CHAPTER IV
THE CONCEPT OF GOD’S SOVEREIGNTY AT TAFSÎR FÎ ZHÎLÂL AL-QUR’ân: ITS ORIGIN AND DEVELOPMENT

A. The Concept of Sovereignty at Tafsîr Fî Zhîlâl Al-Qur’ân

The sacred scripture of Islam, known in Arabic by many names1, of which the most famous is Al-Qur’ân2, “the recitation” is considered by all Muslims, no matter to which school they belong, as the verbatim revelation of God’s or made to descend into the heart, soul and mind of The Prophet of Islam through the agency of the archangel of revelation, Jibril. Both the word and meaning of the text are considered to be sacred, as is everything else connected with it, such as the chatting of its verses or the calligraphy of its phrases. 3 The Qur’an (also now as the Qur’an in English) is the center

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1 The Quran has many names, each revealing an aspect of its reality. It is Quran, or “recitation”, which also means “gathering” or “concentration”. It is ‘al-Furqan”, or “discernment,” because it provides the criteria for discerning between truth and falsehood, goodness and evil, beauty and ugliness. It is Umm al-kitab, the archetypal book containing the root of all knowledge, and it is al-Huda, the guide for the journey of men and women towar God. For Muslim, the Quran is the source of all knowledge both outward and inward, the foundation of the law, the final guide for ethical behaviour, and a net with which the Divine Fisherensnares the human soul and brings it back to Unity. Sayyid Hussain Nasser, The Heart of Islam: Enduring Values for humanity. (New York: Harper Collins Publisher 2002) page 25,

2 From the Arabic root “qara’a” to read, or “qarana” (to gather or collect), the word “qur’an” is used in the Quran in the sense of “reading” (17:93), “recital” (17:18), and “a collection” (75:17). The Quran also describes itself as “a guide human kind” and “a clear exposition of guidance”, “a distinguis her” (25:1), “a reminder (15:9),” ordinance in Arabic tongue” (13:37), “a healer” (10:57), “the admonition” (10:57), “the light” (7:157), “the truth” (17:81) and the “rope o God” (3:102). From this literal meaning, especially the idea of the “collection”, it is clear that word “Qur’an” is not always used by the Qur’an in the concrete sense of scripture as it is commonly understood. It refers to a revealed oral discourse which unfolded as seemingly a part of God’s response to the requirement of society over a period of twenty three years. Only towards the end of this process is the qura’an presented as “scripture” rather than a recitation or discourse. Farid Essack, Al-Qur’an A Short introduction (Oxford: One world Publication 2002) page 30. 

3 For Muslim, the Quran as compilation of the “speech God” does not refer to a book inspired or influenced by God or written under the guidance of His spirit : rather it is viewed as God’s direct speech. Zarqani reflects the view of the vast majority of Muslims when he defines the Quran as “that miraculously revealed to the prophet, written in the cannon (al-maktub fi’l-musahif), narrated uninterruptedly and enthralled by its recitation, see Zarqani, Muhammad Abdul ’Adzim al-, manahil al-irfan fi ’ulum al-Quran (Kairo: Maktabah Wahbah 1989) juz I page 21, Ibn Manzur, defines it as the unique revelation, the speech of God revealed to the prophet.
theophany of Islam, the fundamental source of its metaphysics’, cosmology, theology, law, ethics, sacred history, and general world view. To fully understand the significance of the Qur’an, Westerner with Christian background should realize that, although the Qur’an can sense be compared to the Old and New Testaments, a more profound comparison would be with Christ himself.4

Before more explaining about the Concept sovereignty in the Sayyid Qutb interpretation, we should know the term of “manhaj” in his writings.

The writer believes that the term ‘manhaj’ leads us closer to heart of Sayyid Qutb’s conception of religion. It seems to be distinctively characteristic of his thought, and particularly of his later as opposed to his earlier writing. It is also in a sense more comprehensive, as maybe seen from the following passage, which clearly illustrated his use of term as synonymous with religion/Islam and also its relation to several other key terms:

Islam is manhaj, a manhaj of life, the practical life of humanity with its components. It is a manhaj which includes the doctrinal conception (al-tasawwurb al-‘itigâdi) that explains the nature of “existence” and defines the place of “man” in the existence as it defines the goal of his human existence. It also includes the system (nuzum. plural of nizâm) and practical organization (tanzîmât) which issues from (tanbâthiq min) this doctrinal conception and are supported by it and which give it practical form that expresses itself (mutamâththîlah) in human life, such as the ethical system (al-nizâm al-siyâsi) with its fondations and component, the economic system (al-nizâm al-igtisâdi)

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4 In Christianity both the spirit and body of Christ are sacred, and he is considered the Word of God. The Quran likewise for Muslim the Word of God (kalimat Allah), and both its inner meaning, or spirit, and its body, or outer form, the text in Arabic language in which it was revealed, are sacred to Muslim. Sayyid Hussain Nasser, The Heart of Islam: Enduring Values for humanity. (New York: Harper Collins Publisher 2002) page 23, quoted by Hamim Ilyas, Akar Fundamentalisme dalam Perspektif Al-Quran, in Negara Tuhan (Jakarta: SR-Ins Publishing) page 134-5
with its philosophy and its formation, the international system (al-nizâm al-duâli) with its relationship and ties.\textsuperscript{5}

The central doctrine of Sayyid Qutb ideology is the sovereignty or supremacy of divine law. The sovereignty will be implemented in the term of ‘manhaj’. According Kholed Abu El-Fadl, Sayyid Qutb believes that Islam is the only way of life and should be enforced without considering the effect on welfare rights of other groups. The presence of the concept of straight path (al-shirât Mustaqîm) has been ascertained by a system of divine law (sharia). Besides, it can remove all moral considerations or ethical values which completely absent in the law. God is realized through a set of commands of positive law are considered able to show the right way to act in all circumstances. The sole purpose of human life on earth is to realize the manifestation of God to execute His laws submissive and obedient. Morality begins with the dam itself ended in understanding the mechanism of different legal.\textsuperscript{6} According to him, only God's law or Syarî’ah Islamiyyah alone that must be followed and obeyed. Consequences of this view are that the law of the Lord shall be enforced. The argument used is the word of God which states that people who do not used the law of God is disbelievers, unjust, and wicked.

The main understanding in fundamentalism is interpreting the verse of Al-Maidah 44-50:

\begin{quote}
إِنَّا أَنْزَلْنَا الْتُّوْرَةَ فِي هِيَا هَذِهِ وَنُوْرَ يَحْكُمُ بِهَا النَّبِيُّونَ لِلَّذِينَ آمَنُوا وَالرَّسُولُونَ
وَالْأَحْجَرُ بِمَا سَتَّخْطَفَهُمْ مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شَهَادَةً فَلا تَنْتَخِبُوا النَّاسَ وَأَسْتَخْضَعُوا
وَلَا تَتَّخِذُوا بَيًا بَيًا ثُمَّ نَفَتْهُمْ لَمْ يَحْكُمُ بِهَا أَلْلَهُ فَأُولَئِكَ هُمُ الْمُكَافِرُونَ (44)
وَكَتَبْنَا عَلَيْهِمْ فِي هِيَا أَنَّ الْحَسَنَ وَالْمُتَّقَى وَالْمُتَّرَيَّضَانَ وَالْأَلْفَ بَالَّذِينَ بَيْنَ الْأَلْفِ وَالْأَلْفِ بَيْنَ الْأَرْضِ وَالسَّنَنَ
وَالْجُرُوحَ قَصَاسَ فَمَّا تَصَنَّفَ بِهِ فُهُوَ كَفَارَةُ لَهُ وَمَنْ لَمْ يَحْكُمْ بِهَا أَلْلَهُ
فَأُولَئِكَ هُمُ الطَّالِبُونَ (45) وَقَّعْنَا عَلَى أُمَّاهُمْ مَعْرِضًا مَّرَّمًا مُّصَدَّقًا لِمَا بَيْنَ يَدَيْهِ مِن
الْتُّوْرَةِ وَالْإِنْبِيَّاتِ نَوْرٌ فِيهِ هَذِهِ وَنُورٌ وَمُسَتَّقِعًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْتُّوْرَةِ وَهَذِهِ
\end{quote}


\textsuperscript{6} Khaled Abou El Fadhl, \textit{Cita dan Fakta Toleransi Islam}, translated by Heru Prasetya (Bandung: Arasy 2003) page 20
Qutb’s emphases on the distinctive role of the Arabs in the fortunes of Islam, the propounded in a multy-volume commentary on the Quran, stands out a theoritical anomaly in so far as his radical ideology is concerned. *Fî Zîlài Al-Quran* was written over ten years, particulary during its author’s inprisonment (1954-1964), and underwent various modifications until it was posthumously brought out in its present revised edition by his brother, Muhammad Qutb. Despite its continues revision by the author, particularly after his final conversion to radicalism, traces of his reformist or modernistic phase can still be detected throughout the text.

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 made the distinction clear that belief and worship were not independent of each other and he refers to a saying of the Prophet Muhammad where he said, ‘to obey is to worship.’

Sovereignty and power, rulership, in exploring the nation of sovereignty much care should be given to terminology. Sovereignty generally means authority and power, but it lacks precise definition and has many divergent interpretations in English usage as do its cognates in other Western languages.
The word *hâkimiyya*, a derivative of the verb *hakama*, has been commonly used in modern Islamic thought to denote sovereignty. The form *hâkimiyya* itself does not occur in the Qur’an but *hakama* and other derivatives of *h-k-m* are used in more than a hundred places. The verb *hakama* primarily means “to restrain from doing that which is desired”. In Arabic dictionaries it signifies “To judge, decide order, exercise authority, rule and govern” An examination of the occurrence of the words and its derivatives in the Qur’an reveals that they have been associated with both God and human beings but at verifying type and authority.

