

CHAPTER I

INTRODUCTION

A. Background of Research

An extraordinary thing happened after September 11, 2001. The American people descended on the bookstores and swept everything on Islam off the shelves. Many people assumes that Moslem should be responsibility,¹ they really want to know contents of “book” that pushing Moslem to bang up plane which full of innocent people to buildings with purpose to kills more people,² amount of others only want to understand about Islam and their “source book”. I anticipate that most of this people will not opening some verses, because Al-Quran is difficult book for “Foreigner” and it is real, and also for many Moslems who only read it to negotiate. For they who persisted to understand event of 11 Septembers with reading Qur’an, they might possibly find something in it, careful reading of the Qur’an, even a simpleton would understand that the Muslim holy book is a manual of terror and violence.³ But it does not mean that Al-Quran take on "anything". Commitment of Al-Quran to monetarism and justice social, for example is unanswerable.

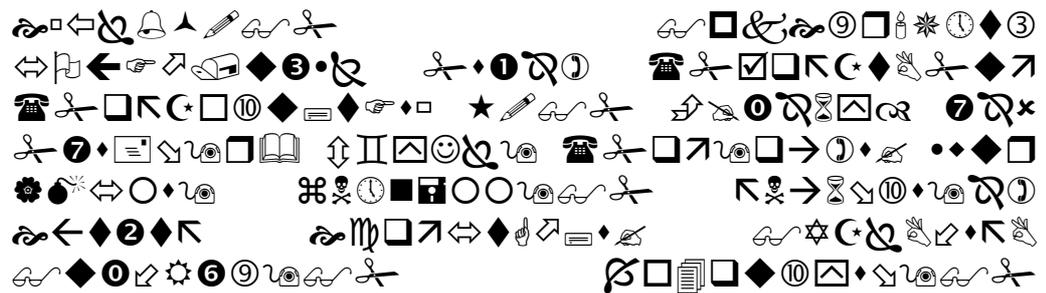
¹As told by Karen in Interview: Karen Armstrong September 13, 2002, Episode no. 602 Current Stories Election Wrap-Up Sir James Galway God and Empire Religion and America's Role in the World published on November 7, 2008

² CIA alleges Al-Qaeda as brain of aggression to WTC and Pentagon. Al-Qaeda actually is file name to show member of *Mujahidin* which engage to opposes colonization of Russia in Afghanistan, in this organization, Osama bin Laden is recognized as the leader. He is educated son of CIA for project of opposing Russia in Afghanistan. But now He also hates United States. This happened because Al-Qaeda pull conflict " trading oil pipelines" to region of " religion" by affirming religious advices " Killing Americans civilian and military anywhere and anytime ". as Francis Fukuyama and Nadaf Samin from the questions how dislike of the ploughmen's to America so that they volunteer explodes their self to reach certain purpose, something dissociating or differentiating them from generation of terrorist before, where is it stranger spirit come from? Sees Francis Fukuyama and Nadaf Samin , *Fasisme, Marxisme, dan Fundamentalisme Islam dalam Agama dan Teorisme* edited and translated by Ahmad Norma (Surakarta : Permata Muhammadiyah University Press, ,2005) page 4

³By now any sane human being of 21st century should realize that the religion of Islam is the main source of Islamic terrorism happening today around the world. But sadly, majority of gullible people (Muslim and non-Muslims) tend to ask questions: Does the Islam have anything to do with Terrorism? More precisely-does the Quran anyway responsible for Islamic terrorism, or

For Moslem, Al-Quran is alive and has soul like a human, they believe that Al-Quran observe us and will give witness to God in day of reckoning.⁴ Al-Quran is the first and the most important source of reference in Islamic teaching. God gives Al-Quran not only for the prophet Muhammad but also to be submitted to people. Actually, the aim of Al-Quran is becoming morale reference universally for people to solve social problems that arising in society.⁵ Al-Quran has position that very respectable and vital in Moslem society in the world. Beside as source of law, guidance of morale, guidance of religion and doctrine of faith, Qur'an is also the source of civilization that having the character of universal and historical.⁶

There are many verses in Qur'an which gives recommendation to armed struggle (*jihâd*) for the shake of advocating freedom rights. One of them is An-Nisâ' 94:

