



ISSN: 1994-4217 (Print) 2518-5586(online)

Journal of College of Education

Available online at: <https://eduj.uowasit.edu.iq>



Rese. Zainab Abdul
Hussein Yaseen

Dr.. Riad Khalaf
Khizee Al- Murshedi

University of Wasit,
College of Education
for Human Sciences

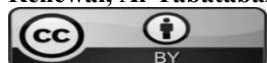
Email:

Std2023.zyassin@uowasit.edu.iq

ryadhk@uowasit.edu.iq

Keywords:

Quran, Social
Sustainability,
Interpretative
Renewal, Al-Tabatabai



Article info

Article history:

Received 15.Febr.2025

Accepted 25. Mar.2025

Published 28. Aug.2025



THE QURAN AS THE EESSENCE OF SOCIETAL SUSTAINABILITY: INTERPRETATIVE RENEWAL IN AL- TABATABA'T'S AL-MIZAN (SOCIAL VERSES AS A MODEL)

A B S T R A C T

Given the development of societies and their pursuit of sustainability, this research aims to present a new vision towards achieving sustainability from a Quranic perspective. Because renewal is the basis of sustainability, its essence is the Holy Quran. This research was designed to link three axes: interpretive renewal, *Tabatabai's* methodology, and the principles of sustainability from a Quranic perspective, with a focus on analyzing the social verses in Tafsir al-Mizan. The research follows the descriptive inductive approach, seeking to answer the research question of how social interpretive renewal can contribute to achieving societal sustainability from a Quranic perspective by applying it to the verses in Tafsir al-Mizan by Tabatabai?. It concludes that renewal in social interpretation contributes to understanding community sustainability principles from a Qur'anic perspective, as confirmed by the verses of the Holy Qur'an, which serve as evidence and proof of the sustainability of this sacred book. The study examined sustainability verses, where these principles were laid out as steps for humans to achieve earth's cultivation and a good life. The research aims to contribute to studies in Qur'anic sciences, sustainability, and renewal in social interpretation. It proposes opening up avenues for research in the field of sustainability while linking it to modern technology and other Qur'anic sciences. Researchers can examine these principles from the perspective of other interpreters, adopting different viewpoints that lead to further development in the academic, educational, and societal fields while linking them to sound Islamic principles.

© 2025 EDUJ, College of Education for Human Science, Wasit University

DOI: <https://doi.org/10.31185/eduj.Vol60.Iss3.5609>

القرآن جوهر الاستدامة المجتمعية: التجديد التفسيري في ميزان الطباطبائي (الآيات الاجتماعية أنموذجاً)

الباحثة: زينب عبد الحسين ياسين أ.م.د. رياض خلف خزي المرشدي
جامعة واسط / كلية التربية للعلوم الإنسانية

الملخص:

في ضوء تطور المجتمعات وسعيها نحو الاستدامة، يهدف هذا البحث إلى تقديم رؤية جديدة لتحقيق الاستدامة من منظور قرآني. فالتجديد أساس الاستدامة، وجوهرها القرآن الكريم. وقد صُمم هذا البحث لربط ثلاثة محاور: التجديد التفسيري، ومنهجية الطباطبائي، ومبادئ الاستدامة من منظور قرآني، مع التركيز على تحليل الآيات الاجتماعية في تفسير الميزان. يتبع البحث المنهج الوصفي الاستقرائي، ساعياً للإجابة عن سؤال البحث التالي: كيف يُسهم التجديد التفسيري الاجتماعي في تحقيق الاستدامة المجتمعية من منظور قرآني، وذلك بتطبيقه على آيات تفسير الميزان للطباطبائي؟ ويخلص البحث إلى أن التجديد في التفسير الاجتماعي يُسهم في فهم مبادئ الاستدامة المجتمعية من منظور قرآني، كما تؤكد ذلك آيات القرآن الكريم، التي تُعد دليلاً وبرهاناً على استدامة هذا الكتاب المقدس. وقد تناولت الدراسة آيات الاستدامة، حيث وُضعت هذه المبادئ كخطوات للبشر لتحقيق استصلاح الأرض والعيش الكريم. يهدف هذا البحث إلى إثراء الدراسات في علوم القرآن، والاستدامة، والتجديد في التفسير الاجتماعي. ويقترح فتح آفاق جديدة للبحث في مجال الاستدامة، وربطها بالتكنولوجيا الحديثة وعلوم القرآن الأخرى. ويمكن للباحثين دراسة هذه المبادئ من منظور مفسرين آخرين، وتبني وجهات نظر مختلفة تُغضي إلى مزيد من التطور في المجالات الأكاديمية والتعليمية والاجتماعية، مع ربطها بالمبادئ الإسلامية السليمة.

الكلمات المفتاحية: القرآن، الاستدامة الاجتماعية، التجديد التفسيري، الطباطبائي.

INTRODUCTION

The Holy Qur'an is the sacred text and the last message given by God to the people of Earth. It was sent as a light and lamp to guide humanity along the path of virtue and was revealed to the heart of the last Prophet and Messenger Muhammad (peace and blessings be upon him and his family). The Holy Qur'an helps people to become the best version of themselves while serving the greatest human values founded on justice, compassion, family relationships and anti-corruption. All of the values serve the primary mission which humanity is created for, and that is to serve the Earth as the Vicegerent of God, doing so without straying. God has made this mission easier by placing the Universe under the control of man, allowing him to have a meaningful life. The teachings of Islam claim that a faithful person who follows divine rules will be satisfied with their state of being, possessing a soul that transcends time and space. According to the divine text, there is a certain freedom given to the believer to deviate from the fundamentals of the Quran or the respect of its wording to call for innovation and rethinking in its understanding and meanings as long as it does not go against core Islamic teachings. Consequently, different types of Qur'anic exegesis have developed, such as social exegesis, which deals with Muslim societies, their problems, stability, and issues (Al-Karaawi, 2022, p. 105). Relamping the evolution of societies, there is advanced need for a renewed reading of the Qur'anic meanings (Ghazipour et al., 2021) .

This space for renewal is what distinguishes Islam's message. The Qur'an serves as the essence of sustainability and a foundation for social development. The depth of Qur'anic language, its stylistic and lexical richness, necessitates reinterpretation, particularly concerning human life and its conditions (Hashim, 2023, p. 445). The Qur'anic discourse varies, addressing human nature, honoring the Children of Adam, and incorporating rational and educational methodologies, which serve as the basis for sustainability (El-Bassiouny et al., 2022) .

Research Gap:

Despite this, most of the Arabic research studies have addressed each topic—exegesis renewal, social interpretation, and sustainability—in isolation. Existing researches tends to focus on environmental or economic sustainability, with rarely studies available in Arabic.

Objectives:

Therefore, this study aims to fill the research gap on three core elements :

- 1 .Sustainability from a Qur'anic perspective .
- 2 .Renewal in Qur'anic exegesis .
- 3 .The characteristics and methodology of Allama Tabatabai as an exegete, particularly his interpretation of societal verses on sustainability in *Tafsir al-Mizan* .

Problem Statement:

Modern societies face obstacles that hinder their pursuit of social sustainability, which includes social stability, value balance, and continued community development. This challenge has prompted the need to explore the role of Qur'anic interpretation in reinforcing the foundations of social sustainability. Our research focuses on *Tafsir al-Mizan* because Allama Tabatabai was known for adopting a renewed approach to interpretation, linking Qur'anic verses to social issues .To address this gap, the research is structured around the following central question

Research Question:

How can the renewal of Qur'anic exegesis contribute to achieving social sustainability, by focusing on the Qur'anic verses in *Tafsir al-Mizan* by Tabatabai ?

Research Design

The reseach is divided into three main sections :

- The Methodology of Qur'anic Discourse Directed at Humanity – This section explores the structure and approach of Qur'anic discourse in addressing human concerns .
- Tabatabai's Approach to Renewing Social Exegesis – This section analyzes his methodology in interpreting societal verses in *Tafsir al-Mizan* .