The doctrine of God occupies a central position in the Quranic discourse, where God is portrayed with absolute authority over the world. Among the terms used to signify the divine authority is *hakama* and its derivatives, for instances, *hakam*, *hâkim*, and *hakîm* are all attributes of God that include these qualities as Lord and ruler of the universe. The Qur’an has also emphasized repeatedly that *hukm*, “command, judgment, and decision” belong ultimately to God (Al-Qur’an 95: 8; 11: 45; 12:40; 13: 41; 18:26). The usage of term in the Qur’an has been understood to comprise several significant concepts. Theologically, it is understood to signify that God determines and causes all that happens in the universe (4: 78; 7: 54) and that He is the sole adjudicator among human on the day of Judgment (22: 55-7). On the other hand, God is also viewed as a lawgiver in the sense that he prescribes the rules that govern human affairs.

But the Qur’an does not confine *hukm* to God alone. It is assigned also to various human: to the Rabbis and the scholars who judge, *yahkum*, applying the *Tawrat* code (5: 44); to Daud who has commanded to judge between people justly (38: 26); to Muhammad who must judge in the accordance with the Qur’an (4:65, 105). And there are two farther incidents where the authority of *hukm* is coffered; on the arbitrators who settle a marriage dispute (4:35) or estimate the compensation to be paid by a pilgrim as atonement for the sin of killing game during the pilgrimage.
Closely to the term hâkimiyya are two other terms relevant to the concept of sovereignty in the Qur’an; ulûhiyyah (Divinity) and mulk (kingship). Ulûhiyyah denotes, among other things, the absolute right of command over the creation (7: 54) and the authority to legislate for humankind (42:21). Both of which belong exclusively of God there for, it appears that the term Ulûhiyyah comprises the meanings that those who assigned sovereignty to God wanted to attribute to him. On the other hand, human governance has been mostly denoted by derivatives of m-l-k, such as mulk (2: 102, 251, 258; 12: 43,50,54, 72,76,101) thought it has sometimes been used to refer to God’s sovereignty (3: 26; 23: 116).

Ibn Khaldun (d.808/1406), the famous Muslim historian and sociologist, defines the nature of mulk in a way that is very similar to the Western concept of political, legal and coercive sovereignty. He says:

“Mulk, in reality, belongs only to one who dominates the subjects, subjugates the people, collects revenues, sends out military expeditions, and protect the frontiers; and there is no other human poor over him. This generally accepted as the real meaning of the true character of mulk,7

Historically the slogan of Khârijitiś that Hukm belongs to God alone seems to be earliest user of the term in politics. Modern Muslim reformer has attempted to find an Islamic equivalent to the Western concept of the political and legal sovereignty. A number of them, including Namiq Kemal( d.1888), Rashid Ridha (d. 1935) and Hasan al- Banna (d.1949), advocated the view that Islam approves of popular sovereignty. Others, among them Abu A’la Al-Mawdudi (d. 1966), denied that sovereignty can be attributed to a human being and argued that it belongs exclusively by God. In spite of those differences about the type and the loc don of sovereignty, it appears that many accept the principle of the supremacy of God’s laws, the Shari’a, the rights of the ruler and the role of the people in the collective decision0Mking process in Muslim politicizes.

7 Ibn Khaldun, Muqaddima,II, page 574
Qutb accurately described how the Prophet openly declared his message of ‘tawhīd,’ ‘Lâ ʾllāha ʾllâ Allah’ (no God except Allah) despite the easier option he had at his disposal which would have been to unite the Arab’s under a banner of nationalism to face the Roman and Persian threat that surrounded them. Qutb’s reading of these events in the Prophet’s life rests again on the concept of hakîmîyyah and its unique ability in providing the necessary justice that was craved for.

“And whosoever does not judge by whatsoever Allah has revealed, such are the Kâfirûn (disbelievers).” (Al-Ma’îdah 5:44).

There is what indicates in this verse - as has been pointed out by the Scholars of Islam and the Sunnah - that this verse applies to every individual Muslim, since the two particles used (ََّ) “whosoever” and (ََّ) “whatsoever” covers every Muslim firstly, and secondly, everything that Allah has revealed secondly. In modern times, groups have emerged trying to scapegoat the rulers for the problems of the Ummah. Whilst we have been informed in the Sunnah of the nature of the rulers that are to appear (having hearts of devils, do not follow the Guidance or the Sunnah of Muhammad, confiscate wealth, beat the people and so on) to blame them alone for the problems of the Ummah and for not "judging by what Allah has revealed" displays the extremely shallow understanding of the combined subjects of Tawhid, the Divine Qadar, the creational and legislative asbâb (ways and means), the Divine Wisdom, as well as deviation in the understanding of the verse cited above in particular. In defining who is considered to be a hâkim, with the wider context of a discussion pertaining to justice (adl) and oppression (dhulm), Ibn Taymiyyah said in "Majmu’ al-Fatâwâ":

“And since [it is the case] that it is necessary for knowledge to precede justice - since the one who does not have knowledge, does not know what justice is, and [since] a human [as a species] is [characterized as] an oppressor and ignorant, except the one to whom Allah has turned [and thus] become knowing and just - then the people amongst the judges and other than them become divided into three groupings: The knowing oppressor and the ignorant
oppressor and these two are from the people of the fire, as the Prophet (sallallaahu alayhi wasallam) said, "The judges are [of] three [types]: Two judges in the fire and one in Paradise [which is] the man who knew the truth and judged by it, so he is in Paradise. And a man who made judgement for the people upon ignorance, then he is in the fire. And a man who knew the truth and judged in opposition to it, then he is in the Fire". And these [latter] two types are just as he said, "Whoever spoke about the Qur'an with his opinion and was correct, then he has erred, and whoever spoke about the Qur'an with his opinion and erred, then let him take his seat in the Hellfire".

In ‘Milestones’, he ventured further than even Mawdudi in declaring the whole world as jâhiliyyah including the supposedly Islamic regimes of the Middle East. Again Qutb’s justification was derived from the concept of hakimiyyah which it must be said remained consistent within his thoughts when defining and evaluating societies, including his own. Nasser and other so called Islamic regimes shared something with the ideologies of the West in that he like them obstructed God’s Sovereignty just like the pagan Arab’s had done which the Qur’an termed as jâhiliyyah.

Forty-two years since his death by hanging, Qutb’s ideas still inspire or appeal to political Islam, as well as extreme Islamic movements, around the world. Yet his views of the world, as divided into twofold Manichean dimensions, with the jâhily (pre-Islamic ignorance) society and people on the

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8 The term jâhiliyyah can be found four times in the Qur’an (33: 33; 48:26; 5: 50; 3: 154) but it never has the simple meaning of ‘ignorance’.

9 The term jâhiliyyah leaves room for interpretation, and during the beginning of the twentieth century, some Islamic thinkers, who wished to revive Islam as a political system, adopted the term to mark the difference between an Islamic-based society and a non-Islamic one (see, among the most influential, Muhammad Abduh and Rashid Rida). Yet the most relevant exponents of such an ideology can be found on the Indian subcontinent with Abul Ala Mawdudi and Abul Hasan Nadwi. Qutb, however, differs from his predecessors in that he applied the term jâhiliyyah to
one hand, and on the other the ‘real’ Muslims, followers of the real Islamic tradition who seek the implementation of the Syari’ah, can be observed among Muslims who have neither read his work nor ever heard his name. Esposito has suggested that Qutb functioned as a sort of historical catalyst and great propagator of existing radical interpretations of the relations between Islam, as a religion and practice of life, and the non-Islamic world. ‘Sayyid Qutb (1906–66) built upon and radicalized the ideas of al-Banna and Mawdudi. Qutb created an ideological legacy that incorporated all the major historical forms of jihad, from the reforms of Muhammad to the extremes of the Kharijites and the Assassins’. 10

In the introduction Madza Khasira, Qutb states, the modern jâhiliyyah is a situation where the fundamental value which is revealed by God to people is replaced by wrong values (artificial). Furthermore in Tafsir Fî Zhîlâl Al-Qur’an, Qutb said in his interpretation of the verse Al-Maidah (5): 44-45:

Jâhiliyyah show domination of people by people or rather submission to men than to the God. He pointed to the refusal to the holiness of God ... ... in this sense jâhiliyyah not only applies to a particular historical period (refer to the era before Islam), but it is a state of affairs, there is such a human condition in the past, present, and presumably also future, takes the form jâhiliyyah .... which is the mortal enemy of Islam. In a time and place of any human face firmly choice: whether the way to God as a whole, or fulfilling their man-made law. This is the last thing jâhiliyyah. Humans are at a crossroads, and the choice is Islam or jâhiliyyah. Jâhiliyyah modern models in industrial countries of Europe and America is essentially the same as in the past jâhiliyyah pagan and nomadic Arab

people who call themselves Muslims. Hence, like other Qutbian concepts, such as hakimiyyah (divine governance) and ’uzla shu’uriyya (emotional separation), jâhiliyyah was not innovative per se, but it was for its new context.

society. Because of in both these systems, humans are under human control rather than under the rule of God.\textsuperscript{11}

To Sayyid Qutb, for example, the war is waged by various forces against Islamic countries that has been motivated by one overriding objective, ‘the destruction of Islam and its doctrines’.

