

A Case Study on the Role of Political Contexts During the Rashidun Caliphate in the Interpretation of the Companions' Commentators.

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Abstract

This study examines the impact of the political contexts during the Rashidun Caliphate on the Qur'anic interpretations of the Companions. The main issue addressed in this research is how political and social conditions, such as takfir, the legitimacy of the caliphate, the distribution of public wealth, and the expansion of Islamic conquests, have shaped and guided the interpretative approaches of the Companions. The research method is descriptive-analytical, based on the examination of primary historical, interpretative, and hadith sources, and the analysis of their data. The findings show that the political contexts of the Rashidun Caliphate played a decisive role in shaping the interpretations of the Companions. The interpretations of the infallibles, such as Imam Ali (A) and Lady Fatima (S), in response to political misinterpretations, have provided a solid framework for explaining Qur'anic principles. The interpretations of other caliphs, such as Abu Bakr, Umar, Uthman, and Muawiya, also reflect the social and political conditions of their time and were sometimes used to correct misinterpretations or secure political legitimacy. The results indicate that analyzing these interpretations can help enhance the understanding of the influence of politics on contemporary interpretative approaches and provide a model for similar research.

Keywords: Qur'anic Interpretations, Political Contexts, Rashidun Caliphs, Companions.

Introduction

The Qur'anic interpretations of the Companions during the Rashidun Caliphate were heavily influenced by the political, social, and religious conditions of that period. These conditions, including political turmoil, innovations, and issues related to the legitimacy of the caliphate and governance, directly impacted the interpretative approaches of the Companions. Among them, the infallible interpreters, such as Imam Ali (A) and Lady Fatima (S), alongside non-infallible commentators, such as the three caliphs and other prominent Companions, presented interpretations that reflected the contexts of their time. The main issue addressed in this research is how these political contexts, especially in areas such as takfir, divine sovereignty, and inheritance, influenced the interpretation of Qur'anic verses, and whether interpretations stemming from these contexts can be distinguished from foundational and divine interpretations. Additionally, this study examines the extent to which the interpretative responses of the Companions, in the face of these political contexts, contributed to a more precise understanding of Islamic principles. Investigating the role of political contexts in the interpretations of the Companions is deemed essential from various perspectives. Analyzing the impact of political conditions on their interpretations provides a way to strengthen the scholarly foundations of Qur'anic exegesis of that era, and understanding these conditions may help resolve historical ambiguities and doubts. This study focuses on analyzing both the direct and indirect impact of politics on Qur'anic interpretations and its consequences on the development of Islamic sciences. Investigating this topic could offer a model for analyzing the influence of politics on contemporary religious interpretations. The research will be conducted using a descriptive-analytical method, with data gathered from primary sources, including exegesis, historical,

and hadith books, as well as secondary sources such as academic articles and related studies. The stages of the research include studying credible sources on the exegeses of the Companions and the political conditions of the Rashidun Caliphate, assessing and analyzing the impact of political contexts on interpretative approaches, comparing the differences and similarities between the interpretations of the infallibles and non-infallibles on common topics, and presenting the results in the form of a model for analyzing Islamic interpretations in the context of political contexts. The objectives of this research include examining the impact of the political conditions of the Rashidun Caliphate on the interpretations of the infallibles and non-infallibles, analyzing the differences and similarities in interpretations provided in response to political and social issues, identifying the interpretive principles of the Companions in dealing with political contexts and comparing them with Qur'anic principles, and offering a model for analyzing Qur'anic exegeses in the context of contemporary political-social conditions.

1- The Role of Political Contexts During the Rashidun Caliphate in the Interpretation of the Infallible Companions' Commentators.

Shi'a (particularly the Twelver Shi'a) believes that some of the Companions (who are referred to as Imams) are infallible. This means that individuals who are infallible, due to the grace that God has bestowed upon them, do not commit any immoral or sinful acts (Murtada, 1405 AH, Vol. 3, p. 326). Among the infallible Companions, according to the Shi'a perspective, are Imam Ali and Lady Fatima (peace be upon them). Therefore, in this discussion, the focus is on examining how the political contexts of the Rashidun Caliphate are reflected in their interpretations.

1-1- The Political Contexts and Their Impact on the Interpretation of Amir al-Mu'minin, Imam Ali (PBUH).