- Application to Social Verses in Tafsir al-Mizan and Their Relationship to Sustainability – This section examines selected Qur’anic verses interpreted by Tabatabai and their implications for sustainability, ultimately guiding humanity toward a fulfilling life .

Significance of the research:

This research paper aims to be as an new addition to The Academic researches in both sustainability studies and Qur’anic sciences from two perspectives :

- By providing an analysis of social verses in Tafsir al-Mizan and examining the renewal of Qur’anic exegesis .
- By drawing connections between the principles of social sustainability and Qur’anic teachings, offering a broader and more inclusive vision rooted in Islamic principles that ensure sustainable communities .
- The concluded results with proposals for further research in this field, encouraging future academic exploration .

Research Methodology

The study adopts a descriptive inductive approach, analyzing social verses in Tafsir al-Mizan by Allama Tabatabai and linking them to social sustainability concepts and exegesis renewal . Tabatabai’s interpretative methodology, as a pioneer of social exegesis renewal, is also examined. The study follows a social sustainability framework based on Qur’anic values to structure its analysis (Fig1).

THEORETICAL FRAMEWORK

Research Concepts:

➤ **Social Sustainability:** Social sustainability is based on empowering individuals, enhancing their capabilities, and expanding their participation across various fields while ensuring the realization of several principles, including justice, equality, social solidarity, combating corruption, and respecting cultural identity and diversity. It also requires a balance between responsible resource utilization and sustainability. Given the importance of these issues, integrating social dimensions into development policies and strategic planning has become essential to ensure community sustainability and achieve comprehensive and sustainable development (Abu al-Nasr, 2024, p. 373).

➤ Renewal: Linguistic and Terminological Perspectives

The term appears in the Qur’an in contexts that have to do with revival and resurrection (Al-Fayrouzabadi, 2004, 25; Ibn Manzur, 1414 1/562-563; Al- Tabari, 1420 16/556; Al-Razi, 1999 186). Even though Islam is not known for shifting doctrines, Ali Shariati argues that renewal does not imply changing the sacred texts but does mean changing the understanding of the religion as one being returned to its spirit. Renewal alters nothing of the sacred texts, it is meant to be enacted in reality without extremism (Al Mudarrisi, 1981, 9).

On the other hand, critics think of renewal as seeking to rationalize Islamic law in the context of Western civilization beyond the bounds of religion (Hussain, 1975 38). The Imami school of thought considers renewal as a rational process for which the fundamental principles are not abandoned or set aside but rather meaningfully depend on well established roots (Mo'men, 2000 29). Shariati, 2014, 9 argues clarifies that whatever the case may be enlightenment or renewal does lead to some form of re-interpretation of the text and religion. Renewing refers concerning terms of invoking something anew in the discussion of revival concepts that focus on making interested parties participate eagerly or overtake processes revitalization termed restoring prominence.

➤ Exegesis: Linguistic and Terminological Perspectives

Linguistically, tafsir (exegesis) is derived from fasr, meaning clarification and explanation, as mentioned in the verse :

And they do not bring you an example except that We bring you the truth and the best explanation" (Al-Furqan: 33)

implying the revelation of meaning and its elucidation (Ibn Manzur, 2/317; Al-Azhari, 12/283; Al-Zubaidi, 7/349; Al-Farahidi, 1410, 7/247; Al-Asfahani, 1412, p. 380) .

Terminologically, Al-Zarkashi defines tafsir as the science through which the meanings, rulings, and wisdom of the Qur'an are understood (Al-Zarkashi, 1972, 1/13). It aims to analyze Qur'anic texts and uncover divine intent to the extent of human capability, examining aspects such as revelation circumstances, linguistic structures, and meanings related to wording and jurisprudence (Al-Andalusi, 1442, 1/26; Mustafa Dib Al-Bagha, p. 14).

Exegetical Approaches

The nature, specialization, cultural background, and intellectual inclinations of the exegete influence the field of tafsir, leading to various interpretive approaches (Motahhari, n.d., p. 42). These include literary, jurisprudential, philosophical, social, and historical interpretations. Exegetical works also reflect the circumstances and needs of their respective eras. For instance, Fi Zilal al-Qur'an (In the Shade of the Qur'an) emphasized ethical and spiritual dimensions, while Al-Kashif by Muhammad Jawad Mughniya incorporated a militant and political perspective (Al-Dhahabi, pp. 369-370).

Social Exegesis

Modern social exegesis emerged to address the social issues of Muslims, steering away from abstract philosophical and theoretical frameworks disconnected from reality. This interpretive trend became a means of reforming societies and protecting them from deviations and social ailments (Salman, 1982, p. 97). It is characterized by an educational and guiding style, with notable examples including *Tafsir Al-Manar* and *Tafsir Al-Mizan* by Al-Tabatabai (Ma'rifa, 1990, 2/547-550). The social exegete approaches society like a physician diagnosing ailments, seeking remedies from the Qur'an—the divine book containing a cure for every malady .

This interpretive trend emerged alongside the social reform movement led by Jamal al-Din al-Afghani (Al-Asadabadi), who passed away in 1315 AH in Egypt (Al-Ridha'i, 2001, p. 382). Among the exegetes who adopted this approach was **Allama Al-Tabatabai** who emphasized the concept of "freedom" as reflected in the Qur'anic verse:

"O my people! Tell me, if I am upon clear evidence from my Lord, and He has provided me with good sustenance from Him? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah; upon Him I have relied" (Hud : 88) .

In *Tafsir Al-Mizan*, Al-Tabatabai interprets this verse, stating that man, by his very nature, is a being endowed with awareness and will. He exists at a crossroads between action and inaction, possessing complete freedom to make decisions without coercion or constraint (Al-Tabatabai, 1417, 10/370-373).

Reasons for Renewal

○ **The Religious Justification :**

The necessity for renewal in Quranic interpretation can be understood through several aspects :

- **The Quranic Call for Reflection:** The Quran emphasizes contemplation as a religious obligation that deepens the understanding of its texts, as stated :

" [This is] a blessed Book We have revealed to you so that they may contemplate its verses and that those of understanding may be mindful." (Ṣād: 29).

Reflection contributes to uncovering the secrets of the Quran (Maghniyah, 103) .

- **Studying the Precedents of Earlier Generations:** The Quran encourages analyzing the experiences of past nations and learning from them, as stated :

" Many ways of life have passed away before you. So travel throughout the earth and see what was the end of those who denied [the truth]." (Āl 'Imrān: 137).

This highlights the variations in people's levels of understanding and reflection (Umamah, 1424 AH, 20) .

- **Linguistic Aspects of the Quran:** The Quranic text, despite its limited wording, is abundant in meaning, as stated :

" Say, 'If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted.'" (Al-Kahf: 109) .

▪ **Linguistic Features Enabling Renewal :**

Several linguistic characteristics of the Quranic text allow for interpretative renewal :

- **Multiplicity of Interpretative Meanings:** Although the Quranic text is definitive in its authenticity, certain words carry probabilistic meanings, allowing room for interpretative reasoning .

- **Pausing and Resuming in Recitation (Waqf and Ibtidā'): Pauses within verses can shift linguistic and contextual meanings, leading to different interpretations.**

▪ **Variations in Quranic Recitations:** The diversity of Quranic recitations serves as a source of enrichment for its meanings (Al-Zarkashi, 1419 AH, 1/326-327) .

▪ **Quranic Orthography:** The Uthmanic script affects meaning variations. For example, the distinction between أم (or) and من (who) can alter the intended message, as seen in :

"We will make you recite, so you will not forget." (Al-A'la: 6) (Al-Mubarakfuri, 1385 AH, 8/227) .

▪ **Definitive (Muḥkam) and Ambiguous (Mutashābih) Verses:** The categorization of verses into muḥkam and mutashābih significantly impacts interpretative renewal, as the mutashābih is explained in light of the muḥkam for proper comprehension (Al-Suyuti, 1974, 3/3) .