In the Qur’an, there are numerous verses in which several derivatives from the root J-H-L. \textit{Jâhiliyyah} forms appeared four times in the verses 2: 148 and 154, 5: 50-55, 33: 33 and 48: 26. The verses is the most important.

In the Verse 48: 26:

\begin{align*}
\text{إِذْ} & \text{ جَعَلْ رَبُّ الْحَيَاةِ جَاهِلِيَّةً} \\
& \text{وَأَرْتَمَى} \\
& \text{فَأَنْزَلَ رُسُولَهُ} \\
& \text{إِنَّهُ} \\
& \text{إِلَى} \\
& \text{الْجَاهِلِيَّةِ} \\
& \text{وُلِدَ} \\
& \text{فَأَنْزَلَ} \\
& \text{وُلِدَ} \\
& \text{إِلَى} \\
& \text{الْجَاهِلِيَّةِ} \\
\end{align*}

The word that has been translated by ’vanity jâhiliyyah ’ (\textit{al- jâhiliyyah al-hamiyat}) showing at the arrogance of the people who have strong pride become typical of pagan people, the spirit of rejection that offends their sense of glory and damages the traditional way of life. According to the Islamic view, \textit{Jâhiliyyah} is a dark, savage passion that is characteristic for those who 'do not know how to distinguish between good and evil, who never apologize for the crimes they do, which is deaf to the good, dumb to the truth, and blind of the doctrine of revelation.

Two other derivative forms of the same root word: the first, in the adjective form, \textit{jâhil} ‘ignorant’ (often appeared in plural ' \textit{jâhilîn}’), and the other is a form of verbal \textit{jâhil} in various forms of conjunctions.

In the verse 12:33:

\begin{align*}
\text{فَأَلَى} & \text{ أَصْبُ إِلَى} \\
& \text{أَلَى} \\
& \text{أَلَى} \\
& \text{أَلَى} \\
& \text{إِلَى} \\
& \text{إِلَى} \\
& \text{إِلَى} \\
& \text{إِلَى} \\
& \text{إِلَى} \\
& \text{إِلَى} \\
\end{align*}

In the context of this word means the word seems to contain the meaning of behavior from someone who easily following desires. This

\textsuperscript{11} Sayyid Qutb verses 5: 44-45 in \textit{Tafsîr Fî Zhîlâl al-Quran} volume 2, ( Beirut: Dar al-Syuruq 1992) page 87
example shows the ignorant essentially, not the meaning of 'stupidity' although the meaning is done deliberately to ignore the moral rules *hilm*. Here, should be remembered, the ignorant is the opposite of Syâkir, a person who was filled by gratitude.\(^\text{12}\)

*Jâhiliyyah*, as an Islamic radical concept, was first articulated by Muslim Indian writers and political leaders in the 1930s and 1940s. It was initially applied to Hindus whose religion represented according to Muslim criteria a form of paganism, and then generalized to include all non-Islamic philosophies. In its original meanings, ‘religious ignorance’ in the Quran referred to the conditions and practices prevalent among pagan Arabs. Their ignorance consisted of their refusal to acknowledge the oneness of God, or their unawareness of His message and eternal laws. This message was considered to have been hadded down to along chain of prophet, beginning with Adam. Thus the Holy Quran considered Islam the common religion of Abraham, Moses and Jesus, culminating in its final form and last stages in the seal of the prophet, Muhammad.\(^\text{13}\)

The Arabian prophet in consequently judges the most authentic messenger, is having as his mission the restoration of Islam to its pure and perfect origins. After the revelation of the Quran only the People of the Book-Jews, Christian and Zoroastrians-had choice of either converting to true Islam or paying the full-tax as protected second-class citizens in an Islamic state. All other adherents of various belief were considered pagans and politheist (*musyrikun*) living in a state of *Jahilliyya*. In example unacquaintance with the Scripture.

In 1951 *Sayyid* Qutb wrote an introduction to al-Nadawi’s book in which the term *jahilliyya* (religious ingorance) as discription of contemporary Europian civilization is singled out. Ignorance, Qutb explains, has once again prevailed in the world ever since Islam lost its role of leadership. In this case, it


\(^{13}\) Youssef M. Choureiri, *Islamic Fundamentalism*, (London: Printer Publisher 1990) page 94
is not particular period of time. It is an intellectual and spiritual temper that become preponderant whenever those fundamental values, sanctioned by God for humanity, are replaced by artificial ethics based on temporary whims'.

Qutb interpretation of verse 2: 208:

*First understanding of these calls is just temporary believers must submit themselves totally to God, in matters small and large. Let them give themselves with whole truth, either about tashawwur 'perceptions', views, thoughts' and feelings, intentions and deeds, pleasure and fear, by submissive to God, and accepting the law and making up those of his, and accepting the legal and His qadhâ, not the least of all that was left besides Allah.*

Qutb's tells his arguments for a jâhilly society with understanding of silm:

It is not going to understand the meaning silm 'Islam' is the truth people do not know how to explosion of confusion and how hard jolt in the spirit that does not feel comfortable with changed faith. Communities are not familiar with Islam or knew it but then declined and returned to jâhiliyyah by using the names of diverse accordance with the era. This is the society that wretched, miserable, and confused, although they get a lot of material prosperity, progress of civilization, and all the elements of progress by jâhiliyyah value is a misguided outlook on life.

Qutb rejected manhaj ‘moderate’. He wrote: There is no middle position, no manhaj halfway between Islam and manhaj of demons, no half-steps from here (Islam) and half of it from there (the devil). There are only right and vanity, instructions and error 'or ignorance of Islam, Allah or misappropriation manhaj of syaithân.'

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16. Ibid, 2:208
17. Sayyid Qutb. *Fi Zilâl Al-Qur’an* op.cit, page 211, see also5: 48 , volume 2 page 887
According to Sayyid Qutb the compilation of these verses show the order to not judge the problems by the law that never is sent down by God. Qutb explains the significance of Qishâsh. The law of God solve the problem of human. He said:

“The first thing that sets Syarî’ah in this qishâsh is equality principle, is the matter of blood and punishments ... Indeed the great principle, the Syarî’ah is true and complete statement about the birth of “human”. Every individual human being has equal rights. First is to get Syarî’ah as law. Second is to demand the legal reprisals (qishâsh) with same principles and values.”

His interpretations of these verses not only to emphasize the implementation of Islamic Law that is showed by Qishâsh as God Command to solve human problem, but also after explaining a half of law in Tawrat, that be a part of law in Qur’an, he underlines the verse “And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.”(Al-Ma’îdah 45) For him, this expression is naturally general; there is no mukhâshshish to specialize, but in this verse uses ‘jawâb syârat’, is “dzâlim” (unjust). In addition, to other conditions for who would not judge by what Allah have revealed is considered by kâfir (infidels) because they refuse ulâhiyyah with His prerogative right to make the Syari’âh. In contrary, people who claim that have the right to make syari’âh and the law for human is called by dzâlim because they leads people to other law.

Sayyid Qutb argued:

"This is a meaning of the unity of Musnad ’alaîh and fi’il syârat, who does not judge by what Allah hath revealed," there are two kinds of jawab syârat”. Both of them returned to the Musnad ’alaîh, in fi’il syârat, it is “من (whoever), which shows absolute and generality”\(^\text{18}\)

\(^{18}\) Sayyid Qutb tafsir Fī Zhîlāl Al-Qur’an jilid 6, translated by As’ad Yasin (Jakarta: Gema Insani Press 2002) page65
Based on verses Al-Ma‘idah 44-50, Qutb believed that should not be accepted beliefs and other thoughts except the beliefs and thoughts of Islam. These verses clearly give an evaluation of the negative, especially to those who did not carry the orders. It is atomism that was done by him not only to isolate this verse from its context, but also to understand the last phrase of this verse from the phrase before.

The series of verses in the Al-Quran that talked about the Scripture (Jews and Christians), start from surah Al-Ma‘idah 41-66. As-Suyuti in Lubāb an-Nuqūl narrated two occasions of revelation verse 41 that have correlations the legal provisions. The first version states that verses were dropped because there is injustice in payment of diyāt (compensation to the family of murder victim) among the Jews. In second version of occasions states that the clause was dropped because of the conversation law for adulteress, from stoning to be dried in sun amid the blazing sun and beaten considering this testimony that People of Book change in the implementation of the provisions in their holy

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19 This version was narrated by Imam Ahmad and Abu Dawud from Ibn Abbas. History is full are as follows: "Allah sends down that verses with respect to two Jewish groups, the only other force until peace. They agreed that each one of a group of people, who were killed under the group, is 50 wasaq. And everyone from the upper (rich) who was murdered by someone from the lower group (the poor), it is 100 wasaq. They continue to implement the deal until the Prophet migrated to Madina. Then there are people from the lower group to kill people from the groups above. As a result the group was asked diyāt Shebaniah 100 wasaq. So people from the lower group said: "if feasible from two groups of people whose religion the same, its same origins and even the same country. Diyāt group only half of that from another group? We first had to give it to you because of coercion and fear to you, and to solve existing problems between us. After Muhammad came, then we will not give it back to you. "War almost broke out between two groups. Then they agreed to make the messenger of God as peacemakers. They sent some people to test the opinion of the Prophet's hypocritical, then lowered Ya Ayyuhar Rasul... ..." As-Siyuti , Lubāb al-Nuqūl fi Asbâb an-Nuzûl , (Riyadh: Maktabah Riyad al-Hadistah), page 89

20 Rasullullah met a Jew that is dried and at lashing. So he invites them and asked: "are you find the punishment for adulterers in your book?" "Yes," they answered, then he invited one of those clever (âlim) of them and asked: "By Allah who sent down the Tawrat to Musa, I ask you, are you finding the punishment of zîna in the book?" the man replied: "no, if you do not ask, then I will not tell you. Punishment of adulterers is found in the book, we were stoning. But many of adultery made by many people deny adultery carried a respectable (upper class) among us. And if there are honorable people who do adultery, we let it. Conversely, if there people from the lower ranks do so, and then we carry out the punishment. So we discuss for penalties that apply, either up among the honorable or from lower ranks. We agreed to hang the dam whack. "Last Messenger of Allah said:” O God, I am actually the first person to turn the commandments after they turn it off. "Then he ordered the Jews to stone, and down the word of verse Yaa ayyuhar Rasul until in "utitum .... ... They said: "came to Muhammad when he prescribes penalties and sunbathe, take it. But if he establishes the stoning sentence, avoid ..... ..."ibid
book, the practice seems to be a fact that can’t be disputed. The problem is, whether the act of changing the implementation of the book itself that causes them to be criticized so disbelieve, unjust, wicked, or is there another element so that they are at such criticism?