At the end of Imam Ali's caliphate, one of the political contexts that influenced the interpretation of the Quran was the issue of takfir and divine sovereignty. The Khawarij established their takfir based on the rejection of "what Allah has revealed," and after the acceptance of arbitration by Imam Ali (PBUH) in the Battle of Siffin, they revolted against him. (Makarem Shirazi, 1376, vol. 8, p. 158) This group separated from Imam Ali's army in Harura and decided to fight him. (Shahrestani, n.d., vol. 1, p. 117) They based their takfir on Quranic verses such as "The rule is only for Allah" (Al-An'am: 7) and created a political misinterpretation. Imam Ali sent Ibn Abbas to debate with them. Using his interpretive knowledge, Ibn Abbas responded to the Khawarij and corrected their misunderstanding. The Khawarij believed that accepting arbitration was the rule of men over the divine rule. Ibn Abbas explained to them that there were other rulings in the Quran, such as in family disputes (An-Nisa: 35) and hunting during Ihram (Al-Ma'idah: 95), that were also entrusted to men, and such an interpretation was incorrect. This debate led many Khawarij to return to the truth, although some insisted on their misguidance. (San'ani, 1991, vol. 10, pp. 107-110) This event shows that Imam Ali (PBUH) offered correct Quranic interpretations in the face of political misinterpretations and saved the community from deviation. The Khawarij based their judgment on the apparent meaning of the verse "And whoever does not judge by what Allah has revealed, they are the disbelievers" (Al-Ma'idah: 44) and absolutely rejected arbitration by men. Ibn Abbas, using the interpretive knowledge he learned from Imam Ali (PBUH), responded to them by citing verses like "Two just men from among you should judge" (Al-Ma'idah: 95) and "Send an arbitrator from his family and an arbitrator from her family" (An-Nisa: 35), showing that the Quran does allow rulings by men in certain cases. This debate caused two thousand Khawarij to return to the truth, while others remained in error and were killed. (Nasa'i, n.d., vol. 5, p. 165) Ibn Kathir narrates that during Imam Ali's sermon, a man from the Khawarij objected and said, "O Ali! You have made men partners in the religion of Allah, whereas the judgment is for Allah alone." (See: Al-Bidaya wa'l-Nihaya, vol. 7, p. 282) The Khawarij, citing the verse "The rule is only for Allah" (Al-An'am: 7), believed arbitration was invalid and claimed that Imam Ali had ruled by something other than Allah's law. Imam Ali responded, "This is the truth, but what is intended is falsehood" (Ibn Hajjaj Nishapuri, 1418, vol. 2, p. 749), because the Khawarij's interpretation of the verse was incorrect. Hafiz Ibn Hajar states that the first word that caused the Khawarij to revolt was the phrase "There is no rule except for Allah," which they took from the Quran but misinterpreted. (Ibn Hajar Asqalani, n.d., vol. 6, p. 619) While some factors indicate extremism, this does

not mean that the Khawarij are excused; rather, their misinterpretation should be examined in light of political realities. Imam Ali (PBUH) also said, "It is a word of truth that is said with an intention of falsehood," and he granted the Khawarij three rights: as long as they do not fight with Muslims, they should not be prevented from the public treasury or mosques, and fighting them is not obligatory. Imam Ali initially addressed the Khawarij with prayer and reasoning so that some of them would return from their erroneous beliefs. This behavior of Imam Ali serves as a model for dealing with those who should not be fought as long as they do not engage in battle. (Al-Jassas, *Ahkam al-Quran*, 1405, vol. 2, p. 223) The text mentions that one of the influencing factors on the interpretations of the companions was political turmoil and innovations, especially takfir. The Khawarij were one of the largest disruptive groups whose views were incompatible with religious and rational standards, and in their debates with the companions and followers, they raised doubts about Quranic verses. The Khawarij's interpretive principles included the takfir of Muslims, fighting against the people of the Qibla, permitting the blood of Muslims, and believing in the eternal damnation of those who commit major sins. Takfir, especially regarding Imam Ali, was the core of the Khawarij sect and was based on the slogan "There is no rule except for Allah." In the view of the infallible, they are immune from the negative effects of political contexts, but these contexts can raise questions to which the infallible responds. Thus, negative political influences do not affect the infallible but provide an opportunity for them to offer the correct interpretation. These political conditions, in fact, ensure that Imam Ali's correct interpretation remains a strong and decisive argument for the community against the Khawarij and other groups.