▪ **Rhetorical and Lexical Aspects:** This includes linguistic phenomena such as literal and figurative language, antonyms, and polysemy, which contribute to the diversity of interpretations .

▪ **Polysemy: In the verse :**

"And divorced women shall wait by themselves for three qurū'." (Al-Baqarah: 228) ,

the term **qurū'** can mean either purity or menstruation, leading to different juristic rulings on the waiting period for divorced women (Al-Suyuti, 1/641) .

▪ **Literal and Figurative Meaning: In the verse :**

"And whoever is blind in this [life] will be blind in the Hereafter and more astray in way." (Al-Isrā': 72) ,

the term **blindness** refers metaphorically to **spiritual blindness** rather than **physical blindness**, and the preposition **fi** (in) here means 'an (from), indicating "he is blind to the Hereafter" (Al-Suyuti, 1974, 1/506).

• The Contemporary Realistic Call

The Quran contains incentives that encourage renewing understanding, which is one of its miracles. Thus, God's promise to manifest it will inevitably be fulfilled, as stated in :

"We shall show them Our signs in the horizons and in themselves until it becomes clear to them that it is the truth" (Fussilat: 53) .

▪ This manifestation occurs through the diligence of scholars and interpreters. Scientific discoveries have contributed to enriching the understanding of certain verses, adding new meanings. For instance, the verse :

"Indeed, Allah does not wrong even the weight of an atom" (An-Nisa: 40)

was previously interpreted to mean "**an ant**," as the term signified minuteness (Al-Alusi, 1417 AH: 4/5/47). However, chemistry later proved that **atoms** consist of even smaller particles, aligning with :

"Not even the weight of an atom in the earth or in the sky escapes your Lord, nor anything smaller than that or greater, except that it is in a clear record" (Yunus: 61) .

This understanding corresponds with what Al-Fayruzabadi mentioned (1452 AH: Chapter Ra, Section Dhal: 421) .

• The Human Call

This call stems from the variation in human capacities across generations and environments, leading to differences in comprehension and deduction of rulings (Al-Zarkashi, 1972: 2/172). Humans are fallible, and renewal should occur within legitimate frameworks without compromising fundamental principles. This is where the significance of Abu Darda's statement emerges :“You will not grasp the full depth of understanding until you see multiple perspectives of the Quran” (Al-Baghawi, 1417 AH: 1/46) .

➤ **Allama Tabatabai** Sayyid Muhammad Husayn ibn Sayyid Muhammad ibn Sayyid Muhammad Husayn Al-Mirza traces his lineage to Abu Ja‘far Muhammad Al-Asghar ibn Abi Abdullah Ahmad ibn Ibrahim Tabataba, leading to Imam Al-Hasan ibn Ali (peace be upon them) and Fatima, the daughter of Imam Al-Husayn ibn Ali (peace be upon them) (Al-Tahrani, 1423 AH: 33-34) . **Born on** 29th Dhu al-Hijjah 1321 AH / 1903 CE in Tabriz, he hailed from a family renowned for knowledge and leadership. He lost his father at the age of nine, preceded by his mother’s passing when he was five (Al-Amin, 1992: 9/254, 255) .

Allama Tabatabai authored numerous works, most notably Tafsir al-Mizan, a twenty-volume commentary that integrates various interpretive approaches. His philosophical works include Bidayat al-Hikma, Nihayat al-Hikma, Sharh al-Asfar, and Mabadi’ al-Falsafa wa Tariqat al-Mithaliyya, along with treatises on prophethood, guardianship, Islamic governance, and the proof of divine existence, as well as research in philosophy, language, and logic (Hindijani Fard, 1434 AH: 42-64) . **His Intellectual Environment** : He studied in Najaf, which became a major scholarly center after Sheikh Al-Tusi (d. 448 AH) established it as a beacon of knowledge. He held great reverence for prominent mystics, especially his mentor Sayyid Ali Agha Al-Qazi Al-Tabrizi, who deeply influenced his intellectual and spiritual development, making him one of his disciples (Al-Tahrani, 1423 AH: 16) .

➤ **Tafsir al-Mizan: A Comprehensive Exegesis**

Al-Mizan by Allama Muhammad Husayn Tabatabai is among the most comprehensive Quranic exegeses, blending philosophical analysis with traditional interpretive methodology. It focuses on social aspects and responds to doctrinal doubts (Ma‘rifa, 2014: 2/1025-1027) . Tabatabai followed the method of "**interpreting the Quran through the Quran**," viewing the Quranic text as the highest source for understanding its meanings, citing :*And We have sent down the Book to you as an explanation for everything*" (An-Nahl: 89) (Tabatabai, 1417 AH: 1/9) .He also adopted the theory of "**the Quranic holistic unity**," believing the text has dimensions beyond its apparent wording, referring to it as al-Kitab al-Hakim (The Wise Book) (Tabatabai, 1417 AH: 3/55) .His innovative approach combined sequential and thematic exegesis, linking the themes of different chapters in a unified context, analyzing linguistic and rhetorical aspects, and referencing classical interpretations, Hadith, and the narrations of Ahl al-Bayt . **Tabatabai passed away** in 1981 in Qom, leaving behind an extensive intellectual legacy as one of the most prominent Shiite philosophers of the twentieth century (Al-Tahrani, 1423 AH: 131) .

LITERATURE REVIEW

Social Exegesis

Al-Kar'awi (2022) explored social exegesis as a modern approach linking Quranic concepts to contemporary societal contexts. His study emphasized the role of religious values in shaping societies, utilizing human sciences such as sociology, history, and philosophy to renew interpretative discourse in line with contemporary challenges (Al-Kar'awi, 2022, p. 105). Banashi (2023) examined the relationship between Quranic legal and ethical verses according to Allama Tabatabai's perspective, asserting the consistency of Islamic jurisprudence with ethical principles. The study highlighted the role of jurisprudential reasoning in deducing rulings in response to temporal changes, concluding that Islamic law aims to reform society within ethical frameworks (Banashi, 2023, p. 200) .

Interpretive Renewal

Pariz and Gilendeh (2021) investigated the impact of linguistic plurality on Tafsir al-Mizan, highlighting how Allama Tabatabai's native language influenced his exegesis and the linguistic challenges he encountered (Pariz & Gilendeh, 2021, p. 51). Ghazipour et al. (2021) emphasized the need to redefine Quranic interpretation, arguing that traditional methodologies were limited. They proposed a new vision incorporating linguistic, historical, and maqasid (objectives-based) dimensions in exegesis (Ghazipour et al., 2021). Hashim (2023) analyzed the concepts of nafs (self) and ruh (spirit) in Islamic thought, drawing on the views of Al-Farabi and Ibn Sina regarding the independence of the self and the spirit's connection to matter. He applied these concepts to Quranic terms in Tafsir al-Mizan using inductive and deductive methodologies (Hashim, 2023, p. 445). Ahmed (2023) examined the ideas of Fazlur Rahman and Mohammed Arkoun regarding Quranic discourse renewal. Rahman advocated for reinterpretation based on Quranic objectives while maintaining the sanctity of the text, whereas Arkoun employed postmodern approaches that sought to desacralize the Quranic text, sparking controversy and opposition (Ahmed, 2023, p. 595) . Hakim (2024) studied contemporary Indonesian thinkers such as Nurcholish Madjid and Abdurrahman Wahid, analyzing their approaches to Quranic interpretation and modern issues, particularly religious freedom. He applied reception theory to assess their attempts to balance these aspects, noting their leanings toward liberal interpretations (Hakim, 2024, p. 117) .