The roots of the problem of understanding in these verses in Sayyid Qutb interpretation according to the writer is the existence of Ahl-Kitāb and “revelations”.

Al-Quran accuses the local Jews and the Christians of willfully altering their scriptures (tahrif), sometimes by distorting the words themselves, other times by using them in an unjustified context.

In general, Muslim scholars, because of “distortion”, believe that the previous scriptures have no contemporary validity. Thus, while belief that all previously revealed books indeed came from God is required for Muslim, in effect they hold that only valid scripture is Qur’an and the only path to salvation is through Islam.21 This refusal to recognize the possibility of salvation through other religious dispensation remains valid the coming of Muhammad is embodied the doctrine of supercessionism. According to this doctrine “any given religious dispensation remains valid until the coming of the one to succeed it; then the new dispensation abrogates the previous one”.22 Those who heard of the message of Musa were those obliged to believe in it and to follow the Tawrat until the coming of Jesus when his message, the Injil, superseded that of Musa until the coming of Muhammad when the final form of faith was irrevocable determined.23

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21 Farid Essack Al-Quran: The Short introduction (Oxford: One world, 1997)
22 Ayoub Mahmud, The Roots of Muslim-Christian Conflict” Muslim World page 27, quoted by Farid Essack, op.cit. page 49
23 This theory is nearly supported by a lengthy account regarding the spiritual search of Salman al-Farisi (d.658) before he encountered the Prophet. Salman said to have grieved at the inability of deeply pious friends of his who died before hearing about his new faith, Islam, to embrace it. The prophet is reported to have told him: “whoever has died in the faith of Jesus and
There are two approaches taken on the majority of scholars to evade the obvious meaning in the text of Al-Baqarah (2): 62.

Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.”

Al-Baqarah (2): 62 had been abrogated by the Al-Imron (3): 85.24

Who seek a religion other than Islam religion, so once again it is not that religion will be accepted from it. The opinion that is in accordance to Ibn Abbas of "a group of mufassirin" by Al-Thabari 25. It is as mufassir whose work is discussed here did reject it or ignore the opinion of those who rejected it saying that challenged the idea of God who canceled an appointment contrary to the nature of his justice, and that God will never deny in upholding His promise.26

With their assumption that salvation limited only to those who believe and follow the Prophet Muhammad as a prophet, this text presents two...
significant problems. The first problem is "people who believe" which is followed by mentioning of the other, and second is the conditional phrase "anyone who believed among them", which seemed to mean that "faith" here has a different meaning of "faith" in the first phrase. "faith people."

Al-Zamakhshari, with some another mufasirin.27 Addressing the first problem with redefining "those who believe" in the fourth category as a faith that "fake". "They are," wrote al-Zamakhshari, "those who believe with their tongue, without being followed by their hearts," are the hypocrites.28 "Who among the refuse / deniers is to obtain a pure faith and willingly entered into the role in Islam, there is no concern over them, nor will they grieve. " Al-Tabari defines "those who believe" in this text as "people who accept what the messenger of God brought about His truths" and then differentiate between the application of the phrase "anyone among them who believers "in the this category with next three phrases. According to him, when the phrase "who among them who believe" aimed at "those who believe", then what is referred to "remain firm in faith and did not change it", but, in the case of Jews, Christians, and Sabi'in, He said that the intention was "to be faithful, who converted to Islam".30. The view that other people can receive it is another convert most prevalent view in the interpretation of Al-Quran-applied to the entire text that distinguishes between people who remain rejected by God and who received and promised for mereka.31

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27 Abu Al-FutuhAl-Razi and Khazin (T.t,4,page 135) are a half of mufaseer who have this understanding, while Al-baidhawi (T.t,4 page 135) and Al-Razi(1990,3,page 112) think that, it can be understood that The followers of The Prophet and hypocrite. Al-Razi gives two verses that support the believer that can be named by hypocrite: QS Al-Maodah (5):41 (they who believe with their tongoe, their heart did'n) and QS Al-Nisa (4) :136

28 Al-Zamakhsyari, al-Kasyaf an Haqaqi al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil, (Mesir: maktabah Mesir tanpa Tahun,) page 146

29 Al-Thabari, Jami' al-Bayan fi Ta'wil al-Quran, (Beirut: Dar Al-Kutub 1954 jilid I, page 317

30 ibid, page 320-321

31 mufassirin did not hesitate to mention individuals who just moved in the reconciliation of religion and the rest of this verse. So, QS (3): 199 (in fact among the People of the Book there are those who believe ... ) considered to be fixed on the Christian Negus in Abyssinna and his followers who claim to embrace Islam, Abdullah ibn Salam, a Jew who embraced Islam; and various groups such as "eighty Najran", "eighty Roman" all that "follow the ins of Jesus and later
The use of the word Al-Kitab (the Book) here is very significant. Instead of saying, "The Qur'an confirms whatever has remained intact from the former Books," it says, "from the Book." This is to show that the Qur'an and all the Books that were sent down by Allah in different languages and in different ages are in reality one and the same Book which has one and the same Author and one and the same object and aim: they impart one and the same knowledge and teaching to mankind with the only difference that they are couched in different languages and employ different methods to suit the various addresses. Therefore the fact that these Books support and do not refute, confirm and do not contradict, one another, shows that they are all different versions of one and the same Book (Al-Kitab).32

Mufasirin seem to differ in meaning the word “muhaimin ‘alaih” in verse Al-Ma’idah 48. The Arabic word Muhaimin is very comprehensive in meaning. It means one who safeguards, watches over, stands witness, preserves, and upholds. The Qur'an safeguards "the Book," for it has preserved within it the teachings of all the former Books. It watches over them in the sense that it will not let go waste then true teachings. It supports and upholds these Books in the sense that it corroborates the Word of God which has remained intact in them. It stands a witness because it bears testimony to the Word of God contained in those Books and helps to sort it out from the interpretations and commentaries of the people which were mixed with it; what is confirmed by the Qur'an is the Word of God and what is against it is that of the people. The lexical meaning is ha-ya-mîm-nun: to watch over, oversee, expand the wings (hen over their chickens), control. To be witness to, offer security and peace, protect, determine what is true. Muhaimanun is guardian to watch and determine what is true and what is false witness, afforded of security and peace, controller and superintendent of all the affairs, protector. Haymana as a verb in 5:48, 59:23.

Qatadah states, ‘Muhaimin’ it means martyr (witness). Qatadah opinion was approved Mohammad Nawawi, al-Jawi. This shows the Al-Quran as final revelation to position us as witness against the teachings of the prophet before Muhammad peace be upon Him. Others argue, the meaning of al-Muhaimin is Hāfīdz (guards). Qur’an maintains the continuity and sustainability of the teachings of the previous religions. Meanwhile, al-Hasan stated that meaningful Muhaimin as mushaddiq (corrector). Al-Quran to justify the teachings contained in previous books such as Tawrat, Zabur, and Injil. According Zamakhsyari, muhaimin ‘alaihi means al-Quran has the function to keep all the Book, that was revealed by God toward His Massangers (قريبًا على حماية الكتب). He also cites one other reading, "muhamin ‘alaih” meaning of Qur’an was being guarded from change and turnover. Ibn manzur argued, one meaning of the word "Muhaimin ‘alaih” is Qāiman. This means that the Quran came to uphold the teachings of the previous books. Sa’id ibn Jubayr, as in al-Qurtubi, reveals another meaning of muhaiminan alaih as muktaminan alaih or believe Book before the Qur’an. While Ibn Katsir believes that "Muhaimin ‘alaih” means judges for our books before Al-Quran. This means, the Quran is a judge who could be sentenced to the previous books.

The aim of estuaries of the various meanings "Muhaimin ‘alaih”, besides meaning that Ibn Katsir noted, is the same: how to make Al-Quran as a witness, the guards, who to trust, enforcement perennial religious teachings contained in all the scriptures before Muhammad. This emphasizes two main aspects of the Qur’an: (a) The Qur’an confirms those teachings or passages of previous scriptures which remained intact. (b) The Qur’an is the last, complete, authoritative and authentic revelation. It is the final arbiter and the only criterion to correct any inaccuracy or misinterpretation which might have occurred in the transmission of scriptures. It helps in discovering human

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33 Muhammad Nawawi al-Jawi, Marah Labidz, volume I, page 206
36 Ibnu Manzhur, Lisan al-‘Arab, volume IX page 142
additions to or interpolations of previous revelations, even as it reveals possible deletions which might have taken place through the centuries prior to its revelation (the Qur’an). Indeed one of the names of the Qur’an is al-Furqan (the criterion which distinguishes between right and wrong, truth and falsehood).