1-2- Political Contexts and Their Influence on the Interpretation of Lady Fatimah al-Zahra

One example of the political implications on Quranic interpretation is the Fadak sermon of Lady Fatimah al-Zahra. In this sermon, Lady Fatimah defended her inheritance share of Fadak against Abu Bakr al-Siddiq, who cited a Hadith of the Prophet, arguing that there is no inheritance from the Prophet. Lady Fatimah presented her interpretation of the Quran and the issue of inheritance in response. Here, parts of the sermon are selected, where Lady Fatimah explains the Quranic interpretation of inheritance and provides her argument.

In the Fadak sermon, Lady Fatimah (peace be upon her) expressed her objection to the confiscation of her inheritance from Fadak. She asked why some people believed she had no inheritance from her father and questioned whether this belief was rooted in pre-Islamic ignorance (Jahiliyyah). She referenced Quranic verses that show that inheritance is passed to children, including the verse stating, "Solomon inherited from David," and another verse where Allah instructs relatives to inherit from one another. She also pointed out that in another verse, Allah had commanded that the share of the son is twice that of the daughter. Lady Fatimah emphasized whether Allah had revealed a verse that exempted her father from this rule, and expressed her objection to the confiscation of her father's inheritance, while she, as the daughter of the Prophet, was excluded. She criticized those who abandoned the Quran and failed to act upon its rulings, declaring that on the Day of Judgment, Allah will be the true judge, and those who have wronged will face loss. Lady Fatimah warned that the severe and eternal punishment awaits those who have committed injustice. (al-Nasa'i, n.d., Vol. 7, p. 132; al-Bayhaqi, 2005, Vol. 6, p. 300)

Here, the part of Abu Bakr's response is selected where he explains his reasoning for preventing Lady Fatimah from inheriting Fadak:

Abu Bakr al-Siddiq (may Allah be pleased with him) stated that he did not go beyond the Prophet's (peace be upon him) command and had acted only with his permission. He narrated that Prophets do not leave behind worldly inheritance, like wealth or property, but only pass on knowledge, wisdom, and prophethood. Abu Bakr added that decisions regarding the Prophet's property were made in agreement with the Muslim community, and as the rightful successor after the Prophet, he had the authority to make such rulings. (al-Nasa'i, n.d., Vol. 7, p. 132; al-Bayhaqi, 2005, Vol. 6, p. 300)

In analyzing part of the Fadak sermon, Lady Fatimah (peace be upon her) used the method of thematic interpretation. She initially claims that she is entitled to inherit from her father and supports this with

verses from the Quran, as well as earlier and Islamic laws. She considers Abu Bakr's action as an innovation (Bid'ah) and believes that the Prophet's teachings do not contradict the Quran. In contrast, Sunni scholars believe that the Quranic verses are limited by the Hadith "We, the group of Prophets, do not leave inheritance," and they regard this Hadith, based on the consensus of the Companions, as applicable to the Prophet (peace be upon him). The Shia sect, however, believes in the inheritance of the Prophets through property inheritance, citing the verse "He will inherit me and inherit from the family of Jacob," in line with Lady Fatimah's interpretation.

At the beginning of the competition for the caliphate, strife and wars broke out among the Muslims. In the Fadak sermon, Lady Fatimah (peace be upon her) believed that the caliphate rightfully belonged to the Ahl al-Bayt, particularly Imam Ali (peace be upon him), and was usurped by Abu Bakr al-Siddiq. She views this as a political claim and, as the infallible interpreter, she maintains that the refusal of inheritance to her is contrary to the Quran. In response to Abu Bakr's interpretation, which limited the Prophet's inheritance based on the Hadith "We, the group of Prophets, do not leave inheritance," Lady Fatimah presents her interpretation based on Quranic verses, arguing that this exception should not prevent her from receiving her inheritance.

2- The role of the political exigencies during the era of the Rightly Guided Caliphs on the interpretation of the companions' non-infallible commentators.

This section examines the role of the political exigencies during the era of the Rightly Guided Caliphs on the interpretation of the companions' non-infallible commentators. In this study, the non-infallible companions refer to the first three caliphs, Mu'awiya, and Abu Dharr, who will be analyzed in turn.

2-1- The political exigencies and their influence on the interpretation of Abu Bakr al-Siddiq (may Allah be pleased with him).