Sustainability

El-Bassiouny et al. (2022) explored the connection between Quranic wisdom and sustainability mindsets, conducting a qualitative analysis of sustainability concepts in the first two chapters of the Quran. Their study identified ten key lessons aligning Islamic thought with sustainability, offering new insights previously unaddressed in research (El-Bassiouny et al., 2022). Al-Jayyousi et al. (2022) investigated sustainable development models in Islam through previous literature, enriching discourse on faith-based sustainability. The study focused on identifying core drivers of sustainable development in Islam and their potential to support socio-economic sustainability while prioritizing human dignity and poverty

alleviation. Their findings aimed to propose new sustainability strategies rooted in Islamic principles (Al-Jayyousi et al., 2022, p.1) .

Research Themes

The research is structured around the principles of interpretive renewal within **social exegesis** and its connection to **sustainability concepts** from a **Quranic perspective**, with application to *Tafsir al-Mizan by Allama Tabatabai*.

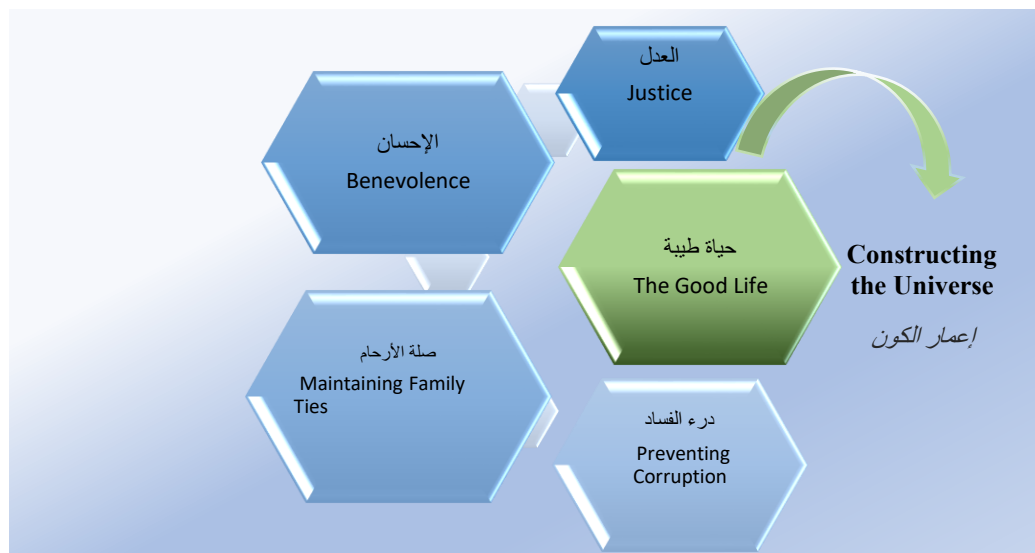


Fig 1 .Model of Societal Sustainability Based on Quranic Values

Source: Designed by the researcher using a computer, based on the model of (Al-Jayyousi, 2012).

SOCIAL INTERPRETATIVE RENEWAL AND SUSTAINABILITY AXES BASED ON QURANIC VALUES

(Applied to Al-Mīzān Exegesis)

FIRST AXIS: THE QURANIC DISCOURSE TO HUMANITY

▪ Vicegerency and Development of the Earth

“And [mention] when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’” (Al-Baqarah: 30)

Al-Ṭabāṭabā’ī comments: “The statement ‘Indeed, I will make upon the earth a vicegerent’ indicates that Adam (peace be upon him) was created to live and die on earth. God placed him and his wife in Paradise as a test, so that their faults might become apparent

before they descended to earth. This is further emphasized in Surah Ṭāhā: *‘So We said, O Adam...,’* and in Surah Al-A‘rāf: *‘And O Adam, dwell...,’* where the story of Paradise is intertwined with that of the angels’ prostration, forming a continuous narrative.” (Al-Ṭabāṭabā’ī, 1417H, 1/127). He further states: “From the beginning of the story, God declared: *‘Indeed, I will make upon the earth a vicegerent’*” (Al-Ṭabāṭabā’ī, 1417H, 1/133). This interpretation highlights that the discourse was directed toward the angels, announcing Adam’s role as a vicegerent on earth .

▪ **Human Innate Nature (Fitrah)**

“So direct your face toward the religion, inclining to truth—the fiṭrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” (Ar-Rūm: 30)

Al-Ālūsī explains: “The command ‘direct your face’ derives from the verb meaning to straighten a stick, indicating an instruction to commit to Islam.” (Al-Ālūsī, 1441H, 21/39) .

Al-Ṭabāṭabā’ī elaborates “Steadfastness, as mentioned in

‘Say, I am only a man like you, to whom it has been revealed that your god is one God. So take a straight path toward Him’ (Fussilat: 6),

means upholding true monotheism in all aspects of life.” (Al-Ṭabāṭabā’ī, 1417H, 11/45-48) .

The verse emphasizes adherence to the ‘straight path,’ a concept encompassing ethics, knowledge, and actions, advocating for balance without excess or negligence. This interpretation aligns with Al-Ālūsī’s Rūḥ al-Ma‘ānī .

▪ **Divine Honor for Humanity**

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.” (Al-Isrā’: 70)

This verse signifies that divine honor denotes an intrinsic dignity in humans, distinct from superiority, which implies additional favor. Al-Ṭabāṭabā’ī states that intellect distinguishes humans from other creatures, making them superior in attributes and actions (Al-Ṭabāṭabā’ī, 1417H, 13/156) .

Similarly, *“We have certainly created man in the best of stature” (At-Tīn: 4)*

denotes the completeness of human creation. Al-Ṭabāṭabā’ī explains that ‘**best stature**’ refers to human perfection in physical and intellectual form (Al-Ṭabāṭabā’ī, 1417H, 20/319). Al-Zabīdī also notes that “**taqwīm**” (rectitude) linguistically signifies uprightness, reflecting mankind’s unique distinction in creation (Al-Zabīdī, 1373H, 17/594).

▪ **Addressing Human Intellect and the Quranic Educational Methodology:**

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?” (Fussilat: 53)

Self-knowledge is considered superior to outward knowledge of the universe. The phrase ***"We will show them Our signs"*** suggests that introspection leads to deeper understanding of divine attributes and human responsibility. Al-Ṭabāṭabā'ī states that this realization guides individuals toward their true purpose and ethical awareness (Al-Ṭabāṭabā'ī, 1417H, 6/170) .

▪ The Quranic Educational Approach

"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom—although they were before in clear error." (Al-Jumu'ah: 2)

This verse confirms the fulfillment of Prophet Ibrahim's supplication:

"Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them." (Al-Baqarah: 129) .

Al-Ṭabāṭabā'ī explains that this verse refutes the claim that the phrase

"those in authority among you" (An-Nisā': 59)

implies no divine selection or distinction. Instead, the wording "from among you" does not negate divine election (Al-Ṭabāṭabā'ī, 1417H, 4/392) .

The phrase: *"a Messenger from themselves"* (Al-Jumu'ah: 2)

highlights the wisdom behind the Prophet ﷺ being chosen from an illiterate society—so that his message would not be attributed to external knowledge sources. Though his mission began with the Arabs, it extended to all nations (Al-Ṭabāṭabā'ī, 1417H, 19/264) .

▪ Divine Knowledge and Hidden Realities

"And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record." (Al-An'ām: 59)

Regarding **وعنده مفاتيح الغيب** *"And with Him are the keys of the unseen"* , Ibn Mardawayh reports from Ibn 'Umar that the Prophet ﷺ stated: *"The keys of the unseen are five: no one knows what tomorrow holds except Allah, no one knows when rain will fall except Allah,*

no one knows what is in the wombs except Allah, no soul knows in which land it will die except Allah, and no one knows when the Hour will occur except Allah "

Imam Al-Ṣādiq interprets ***"Not a leaf falls except that He knows it"*** as a reference to miscarriages, **"no grain"** as offspring, **"the dark nesses of the earth"** as the wombs, **"the moist"** as the living, and **"the dry"** as the deceased—everything being recorded in the Clear Book (Al-Ṭabāṭabā'ī, 1417H, 7/148; Al-Kāfī, vol. 24, p. 437, Hadith No. 144439) .