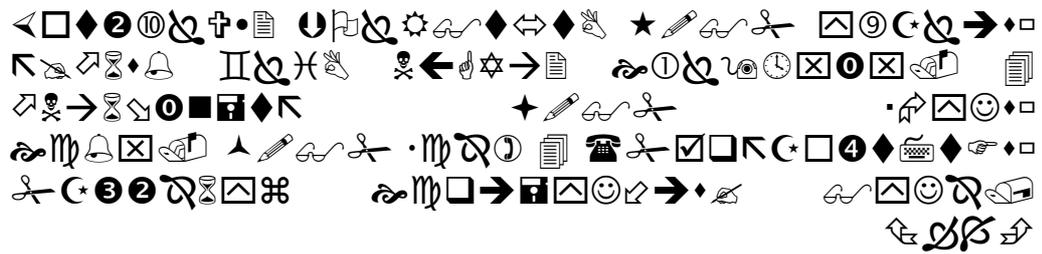


Islamic suicide bombings? Some hypocritical western educated so called moderate Muslims now started to blame *Hadîts* (only) for Islamic terrorism/suicide bombings etc. and they are hypocritically claiming that Quran is totally innocent of this crime. These neo-islamists also claim that for all these Islamic suicide bombings and Islamic terrorism-it is the *Sunnah* (*Ahâdits* or traditions left by the Prophet Muhammad) which should be blamed, and not the Holy Quran. In this faulty or erroneous line of thinking they got their illusionary vision that, if *Hadîts* could be dump then Islam will be very peaceful and innocent. Read the article that is written by Sayyed Kamran Mirza, he emphasized that quite obviously, the cause of Islamic fanaticism, zealotry and suicide terrorism is rooted in the Holy Quran (9:111; 3:169; 4:74; 4:95). Terrorists like Osama bin Laden and others are the victims of Qur'anic scriptural immoral teachings. http://islam-watch.org/iw-new/index.php?option=com_content&view=article&id=245:quran-the-primary-manual-of-islamic-suicide-terrorism&catid=79:mirza&Itemid=58

⁴ Idea about protection of God at day of reckoning from eeriness in that day, idea is often mentioned in Al-Quran, often also depicts God as the only benefactor (QS, 6: 70, 6:51, and 32:4) or expressed other help can do it only get permitting from Him (QS2: 255 and 10: 3) as in explaining by Farid Esack in *The Al-Quran : a Short Introduction*, translated by Nuril Hidayah. (Oxford: One world Publication, 2002) page: 41

⁵ Prof. Dr. Umar Shihab, *Kontekstualitas Al-Quran : Kajian Tematik Ayat-ayat Hukum dalam al-Quran*, Editor, Hasan M. Noer (Jakarta: Penamadani, 2005) page 22

⁶ Komuruiddin Hidayat, *Alquran Sebagai Sumber Peradaban*, Friday, 19 September 2008 10:35 file:///G:/orientalist/287-alquran-sebagai-sumber-peradaban.html read at 10 July 2009



“O You who believe! when You Go (to fight) In the Cause of Allâh, verify (the truth), and Say not to anyone who greets You (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. there are much more profits and booties with Allâh. even as He is now, so were You yourselves before till Allâh conferred on You his Favours (i.e. guided You to Islâm), therefore, be cautious In discrimination. Allâh is ever Well-Aware of what You Do”

Readers who have strong commitment to anti-violence possibly will avoid this verse. While, the others who worry to political evocation and influence possibly generated by Moslem inspiration from Al-Quran, maybe they assume that Al-Quran which is in control of hardness that done by the Moslem terrorists without seeing that in fact, they express the same fundamentalism logic with people who want slandering them.⁷

Practically Radicalism and Terrorism is not only happened in Indonesia but also happened in other hemisphere. Radicalism and terrorism is not merely done by small group but also global network and or state. For the purpose in doing analysis how that radicalism grow did, we can apply scalpel by lifting from root cause of existence of stigmas and way of approach becoming idealism value of root of global terrorism. Truth claim of absolute can move the action that is fundamentalism, radicalism and ended at action of terrorism.

⁷ At this faction (orientalist) they peep out rhetoric question, "is it true Al-Quran command Moslem to kill?" Moslem often assumes many of studies Al-Quran by people non Moslem as aggression to Islam, and study provenance Al-Quran stall support that thing. Contemporary al-Quran Criticism, quit of polemic anti-Islam. However, basically more is a combination of criticism after renascence toward of all ideas of religious and postcolonial compared to aggression 'anti Islam" or ' anti-al-Quran". in language David Tracy, " we now resides in midst a motivation deconstructive design that expose instability to be radical to all texts and inter-textual which do not be obviated to all texts that is looked to be autonomous" sees David Tracy *Plurality and ambiguity : Hermeneutics, Religion, Hope.* (San Francisco Harper and Row 1987) page 12. compare to Fazlur Rahman , *Some Recent books on The Quran by Western Author,* in The Journal Religion, 16: 1 (January) 1984 page 88

Fundamentalism is one of religious social traditions scholars that make Islam as religion and ideology. Interpretations do not developed in it, not only doctrines theologies, but also ideological. The doctrines in its history background, have ever been developed by modern fundamentalism founder, namely *Hasan al-Banna, Abu Ala Al-Mawdudi, Sayyid Quthb, Ruhullah Khomaini, Mohammad Baqir Al-Shadr, Ash As-Salam Faraq, said Hawa and Juhaiman al-Utaibi*.⁸ As a *madzab*, fundamentalism always bases it sights at Qur'an through certain interpretation method.⁹

