

CHAPTER IV

THE CONCEPT OF GOD'S SOVEREIGNTY AT TAFSÎR FÎ ZHÎLÂL AL-QUR'AN: 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 chanting of its verses or the calligraphy of its phrases.³ The Qur'an (also now as the Qur'an in English) is the center

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 toward 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 Fisherman ensnares 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 distinguisher"(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 of 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 canon (*al-maktab 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 Wabbah 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 foundations and component, the economic system (*al-nizâm al-igtisâdi*)

Muhammad through the angel Gabriel (always existing) literally and orally in the exact wording of the purest Arabic” , Manzur Muhammad bin Mukarom bin , *lisan al-'Arab* (Beirut: Dar Lisan Al-Arab 1994) .

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 Vales 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.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 Khaled 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.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:

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ
وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنَ
وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ (44)
وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ
فَأُولَئِكَ هُمُ الظَّالِمُونَ (45) وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ
التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى

⁵ Sayyid Qutb. *Al-Mustaqbal li-hadha'l-Din* (Beirut and Damascus: Holy Qur'an Publishing House), 1398-1978, English Translation: the Religion of the Future, page 12.

⁶ Khaled Abou El Fadhl, *Cita dan Fakta Toleransi Islam*, translated by Heru Prasetya (Bandung: Arasy 2003) page 20

وَمَوْعِظَةً لِّلْمُتَّقِينَ (46) وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ (47) وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (48) وَأَنْ احْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ (49) أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ (50)

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 theoretical anomaly in so far as his radical ideology is concerned. *Fî Zhîlâi Al-Quran* was written over ten years, particularly during its author's imprisonment (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 throughtout 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 *hâkîmiyya* 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 *Khârijitîs* 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 *Sharî'a*, the rights of the ruler and the role of the people in the collective decisionOMking process in Muslim politicizes.

⁷ Ibnu Khaldun, *Muqaddima*,II, page 574

Qutb accurately described how the Prophet openly declared his message of ‘*tawhîd*,’ ‘*Lâ illâha illa 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 (مَنْ) "**whosoever**" and (مَا) "**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*".⁸

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)⁹ society and people on the

⁸ ولما كان العدل لا بد أن يتقدمه علم - إذ من لا يعلم لا يدري ما العدل؟ والإنسان ظالم جاهل إلا من تاب الله عليه فصار عالماً عادلاً - صار الناس من القضاة وغيرهم ثلاثة أصناف: العالم الجائر والجاهل الظالم؛ فهذان من أهل النار كما قال النبي صلى الله عليه وسلم { " : القضاة ثلاثة: قاضيان في النار وقاض في الجنة: رجل علم الحق وقضى به فهو في الجنة؛ ورجل قضى للناس على جهل فهو في النار؛ ورجل علم الحق وقضى بخلافه فهو في النار } " فهذان القسمان كما قال { " : من قال في القرآن برأيه فأصاب فقد أخطأ ومن قال في القرآن برأيه فأخطأ فليتبوأ مقعده من النار } ". وكل من حكم بين اثنين فهو قاض سواء كان صاحب حرب أو متولي ديوان أو منتصباً للاحتساب بالأمر بالمعروف والنهي عن المنكر حتى الذي يحكم بين الصبيان في الخطوط فإن الصحابة كانوا يعدونه من الحكام (18/170)

⁹ The term *jâhiliyyah* can be found four times in the Qur'an (33: 33; Al-Quran: The Short introduction Al-Quran: The Short introduction 48:26; 5: 50; 3: 154) but it never has the simple meaning of 'ignorance'.

The term 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 *Syarî’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.

¹⁰ Esposito J.L. (2002), *Unholy War: Terror in the Name of Islam*, (New York and Oxford: Oxford University Press).page 50, quoted by Gabriele Marranci, *Understanding Muslim Identity Rethinking Fundamentalism* (London: Saffron House 2009) Page 96

society. Because of in both these systems, humans are under human control rather than under the rule of God.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. *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:

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

The word that has been translated by 'vanity *jâhiliyyah*' (*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, *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, *jâhil* 'ignorant' (often appeared in plural '*jâhilîn*'), and the other is a form of verbal *jâhil* in various forms of conjunctions.