THE SECOND AXIS: AL-TABATABAI'S METHODOLOGY – EXAMPLES OF HIS REASONING USING QURANIC SCIENCES

His Attention to the Opening Verses, and the Distinction Between Makki and Madani Surahs

✚ ***Al-Tabatabai stated regarding Surat At-Tin*** :The surah is Makki, though it is possible that it is Madani. The verse 'and this secure city' supports its revelation in Mecca, but this is not conclusive, as it could have been revealed after the Hijrah while the Prophet (PBUH) was in Mecca." (Al-Tabatabai, 1417 AH, 20/19) .

✚ ***Regarding Surat An-Nisa', he said*** :It is a Madani surah, consisting of 176 verses. The content of its verses attests to its revelation after the Hijrah, as its themes are coherent. The surah's purpose becomes clear from the beginning, addressing issues such as polygamy, prohibitions in marriage, inheritance laws, prayer, jihad, trade, testimony, and other legal matters. It also discusses the conditions of the People of the Book." (Al-Tabatabai, 1417 AH, 4/14) .

✚ ***About Surat Al-Baqarah, he mentioned*** :It consists of 286 verses and revolves around calling humanity to believe in Allah and worship Him sincerely. This is emphasized through the necessity of believing in all divine revelations without distinction between prophets. The surah also denounces the attitudes of disbelievers and hypocrites before transitioning to other topics, such as the change of the Qiblah, the rulings on Hajj, fasting, inheritance, and more." (Al-Tabatabai, 1417 AH, 1/4) .

The Rhetorical Level (Literal Meaning, Metaphor, Metonymy, and Amplification)

➤ **Literal Meaning** :Regarding the verse

"And there is not a thing but that with Us are its treasures" (Al-Hijr: 21) ,

the divine reality is manifested in Allah's encompassing knowledge of all things. If the verse is interpreted superficially, one might understand it as referring to material storage places, which is a limited perception. A more advanced interpretation recognizes that Allah does not store wealth or rain in a literal sense, particularly in light of :

"And We send it down only according to a known measure" (Al-Hijr: 21) and

"And Allah sends down provision from the sky and gives life thereby to the earth after its lifelessness" (Al-Jathiyah: 5) .

Some may interpret the "stored provision" as referring solely to rain, which facilitates food production, but this too is a restricted view. If we move beyond such limitations and take the verse in its broadest sense, "And there is not a thing but that with Us are its treasures" refers to everything in creation—humans, animals, plants, and all that comes into existence by Allah's will. The term "**treasures**" is a metonymy for the divine control over existence, where everything is determined according to His wisdom (Al-Tabatabai, 1417 AH, 2/79-80) .

➤ **Some Rhetorical Images**

In the verse :*"Have you not seen those who fled their homes in thousands, fearing death?" (Al-Baqarah: 24) ,*

the term "**seeing**" here means knowledge, as the event is so evident that knowing it is akin to seeing it, similar to :*Have you not seen that Allah created the heavens and the earth in truth?*" (Ibrahim: 19) ,and :

"Have you not seen how Allah created seven heavens in layers?" (Nuh: 15) .

Al-Zamakhshari noted that "*Have you not seen*" (أَلَمْ تَرَ؟) is used in contexts of amazement, implying: "*Do you not marvel at what happened?*" The phrase "*fearing death*" functions as an adverbial accusative or can be interpreted as an absolute object, meaning "*they feared death intensely* ".

In : *So Allah said to them: 'Die'; then He brought them back to life*" (Al-Baqarah: 24) ,

the command here is ontological, not contradicting the possibility that **their death** had natural causes. Some exegetes suggest that the verse metaphorically represents nations that go through phases of **weakness and subjugation**—akin to death—before reviving through resistance and regaining political independence (Al-Tabatabai, 1417 AH, 2/279) .

Ignorance and stagnation are metaphorically described : **as death**, whereas knowledge and resilience **signify life**.

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life" (Al-Anfal: 24) , And according to the Varese from Qur'an (Al An'am,122)

"And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge?" (Al-An'am: 122) .

Thus, nations "**die**" when subjected to humiliation and foreign domination, remaining in a state of metaphorical death. However, Allah revives them by instilling **the spirit** of awakening and **resistance**, enabling them to **reclaim their rights** and **independence** (Al-Tabatabai, 1417 AH, 2/280).

Redundancy

As some speech may follow Redundancy style, it can also follow a conciseness style. The verse has parallels in the Quran, such as Allah's saying:

"Cursed were the companions of the pit. The fire of the fuel. When they sat near it, and they were witnesses to what they did to the believers" (Al-Buruj: 4-7), and , Relevant Verses from the Qur'an :

"And among those We created is a nation who guide by the truth and act justly according to it" (Al-A'raf: 181) (Al-Tabatabai, 1997, 2/280).

The Quran recognize its proverbs from others by clear style, as in:

"Their example is like that of one who kindled a fire and when it illuminated what was around him, Allah took away their light and left them in darkness, unable to see" (Al-Baqara: 17),

And, Relevant Verses from the Qur'an: : *"Indeed, the example of this worldly life"* (Yunus: 24),

And: *"The example of those who were entrusted with the Torah" (Al-Jumu'ah: 5), among other Quranic examples (Al-Tabatabai, 1997, 2/279).*

Lexical Level: The Ambiguity of Meaning

Relevant Verses from the Qur'an: *"As if they were wild donkeys, fleeing from a lion" (Al-Muddathir: 50-51).*

In Lisan al-Arab: *"Al-Qaswara* refers to archers and lions" (Ibn Manzur, 1994, 5/92), it appears that the term (*Al-Qaswara*) is a lexical ambiguity between "archer" and "lion," and the term is carried by both meanings. The meaning is that they are avoiding the reminder, as if they were wild donkeys fleeing from a lion or a hunter chasing them (Al-Tabatabai, 1997, 2/99).

 **Antithetical Relationships: Binaries** (sky and earth, truth and falsehood, blessings and ingratitude)

The scholar was keen to clarify this and link verses to illustrate this relationship between Quranic words :

The verses remind people, as in , Relevant Verses from the Qur'an:

"Do you not see that Allah created the heavens and the earth with the truth?" (Ibrahim: 19)

And, Relevant Verses from the Qur'an

"Do you not see how Allah gave the example of a good word, like a good tree, its roots firmly planted, and its branches in the sky?" (Ibrahim: 24), and, Relevant Verses: "Do you not see those who exchanged the favor of Allah with ingratitude and led their people to the house of destruction?" (Ibrahim: 28). Allah reminds that creation is based on truth; all will be resurrected, and those who followed the truth, believed in it, and worked according to it will attain happiness and paradise. As for those who followed falsehood, worshiped Satan, and obeyed arrogant tyrants, they will experience eternal misery, and their leaders will disown them. He then reminds of the past nations that perished due to their ingratitude for Allah's blessings (Al-Tabatabai, 1997, 12/66), Moreover, Relevant Verses: "Do you not see that Allah created the heavens and the earth with the truth," indicates that the intended vision is the certain knowledge of how the heavens and the earth were created, without meaning physical sight. The act of creation, which is opposed to falsehood, is evident in that each type of existence is a goal for others, such as the earthly elements that benefit plants, and the plants that benefit animals, and so on. In addition, as the verse form Qur'an

"We did not create the heavens and the earth and all that is between them in play; We created them in truth, but most of them do not know" (Ad-Dukhan: 38-39),

, Relevant Verses from Qur'an: *"We did not create the heavens and the earth and all that is between them in vain. That is the belief of those who disbelieve" (Sad: 27), meaning that creation moves from one stage to another and eventually returns to its Lord, as Relevant to Verses from Qur'an: "To your Lord is the final destination" (An-Najm: 42) (Al-Tabatabai, 1997, 12/40-41).*

The Third Axis: Quranic Values for Societal Sustainability Based on the Interpretation of Al-Mizan

Preventing Corruption

"Corruption has appeared throughout the land and sea by what the hands of people have earned, that He may let them taste part of what they have done, that perhaps they will return" (Ar-Rum: 41) .