So basically fundamentalism is *Tajdid* (renewal) movement of Islam to make it is not merely teaching *fiqh juz'iyah* about *ubudiyah*: praying, religious obligatory, pilgrimage and other *ibadah mahdhah*, but also demanding in applying of life frame that is *syamilah-kamilah*, causing needs existence of applying of Islam in social norm order, civic and human life in totality. By "radical Islamism" I mean the orientation of many of those who are called "fundamentalist." This type is especially well represented by *Sayyid Abul'ala Mawdudi* and latter writings of *Sayyid Quthb*, and in only slightly lesser degree by Imam Khomeini and other current Iranian leaders.

Like modernist, but even more insistently, radical Islamists claim that Islam is for all aspect of social as well as personal life. They agree with the modernist that Islam is flexible and that un-Islamic "superstition" must be eliminated. They also accept the need of absolute *ijtihad*, but they are likely to grant it less scope and they emphasize that must be done in an authentically

⁸ Hamim Ilyas, *Akar Fundamentalisme dalam Perspektif Tafsir Al-Quran at Negara Tuhan, The Thematic Encyclopedia*, (Jakarta Sr-Ins Publishing 2004) page 125

⁹ As at iftitah at *Negara Tuhan, The Thematic Encyclopedia* at Sunday, 13 Junes 2004, carries out " Moslem Scholar Congress " having theme " Reading Of The Religious Text and The Roots of Fundamentalism" by SR-INS (*Siyasah Research Institute*), an institute of studies and research about International Islam politics. Affirms first academician opinion, network of Radicalism International is the effect of understanding of scriptural verbalize to religious texts forced legitimate to "violence actions". Second, understanding of religion language as thing that adopt off hand in textual without Excellency all thing embosoming it. Third, religious understanding in literalist–scriptural often trapped in ideological space distinguishing subjective, normative, and closed. Fifth, in religion social understanding politics of literalist to texts al-Quran and Sunnah causes toward aspect implication to Islam, this is ended at fundamentalist. A. Maftuh Abi Gabriel, *Negara Tuhan, The Thematic Encyclopedia* (Jakarta: Ins Publishing 2004) page. Viii-Xii.

Islamic way and not as a covert means of copying the West. Mawdudi says, "The purpose and object of *ijtihâd* is not to replace the Divine law by manmade law. Its real object to understand the Supreme law" Sayyid Qutb says that Islam is flexible and not "fluid" and stresses that "if there is authoritative text (*nâss*), that text is decisive and there is no scope for *ijtihâd*. If there is no *nâss*, comes the time for *ijtihâd*, in accordance for established of God in own method." Consistently with this, radical Islamist tend to accept more of the pat of *ijtihâd* of the scholars and to emphasize somewhat less the failings of the community in pre-modern times and somewhat more the distortions caused by Western colonialism.¹⁰

Sayyid Qutb has often been indicated as the ideologue of the most radical trends of Islamic fundamentalism, and particularly in the aftermath of September 11, the 'godfather' of Islamic terrorism.¹¹ The reason for which, in the aftermath of the terrorist attack, the name of Qutb, which previously was nearly unknown to the European and American audience, became popular can be found in the idea of Qutb's ideological kinship with al-Qaeda. Indeed, Dr Ayman Zawahiri has been often presented as bin-Laden's mentor. Zawahiri, who was soon recognised as the brain of al-Qaeda, is certainly not a new face of Islamic extremism. A former member of the Egyptian *Ikhwan* (Muslim Brotherhood), of which Qutb was an important member and main ideologue, Zawahiri met Qutb and, as Zawahiri has described in his own writings (Mansfield 2006), Qutb's ideas and final martyrdom had a great impact on him. Zawahiri, like Qutb, would suffer imprisonment and horrible torture in Egyptian prisons before being released to join the Arab mujahidin of bin-Laden in Afghanistan.¹²

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-

¹⁰ William E. Shepard, *Islam and Ideology: toward a Typology in the in an Anthology of Contemporary Middle Eastern History*. Edited by Syafiq Mughni Canada

¹¹ See, for instance, Aubrey (2004), Hiro (2002) and even the National Commission on Terrorist Attacks upon the United States (2004).

¹² Esposito J.L. (2002), *Unholy War: Terror in the Name of Islam*, (New York and Oxford: Oxford University Press) page 18-20

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 1954.¹³ The book outlines Qutb's vision of an Islamic state and society. It is not only considered by comprehensive and far-reaching *tafsîr* (commentary), that is took a clear and lucid interpretation of the Qur'an, but also has been criticized by some modernists and traditional 'Ulâma, 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

There are some doctrines that are born from Qutb interpretations in order to legitimate his purpose. And the central of fundamentalism doctrine is Islam *kâffah*, this doctrine according to them means ideology. They refer to this doctrine based on Al-Baqarah (2) : 208.

يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ.

“O ye who believe! enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for He is to you an avowed enemy.”

The word *as-silm* according to sayyid Qutb is the believer who enter it with *almanhaj arrobbâni* that bringing peacefulness. *Al-manhaj arrobbâni* is a system is taught by God, based on *aqîdah*, makes personal life peace and becomes the only tying maker social which unites public without differentiating race and area, language and skin colour, and all other artificial tying of which is not correlated man substance. System still according to Sayyid Qutb opposed to *manhaj al-jâhilî*, it is secular life system created by man, both past and also now.¹⁴

¹³"Kalamullah.Com | Fi Dhilal al-Quran", Kalamullah.com, 2007, webpage: Kalam-shade

¹⁴ Sayyid Qutb, *Fi Zhilali al-Quran* (Dar Asy Syuruq 1992) page 211

Sayyid Qutb makes word *kâffah* (entirely) in the verse as description for *as-silm*. Consequently according to him Moslem is obliged to follow *al-manhaj ar-robâni* totally in all life aspect, starts from personal life come up to social life. Not only in personal life they must embrace Islamic system but also in social life, they must follow Islamic system in interaction, economics, politics, and others. The consequence from this ideology is Islam will be developed to become an ideology state.

With a few bases, writer feels interested in farther check about the concept of Sovereignty of God according to Sayyid Qutb. It is a basic idea of him in his commentary. For the purpose, we need to research in understanding of verses in it context.

B. The Research Question

The research problem is therefore defined as follows:

What is the concept of Sovereignty of God according to Sayyid Qutb at *Tafsîr Fî Zhiâl al-Qur'ân*?

C. Aim and Significance of the Research

Tread on at base problems, explainable aim of this paper is to know:

The concept of Sovereignty of God in Sayyid Qutb's interpretations at *Tafsîr Fî Zhiâl al-Qur'ân*.

The significance can be taken away from this research is the result of this research expected for expansion of science in interpretation area, especially in digging guide Al-Qur'an for social life.

Other for me, looks for and finds in Al-Quran, something inspirited us to commit in lives and creates a peaceful public, justice base and love. We are not blind to what found by religion thinkers or authority owner, we are only a few who more patiently with markers of many problems and merely believe to image of Al-Quran overall about grief, manful, resistance, and liberation. It is about the 'absolute definite', Al-Quran has interesting verse in *sûrah* Al-Hajar 99:

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

“And serve Thy Lord until there come unto Thee the Hour that is certain.”

This research is also expected to contribute science related to *tafsîr* and *hadîts*, as well as adding bibliography repertoire *Ushuluddin* Faculty, *Tafsîr Hadîts* Department. Besides to add my faith to Al-Quran as Mahmaoud Ayoub, a Moslem scholar from Lebanon, explains as follows : " though al-Quran takes form and character like man utterance, " in it essence, it remain to be 'sky product ' which free of boundaries by voice and character of man " Because Al-Quran is unite between man existences and transcendence of God apocalypse, Allah give It a soul like human live, supplied feeling and emotion, ready for facing people who leave It during their life and testify for them who life by practicing and teaching it in resurrection day"¹⁵

D. Prior Researches

Literature review is other term from studying book material. Form of this activity is presentation of knowledge, theorem, concept, or rules which has been told by researcher before all, related to the root of the matter which will be studied.¹⁶

The first is undergraduate theses of UIN Sunana Kalijaga Yogyakarta by title *Karakter Sifat Manusia Menurut Penafsiran Sayyid Qutb dan Hamka (Studi Atas Penafsiran QS. al-Ma'arij: 19-35)* that was written by Aina Noor Habibah. In this paper, the author uses the interpretation of Sayyid Qutb and Hamka with the type of library research (library research). The method used in this study was descriptive-analytical. This research is a comparison. Choosing Sayyid Qutb and Hamka, given both including modern *mufasssîr* who lived in the same period but from different countries. Besides the print works of *tafsîr Adâbi Ijtimâ'i*, according to the opinion of the writer in accordance with the

¹⁵ Find it his statement in Encyclopedia of Religion, see 'Quran", page 176

¹⁶ Tim Revisi Buku Pedoman Skripsi, *Pedoman Penulisan Skripsi, Fakultas Ushulludin IAIN Walisongo Semarang*, (Semarang : Fakultas Ushulludin IAIN Walisongo 2007) page 21

current context. Among findings in this paper is that in man definitely has character laments, both in the cart or the like, but the nature of it will go away by itself if men could carry out the terms mentioned in the next verses (22-35), people who *istiqâmah* prayers (*dâimun*), in addition to her followers pray with *istiqâmah* he also undertakes the obligation to God and neighbor is to pay *zakat*, alms, and believe in the final days of his punishment, keeping the genitals (*hâfizûn*), keep their promises (*ra ' un*) and give testimony to the true (*qoimun*) and always keep praying (*yuhâfizûn*).