The farthest understanding, this verse can be understood, that all religious people who have received the book through their respective prophets must have a strong commitment to upholding basic principles religious teachings, that one must not destroy the other. Every religious community cooperates with each other to race for upholding the universal values on strong constituent building.

Concerning the differences in the Syar’i’ah, Allah says in the 5: 48. In interpreting on the verse, Thaba’thaba’i said every race has different with the Syar’i’ah toward other people, if God wants He will create one nation and one of the Syar’i’ah.\textsuperscript{37} But according to al-Qurtubi, God made a variety of Syar’i’ah to test human faith.\textsuperscript{38} There is Syar’i’ah of Prophet Muhammad, beside syari’at Nuh, Ibrahim, Musa dan Isa. Ibn Jarir Al-Thabari note Qatadah’s opinion ( w.117 H) who said din is similar, while Syar’i’ah always different\textsuperscript{39} Thaba’thabi also appealing that every race is not questioned these differences Syar’i’ah.\textsuperscript{40} This is why some experts that the Principles of Fiqh before the Islamic Syar’i’ah (Syar’u man qablana) can become source of Islamic law. Each Prophet brought his Syar’i’ah own ideas on the stretcher while the prophets and Apostles are parallel, the Syar’i’ah is the use of each tend to differ. Therefore, it is possible that something has society necessities in a certain place and time and then turned into mafsâdat in space and time may change due to the other benefit. It the context changes, it can be done because God has sent

\textsuperscript{37} Thaba’thaba’I al-Mizân fi al-tafsîr al-Qurân, volume V (Beirut: Al-Muassisah Al-’ala lil mathbu’at) page 359
\textsuperscript{38} Al-Qurtubi, al Jami’ li ahkâm al-Qur’ân, volume III, op.cit page 562
\textsuperscript{39} Al-Thabari, Jamî‘ al-Bayân fi Ta’wil al-Quran, volume IV, op.cit page 610
\textsuperscript{40} Thaba’tha’bi, al Mizân fi tafsîr al-Quran, volume V op.cit.,page 361
the society necessities (*maslâhah mursalah*), then God forbade at other times as it is known fact that rule no longer carry the maslâhat.

**B. The Construction of ‘Hâkimiyyah’ interpretation at Tafsîr Fì Zhîlât Al-Qur’ân**

Two of the main issues that is born from the *Hâkimiyyah* doctrine are (1) whether the religious text is intended to regulate most aspect of life, and (2) whether aesthetics or an innate human capacity to reflect upon and realize “the good” is possible. It can be analyzed in the construction of ‘Hâkimiyyah’ doctrine in some themes that will be discussed. There are:

1. **God and Purpose of creation**

Sayyid Qutb treats the relationship between God and humans as straightforward enough. Human were created to submit to God through worship. Ritual practice is the demonstrative proof of total submission to God, and so perfection of ritual practice is the ultimate objective. Importantly, since submission to God is hinged on correct ritual practice, submission is not possible unless one concepts Islam. The role to submission is available only through Islam and therefore, only by becoming Muslim does one gain the opportunity.

In his conception, the rules of submission are found in the sacred law (*The Syarî’ah*), therefore, it is imperative that the *Syarî’ah* be precise and exact on most points. The *Syarî’ah* must set out the code for submission in precise and exact terms, so that Muslims may obey it, and attain salvation.

It can be understood when Sayyid Qutb interprets the meaning of *Dînul-Islam* in the verse Al-Imran 19, he gives the meaning of *Ulûhiyyah Wâhidah*, and it is the condition to be Islam, the way of God and its consequences.

"*Ulûhiyyah Wâhidah* 'belief in one God.' Thus, dainûnah, 'diversity' is one too. There is no slightest Ulûhiyyah submission

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*41* Khalid Abou El Fadl, The Great Theft Wrestling Islam From the Extremist ( New York : harper Collins Publisher 2005) page 96

*42* ibid page 127
and surrender to this in the human soul and his life if it is out or deviate from the power of God. Ulûhiyyah Wâhidah is one direction only. These Ulûhiyyah Wâhidah have the right to enslave human beings, requires them to obey His commands, executing Syari’ah and His law, and enforce all aspects of their lives in accordance with the teachings of His blessed. Ulûhiyyah Wâhidah. Thus, there is only one belief that God approves of His servants, the creed of monotheism a pure and clean as a consequence of Tawhid is what have suggested.43

Thus, Islam is not enough to just two sentences shahâdat, without following the meaning and truth of creed or testimony of Lâ ilâha illallah ‘no worship except Allah’ in the form tauhîdul-ulûhiyyah and tauhîdul qawwâmah, then tauhîdul-ubûdiyyah and tauhîdul-ittijah, also without follow meaning and nature of the Prophet Muhammad shahâdat ‘Prophet Muhammad as a messenger of God’, which is bound by manhaj of life had brought from his Lord, to follow the Syari’ah which he was sent to deliver it, and using the law of the scriptures that he had brought for human.44

According to Sayyid, the relationship with God is formal and distant; it is strictly the relationship between a Superior and inferior. God is to be feared and obeyed, and it is the fear of God’s vengeance that defines true pity. As for God’s mercy and compassion, he believes that these two qualities have already been incorporated into the law. And since God’s mercy and compassion are already contained in the law decreed by God, by definition the law must be considered compassionate and merciful.

2. The nature of Law and Morality

Islamic law is derived from two sources: the Quran45 and the tradition of the Prophet (known as the hadîts and Sunnah).

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43 Sayyid Qutb Fi Zhîlâl Al-Qur’an, volume 1 page 360, Di bawah Naungan Al-Qur’an volume 3, translated by As’ad Yasin, Abdul Aziz Salim Basyarahil, Muchotob Hamzah, Opcit., page 66.
44 ibid, page 151
45 The Muslim believe in the integrity of text of the Qur’an is well supported historically, but the meaning and context of text is far more complicated matter. At times the Quran addresses itself to the Prophet specifically, but on the other occasion the Quran speaks to all Muslims or to humanity at large. In different context, the Qur’an will address Jews or Christians or the polytheists. There is a historical dynamic that contextualizes each of these occasions and thereby
In the Islam, the Quran occupies a unique and singular status as the literal word of God. Whether moderate, conservative or puritans, all Muslim believe that the Qur’an is the literal word of God.

“Islamic law” is shorted expression for amorphous body of legal rulings, judgment, and opinion that have been collected over the course of many centuries. On any point of law, one will find many conflicting opinions about what the law God requires or mandates. The Islamic legal tradition is expressed in works that deal with jurisprudential theory and legal maxims. Legal opinions (fatâwa), adjudications in actual cases, and encyclopedia volumes are note down the positive rulings of law (ahkâm).\textsuperscript{46}

For Sayyid Qutb, Qur’an divides some measurements. First, The assessment of all Religions come from Allah obliges to get law with what Allah has sent down to uphold the entire life of The Syarí’ah, and make this issue a crossroads between faith and kufr, between Islam and ignorance, between syara ‘and desires. Second is certainty of superiority of God’s law toward human law. Absolute recognition of the primacy of Syarí’ah of Allah at Every level of society and is now also included in the problem Kufr and faith. So, a person is not justified to say, that the Syarí’ah is created by humans are better or equivalent to the Syarí’ah of God, in all circumstances and in any stage.\textsuperscript{47}

The question is: how does this substantial body of jurisprudence relate to Divinity or to God’ law? In what way can this tradition of juristic disputations, judgments, and opinions claim to be sacred or Divine law?

These questions bring us to a crucial distinction that is central to the very logic of Islamic law. What is customarily referred to as Islamic law is actually separated into two distinct categories: Syarí’ah and fiqh. Sharia is gives it further meaning and significance. While there is a broad consensus among Muslim on the integrity of the text of the Quran, and also on the Qur’an authoritativeness as God’s revealed and divine word, the historical context of the text is far more debated and contested.\textsuperscript{46} As noted earlier. Islamic law covers a broad array of topics, ranging from ritual practice to criminal law, personal status and family law, commercial and transactional law, international law, and constitutional law.\textsuperscript{47}

\textsuperscript{46} Sayyid Qutb, \textit{Tafsir Fi Zhîlāl Al-Qur’an} verse Al-Maidah 41-50 op.cit page 45
the eternal, immutable, and unchanging law as it exists in the mind of God. *Syari’ah* is the way of truth and justice as it exists in the mind of God. *Syari’ah* is the way of truth and justice as it exists in God’s mind. In essence, *Syari’ah* is the ideal law as it ought to be in the Divine realm, and as such it is by definition unknown to human beings on this earth. Thus human beings must strive and struggle to realize *Syari’ah* law to be best o their abilities. In cutest, *fiqh* is the human law—it is human attempt to reach and fulfill the eternal law as it exists in God’s mind. As such, *fiqh* is not itself Divine, because it is the product of human efforts. *Fiqh*, unlike *Syari’ah*, is no eternal, immutable, or unchanging, by definition, *fiqh* is human and therefore subject to error, alterable, and contingent.

In principle, fundamentalist do differentiate between the Divine law (eternal law as it’s exists in God’s mind) and human efforts to understand that law. However, in reality fundamentalist end up obscuring the distinction to the point of rendering it meaningless. Fundamentalist contend the range of *fiqh* or space where *fiqh* maybe appropriately applied is limited to cases where God has left matters open of debate and difference, but *fiqh* may not applied to any question or issues that God has precisely and decisively resolved for Muslim. Put differently, human beings may apply their understanding to all issues that God has left open for debate, but they may not attempt to apply human understanding to any matter that God has decided in an unequivocal and decisive fashion.