During the era of the Rightly Guided Caliphs, one of the political exigencies was that Muslims became neglectful of enjoining what is right and forbidding what is wrong, as well as indulging in individualism. This situation led Abu Bakr al-Siddiq (may Allah be pleased with him), in his capacity as the Caliph of the Messenger of Allah (peace be upon him), to stand up in a sermon and correct the people's misinterpretation of the Qur'an. He referred to the verse: "O you who have believed, upon you is [responsibility for] yourselves. Those who are misguided will not harm you when you have been guided" [Al-Ma'idah: 105], and said, "You recite this verse and place it in the wrong context. I heard the Messenger of Allah (peace be upon him) say: 'If people see injustice and do not prevent it, soon the punishment of Allah will encompass them all.'" (Tirmidhi, n.d., Vol. 6, p. 335)

From the apparent meaning of the verse "Upon you is [responsibility for] yourselves. Those who are misguided will not harm you when you have been guided" [Al-Ma'idah: 105], it might be interpreted that enjoining what is right and forbidding what is wrong is only necessary when an individual insists on their misguidance. However, this interpretation is incorrect. The obligation of enjoining what is right and forbidding what is wrong for every individual who is capable of doing so is never lifted. Allah Almighty emphasized this in the verses: "And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong..." [Aali Imran: 104], and "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong..." [Aali Imran: 110]. The Prophet (peace be upon him) also said: "Enjoin what is right and forbid what is wrong, or else the punishment of Allah will come upon you, and your supplications will not be answered." (Ibn Hanbal, n.d., Vol. 3, p. 388)

The expansion of Islamic conquests led to an increase in spoils and prosperity for the Muslims, shifting people's lives from poverty to dignity and wealth. However, these conquests brought with them new social customs and traditions that led people toward materialism, increasing indulgence in permissible acts and committing prohibited ones. To justify these wrongful actions, some individuals used Qur'anic verses to exonerate themselves. This situation prompted commentators like Abu Bakr al-Siddiq to critique these misinterpretations and provide a correct and constructive interpretation of the Qur'an.

2-2- The political exigencies and their influence on the interpretation of Umar al-Farooq (may Allah be pleased with him).

The verse in the Qur'an that divides the recipients of zakat into eight categories includes: the poor, the needy, zakat collectors, those whose hearts are to be reconciled, the freeing of slaves, debtors, in the cause of Allah, and stranded travelers (At-Tawbah/60). Among these, the group "those whose hearts are to be reconciled" holds special significance, as it was initially used to gain the support of the Arab elites through zakat. Umar ibn al-Khattab's interpretation of this verse was influenced by the political exigencies of his time, reflecting interpretive changes made to align with the social and political circumstances of that era. (Bin Khateeb and Mohammad, n.d., *Awjah al-Tafasir*, Vol. 1, p. 232)

Regarding the "those whose hearts are to be reconciled," commentators have various views. Ibn Abbas believes this group consisted of those who had embraced Islam, and the Prophet (peace be upon him) allocated a share of zakat for them. If zakat did not reach them, they would become dissatisfied with Islam and might abandon it. (Tabari, n.d., Vol. 6, p. 519). Mujahid holds that this group consisted of those whose hearts were won over by gifts. Zuhri says that this group included those who had converted from Judaism and Christianity, even if they were wealthy. (ibid., p. 520). Al-Jassas, a Hanafi scholar, provides a sociological analysis of this group and argues that zakat was given to win their hearts to Islam. He outlines three justifications for this: preventing conspiracies, comforting non-believers to convert to Islam, and preventing new Muslims from returning to disbelief. (Abu Bakr al-Razi al-Jassas, 1405, Vol. 4, p. 324)

In various narrations, it is reported that the Prophet (peace be upon him) gave gifts to win the hearts of new Muslims and those who had recently embraced Islam. For example, during the Battle of Hunayn, the Prophet (peace be upon him) distributed the spoils among the new Muslims to win their hearts and prevent their return to disbelief. After the Prophet's time, perspectives shifted. (Ibn Batta al-Akbari, 1988, Vol. 3, p. 202). Hanafi jurisprudence, based on the jurisprudence of Umar ibn al-Khattab, believes that after the strength of the Muslims and the defeat of their enemies, the need to reconcile hearts decreased, and instead, emphasis should be placed on jihad and cooperation. (Abu Bakr al-Jassas, 1405, Vol. 4, p. 324)