The second is undergraduate theses of UIN Sunan Kalijaga Yogyakarta by title *Penafsiran Sayyid Qutb Tentang Mukmin sebagai Pelaku Kebaikan dalam Kitab Fî Zhilâl al-Qur'ân* was written by Nasocha. One of the most controversial issues concerns the significance of the deed or deeds of human action in the world. Are charities including elements important for faith? Or is only recognized as a sequence which is required by faith, or just an element that should be eliminated altogether because the order is deemed irrelevant in the faith. Due to the many verses that mention the word faith following derivations are described in the Qur'an, said even the Faith always coupled with good deeds, such as those believers who repent, as a devout man, as an upholder of justice, as people who emigrate and struggle and many images of a believer in the Qur'an.

To understand the issues to be discussed, the author uses descriptive analytical method. Using a thematic approach al-Farmawi method is a method of interpretation which seeks answers to the believer as a principal theme of kindness by collecting the entire paragraph in question, and subsequently analyzed by auxiliary sciences relevant to the believer as a principal virtue.

The Third is undergraduate theses of UIN Sunan Ampel Surabaya by title *Perbandingan Pemikiran Hasan al-Banna dan Sayyid Qutb tentang Penerapan Syariat Islam* was written by Rofiatul Ana. The results of this study concluded, that the thought of Hasan al-Banna and Sayyid Qutb have substance and agenda for the same end, namely to uphold political Islam, where Islamic *Shari'a* should serve as the constitution (the Constitution) states. Whatever the

kind of state, whether republic or monarchy, an important Islamic *shari'ah* state can run perfectly. However, to achieve that goal, they have a strategy and way of its own. Hasan al-Banna tend to be moderate, with no express his attitude directly with the existing government. Thus, al-Banna joined to nominate them to become members of parliament in the elections of 1942 in Egypt, with the aim to disseminate propaganda. While Sayyid Qutb tend to be radical, pro-violence with love and believe in direct action against the existing government. Therefore, he has never come to standing for election that's ever happened in Egypt.

The Five is undergraduate theses of Airlangga University by title *Relasi Pemikiran Politik Sayyid Qutb dengan Ideologi Gerakan Islam Fundamentalisme Indonesia*. This research proved that there is influence political thought of Sayyid Qutb, with different degrees, the Islamic movement in Indonesia. At the level of ideas and practical, every movement interpret it differently. This diversity of meanings emerge depending on the interpretation of the Qur'an text, social and political conditions and the influence of revivalist figures before Sayyid Qutb. Basically, the political symbol which was agreed by the Islamic movement of Sayyid Qutb is the antithesis of modernization through the objectification of Islam.

The last is *Negara Tuhan*, The Thematic Encyclopedia, by A. Maftuh Abegebrel, A. Yani Abevero, and SR-INS Theme, posted by SR-INS Publishing at 2004. In this book with thousand pages gives explanation related to Islam movements, classic, contemporary and also middle, in rapport of political, social reality, and cultural. This book is more concentrate of mapping and movement, underlined extreme ideological loyalist Islam from *al-Qaida* to *Jamaah Islamiyyah* in Indonesia.

E. Theoretical Framework

There are numerous verses in the Qur'an that justify --indeed encourage--resorting to armed struggle in defense of one's freedom and rights. Those with a principled commitment to non-violence may recoil at the verses.

Polemicists may justify the idea that Qur'an itself is responsible for violence by Muslim terrorist without seeing how they, these polemicists, actually reflect the same fundamentalist logic of the people that they seek to denounce. The "text itself is the problem," they argue: The text, by itself is the answer" comes the echo from the uncritical Muslim.

Text, we now know, answer to questions asked of Them and in the same manner that the Taliban (The researcher) are not innocent and void of context, similarly the text is also not free from a history and a context. It is the ongoing interrogation of us as readers and our contexts that shape our questions and responses on the one hand, and a careful study of the text and its engagement with its context –both then and now—that we must gather some approximation of its meaning.¹⁷

None of us who approach the Qur'an are gender-neutral, classless, disinterested and disemboweled figures who "just want to understand". The need of understanding is driven, at least in part, by who we are and what our interests are in retaining or shedding our gender, race, class, clan, or ethnic position. As misguided as it is to approach the text ahistorically, so it is to pretend that we are ahistorical beings, we will end up like the Taliban who deluded themselves with the appropriations of the term "searcher" when, in reality, they had an indomitable belief that they had fully comprehended the will of God in all its details for all human kinds. When one has a text that wields such phenomenal power and influence over a people it is reasonable to expect that it would become a rather powerful weapon in the hands of those who have access to it and that various interest groups would compete for the right to own, access, and interpret it.¹⁸