For the fundamentalist regarding most matters and issues pertinent to human existence, God has revealed a precise and exact law, and all that remains is for Muslim to implement the law. According to them, 90 percent of what they consider the revealed law is not open to debate or discussion, alterations or change. Only 1 percent of the law is open to debate and differences of opinion.48

3. Democracy and Nationalism

48 Khaled Abou Faddl, op.cit page 150
To Sayyid Qutb, for example, the war waged by various forces against Islamic countries has always been motivated by one overriding objective—the destruction of Islam and its doctrines. Qutb’s understanding of democracy as one of “nizam-nizham’ardhiyah”: See his interpretation against al-Imran verse 64:

*Indeed Islam is the absolute freedom of self be subject unto other servant. And, of course that only Islam can make these freedoms, not-the other nizam.*

Human in-nizam nizam ardhyyah ”people-made way of life ‗, some of them to make the most of the others as gods besides Allah. This happens in the democratic system, as happens in dictatorial systems. Truly special rights Rububiyyah the first is to make human rights as a man of Oats, the right to make nizham ‘reagulation’, manhaj ‘system’, the Syari‘ah, the laws, values, and norms. These rights in all ardhyyah nizam rights recognized by people as in various forms and return of all affairs to a number of people-whatever the introduction system. A number of these people who beat another man to their syariat, homemade law, order value, consideration, deliberations, and his views. So, these were the gods of the earth who are appointed by some people as arbaaban min duunil was’ Rabb tolerated except for gods and claiming himself as entitled to special rights and rububiyyah uluhiyyah. Thus, they worship them as gods besides God, though not bowing and prostration to him. So, ubudiyah (devotion) is someone that worship which can only be addressed to God.*

Similar with Qutb’s idea in al-mawdudi’s analysis, the whole modern civilization is based on three pricniples: secularism, natinalism and democracy. Secularism, or the idea of excluding the Creator firm ‘intervening’ in people’s social life, first menerged in the West reaction againts scholastic theology and its imposition by narrow-minded priest and abscurantst popes. It was, al-Mawdudi explains, gradually transformed into ‘a saparate world view’, and become ‘the cornerstone of their modern civilization.’ The relationship between man and God was deliberately sundered.*

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*Sayyid Qutb, Fi Zihlîl Al-Qur’an, Al-Imron 64, op cit page 403
al-Mawdudi Toward Understanding Islam,( Lahore, 1960), page 19-44*
devides humanity into racial groups, sets up berriers of languages within one single religious community and demarcates artificial territorial boundaries. By contrast, Islam views the entire planet earth as the abode of humankind, thereby dissolving all these contrived divisions, its teachings announce the brotherhood of human-God’s representative and lieutenant in this world. In order to prove his point, tribal, familial and social conflicts, which rampant in the Arabian peninsula before the rise of Islam, are converted by al-Mawdudi into ‘nationalist’ squeabbles. The prophet is deemed to have initiated his struggle against such loyalties and asserted the overriding unity of poor and rich, slaves and freeman. Thus, the most deadly enemies of Islam are atheism, politheisam and idoltry, along with ‘satan of racist and national fanatism’. The verses was combated by Muhammad throughout his propherhood in order to wipe out its deleteratious effects.\(^51\) Al-Mawdudi never ventured beyond branding modern political ideologies with stigma of paganism, with certain politicians, intellectuals and misguided individuals in the Islamic World. Muslim in general were still considered worthy of carrying the name thier religion once its pranciples were fully explained to them.

4. Interacting with non Muslim and Salvation

Sayyid Qutb strongly advocates a theology that is known by \(al-wala’ wa al-barā’\) (the doctrine of loyalty and disassociation).\(^52\) Inevitability of conflict between Islam and non-Islamic; the desire to mislead non-Muslims in Islam according Qutb in \(Fi Zhilāl al-Qur’an\) al-Imron 67-68:

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\text{ما كان إبراهيم يهوديًا ولا نصارائيًا ولكن كان خليفة مسلمًا وما كان من المشركين (67) إن أولئك الناس إبراهيم للذين آتىهم الله وهم الذين آمنوا ولهما ولي المؤمنين}
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\(^{51}\) al-Mawdudi, 1978s, \(Human Right in Islam\) (Leicester : The Islamic Foundation) page.26-36

\(^{52}\) Khalid. Page 296, quoted by Khaled Abou Faddl, op.cit page 154
In the description of the conversation in the Qur'an, the principal purpose of which expose hidden behind the denial of the scribes of the Prophet Ibrahim and others, incessantly desire to mislead the Muslims from their religion, and raises doubts in his faith. Therefore, the criticism came to people who mislead. Then reiterated what was decided in advance that the Prophet Ibrahim not a Jew and a Christian; It is not the Book of the Taurat and Injil sent down till after him. He suggests some subtle things as follows: First, it suggests that those Jews and Christians with a deviated their faith it is idolatrous. Therefore, it is impossible that Abraham was a Jew or Christian. However, he was a straight-surrender to God. Second, to suggest that polytheism is totally different from that, they can’t be met. Islam is absolute unity with all consequences. Hence, therefore, he could not meet with any polytheism in whichever side. Third, the assumption implies the cancellation of Quraysh polytheists who accuse him as a follower of the religion of the Prophet Ibrahim and his house keeper ka’bah in Mecca. He is a straight path, while they go round the polytheists, even though. It is not he was among the idolaters.

Qutb believes that the ambition of people of Books to mislead the Muslims, he interprets Al-Imran verse 69-74 as truly a hidden hatred and enmity against the Muslims of the Book is the hostility associated with the creed. They mix up the paste and Islamic history, events and characters. They are always making efforts in the form of a group of Orientalists and their students who try hard impose their ways of thinking in the country of countries whose inhabitants claim to be Muslim. He noted Al-Imron verse 73:

*The verb "faith" when be translated by using the "in" show ithmi'nan meaning 'calm and tsiqah 'believe'. This means, do not you feel calm and confident unless your secrets to them alone. Not to the Muslims! Agents of Zionism and Salibism right now, they know their job is to do an attack on the Islamic creed which it deems appropriate on occasion and sometimes no recurrence. Occasionally the understanding each of*
them occur without prior negotiation, because the mutual understanding between them occur without prior negotiation, because the mutual understanding between agents occurred on the same basic interests, which some believe to most others, mutual information and mutual helping. They pretended they did not reveal the true attitude they want and hide the actual attitudes. They were making plans and preparations, while those who know the essence of religion was on this earth is not taken carrying.\(^{54}\)

His understanding of kalîmatus Sawa is the same words, the meeting point of all of them stopped in front of the fair, some of them no higher than others, some do not enslave others. Inviting which will not be rejected except by a stubborn and likes to do mischief, who did not want to go back to the straight truth. It means that he believes that the salvations only for Islam.

The question is, whether it's just heaven belongs to people of certain religions? Little religious people claim that heaven belongs to them alone. A decent place for people outside the group is hell. Some Jews once said that only Jews who will enter heaven. Likewise Christians, part of the opinion that only Christians who enter heaven. Exclusives view was opposed by the Al-Quran Al-Baqarah: 111-112

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\text{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مِنْ كَانُ هَوُا أَوْ نُصَارَىٰ بَلَّ أَمَاتِيْنَهُمْ فَلَنْ هَاتَواٰ بُرْهَانَكُمْ إِنْ}
\]

[\text{kُنْتُمْ صَادِقِينَ (111) بَلِيْ مِنْ أَسْلَمُ وَجَهْهَا بَلَّوُو هُوُو مُخْسَنُ قَلْةٌ أَجْرُهُ عِنْدَ رَبِّي وَلاَ خَوْفٌ}

[\text{عَلَيْهِمْ وَلَا هُمْ يَخْرَزُونَ (112)}

In interpreting on the above verse, Ibn Katsir and al-Zamakhshari states that people will enter heaven \text{\textit{man aslama wajhahu}} is a sincere person only to God and not associate him.\(^{55}\) Expressed similar views of al-Tabari that the \text{\textit{man aslama}} means-abiding people who are subject only to God. With this explanation was enough for states that those who enter heaven must not religious people Jewish or Christian or Muslim. Anyone among

\(^{54}\text{Sayyid Quth Al-Imron 73, Fi Zhîlâl Al-Qur’an volume I, op cit page 407}

humankind who are subject only to God and doing good deeds, and then he would put in heaven. However, Ibn Kathir notes that referred with *wa hua Muhsin*, said in that paragraph is the person who follow prophet Muhammad ( Antoine Fih al-rusul). Because according to him, a charity can be accepted if it meets two requirements, that is sincere to Allah and is suitable for a *Syari’ah* (Prophet Muhammad). If someone is only sincere, but charity does not match the *Syari’ah* of Prophet Muhammad, it would not be acceptable.

Associated with the word "*aslama*" is, in other verses of the Quran Allah says: Al-Imran (3): 19.

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\text{إِنَّ الْذِّينَ عَلَّمُوا الَّذِينَ أَوْثَنُوا الْكِتَابَ إِلَّا مِنْ بَعْضِهِمْ مَا جَاءَهُمُ الْعُلْمُ بَعْضًا بَعْضَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَيْرِيُّ الْحَسَابُ (19)}
\]

Al-Qurtubi argued, "*al-Islam*" in the verse means that faith and obedience to God, while the word 'al-Din" in the verse means obedience and *millat*. Such opinion also cited Abu al-Aliyah and among *Mutakallimin*, while al-Zamakhshari interprets al-Islam said in verse that means justice and unity. Thaba’tab’i interprets *al-Islam* in verse *wa mayyabtaghi islâma dîna as Tawhîd* (unity of God).