During the era of the Rightly Guided Caliphs, especially after the conquests and the strengthening of the Islamic Caliphate, the political exigencies led to the reinforcement of the Caliphate and the expansion of Islam. (Jarallah, 1427, p. 324) This had a significant impact on Umar ibn al-Khattab's interpretation of the verse, "And fight them until there is no fitnah and the religion is for Allah" [Al-Baqarah]. With the increase in the number of Muslims and the power of the Caliphate, Umar provided a new interpretation of the verse that, given the political circumstances of the time, contributed to the expansion of the conquests and the strengthening of the Caliphate. This interpretation became especially influential in the Hanafi and Shafi'i schools.

2-3- The political exigencies and their influence on the interpretations of Uthman ibn Affan, Mu'awiya, and Abu Dharr (may Allah be pleased with them).

The expansion of Islamic conquests brought abundant wealth and spoils to Muslims, steering their lives from poverty and need toward dignity and prosperity. These conquests also introduced certain social customs and traditions to the Islamic community, leading people to develop a greater attachment to the world and increasing indulgence. Some even committed prohibited acts and used Quranic verses to justify their behaviors (Jarallah, 1427, p. 194).

One significant issue was the matter of hoarding or accumulating wealth. Three companions of the Prophet, namely Uthman ibn Affan, Muawiya, and Abu Dharr, each had their own perspectives on this issue. Abu Dharr, may Allah be pleased with him, warned Muslims against hoarding, particularly during the caliphate of Uthman, when wealth increased and extravagance became common. It is narrated that he said: "Good news is given to those who accumulate wealth, for their foreheads, sides, and backs will be wounded until it reaches the internal organs of their bodies" (Abdul Razzaq, n.d., vol. 2, p. 273; Tabari, n.d., vol. 10, p. 123).

Abu Dharr's stance on hoarding and wealth accumulation was very clear. He encouraged people to spend and not to hoard. Bukhari narrated from Zayd ibn Wahb, who said: "I passed by Rabadha and saw Abu Dharr. I asked him, 'What brought you here?' He replied, 'I was in Syria, and Muawiya and I differed on the interpretation of this verse: {And those who hoard gold and silver and do not spend it in the way of Allah, give them tidings of a painful punishment} (At-Tawbah: 34). Muawiya said it was revealed about the People of the Book, while I believed it was revealed about both us and them. We had a disagreement on this, and he wrote to Uthman complaining about me. Uthman wrote to me asking me to come to Medina. When I arrived, the people gathered around me as if they had never seen me before. I mentioned this to Uthman, who said, 'If you wish, you can stay at the outskirts.' I agreed to this and said that if they appointed a black slave over me, I would still listen and obey" (Bukhari, 1422, vol. 5, p. 357).

There are three viewpoints among the commentators regarding the interpretation of the verse about hoarding (i.e., *kenz*). The first viewpoint is that anyone who possesses wealth and does not pay the zakat on it is engaging in hoarding, and their wealth is considered *kenz*. The argument for this interpretation is based on the phrase "and do not spend it in the way of Allah," which the commentators understand as referring to the obligation of paying zakat. Among the proponents of this view are Ibn Umar, Ikrimah, al-Suddi, and 'Amir (Tabari, n.d., vol. 14, p. 217). The second viewpoint holds that any wealth exceeding four thousand dirhams, whether its zakat has been paid or not, is considered *kenz*. Among those who hold this view is Imam Ali (ibid., p. 218). The third viewpoint is that any wealth which exceeds the needs of its owner is considered *kenz*. Abu Dharr is among the commentators who hold this view (ibid., p. 219).

As a result, the viewpoint of Imam Ali regarding hoarding is a middle ground, which is particularly a good guideline for rulers. The viewpoint of Ibn Umar is suitable for the general public, and Abu Dharr's view is good for ascetic individuals. Now, it is important to understand how politics influenced the interpretations of various companions, such as Uthman, Muawiya, and Abu Dharr.

Firstly, it is important to recognize that there were three areas of disagreement between Abu Dharr and Muawiya: one was regarding the occasion of revelation of the verse about hoarding, another was the issue of policy concerning the Muslim public treasury (Bait al-Mal) or "the wealth of Allah," the relationship between the rich and the poor, and the extravagance of the wealthy.