Authoritarianism according to *Abou El Fadl*, " be action locks and confines God will or text will, in a meaning stipulating, and then presents the stipulating for cinch, absolute, and determines." Authoritarianism also is

¹⁷ Farid Essact, *The Qur'an : a Short Introduction* (Oxford: Oneworld Publications, 2002) [age 192

¹⁸ Khaled M. Abou El Fadl, *Atas Nama Tuhan: Dari Fikih Otoriter ke Fikih Otoritatif*, terj. R. Cecep Lukman (JakartaYasin : PT. Serambi Ilmu Semesta, 2004) page 260, page 138-139

marked with federating of reader with text. So stipulating of the reader will become exclusive materialization of text. As a result text and construction of reader will become one and similar. In process of this the text will bow to reader and effectively reader becomes substitution of text. Thereby readers will only bear authoritarian interpretation. Farther bears fanaticism cult at the interpretations causing assumes result of it interpretation having interest (authenticity) the same with origin text (al-Quran and Sunnah).

F. Methodology of Research

Remembering the object of this paper is the interpretation of Qur'an's verses in certain theme, so the method that used is the method of interpretations. There are two methods. First, *tahlîlî* method, is the method under consideration based on verses order chronologically, and second, *mawdhû'i* (the thematic interpretation).¹⁹ The First tries to explain in detail, word by word, verse by verse, *sûrat* by *sûrat* from beginning until the end.²⁰ The second, tries to interpret Al-Qur'an thematically, by taking keyword that have conceptual character or raising bases idea of Al-Qur'an that is to response certain theme of people interesting.

The method that used in this thesis is *mawdhû'i* method, because it will be relevant with the topic of research. But, *tafsîr mawdhû'i* in this study in many used for needing to grouped based on keyword in the certain theme, not to be the instrument to analyze the text of Al-Qur'an, because in the same manners of *tafsîr tahlîlî*, the Thematic model is too normative-idealistic. *Tafsîr mawdhû'i* always is deemed to be limiting in aspect the textuality of Qur'an and often falling in to the isolation of text from the context.

¹⁹ Al-Fawmawi divides interpretation method to be four, *tahlîlî*, *ijmâli*, *muqâran*, and *mawdhû'i* see Abdul Hay Al-Farmawi, *al Bidâyah fi al tafsîr al- Mawdhû'i* (Kairo: al-Hadharah al-“Arobiyah 1977) page 23. But the most popular from the Fourth method are *tahlîlî* and *mawdhû'i*.

²⁰ Malik Bin Nabi appraises the effort of ‘ulama interpret Al-Qur'an by Tahlili method is to put rational bases for understanding of Al-Qur'an miracle, see Malik Bin Nabi *Al-Zhâhirat Al-Quraniyyah* translated by Abdul Shabur Shahin (Libanon: Dar Al-Fikr) page 58

Because of the limiting of thematic method, the other instrument that used to interpret, to definite, and to process the text is Hermeneutic.

Hermeneutics²¹ is the art of interpreting. Although it began as a legal and theological methodology governing the application of civil law, canon law, and the interpretation of Scripture, it developed into a general theory of human understanding through the work of Friedrich Schleiermacher, Wilhelm Dilthey, Martin Heidegger, Hans-Georg Gadamer, Paul Ricoeur, and Jacques Derrida. Hermeneutics proved to be much bigger than theology or legal theory. The comprehension of any written text requires hermeneutics; reading a literary text is as much a hermeneutic act as interpreting law or Scripture.

Without collapsing critical thinking into relativism, hermeneutics recognizes the historicity of human understanding. Ideas are nested in historical, linguistic, and cultural horizons of meaning. A philosophical, theological, or literary problem can only be genuinely understood through a grasp of its origin. Hermeneutics is in part the practice of historical retrieval, the re-construction of the historical context of scientific and literary works. Hermeneutics does not re-construct the past for its own sake; it always seeks to understand the particular way a problem engages the present. A philosophical impulse motivates hermeneutic re-construction, a desire to engage a historically transmitted question as a *genuine* question, worthy of consideration in its own right. By addressing questions within ever-new horizons, hermeneutic understanding strives to break through the limitations of a particular world-view to the matter that calls to thinking.²²

Carl Braaten, as copied by Farid Essack, said that hermeneutic is the science of reflecting on how a word or an event in past time and culture may be

²¹ The study of interpretation theory, and can be either the art of interpretation, or the theory and practice of interpretation. see <http://en.wikipedia.org/wiki/Hermeneutics>, Richard E. Palmayer said that the term 'Hermeneutic' come from Greek language, there are *hermeneuon* and *hermeneia* that means "to express", "to explain", and "to translate". Those words can be mean by "to interpret". According to Palmer. The duty of Hermeneutic is to bringing unfamiliar thing, distant, obscure in meaning to be real, near and clear meaning (intelligible). Read more, Richard E. Palmer, *Hermeneutic: in interpretation Theory in Schleiermacher, Dilthey, Heidegger, and Gadamer*. (Evanston: Northwestern University Press, 1969) page 13-14.