The verse generally refers to the widespread corruption on earth, whether it be natural disasters like droughts and earthquakes, or human-made calamities like wars and disturbances. This corruption is attributed to human actions, whether polytheism or sins. The Quranic texts connect the righteousness of actions with the righteousness of the cosmos, as in , Relevant Verses from the Qur'an: *"If the people of the towns had believed and feared Allah, We would have opened up to them blessings from the heavens and the earth" (Al-A'raf: 96),*

and , Relevant Verses from the Qur'an: *"That He may let them taste part of what they have done,"* meaning Allah punishes them for part of their actions to remind them, as in the Verses: *"Whatever strikes you of disaster is what your hands have earned, but He pardons much" (Ash-Shura: 30).* Moreover, Relevant Verses from the Qur'an:

"That perhaps they will return," shows that the purpose of the trial is to bring people back to monotheism and obedience. The verse relates to the previous one in that it explains the impact of polytheism and sin on the occurrence of corruption, as in Relevant Verses from the Qur'an: *"Say, 'Travel through the land and observe how was the end of those before you; most of them were polytheists'" (Al-Rum: 42).* Allah commands reflection on the fate of previous nations that were destroyed because of their polytheism to draw lessons (Al-Tabatabai, 1997, 16, 197) .

Through his interpretation, Al-Tabatabai pointed out that the corruption on earth is the result of human actions and deviations from the path of truth, which led to the disruption of both cosmic and social systems. The necessity of preventing corruption is required to ensure balance between humans and nature by looking at the previous nations and their states between corruption and righteousness. The verse calls for reflecting on the fact that reform begins with correcting individual and societal behaviors to achieve sustainability, and these trials are nothing but divine discipline, as in, Relevant Verses from the Qur'an: *"That they may return to righteousness and the path of guidance and reform "*.

Sponsorship and Kinship Ties:

Allah Almighty has ensured the organization of people's rights, and the Quranic emphasis on kinship, parents, close relatives, orphans, and others is evident in the relevant Verses in (Sura of An-Nisa: 1)

"And fear Allah, through whom you ask one another, and (fear) the wombs (that bore you)" (An-Nisa: 1).

In Majma' al-Bayan, Al-Baqir (peace be upon him) interpreted this verse as: *"And fear (harming) the ties of kinship by severing them" (Al-Tabarsi, 1427 AH, 3/6).* Similarly, in Al-

Kafi, it is stated: "They are the ties of people's kinship; Allah, the Almighty, has commanded their maintenance and honored them." Abu Hamza narrated from Abu Ja'far (peace be upon him): *"Maintaining kinship ties purifies deeds, increases wealth, wards off affliction, eases the reckoning, and prolongs life span."* (Al-Kulayni, 1428 AH, 2/150).

This hadith is also found in Bihar al-Anwar, Vol. 71, p. 118, under The Book of Social Etiquette, in the chapter on maintaining kinship ties and assisting relatives. Imam Al-Baqir (peace be upon him) said: "Do you not see how the verse demonstrates the honor granted to kinship? The reason for linking it to God's name in the verse: (And fear Allah, through whom you ask one another, and (fear) the wombs)" (Al-Tabatabai, 1417 AH, 4/147).

Similarly, Allah commands goodness toward parents and relatives in The Verses from (Surah of Al Baqara:)

"And (remember) when We took the covenant from the Children of Israel, (saying): Worship none but Allah, and be good to parents and relatives and orphans and the needy..." (Al-Baqara: 83).

The Quran strongly emphasizes kindness and righteousness towards parents, as seen in:

"And We have enjoined upon man (care) for his parents..." (Luqman: 15), and "And We have enjoined upon man to be good to his parents..." (Al-Isra: 24).

Islam classifies disrespecting parents as one of the grave sins leading to destruction (Al-Tabatabai, 1417 AH, 6/343).

Justice and Equality (The Scale of Piety):

The Quran upholds justice and equality, as exemplified in the verse:

"Whoever does righteousness, whether male or female, while being a believer—We will surely cause him to live a good life, and We will surely give them their reward according to the best of what they used to do." (An-Nahl: 97).

Likewise, Qur'an states: *And whoever does righteous deeds, whether male or female, while being a believer—those will enter Paradise, being given provision therein without account." (Ghafir: 40),*

Moreover *"And whoever does righteous deeds, whether male or female, while being a believer—those will enter Paradise and will not be wronged even as much as a speck on a date seed." (An-Nisa: 124).*

These verses cleared the Quranic principle of gender equality in accountability and reward. Allah created humanity from a single origin and established merit based on piety, as stated in:

"Indeed, I do not allow to be lost the work of any worker among you, whether male or female; you are of one another." (Aal 'Imran: 195).

Therefore, that good deeds never go to waste and that every individual deserves recognition based on their efforts. As another verse states: *"Every soul is held in pledge for what it has earned." (Al-Muddathir: 38).*

Dignity, therefore, is linked to piety, levels of faith, knowledge, intellect, and moral conduct. These principles form the foundation of social justice, ensuring equal opportunities for all under the divine standard of piety (Al-Tabatabai, 1417 AH, 2/270). The Quranic verses thus establish **Justice** and **Equality** from an Islamic perspective, affirming that Allah does not let any good deed go to waste except according to the sole criterion of piety. This fosters a society built on fairness and equal opportunity, aligning with the concept of sustainable social development.

Benevolence (Ihsan):

Benevolence represents the highest level of faith and manifests on multiple levels. The first level pertains to an individual's relationship with Allah through monotheism and sincere worship. The second level concerns interactions with others through moral virtues such as righteousness and mercy, including honoring women.

🌟 **Regarding Ihsan**, The Relevant Verses from Surah Al Baqara:

"And speak to people kindly and establish prayer and give zakah..." (Al-Baqara: 83).

Here, the command to speak kindly is linked to acts of worship, such as prayer and charity, showing that Ihsan encompasses both social conduct and religious devotion. The verse concludes with: *"Then you turned away, except a few of you, and you were refusing."* This connects to the previous statement: *"And (recall) when We took a covenant from the Children of Israel..."* highlighting the beauty of Quranic composition. The passage begins with a covenant (**a binding agreement**) and transitions into instructions, first through a declarative form: *"You shall worship none but Allah"*, and then through an imperative: *"And speak to people kindly."* (Al-Tabatabai, 1417 AH, 1/318).

Here the commands:

"And do good; indeed, Allah loves the doers of good." (Al-Ma'ida: 93).

Al-Tabatabai explains: "Ihsan does not merely mean refraining from conflict; rather, it entails completing an action in the best possible way, including forgiving when appropriate and confronting oppression when necessary to uphold justice and preserve rights. Avoiding excess in retribution is also a form of Ihsan. Since divine love is the ultimate goal of religion, it is achieved through obedience to Allah's commands, as Qur'an State: *(Say: If you love Allah, then follow me; Allah will love you.) (Aal 'Imran: 31)"*.

The Quran begins its discussion on combat with a prohibition against transgression and concludes with a command to practice Ihsan, demonstrating the wisdom behind divine legislation (Al-Tabatabai, 1417 AH, 2/64).

Qur'an further states:

"And who is better in religion than one who submits himself to Allah while being a doer of good..." (An-Nisa: 125).

The implied answer is that true honor lies in excelling in religion through Islam, submission, and devotion to Allah, following the monotheistic path of Prophet Ibrahim (Al-Tabatabai, 1417 AH, 5/88). Thus, Ihsan is the pinnacle of faith.

Monotheism and Sincere Worship:

Relevant to Verses from Qur'an : *'So worship Him and be steadfast in His worship.'* (Maryam: 65).

This verse calls for sincere devotion and patience in worship, as none deserves such perseverance except Allah (Al-Tabatabai, 1417 AH, 14/84) **Similarly, in:**

"Say: Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first of the Muslims. Say: Shall I seek a lord other than Allah, while He is the Lord of everything?" (Al-An'am: 162-163).