In the verse 12:33:

قَالَ رَبِّ السَّحْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ

مِنَ الْجَاهِلِينَ

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

¹¹ Sayyid Qutb verses 5: 44-45 in *Tafsîr Fî Zhilâl 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.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 handed 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.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 polytheist (*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 ignorance) as description of contemporary European 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

¹² Toshihiko Izutsu, *Konsep-konsep Etika Religius dalam Al-Qur'an*, translated by Agus fahri Husein (Yogyakarta: Tiara Wacana 1993) page 40-42

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'.¹⁴
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.*¹⁵

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.¹⁶

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 *syathân*.¹⁷

¹⁴ Al-Nadawi, (Al-Nadawi, 1977 page 279-285;1961, page 181) quoted by Youssef M. Choureiri, *Islamic Fundamentalism*, (London: Printer Publisher 1990) page 95

¹⁵ "Sayyid Qutb, *Fî Zhîlâl Al-Qur'an* part 1-4 (Dar al-Syuruq 1412/1992) page 207 "

ويسمى هذا الاستسلام دخولاً في السلم . فيفتح بهذه الكلمة باباً واسعاً للتصور الحقيقي الكامل
لحقيقة الإيمان بدين الله ، والسير على منهجه في الحياة (كما سنفصل هذا عند مواجهة النص القرآني بإذن الله)

¹⁶ Ibid, 2:208

¹⁷ Sayyid Qutb. *Fî Zhîlâl 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 *ulûhiyyah* 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 'alaih 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 'alaih, in fi'il syârat, it is “(whoever), which shows absolute and generality”¹⁸

إن المسألة - في هذا كله - مسألة إيمان أو كفر؛ أو إسلام أو جاهلية؛ وشرع أو هوى . وإنه لا وسط في هذا الأمر ولا هدنة ولا صلح! فالمؤمنون هم الذين يحكمون بما أنزل الله - لا يخزمون منه حرفاً ولا يبدلون منه شيئاً

¹⁸*Sayyid Qutb tafsir Fî Zhîlâl 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 *Lubâb an-Nuqûl* 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 *diyât* (compensation to the family of murder victim) among the Jews.¹⁹ 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 beaten²⁰ considering this testimony that People of Book change in the implementation of the provisions in their holy

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 *wasâq*. And everyone from the upper (rich) who was murdered by someone from the lower group (the poor), it is 100 *wasâq*. 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 *diyât Shebaniah* 100 *wasâq*. 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. *Diyât* 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 , *Lubâb al-Nuqûl fî Asbâb an-Nuzûl* ,(Riyadh: Maktabah Riyadh 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-Kitâb* 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.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ
كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

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 *suppercessionism*. 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 irrevocably determined.²³

²¹Farid 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

²³This 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.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“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

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

“If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good”).

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-Tabari²⁵. 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

died in Islam before he heard of me. His lot shall be good. But whoever hears of me today and doesn't admit me therefore they will disappear. Abu Ja'far Muhammad bin Jarir, *Jami' al-bayan an Ta'wil al-Quran*, ed. Mahmud Muhammad Shakir. (Kairo: Mustafa al-Bab al-Halabi 1954) juz I page. 323

²⁴Cancellation theory this could be the easiest way to obtain the desired interpretation of the exclusive. However, because it faced less obvious cases, the *mufassir* did not have much choice but to create a tool of interpretation, which came to be contradictive, acquire meaning that is not beneficial for the Christian, Jewish and *sabi'in*

²⁵Al-Tabari and Al-Mujahideen enter Suddi into "a group of *mufassir*" who believe that the other three categories were addressed to people who actually met the Prophet Muhammad but, al-Tabari consider important facts with opinions of a group like this so encouraged to initiate their interpretation of the denial of the opinion that this paragraph relates to those who met the prophet Muhammad. Al-Tabari, *Jami' al-bayan an ta'wil al-Quran* (Kairo : Musthofa al-bab al-halabi 1954) juz I page 323 Jami 'al-bayan an al-Quran ta'wil