²² <http://www.chass.utoronto.ca/iih/AboutHermeneutics.htm>

understood and became existentially meaningful in our present situations.²³ Rudolf Bultman gives more explanation that the duty of Hermeneutic is to be bridge between the past and the present. He said “the term hermeneutics is generally use to describe the attempt to span the gap between past and present”.

According to Fazlur Rahman, hermeneutic is the effort to seek universal messages in Al-Quran with interesting Arab conditions at the time. After finding universal messages, it transforms in present context. Fazlur Rahman’s interpretation has a double movement; from the present to Al-Quran period and return to the present. In this point, Fazlur Rahman emphasizes the important thing to differ “moral-ideal” that is the aim of Al-Quran and its specific legal decision. He said that it was not enough to use well-known *ushul fiqh* theory, there are *qathi’iyyat* and *zhanniyat*. He modified the theory ‘double movement’ in the formulation of rational-intrinsic correlation between ideal moral area in Al-Quran and its specific legality.²⁴

In Amina Wadud opinion, hermeneutic is one of interpretation method that in its operational consider three aspects. First, what the context when the text written is. Second, how the composition of language grammar is. Third, how the worldview or *welstanchauung* that consists in the whole of text is.²⁵ Hermeneutic approach that is formulated by Fazlur Rahman and Amina Wadud will be chosen, because that approaches give the medium of reading and understanding toward classical text that is demanded the understanding (meaning) in the present and future.

Different with hermeneutic, *ushul fiqh* has superiority in the understanding of word and sentence from semantic, syntaxes and grammatical aspects. In consequence, *ushul fiqh* as the method of reading in Islam will be used to interpret the verses. By using *ushul fiqh*, understood how the position the verse of Al-Qur’an and the *Hadist* and how it will be understood from its

²³ see Farid Essack, *Quran, liberations and Pluralism : in Islamic perspective of Interreligious Solidarity against Opressions*, (Oxford : One World, 1997) page 51.

²⁴ See Fazlur Rahman, *Islam and Modernity: Transformation of an Traditios*, (Chicago and London: The University of Chicago Press, 1982) page 20.

²⁵ Amina Wadud Muhsin, *Quran dan Perempuan*, (Bandung: Puataka 1992) page 4

dalâlat aspect. The word not only will be known in its shape, there are ‘*âm*, *khâsh*, *muthlaq-muqayad*, *mujmal mubayyan*, but also the word that will be the instructions, there are *wâdhih al-dalâlah*, or *ghairu wâdhih al-dalâlah*.

1. Research type

Method is important supporting facilities to reach purpose which has been specified in a research. As for form of this research is library research, which is research through bibliography research to study sources is written which has been publicized.²⁶ This character research is analytic descriptive.²⁷ It explains and at the same time analyses idea of Sayyid Qutb in his interpretation. Seen from the angle of in character, then compiler classifies this research in categorizing qualitative research, with procedure and presentation technique of result finally descriptively. The character of Qualitative research is laying in it purpose to describe to fullness of case with symptom and meaning, herewith, this research focus general principles based on materialization of symptoms.²⁸

2. Data source

Data source here writer differentiates to become two, that is primary data source and secondary data source

1) Primary data

Primary source is sources that giving data directly from first hand.²⁹, The primary data this paper are two kinds.

First, *Tafsîr Fi Zhilal Al-Qur'an* and supported by book that written by Sayyid Qutb, there are *Al-Taswir al-Fanni fi'l-Qu'ran* (Artistic Imagery in the Qur'an) in 1945, *Tifl min al-Qarya* (A Child from the Village) in 1946. In his Theoretical works, there are *Al-Adala al-*

²⁶ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis* (Jakarta: Bina Aksara, 1989), page. 10

²⁷ Winarno Surahmat, *Pengantar Penelitian Ilmiah*, edisi VII. (Bandung: Tarsito, 1982), page.40

²⁸ Supardi suparlan, *Pengantar Metode Penelitian pendekatan kualitatif* in journal 'media', edition 14 tahun VI 1993 (Semarang: Fakultas Tarbiyah IAIN Walisongo, 1993), page. 19

²⁹ Winarno Surakhmad, M. Sc.Ed, *Pengantar Penelitian-Penelitian Ilmiah*, (Bandung: Penerbit Transito, 1994) page. 134

Ijtima'iyya fi'l-Islam (Social Justice in Islam)³⁰ in 1949, *Ma'arakat al-Islam wa'l-Ra's Maliyya* (The Battle Between Islam and Capitalism) in 1951, *Al-Salam al-'Alami wa'l-Islam*³¹ (World Peace and Islam) in 1951, *Ma'alim fi'l-Tariq* (Signposts on the Road, or Milestones) in 1964, Basic Principles of Islamic Worldview, The Islamic Concept and Its Characteristics, Islam and universal peace.