In different perspective, Ibn Katsir interprets the word *Islam* as terms or religion of the Prophet Muhammad brought. According to him, after the Prophet Muhammad as a prophet, the other *Syari’ah* before the *Syari’ah* of Muhammad will not be accepted. He said emphatically, the *Syari’ah* of the Prophet has closed all way to God except the way of Muhammad. According to Ibn Kathir, in the presence of Muhammad and his *Syari’ah*, Muslims do not need the *Syari’ah* of other prophets. Following the logic of this statement, so religious people who follow the other *Syari’ah* of prophet Muhammad was rejected, so not getting happiness

56 Al-Thabari, Jam‘ al-Bayân fi ta’wil al-Quran, juz I, op cit. page 564  
57 Al-Zamakhsyari , Juz I, op cit. page 304  
58 Thaba’thab’i , al-Mizân fi tafsîr Al-Qur’an, jilid III op cit, page 387  
59 Ibn Katsir juz II, op cit. page 15
in the hereafter. It will suit our the Interpretation of al-Imron verse 85 by Sayyid Qutb on the safety of non-Muslims:

So, people who do not believe in the religion of Islam can’t be expected to obtain guidance Allah and will not be saved from punishment, unless they repent. But those who die as unbelievers, then it’s no good at all if the brand make it up with everything he had. They will not survive if they redeem themselves with full gold.60

5. Jihad, Warfare, and Terrorism

The semantic meaning of Arabic term jihad has no relation to holy war or even war in general. It derives, rather from the root j.h.d, the meaning of which is it strives, exert one, or take extraordinary pains. Jihad is a verbal noun of the third Arabic form of the root jahada, which is defined classically as “exerting one’s utmost power, effort, endeavors, or ability in contending with an object of disapprobation,”61 In the Qur’an, it is frequently followed by the expressions ‘in the path of God” and “with you wealth and your selves”. For Muslim, the term “jihad” has also come to mean the “sacralization of combat”.62 Despite its popular meaning as sacred armed straggle or war, the term “jihad” was always understood by Muslims to embrace a broader struggle transform both of self and society. The Quran itself uses the word in the its various meanings ranging from warfare in self-defense (4: 90; 25:52; 9:41), to contemplative spiritual struggle (22:78; 29: 6), and even exhortation (29:8; 31:15). Given the comprehensive Quranic use of term and way jihad is intended to transform both one’s self and society, one may say that it is simultaneously a struggle and praxis.63 In the Quran, the word of jihad – bits was be verb and noun-is often be followed by phrase “fî sabîl Al-Allâh”. The qualifying phrase “in the path of God”

60 Sayyid Qutb, Fî Zhîlâl Al-Qur’ân al-Imran 85, volume 1, op cit. page 428
62 S. Abdullah schleifer ‘understanding Jihad: Definition and methodology.’ Islamic Quaterly, page 122, quoted by Farid Essack, op.cit. page 178
63 Farid Essack, op.cit page 179
specifically distinguishes the activity of jihad as furthering or promoting God’s kingdom on earth. Muslim thinker, and particularly ascetics and mystic often differentiate between the “greater jihad” (al-jihâd al-akbâr) and the “lesser jihad” (al-jihâd al-ashghar), with the former representing the struggle against the self and only the “lesser jihad” referring to warring in the path of God. Even within its range of meaning as war on behalf of Islam, the term is often used relation to conflict between Muslims. Such examples of jihad include wars fought against groups of apostates’ rebelling against popular Islamic authority, dissecting groups denouncing legitimate Muslims leadership (baghi), highway robber and other violent people, and deviant or Islamic leadership.

The issues of terminology finds some importance in a study of this short, for just as it impossible to equate jihad directly with holy war, Islam does not limit religious authorized war to term jihad. The term qital (fighting) and harb (war) found in Al-Qur’an and in post-Quranic religious literature also treat warring. Harb is generic term for war and refers usually to wars that are not legitimized by religious authority, while qitâl and particular qitâl in the path of God (fî sabîl Al-Allah) is virtually synonymous with jihad when it is understood as warring in the path of God.

Sayyid Qutb, a leader and spokesman of al-Ikhwan al-Muslimin after 1954, explicitly attacked the Muslim thinkers who is limiting jihad in self-defense. He also reaffirmed the traditional position: that jihad is not intended to spread religion, but to uphold the sovereignty of Sharia, Allah as

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64 Reuven Firestone, Jihad the origin of holy War in Islam (New York: Oxford University Press 2002) page 17
65 Muhammad ‘ali, al-jihad fil syar’iyya al-islamiyya (Cairo, 1393/19733), page 12-13; Montgomery Watt, “Islamic Conceptions of the Holy War,” page 155. According to hadith, Muhammad, upon returning from Battle, remarked: “we have returned from the lesser jihad to the greater jihad”. When asked what he meant by that, he said to have replied, “the greater jihad is the struggle gains the self. “its source is usually not given, end it is fact nowhere to be found in the canonical collection. Quoted by Reuven Firestone op.cit pge17
66 But qital is far more specific in its narrower meaning of fighting. For qital in the path of God, see surah 2:190; 244,246;3: 13,167;4;74-76;84;91:111;21:4;73:20. harb is also common in the Qur’an but is not found as part of idiom, “in the path of God.”
the sole source of law, and therefore, remove the power-political keuatan opresif.\textsuperscript{67}

Being a human right to receive the complete of *manhaj da’wah* and there is no obstacle and power that try to stop it. It part of human right to be left independent after getting a call this *da’wah* to Islam, should not be stymied by an obstacle and power whatsoever. If the people who were given guidance by God embraced the creed of Islam, then they have the right not to slander and not on the any kind of reinvading from social value, either by interference, persuasion, or by creating regulations and legislation that may hinder people from receiving and following the instructions of God. Of the three kinds of rights arising also the other obligations arising upon the Muslims, that is to eradicate any power to obstruct the street preaching and street *Tabliq* freedom of people to get it, or the forces who want to destroy the freedom of creed.\textsuperscript{68}

*Sayyid* Qutb explains the ethic of war in his interpretation of the verse 190-195, when he interprets the meaning of “*al-fitnatu asyaddu min al-qatl*”.

“*Al-Fitnah fi al-Din* (Defamation of religion) "means hostility to something that is most sacred in human life. Whether it will be intimidation or defamation real deeds, or in the form of rules and regulations that can deprave human beings, damaged and keeps them away from *manhaj* of God. *Sayyid* Qutb gives the example of *al-fitna* is communism that forbidding to teach religion and making rules that justify the unlawful, such as adultery and wine, and take it as something good for mankind and published with a variety of means. The aim of the war by *Sayyid* Qutb is to provide assurance that human beings are not vilified and may exercise the religion of Allah,
they will be kept away from something that renegades, like the power of law to regulate the public (human life) and the forces to mislead and destroy. 69

In Al-Qur'an, Gods allow the Muslims to fight (qatala) or launch a war (harb), as a defense or response attacks by the infidels. War is intended as a way of pushing to stop the conflict and to protect the moral order is threatened by the incitement of the infidels. But this holy struggle also recognize the limits that set by Allah. Muslims are forbidden to pass the border, among others with ban declared war. First, a ban on the destruction, avoiding the destruction of civilian property, kill people who are not involved in the war, or killing an enemy who has declared embrace Islam on the battlefield. In situations like this, and within these limits, the war is set. It becomes a sacred duty for Muslims, though they do not like it. Declaration of war (qital) space, leaving little ambiguity, as the use of the concept of jihad as an instrument for social order of Islam.

The struggle to create a social environment that enables the believer execute syari obligations, Allah. Adjust to the norms is next dimension of jihad based: amar ma’ruf nahi al-munkar (calling on the good and forbidding the the bed) 70 The order will place the meaning of jihad on the most ambiguous. Dimension of this struggle that rarely peeled occupies a domain—the domain of social order within Islam itself, where the difference between the practice and the ideal becomes clear shortly after the death of Rasulallah. That difference resulted in a sharp contradiction in the body of the Muslims about the Jihad in the context of this content 71 According to the books of Siyar (law among nations) within the meaning of jihad fi sabil al-qital God is being preached to keep people (Muslim community), in addition, also launched for jihad punish rulers who break their covenant with the Muslims, or to ensure, freedom perform the obligations of Islam. Kitab al Siyar also establishes the basic principles: first, the last weapon of

69 ibid, page 35
70 Al-Quran 3:110
jihad is the duty priest, secondly, the universal mission of Islam is to improve the social fabric by applying the Syari', Allah, with jihad (armed struggle for) when necessary; not to impose (personal faith) in those who did not forced.\textsuperscript{72}

Modern Islamic thinkers to distinguish between kufr and unjustic\textsuperscript{73} they argue, should never be used as an excuse to declare war. Among these thinkers to develop their argument that jihad is justified only for the purposes of maintaining their self.\textsuperscript{74} This argument they use to answer the incessant accusations the West that Islam is a religion that teaches violence.

