

**THE CONCEPT OF GOD'S SOVEREIGNTY
ACCORDING TO SAYYID QUTB
IN *TAFSÎR FÎ ZHÎLÂL AL-QUR'AN***

A FINAL PROJECT

Submitted to the Faculty of Ushuluddin
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for Undergraduate Degree of Islamic Theology



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2010

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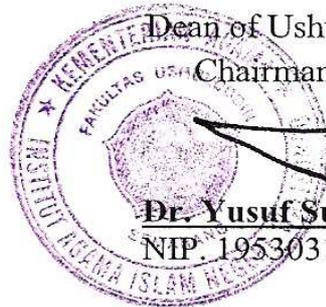
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MOTTO

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا
أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ
شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ
جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

(المائدة 48)

DEDICATION

The thesis is dedicated to:

My dear parents; Musthofa and Mu'asyiah, love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



My beloved sister and brothers
(mbak Nenis and mas Hartadi, mbak Ulum and mas Anwar, Mu'affif Ubaidillah, dek Fiqah, dek Luluk and dek Ibnu).
Your smiles are a great support for me.



Thanks for Madrasah Diniyyah Al-Iskandariyyah,
I am dedicated my life for you
Special for my children; Benu, Aldo, Anggres, Adi, Martin, Shohib, Taufiq, and Syaiful, Niswah, Yudha, Dwi, Lilik, Diah, Wahyu, Pondra, Shandi, Fitri, Sophil.
Keep your study!!! Make your dream become true!!



To Lembaga Pers Mahasiswa: IDEA
All of you are my brothers and sisters who support me to be stronger every day.
Special for mas Agung, mas Bina, mas Pras, mas Ulin, mas Arif, mas Sarmin, mas Makhrus, mas Sujarno, mas 'Ain.



My classmates, The Genuine of FUPK, Eyang Umar dan Eyang Belinda, Pakde Azis, Paklek Ker, Om Mishbah, Umi Azza dan Abah Idzam, Bunda Shofa', Tante Obi', Jeung Layyin, Yu Hanik, Pak Dhe Azis, lek Dul, opank, bang Nadzir, mbak Alvin, mas Taqi, mbak Ami, kang Huda, mbak Uzlak, dek Agus, mbak Ina, mas Angin, mbak Tri, kang Jali, mbak Risa, mbak Niswah, special to mas Arifin.
We made a great history.



A big family of FUPK, it was an honor to be part of you.



Jaringan Islam Kampus,
Being with you is an unforgettable adventure.



All of my friends thank for lovely friendship.

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Finally, the researcher expects that this thesis may be helpful for all. Amin.

Semarang, May 31, 2010
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TRANSLITERATION

VOWEL LETTERS

آ	a long spelling
خ	i long spelling
غ	u long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Bâ'
ت	T	Tâ'
ث	Ts	Tsâ'
ج	J	Jîm
ح	H	Hâ'
خ	Kh	Khâ'
د	D	Dâl
ذ	Dz	Dzâl
ر	R	Râ'
ز	Z	Zai
س	S	Sîn
ش	Sy	Syîn
ص	Sh	Shâd
ض	Dh	Dhâd
ط	Th	Thâ'
ظ	Zh	Zhâ'
ع	'A	'ain
غ	Gh	Ghain
ف	F	Fâ'
ق	Q	Qâf
ك	K	Kâf
ل	L	Lâm
م	M	Mîm
ن	N	Nûn
و	W	Waw
هـ	H	Hâ'
ي	Y	Yâ'

ABSTRACT

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Title : **The Concept of God's Sovereignty According To Sayyid Qutb in *Tafsîr Fî Zhilâl al-Qur'ân***
Institute : State Institute of Islamic Studies (IAIN) Walisongo Semarang
Faculty : Ushuluddin
Departement : Tafsir and Hadits

In the Shade of the Qur'an or *Fî Zhilâl al-Qur'ân* is a highly influential commentary of the Qur'an, written during 1951-1965 by Sayyid Qutb (1906-1966), a leader within the Muslim Brotherhood. Most of the original 30 volumes (114 Surah) were written (or re-written) while in prison following an attempted assassination of Egyptian leader Gamal Abdel Nasser in 1954. The book outlines Qutb's vision of an Islamic state and society. It is considered by some to be a comprehensive and far-reaching *tafsîr* (commentary) that takes a clear and lucid interpretation of the Qur'an. However, it has also been criticized by some modernists and traditional Ulama alike, as an extended personal opinion or essay rather than a well-evidenced textual commentary, and for not adhering to the traditional structure for a *tafsîr*. It has much influence throughout the Islamic world, especially amongst the ordinary lay practitioners of Islam in the Arab world

This research is going to study the concept of Sovereignty of God in Sayyid Qutb's interpretations at *Tafsîr Fî Zhilâl al-Qur'ân*, his consistency and differential aspect of Sayyid Qutb. Collected data either form primer sources; *Fi Zhilal Al-Qur'an* and another Sayyid Qutb works or secondary sources are analyzed throughout descriptive-analytics.

The concept of *hâkîmiyyah* is central to the discourse espoused by Sayyid Qutb. Only through the concept of *hâkîmiyyah* is humankind able to achieve a just society. As he states in *Milestones*, 'Anyone who serves someone or something other than Allah in this sense is outside the *din* of Allah: although he or she may claim to profess Islam as a religion.' Qutb is not an advocate of the majesty of human reason. The apprehension of knowledge is not a matter of intellectual activity but of the reception of truths that are absolutely divine in their origins. In his perspective, the workings of discursive logic or inductive analysis are not necessary for, and are actually inimical to, the triumph of mankind in Allah's universe. Rather, that triumph is vouchsafed by the ability and willingness of the human mind to absorb self-evident truths whose secrets are unlocked by divine texts. Scripturalism, in all of them, would remain the main source of Qutb's ideology. Certainly, the Qur'an has privileged positions within Qutb's discourse and ideology. Yet Sayyid Qutb has used it and its verses as a context rather than actually deriving his ideology.

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