Here, the Prophet (**Peace Be Upon Him**) declares absolute devotion to Allah, stating that all aspects of his life—worship, deeds, and even death—are dedicated solely to Allah. His servitude is complete, and he neither acts nor abstains except for the sake of Allah, submitting to His will entirely (Al-Tabatabai, 1417 AH, 7/394).

Steadfastness (Al-Istiqamah) :

In the noble verse, it is mentioned: *"So remain on a right course as you have been commanded"* (Hud 112), and also:

"And direct your face toward the religion, inclining to truth, and never be of those who associate others with Allah" (Yunus 105).

Another verse states:

"So direct your face toward the religion, inclining to truth—the natural disposition of Allah upon which He has created mankind. There is no altering of Allah's creation. That is the correct religion, but most of the people do not know" (Ar-Rum 30) .

These verses contain the command of Allah, Glorified and Exalted, to His Prophet (Peace and Blessings Be upon Him and His Family) to remain steadfast, which is the balanced and moderate path between excess and negligence. Steadfastness is a concept that encompasses both knowledge and action, incorporating ethics and behavior. The phrase *"as you have been commanded"* refers to what Allah commanded him—to direct his face toward the true religion. This is evident in similar verses found in Makkah surah's, such as Surah Yunus, which was revealed before Surah Hud. This confirms that steadfastness in religion, sincerity in worship, and adherence to divine commands are fundamental principles (Al-Tabatabai, 1417, 11/47) .

Mercy (Ar-Rahmah) :

Al-'Allama Al-Tabatabai stated: "It has been narrated from Imam As-Sadiq (Peace Be Upon Him) that **Ar-Rahman** is a specific name with a general attribute, while **Ar-Rahim** is a

general name with a specific attribute." He further explains: "From what has been mentioned, it is clear why **Ar-Rahman** encompasses both believers and disbelievers, whereas **Ar-Rahim** is exclusive to believers" (Al-Tabatabai, 1417, 1/23). This narration is also found in Tafsir As-Safi, Vol. 1, p. 81, under Surah Al-Fatiha, Verse 1, Hadith No. 74443, attributed to Imam As-Sadiq (peace be upon him) .

In the noble verse, it is mentioned:

"And the servants of the Most Merciful are those who walk upon the earth humbly, and when the ignorant address them [harshly], they say [words of] peace" (Al-Furqan 64) .

This verse highlights the qualities of the *Servants of the Most Merciful*. The first trait is humility, as indicated by *"those who walk upon the earth humbly."* They live among people with a sense of submission to Allah and humility toward His creation, free from arrogance and pride. **The second trait is forbearance and self-restraint**, as they respond to the ignorance of others with kind words, **avoiding idle and sinful speech**. They do not retaliate with ignorance but instead respond with patience and peace (Al-Tabatabai, 1417, 15/229) . In another noble verse, it is mentioned:

"And We have not sent you but as a

mercy to the worlds" (Al-Anbiya 107) .

Al-'Allama Al-Tabatabai stated: **"Mercy has varying degrees**, ranging from narrow to expansive. There is a special mercy for believers, which differs according to their levels of faith, and there is also an absolute mercy, which is a divine bounty from Allah. The Quran itself is guidance, and the Messenger (Peace And Blessings Be Upon Him And His Family) is the mercy granted to the worlds" (Al-Tabatabai, 1417, 18/170) .

Honoring Woman :

Regarding the status of women in Islam, in the noble verse, it is mentioned" *And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination" (Luqman 14) .*

Al-Tabatabai, in his commentary on this verse, explained: "Islam granted women an elevated status in society and endowed them with social rights they had previously been denied. Women became essential partners in building society, gaining the right to marriage and independent financial ownership—privileges they were once deprived of" (Al-Tabatabai, 1417, 6/344) . In another noble verse, it is mentioned:

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women" (An-Nisa 1) .

This verse presents another aspect of honoring women and the Quranic care for them. Allah, Glorified and Exalted, commands humankind to fear Him, explains the unity of human nature without distinction between man and woman. This divine instruction urges the establishment of a just society based on fairness, ensuring their well-being through laws derived from divine guidance that facilitate their lives and protect their rights (Al-Tabatabai, 1417, 4/134) .

Additionally, in the noble verse, it is mentioned: *"And live with them in kindness. For if you dislike them—perhaps you dislike something and Allah makes therein much good"* (An-Nisa 4:19) .

Al-‘Allama Al-Tabatabai commented: "Islam does not permit the dissolution of marital relations merely due to dislike. The word 'kindness' refers to what is customarily accepted in society, ensuring that marital interactions are based on principles of equality and cooperation. Each individual is seen as an essential part of building the human community" (Al-Tabatabai, 1417, 4/150) .

Attaining a Good Life :

In the noble verse, it is mentioned :

"Whoever does righteousness, whether male or female, while being a believer—We will surely cause them to live a good life, and We will surely give them their reward according to the best of what they used to do" (An-Nahl 97) .

This verse contains a divine promise of a good life and a noble reward for every believer who engages in righteous deeds, without distinction between men and women. It affirms the equality of divine recompense. The phrase *"We will surely cause them to live a good life"* signifies that Allah bestows upon the righteous believer a blessed and content existence. The term **"life"** here refers to a unique divine honor, granting **the believer a life filled** with happiness and blessings, transcending the materialistic view of existence (Al-Tabatabai, 1417, 12/341).

"And this Secure City" (At-Tin: 3)

"This secure city refers to the honored city of Mecca, as security is a defining characteristic of the sacred sanctuary, Relevant to the Verse: *'Have they not seen that we have made [Mecca] a secure sanctuary?'* (Al-Ankabut: 67).

It is also mentioned in Prophet Ibrahim's supplication, as quoted by Allah:

'My Lord, make this a secure city' (Al-Baqara: 126), and again: 'My Lord, make this city secure' (Ibrahim: 35).

The reference here shows its honored status through specification. The description 'secure' (**Ameen**) could mean 'one who grants security' in the active sense, implying that the city itself provides safety. In other words, it refers to a place where people feel safe and are not threatened by dangers" (Al-Tabatabai, 1417 AH, 20/319) .

Man as a Social Being

Al-Allama Al-Tabatabai asserts that man is naturally inclined toward social life and cannot live in isolation from society. He supports this claim with several Quranic verses, including:

'And We have made you into nations and tribes so that you may know one another' (Al-Hujurat: 13) (Al-Tabatabai, 1417 AH, 4/92), in addition to other verses such as *Az-Zukhruf (32), Aal-e-Imran (195), and Al-Furqan .(٥٤)*

The Relationship Between Islam and Society

Al-Tabatabai explains that social life is an inherent trait of mankind, though humans were not initially aware of this nature. Social consciousness emerged through interactions with others, benefiting from them, and the need for self-defense. However, it was prophethood that made humans aware of the importance of their existence within society, as indicated in Allah's words: *'Mankind was [of] one religion [before their deviation], but then they differed' (Yunus: 19) (Al-Tabatabai, 1417 AH, 4/94)*. Another verse states: *'Mankind was [of] one community; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed' (Al-Baqara: 213)* .

Islam is the only religion that established its foundation upon social structures, recognizing society as an independent entity that is influenced by its members and their characteristics. Therefore, the Quran attributes existence, lifespan, awareness, understanding, action, obedience, and disobedience to the ummah (nation) (Al-Tabatabai, 1417 AH, 4/96) .

Conclusion and Key Findings

First: The Methodology of the Qur'anic Discourse on Humanity

The Qur'anic discourse addresses multiple levels, including the human role as a vicegerent in developing the earth and the testimony of the angels. It appeals to human nature, which seeks stability and belonging , highlights divine honor bestowed upon humanity and the subjugation of creation for human benefit

The Educational Approach in the Qur'an

- God sent His Messenger (PBUH) with the Arabic tongue as a role model for humanity, teaching them noble morals. The Qur'anic discourse encompasses ethical values that form the foundation of Islamic law .
- The verses also emphasize God's omnipotence and knowledge of the unseen, illustrating that

Second: Renewal in Al-Ṭabāṭabā'ī's Exegesis

Al-Ṭabāṭabā'ī's interpretation transcends traditional exegesis by analyzing the social and human dimensions of the texts, adopting a rational and thematic approach .