Moreover, it helps to study the financial policies of Umar, Ali, Uthman, and Muawiya regarding the Muslim treasury. Regarding the differences between Muawiya and Abu Dharr, Ibn al-Jawzi believes there were three points of disagreement: one was the interpretation of the occasion of revelation of the verse *{And those who hoard gold and silver...}* , which Abu Dharr understood as being revealed about Muslims, while Muawiya believed it was about the People of the Book. Another issue was Abu Dharr's objection to extravagance in the public treasury, and he would say to the rich, "O wealthy ones, be generous to the poor," while reciting the verse. The third issue was the disagreement over the phrase "the wealth is the wealth of Allah." Muawiya said, "The wealth is the wealth of Allah," while Abu Dharr responded, "Do not say this; rather, say: 'The wealth belongs to the Muslims.'" (Ibn al-Jawzi, 1987, vol. 5, p. 468). For this reason, Muawiya, after corresponding with him, sent Abu Dharr to Medina by order of Uthman. As for what caused these interpretations to arise, it is analyzed after studying the financial policies of Umar, Ali, and Uthman regarding the public treasury (Bait al-Mal). In a concise narration, Shaiq reports: "Umar wrote to us: 'The world is sweet and green. Whoever takes it with its rightful share, it will be a blessing for him in it. But whoever takes it unjustly is like someone who eats but never satisfies his hunger.' He said: 'After this, I heard them mention that he said: 'I consider the wealth of Allah as being like the wealth of an orphan; whoever is wealthy should practice abstinence, and whoever is poor should eat in accordance with what is known to be right.'" (Bin Bishran, Vol. 1, p. 378). Umar wrote to us: "The world is sweet and green; whoever takes it with its rightful share will be blessed in it by Allah, and whoever takes it unjustly is like someone who eats but never fills his hunger." He also reminded them that his role as a caliph in the public treasury was like that of a guardian of an orphan's wealth; someone who is rich should take nothing, and the poor should use it according to what is right.

Regarding the financial policy of Ali in the public treasury, Abdullah bin Razein reports: "I entered upon Ali ibn Abi Talib on the day of Eid al-Adha. Hassan brought us a dish. We said, 'May Allah make you better, would you not have prepared this dish from the ducks?'—meaning geese—'for Allah has given you much good.' He replied: 'O son of Razein, I heard the Messenger of Allah (PBUH) say: "It is not lawful for the caliph to take more than two dishes from the wealth of Allah: one that he and his family eat from, and the other to be placed before the people.'" (Ibn al-Athir, 1994, Vol. 8, p. 3).

Regarding the financial policy of Uthman in the public treasury, there are different narrations, influenced by religious and political inclinations, as well as evaluations of Uthman's method. Ibn Abi Shaiba criticized Uthman's actions, while Baladhuri highlighted the criticisms he faced. Tabari occasionally defended his actions. It is understood that Uthman, as the caliph of the Muslims, had a specific viewpoint and believed that, due to his leadership duty, he had the right to manage the public treasury within the bounds of general welfare. For instance, Abdullah bin Sa'd bin Abi Sarh, Uthman's foster brother and governor in Africa, in the year 27 AH (648 CE) conquered Ifriqiya (North Africa), acquiring much booty. He ordered that one-fifth of the spoils be given to Marwan, worth 200,000 dinars. He gave it to Marwan, and people criticized Uthman for this action (Taqoush, 2003, p. 392).

According to reports, Uthman also used the public treasury for personal expenses. For example, he married Naila bint al-Farazah al-Kalbi and gave her 100,000 from the public treasury, took a box of jewelry, and gave 5,000 dirhams from the public treasury to one of his wives (Al-Madisi, n.d., Vol. 5, p. 202). Naturally, when compared with the policies of Umar and Ali regarding the public treasury, Uthman's approach was not well-received by the early Muslims. This financial policy was not limited to the capital, but also implemented in other provinces, as exemplified by the policies of Abdullah bin Sarh in Egypt, which were criticized by Miqdad bin Aswad. Miqdad, a leading companion who had participated in the Battle of Badr, Uhud, and all the major battles, was the only one to witness both Badr and Uhud and also to participate in the African campaign with Abdullah bin Sarh. When they returned from the African campaign to Egypt, Ibn Abi Sarh showed him a house he had built, and Miqdad said to him: "If this house was built from the wealth of Allah, you have corrupted it; and if it was built from your own wealth, you have indulged in extravagance." (Al-Islawi, n.d., Vol. 1, p. 145).