²⁶ Farid Essack, *Membebaskan yang Tertindas: Al-Quran , Liberalisme , Pluralisme .* translated by Watung A. Budiman (Bandung : Mizan 2000) page 208

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"²⁹ 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

²⁷ Abu Al-Futuh Al-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-Zamakhshari, *al-Kasyaf an Haqaiqi al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Mesir: maktabah Mesir tanpa Tahun,) page 146

²⁹ Al-Tabari, *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.

became *Muslim* (Thabari t.t, 3 page 173;Al-Zamakhshyari t.t, 1,page 459;Al-Baidhawi t.t, 1 page 656)

³² Abu ‘Ala Al-Mawdudi, *Tafhîm Al-Qur’an* 5: 48.

Qatadah states, '*Muhaimin*' it means martyr (witness). Qatadah opinion was approved Mohammad Nawawi, al-Jawi.³³ 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 *Hâfidz* (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*.³⁴ According Zamakhsyari, *muhaimin 'alaihi* means al-Quran has the function to keep all the Book, that was revealed by God toward His Messengers (رقيباً على (سائر الكتب).³⁵ He also cites one other reading, "*muhaimin 'alaihi*" meaning of Qur'an was being guarded from change and turnover. Ibn manzur argued, one meaning of the word "*Muhaimin 'alaihi*" is *Qâiman*. This means that the Quran came to uphold the teachings of the previous books.³⁶ Sa'id ibn Jubayr, as in al-Qurtubi, reveals another meaning of *muhaiminan alaihi* as *muktaminan alaihi* or believe *Book* before the Qur'an. While Ibn Katsir believes that "*Muhaimin 'alaihi*" 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 'alaihi*", 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

³³Muhammad Nawawi al-Jawi, *Marah Labidz*, volume I, page 206

³⁴Al-Qurtubi, *al-Jami' li Ahkam al-Quran*, volume III,(Beirut: Dar Al-Kutub Ilmiah 1993) page 560, Muhammad Rashid Ridho, *tafsir al-Quran al-Hakim* volume IV page 340

³⁵Al-Zamakhsyari, *al-Kasyaf an Haqaiqi al-Tanzil wa 'Uyun al-Aqawil fi Wujuh al-Ta'wil*, (Mesir: Maktabah Mesir tanpa Tahun,)volume II page 33

³⁶Ibnu 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 *Syarî'ah*, Allah says in the 5: 48. In interpreting on the verse, Thaba'thaba'i said every race has different with the *Syarî'ah* toward other people, if God wants He will create one nation and one of the *Syarî'ah*.³⁷ But according to al-Qurtubi, God made a variety of *Syarî'ah* to test human faith.³⁸ There is *Syarî'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 *Syarî'ah* always different³⁹ Thaba'thab'i also appealing that every race is not questioned these differences *Syarî'ah*.⁴⁰ This is why some experts that the Principles of *Fiqh* before the Islamic *Syarî'ah* (*Syar'u man qablana*) can become source of Islamic law. Each Prophet brought his *Syarî'ah* own ideas on the stretcher while the prophets and Apostles are parallel, the *Syarî'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

³⁷ Thaba'thaba'i *al-Mizân fi al-tafsîr al-Qurân*, volume V (Beirut : Al-Muassisah Al-'ala lil mathbu'at) page 359

³⁸ Al-Qurtubi, *al Jamî' li ahkâm al-Qur'ân* , volume III, op.cit page 562

³⁹ Al-Thabari, *Jamî' al-Bayân fi Ta'wîl al-Quran*, volume IV, op.cit page 610

⁴⁰ Thaba'thaba'i, *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 Fî Zhîlâl Al-Qur’an*

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.⁴¹ 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.⁴² 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

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 Syarî'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 *tauḥîdul-ulûhiyyah* and *tauḥîdul qawwâmah*, then *tauḥîdul-ubûdiyyah* and *tauḥîdul-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 *Syarî'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 piety. 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*).

⁴³ Sayyid Qutb *Fî 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*).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 *Syarî'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 *Syarî'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 *Syarî'ah* is created by humans are better or equivalent to the *Syarî'ah* of God, in all circumstances and in any stage.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: *Syarî'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.