Not all thinkers agree with the opinions above. Some of them actually took a more militant position by placing imperialisme jihad vis avis europe. Jamal Al-Din al-Afghani and later organization al-Ikhwan al-Muslimin in Egypt called for jihad against British imperialisme. Hasan Al-Banna Al-Ikhwan leader, insisted that because the land of Muslims in the

\textsuperscript{72} The Islamic Law of Nations see translator and editor madjid Khadduri: \textit{Siyar}, baltimore 1966 Imam Muhammad ash-Shaibani wrote: "The commandment of jihad descended gradually. At the beginning of Islam, it was commanded not to meet the polytheists, to keep away from them and to treat them softly. Afterwards, the second command descended, saying, 'Communicate Islam to the unbelievers in soft, beautiful words! Respond to all Ahl al-kitab (Jews and Christian) mildly and beautifully.' In the third command, it was only 'permitted' to fight with the unbelievers. In the fourth command, which said, 'When the disbelievers torment you, fight against them,' it became fard to oppose them. Fifthly, when the Islamic State was established in Medina, the command, 'Fight against them all the time except in the four months,' descended. In the ayat which descended sixthly it was commanded for the State, the army, to fight with the unbelievers all the time. Thus, jihad became \textit{fardh kifâyah}; if the State does not make preparations for it nor perform it, all Muslims will be punished in Hell. It should always make preparations for jihad, thus, the whole nation will escape punishment. At peace and when there is agreement, Muslims should not attack suddenly. First the unbelievers should be informed that the agreement has been broken. When they attack dar al-Islam, it is fard 'ain, fard for every Muslim, woman or man, to fight under the army's command, against these cruel people." [Translation of Imam Muhammad ash-Shaibani's \textit{As-siyar al-kabir}, p.82.]

\textsuperscript{73} Egyptian modernist circles such as Muhammad Abduh and Rashid Ridho, who argued that the verses of the Qur'an contains the absolute command to fight those who violate the agreement, or launch attacks against the Islamic community. Rudolph Peter, Islam and Colonialism: the Doctrine of Jihad in modern history, Den Hag: 1979, page 129

\textsuperscript{74} One of his famous fiqh expert in Egypt, praised Syaltut (1893-1963), for example, says that the verses in the Qur'an commanding Muslims to wage war against the infidels did not mean they should be fought because their faith different. The verses by Syaltut, really only addressed to those who disbelieve are being attacked on the Islamic da'wah.
imperealism, then mandatory for all Muslims who can afford to force imperealism.\textsuperscript{75}

C. The Hegemony of History in Sayyid Qutb’s Interpretations

Unlike classical trained \textit{mufassirîn}, Qutb does not use linguistic analysis to better understanding to words in Qur‘anic verses. Qutb links the first half of the verse Alhamdulillah back to his earlier argument in previous verse about the first thing one does. The writing style and methodology are far different thought. As noted above, Qutb does not use tools such as grammar or morphology in the Islamic sciences to derive explanations of the words in the verse. Also, when he cites “scholars” he only states “some scholars say “ instead of actually citing who said what and what the differing scholar stated. Qutb writing style in contrast to the classically trained \textit{mufassirîn} does not appear to be written for the elite in the scholarly class, rather it seems more approachable, for those that are not trained in Islamic studies, and this could be as a result as his writing style from when Qutb was literacy critic. It could be argued to the accessibility of Qutb’s writing style. It was an important aspect of his mass appeal. As mentioned in the previous verse, this appears to be a political message taking aim at Western culture and the Jews who he dislikes. As a result, Qutb is trying show Islamic superiority in the light of his daily life and his view that Egyptian society is in decay from its lock of religiosity and fixation on Western Culture. Qutb’s way of exploring this verse reveals a difference between his way of approaching it and the other \textit{mufassirîn} highlighted above. Qutb seem to connect the verse to the practical understanding of how it can apply in one’s life, while other \textit{mufassirîn} seemed more concerned with understanding the verse intellectually. In away, one can see why Qutb was unimpressed by the \textit{tafásir}, he read as an adult because it couldn’t speak to him on a practical level. Indeed, he understood them, but as Qutb states it dampers an ability to distill its practical application.

\textsuperscript{75} Hasan al-Banna, \textit{Five track of Hasan A Bana} (1906-1949), translated by Charles Whandell (Barkeley: 1978) 142ff
Qutb describes the verses as “fundamental principles” that links to the previous in every verse; “one man has submitted to God and sought help and guidance from him alone, he has achieved total liberation from tyranny of all religious, intellectual, moral, and political.” Thought it has been stated a few times it is hard not to recognize the political overtones in Qutb’s analysis. It could be argued that by tyranny of religion. It means is Judaism and Christianity; the intellectual tyranny as communism, socialism, capitalism, and democracy. The moral tyranny of Western; and the tyranny of culture; and the tyranny of political power that either the West or do not implement Syarî’a.

Qutb saw history mythically He did not approach the Prophet's life like a modern, scientific historian, seeing these events as unique and located in a distant period. He had been a novelist and a literary critic, and knew that there were other ways of arriving at the truth of what had really happened. For Qutb, Muhammad's career was still an archetype, a moment when the sacred and the human had come together and acted in concert. It was in the deepest sense a "symbol," which linked the mundane with the divine.

Muhammad's life thus represented an ideal beyond history, time, and place and, it provided humanity with a "constant encounter" with the ultimate Reality. It was, therefore, an epiphany, and the different stages of the Prophet's career represented "milestones" that guided men and women to their God. In the same way, the term jāhiliyyah could not simply refer to the pre-Islamic period in Arabia, as in conventional Muslim historiography. "Jāhiliyyah is not a period in time," he explained in Milestones, his most controversial book.

"It is a condition that is repeated every time society veers from the Islamic way, whether in the past, the present, or the future."76 Any attempt to deny the reality and sovereignty of God jahily. Nationalism (which makes the state a supreme value), communism (which is atheistic), and democracy (in which the people usurp God's rule) are all manifestations of jāhiliyyah, which worships humanity instead of the Divine. It is a state of Godlessness and apostasy. For Qutb, the modern jāhiliyyah in both Egypt and the West was

76 Fi Zîlîl Al-Qur’an III page 1255, in Choueiri, islamic Fundamentalism page 131
even worse than the *jähiliyyah* of the Prophet's time, because it was not based on "ignorance" but was a principled rebellion against God.

But by making jihad central to the Muslim vision, Qutb had in fact distorted the Prophet's life. The traditional biographies make it clear that even though the first *umma* had to fight in order to survive, Muhammad did not achieve victory by the sword but by a creative and ingenious policy of nonviolence. Qur'an condemns all warfare as abhorrent, and permits only a war of self-defense. Qur'an is adamantly opposed to the use of force in religious matters. Its vision is inclusive; it recognizes the validity of all rightly guided religion, and praises all the great prophets of the past. The last time Muhammad preached to the community before his death, he urged Muslims to use their religion to reach out to others in understanding, since all human beings were brothers: "O men! Behold we have created you all out of a male and a female, and have made you into nations and tribes so that you may know one another." Qutb's vision of exclusion and separation goes against this accepting tolerance. The Qur'an categorically and with great emphasis insisted that "There shall be no coercion in matters of faith." Qutb qualified this: there could only be toleration after the political victory of Islam and the establishment of a true Muslim state.

The influence of his work extends to issues such as Westernization, modernization, and political reform and the theory of inevitable ideological conflict between "Islam and the West", the notion of a transnational umma, and the comprehensive application of jihad. Qutb's theoretical work on Islamic advocacy, social justice and education, has left a significant mark on the Muslim Brotherhood (at least outside of Egypt).

In Qutb’s scheme of history, where a mystified and hallowed period of the past is eternally present, the Medinah phase of creating legislation and founding a new society is preceded by the crucial, early Mekah phase where

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78 Al-Qur'an 49: 13
79 Al-Qur'an 2: 256
the creed (‘aqîdah) was first built in “a revolution of conscience”. For Qutb, the beginning of Revelation is the “demarcation line in the history of mankind”. From a strictly logical point of view, Qutb’s argument on the need for a literal revolution of conscience back to the past rests on the classic fallacy of consensus gentium where the asseverated ideals of the past are held up as an incontrovertible truth. Yet, we are not merely dealing here with a secular manifesto but the interpretation of a religious text that is bound to be couched in deeply emotive terms. Given the powerful hold in Muslim imagination of the purity of the early Mekah era, especially the mystique of the Prophet and the pristine era of his Companions, Qutb’s return to the original context of Revelation is de rigueur. In Qutb’s reckoning, the true ummah, or community of Muslims, has been dormant for centuries. For Qutb, the challenges faced by the novel creed (aqîdah jadîdah) in establishing itself amidst the hostile jâhiliyyah (Ignorance) of the 7th century pre-Islamic Hijaz have re-surfaced in the 20th century. The present is ripe for a missionary ‘re-call’ of Islam and a revival of the ummah, the worldwide society of Muslims. Reconstructing the new society of Muslims compels a return to the earliest stage of Mecca Islam with a re-committal to the original creed (aqîdah).

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80 Fazlur Rahman Major Themes of the Quran (Chicago, 1980). p.63
82 Ironically, in his pre-Islamic phase as a literary critic, Sayyid Qutb had attacked some personalities from the Rashidun era in Kutub wa-Shakhsiyyat (Books and Personalities), 1946. When this writing was brought many years later to the attention of the former Grand Mufti of Saudi Arabia Shaikh Ibn Baaz, he reportedly said “This is an error and a mistake which is not disbelief. For his revilement of some of the Companions or just one of them is evil (munkar) and sinfulness (fisq) and he deserves to be given exemplary punishment for it – we ask Allaah to pardon him – however, if he reviled most of them and declared them sinners then he would become an apostate, because they are the Carriers of the Revelation. When he reviles them then this means that he is reviling the legislation.” See www.allahuakbar.net/scholars/ibn_baaz/ibn_baaz_on_sayyid_qutb.htm