Muawiya faced numerous criticisms regarding his financial policies, including from figures like Abu Dharr and Abu Muslim. When Muawiya was on the pulpit, Abu Muslim objected to him, stating that the caliphate was not about amassing wealth but about acting justly. He also criticized Muawiya for failing to pay the people's salaries for two months, emphasizing that wealth belongs to God, not to Muawiya personally. In response, Muawiya promised to pay the people's salaries the following day (Al-Jawzi, n.d., Vol. 8, p. 48).

Regarding the issue of "Mal Allah" (God's wealth), Abu Dharr also criticized Muawiya's financial policies. He asked Muawiya why he referred to the wealth of the Muslims as "Mal Allah" when everything belongs to God. Similarly, Ibn Saba, in his meeting with Abu Dharr, criticized Muawiya's financial approach, suggesting that Muawiya intended to seize the wealth from the people for himself. In response, Abu Dharr told Muawiya that the wealth of the Muslims should not be named in such a way (Al-Shibli, 1975, n.d., Vol 1, p 86).

Abu Dharr believed that the rich should support the poor, and if they failed to do so, they would face punishment in the afterlife. He urged the people of Syria to spend from their wealth and believed that treasure (gold and silver) should be used in the way of God, not for accumulation. He also encouraged the poor to claim their share of rights from the rich and advised the wealthy to be charitable. To test Abu Dharr's views, Muawiya sent him a thousand dinars, but Abu Dharr spent it in the way of God. This behavior led Muawiya to complain about Abu Dharr (Al-Dhahabi, n.d., Vol. 1, p. 49). Ultimately, Abu Dharr was exiled to Rabadhah, where he lived until his death.

The conclusion is that Muawiya, with his view that the verse about treasure (kanz) was revealed concerning the People of the Book, sought to distance himself from the prophecy of the punishment for those who hoard wealth and justify his financial policies. By calling the public treasury "Mal Allah" (God's wealth), he saw his actions as justifiable and believed this policy influenced the interpretation of

Quranic verses. The discussions between Abu Dharr and Caliph Uthman, along with the support of Ka'b al-Ahbar, indicate that the prevailing interpretation at the time was that paying zakat was enough to avoid the punishment associated with hoarding wealth, while Abu Dharr insisted that the wealthy must fulfill their social responsibility toward the poor fully. These views were influenced by Uthman's financial policies and the new class of capitalists. In analyzing political wars, some, like Caliph Umar, interpreted the wars within the specific political context of the time, while others viewed the conflict as a manifestation of the verse on fitnah.

Conclusion

The following conclusions are drawn from the discussions explored in this research: Political circumstances played a decisive role in shaping and directing the Quranic interpretations of the companions. The interpretations of the infallibles, in addition to correcting misunderstandings, provided a solid model for explaining Quranic principles. Analyzing these interpretations, in light of the political conditions during the Rashidun Caliphs' era, can help better understand the impact of politics on contemporary interpretive approaches. The financial and social policies of the Rashidun Caliphs directly influenced Quranic interpretations and social perceptions of divine rulings. The study shows that the Quranic interpretations of the companions during the Rashidun Caliphate were heavily influenced by political and social circumstances. These circumstances included issues such as takfir (excommunication), the legitimacy of the caliphate, the division of public wealth and inheritance, and the expansion of Islamic conquests.

The interpretations of Imam Ali (A) and Fatimah (S) as infallibles, and those of other caliphs like Abu Bakr, Umar, and Uthman as non-infallibles, were expressed in a way that reflected the conditions and challenges of their times. Imam Ali (A), with his enlightening interpretations, stood against the misunderstandings and deviations of the Khawarij, using precise Quranic arguments to bring many of them back to the truth. Fatimah (S), in her famous Fadak sermon, used Quranic verses to prove her right to inheritance and criticized the political innovations and misinterpretations of her time. On the other hand, caliphs like Abu Bakr and Umar, with interpretations shaped by the political needs of their era, sought to correct misunderstandings and legitimize their decisions. Abu Bakr emphasized the hadith "Prophets do not leave inheritance" to use the Prophet's inheritance for collective purposes, and Umar adjusted certain aspects of zakat in response to new circumstances. Uthman and Muawiya, with their distinct financial and social policies, presented viewpoints that were often met with criticism.

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