The elements of renewal in his exegesis are evident in :

- Interpreting the Qur'an through the Qur'an itself and relying on hadiths and narrations .
- Connecting the meanings of the Qur'an to human reality to promote sustainability concepts .
- Encouraging reflection and contemplation while keeping pace with developments without detachment from reality .
- Emphasizing the study of the openings of surahs, clarifying the themes of Meccan and Medinan surahs, and highlighting their interconnectivity. He viewed the Qur'an as a cohesive entity, akin to a single body in its harmony and unity .

- Focusing on the coherence between verses and their conclusions to extract meanings, as seen in his reference to “the Secure City” at the beginning of Surah At-Tin, alluding to Mecca .

Third: Rhetorical and Linguistic Analysis in Al-Ṭabāṭabā'ī's Exegesis

On the rhetorical level, he discussed literal and figurative meanings in the Qur'an for a deeper understanding of the texts. He employed imagery to encourage human effort and the rejection of oppression (“Is he who was dead, and We gave him life”) .

On the lexical level, he analyzed antonyms and polysemy in the Qur'an, examining rhetorical styles such as interrogatives that provoke contemplation

Fourth: Principles of Social Sustainability from the Qur'anic Perspective

The diversity of the Qur'anic discourse aims to guide humanity toward achieving a good life. This is done by reminding humans of their honor and preparing them for the responsibility of stewardship .

The first step toward sustainability is preserving the environment and rectifying human corruption, followed by establishing justice and equality, recognizing that piety is the measure of fairness among people, and understanding that human dignity is linked to ethics and righteous deeds

Recommendations:

- 1) We recommend opening up research horizons in the field of sustainability, linking it to modern technologies and other Quranic sciences.
- 2) Researchers can study these sustainability principles from the perspectives of other interpreters.
- 3) Adopting diverse perspectives that contribute to the development of academic, educational, and societal fields, linking them to Quranic sciences and sustainability principles.

References:

- Ahmad, H. (2023). Mapping Neo-Modern and Postmodern Qur'ānic Reformist Discourse in the intellectual legacy of Fazlur Rahman and Mohammed Arkoun. *Religions*, 14(5), 595. <https://doi.org/10.3390/rel14050595>
- Al-Alusi, S. D. M. A. Al-Alusi. (2020). *Ruh al-Ma'ani fi Tafseer al-Quran al-Azeem wa al-Sab' al-Mathani* (Trans. Ridwan Mamo, Fares al-Shamri, Adel al-Samarrai, et al.). Al-Risala Printing and Publishing Foundation.
- Al-Amin, S. M. (1992). *Ayaan al-Shi'a*. Dar al-Taaruf li al-Matboo'at.
- Al-Dhahabi, M. H. (2004). *Al-Tafseer wa al-Mufasssirun*. Mus'ab ibn Umayr Library.
- Al-Firuzabadi, M. B. Y. (2004). *Al-Qamus al-Muhit*. Dar al-Kutub al-Ilmiyya.
- Al-Firuzabadi, M. B. Y. (2004). *Al-Qamus al-Muhit*. Dar al-Kutub al-Ilmiyya.
- Al-Husseini Al-Tahrani, S. M. (1997). *Al-Shams al-Sati'ah*. Dar al-Mahaja al-Bayda.
- Al-Jayyousi, O., Tok, E., Saniff, S. M., Hasan, W. N. W., Janahi, N. A., & Yesuf, A. J. (2022). Re-Thinking Sustainable Development within Islamic Worldviews: A Systematic Literature Review. *Sustainability*, 14(12), 7300. <https://doi.org/10.3390/su14127300>
- Al-Kulaini, M. B. Y. (2005). *Al-Kafi: Al-Osool, Al-Furoo' wa al-Rawda* (Vol. 1). Dar al-Murtada.
- Al-Miqdad, A. (1982). *Kanz al-Irfan fi Fiqh al-Quran* (Vol. 1:5). Dar al-Kitab.
- Al-Mubarakfour, A. A. M. B. (1965). *Tuhfat al-Ahwdhii bi Sharh Jama' al-Tirmidhi*. Matba'at al-Ma'arifah.
- Al-Mu'min, A. (2000). *Al-Islam wa al-Tajdeed: Ru'aa fi al-Fikr al-Islami al-Mu'asir*. Dar al-Rawda.
- Al-Murtada, S. (1999). *Risalah al-Sharif al-Murtada*. Dar al-Quran al-Kareem.
- Al-Sharif, M. I. (1983). *The Trends of Renewal in Quranic Interpretation in Egypt*. Dar al-Turath.
- Al-Suyuti, M. A. F. (1974). *Al-Itqan fi Ulum al-Quran* (Trans. Muhammad Abu al-Fadl Ibrahim). The General Egyptian Book Organization.
- Al-Tabarsi, A. A. F. (2006). *Majma' al-Bayan fi Tafseer al-Quran* (Vol. 1). Dar al-Murtada.
- Al-Tabatabai, M. H. (1417 AH). *Al-Mizan fi Tafseer al-Quran* (Vol. 10). Dar Ihya' al-Kutub al-Arabiya.
- Al-Tahrani, S. M. S. (1997). *Al-Shams al-Sati'ah* (Trans. Abbas Nour al-Din & Abdul Rahim Mubarak). Dar al-Mahaja al-Bayda.
- Al-Zabidi, M. M. B. (1954). *Taj al-'Arous min Jawahir al-Qamus* (Trans. Ali Shiri). Dar al-Fikr.
- Al-Zarkashi, B. D. M. A. (1957). *Al-Burhan fi Ulum al-Quran* (Trans. Muhammad Abu al-Fadl Ibrahim). Dar Ihya' al-Kutub al-Arabiya.
- El-Bassiouny, N., Abdou, Y. A., El-Bassiouny, D., Jamal, A., & Wilson, J. (2022). Qur'anic wisdom and the sustainability mind-set: deciphering the relationship. *Journal of Islamic Marketing*, 14(4), 1107–1127. <https://doi.org/10.1108/jima-07-2021-0227>
- Ghazipour, S., Shirazi, M. R., & Mirsafi, S. F. H. (2021). The necessity of redefining and presenting a new perception on the comprehensive interpretation of the Holy Quran. *Propósitos Y Representaciones*, 9(SPE2). <https://doi.org/10.20511/pyr2021.v9nspe2.966>
- Hakim, M. a. R. (2024). *Ketika al-Qur'an Bertemu Modernitas: Penerimaan Pemikir Kontemporer Islam dalam Konteks Kebebasan Beragama*. *Contemporary Quran*, 4(2), 115–132. <https://doi.org/10.14421/cq.v4i2.5680>
- Hashem Marwa, A. (2023). The Soul and Spirit in Islamic Thought: An Interpretive Study in the Light of Al-Mizan Tafseer by Sayyid Muhammad Hussein Tabatabai. *Al-Kufa Studies Center Journal*, 70(2), 445.
- Ibn Faris, A. B. Z. Al-Qazwini. (1999). *Mu'jam Maqayis al-Lughah* (Trans. Abdul Salam Haroon). Dar al-Jil.
- Kailand, R. J., & Briz, A. Q. (2020). Linguistic Pluralism and Its Effect on Al-Mizan Tafseer (A Linguistic Study). *Horizons of Civilization*, 23(2), 49-76.
- Salman, S. M. (1982). *Social Thought in Islam* (Doctoral Dissertation). University of Baghdad.
- Shari'ati, A. (2014). *Al-Ummah wa al-Imamah*. Al-Kitab Cultural Foundation.