrine, it can be interpreted as the concept of *Imam* leadership, which is considered a legitimate divine authority, equivalent to the belief in prophethood. The doctrine of *Imamah* is one of the central pillars in the structure of Shiite theology and helps shape the way certain verses are understood.

In response to the second research question, this study finds that the operationalization of *al-dakhil* shows different characteristics in each interpretation. In *Majma' al-Bayan*, the element of *al-dakhil* is evident through consistent doctrinal framing, the selection of narrations in line with Imami theology, and the construction of meanings that reinforce the concept of divine leadership and infallibility. This element is not present in the form of textual changes, but rather as an ideological orientation integrated into the interpretation process. Meanwhile, in *Fath al-Qadir*, indications of *al-dakhil* are relatively minimal because al-Shawkani emphasizes the evaluation of *sanad* and more general contextual meanings (in accordance with the consensus of the Jumhur scholars), and avoids explicit doctrinal specifications. Thus, the difference in the operationalization of *al-dakhil* in the two interpretations reflects the differences in theological horizons and epistemological commitments that shape the construction of interpretation.

However, this study also shows that theological background does not automatically determine the presence of *al-dakhil* in interpretation. The more decisive factors are methodological consistency and the *mufassir*'s attitude in using exegetical sources. Therefore, the study of *al-dakhil* is important to open up space for healthy criticism of the construction of meaning in exegesis, especially in verses that have theological and ideological content. The comparative approach used in this study is expected to encourage more critical, historical, and proportional exegesis studies in understanding the relationship between text, interpretation, and theological interests.

Further research can expand this study by involving more exegesis works from various Sunni and Shia traditions to enrich the comparative perspective. The *al-dakhil* analysis model can also be applied to other themes such as verses on law, ethics, or eschatology. Interdisciplinary approaches such as discourse analysis and intellectual history also have the potential to deepen our understanding of the construction of theological authority in the interpretation of the Qur'an.

Author Contributions

Hizbia Qurani: Conceptualization, Methodology, Writing, review, editing, Project administration. **Abdul Kadir Riyadi**: Supervision and Investigation.

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Conflict of Interest

The authors declare no conflicts of interest.

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