(b) Secondary data

Secondary data is data which has matter indirectly relates to problem.³² The faction of secondary data is complement of primary data. *Tafsîr* or literatures that got down the cases and issues that be worldview of Sayyid Qutb. There are *Jami' al-Bayan fi ta'wil al-Quran* by al-Thabari³³, *Tafsîr al-Kabir* by Fakhr al-Din al-Razi,³⁴ *Tafsîr al-Quran al-'Adzim* by Ibn Katsir,³⁵ *Tafsîr al-Jalâlain* by Jalal al-Mahalli and Jalal al-Din al-Suyuti.³⁶ *Tafsîr al-Mizan fi tafsîr al Quran* by Thabathaba'I³⁷, and *Tafsîr al-Quran al-Hakim* by Muhammad Rasyid Ridho³⁸

Others data contains about articles relating to direct material studied. For the obtainable data can be found from books, dictionary, article, magazine, and also other media supporting.

³⁰ Published by Islamic Book Trust, Kuala Lumpur in 2000

³¹ Published by Pustaka Firdaus 1987

³² Hadari Nawawi dan Mimi Martini, *Metode Penelitian Bidang Sosial*, (Yogyakarta: Gajah Mada Press, 1995), page 217

³³ His full name is Abu Ja'far Mohammad ibn Jârir ibn Yazîd ibn Khâlid Al-Thabâri. Was born in Sassanian, Tabaristen, Iran, a village in the north Kaspia sea. Born at 224H/328M. He write many books in Islamic studies.

³⁴ His full name is Abu Abdillah Fakhr al-Dân 'Umar ibn al-Husain ibn Ali al-Qurasyi al-Bakri al-Tamîmî. He was born 545H/1149M and was died 606H/1209 M.

³⁵ His full name is Ismail ibn Amr al-Qurasyi ibn Katsir al-Bashrî al-Dimashqî 'Imam al-Din Abu al-Fida' al-Hafidz al-Muhaddis al-Syafi'î. He was born 700H/1300M at Bosra, Syiria.

³⁶ Al-Mahally's full name is Jalal al-Din Muhammad ibn Ahmad ibn Muhammad ibn Ibrahim al-Mahillî, he was born 791 H/1390 M and died in 876 H/ 1475 M, and Al Suyuti's full name is Jalal al-Din Abdurrahman ibn Abi Bakar ibn ibn sabiq al-Din al-Suyuti, He was born 849 H/1448 M, and died Jumadil Ula 911 H/1510 M.

³⁷ His full name is Muhammad Husain al-Thabathaba'I , agreat Shi'i *mufasir* , He was Born at 29 Dzulhijjah 1321 H/ 1892 M at Tibriz. He was died 1410 H/ 1981 M at Qum.

³⁸ His full name is Muhammad Rasyid Ridho was born 1284 H/ 1865 m at Tripoli, and died at 1354 H/ 1935 M. He is student of Mohammad Abduh (1849-1905).

3. Data collecting Method

This research is a literatures research technique. So, datas that needed can be collected through books that have correlation with main research or other souches that had been collecting.

4. Analysis of Data

Remembering that this research tries to study an alive of figure who has certain idea at certain situation and time, it doesn't close possibility applied by biography approach. Besides, in contemporary religion study discourse, religious phenomenon of human can be seen from various approaches. He is not only seen from the aspect that related to apocalypse teaching normatively - though this phenomena always be character of religions- but also visible from the aspect and tightly related with understanding history and interpretation of people group toward religion norm, and models and practice of religion teachings in everyday life. In general, apocalypse teaching normatively is built, analyzed and settled by through approaching of science social religious that having the character of multi and interdisciplinary either through historical research, philosophic, psychological, sociologic, anthropological and also cultural.³⁹

G. SYSTEM OF WRITING

System of writing of this research is graded up five chapters. Those five chapters constitute one unity that can be separated. Those chapters are as follows:

Chapter one contains of background, research question, aim and significance of the study, prior research, methodology, and structure of the book.

Chapter two discussing about *ilm tafsîr* in discourse, the theory of *tafsîr*, The development of *tafsîr* in the classical and modern period.

³⁹ Amin Abdullah, *Studi Agama: Normativitas atau Historisitas* (Jogjakarta: Pustaka Pelajar 2004) page I

In On chapter three it will elaborate biographical sketch of Sayyid Qutb His biography, intellectual background, works, and the methodology of Sayyid Qutb in his interpretation on *Fî Zhîlâl Al-Qur'an*.

Chapter four is an analysis to figure out the answers of questions research; so we will get the concept of “sovereignty of God” according to Sayyid Qutb at his commentators, *Fî Zhîlâl Al-Qur'an*.

Chapter five is a closing that contains conclusion and suggestion