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.

⁴⁷ *Sayyid* Qutb, *Tafsir Fî Zhîlâl 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. *Syarî'ah* is the way of truth and justice as it exists in the mind of God. *Syarî'ah* is the way of truth and justice as it exists in God's mind. In essence, *Syarî'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 *Syarî'ah* law to be best of their abilities. In contrast, *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 *Syarî'ah*, is not eternal, immutable, or unchanging, by definition, *fiqh* is human and therefore subject to error, alterable, and contingent.

In principle, fundamentalists do differentiate between the Divine law (eternal law as it exists in God's mind) and human efforts to understand that law. However, in reality fundamentalists end up obscuring the distinction to the point of rendering it meaningless. Fundamentalists contend the range of *fiqh* or space where *fiqh* may be appropriately applied is limited to cases where God has left matters open of debate and difference, but *fiqh* may not be applied to any question or issues that God has precisely and decisively resolved for Muslims. 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 Muslims 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 ardhiyyah "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 'regulation', manhaj 'system', the Syarî'ah, the laws, values, and norms. These rights in all ardhiyyah 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.⁴⁹

Similar with Qutb's idea in al-mawdudi's analysis, the whole modern civilization is based on three principles: secularism, nationalism and democracy. Secularism, or the idea of excluding the Creator from 'intervening' in people's social life, first emerged in the West reaction against scholastic theology and its imposition by narrow-minded priest and absolutist popes. It was, al-Mawdudi explains, gradually transformed into 'a separate world view', and become 'the cornerstone of their modern civilization.' The relationship between man and God was deliberately sundered.⁵⁰ To Al-Mawdudi, the whole system concept of nationalism is an irrational approach which destroys deeper bonds between human beings. It

⁴⁹ Sayyid Qutb, *Fî Zhîlâl Al-Qur'an*, Al-Imron 64, op cit page 403

⁵⁰ al-Mawdudi *Toward Understanding Islam*, (Lahore, 1960), page 19-44

divides humanity into racial groups, sets up barriers 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, polytheism and idoltry, along with 'satan of racist and national fanaticism'. The verses was combated by Muhammad throughout his prophethood in order to wipe out its deleterious 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 their religion once its principles 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-bara'* (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 *Fî Zhîlâl al-Qur'an* al-Imron 67-68:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ
(67) إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ
الْمُؤْمِنِينَ

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.⁵³ 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

⁵³ Sayyid Qutb *Fî Zhîlâl Al-Qur'an* , Al-Imron 68

*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

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111) بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (112)

In interpreting on the above verse, Ibn Katsir and al-Zamakhshari states that people will enter heaven *man aslama wajhahu* is a sincere person only to God and not associate him.⁵⁵ Expressed similar views of al-Tabari that the *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 Sayyid Qutb Al-Imron 73, *Fî Zhîlâl Al-Qur'an* volume I, op cit page 407

⁵⁵ Ibn Kastri, *Tafsîr al-Quran Al-Adzîm*, volume I (Beirut : Al-Maktabah 'Ilmiyah) page 182; Al-Zamakhshari, *Al-Kasyâf 'an Haqâ'iq al-Tanzîl wa 'Uyûn al-Aqawâmil fi wujûh al-Ta'wîl*, volume I (Beirut : Dar Al-Kutub 'Ilmiyah) page 164

humankind who are subject only to God and doing good deeds, and then he would put in heaven.⁵⁶ However, Ibn Kathir notes that referred with *wa hua Muhsin*, said in that paragraph is the person who follow prophet Muhammad (اتبع فيه الرسول). Because according to him, a charity can be accepted if it meets two requirements, that is sincere to Allah and is suitable for a *Syarî'ah* (Prophet Muhammad). If someone is only sincere, but charity does not match the *Syarî'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.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ (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.⁵⁷ Thaba'thab'i interprets *al-Islam* in verse *wa mayyabtaghi islâma dîna* as *Tawhîd* (unity of God).⁵⁸

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 *Syarî'ah* before the *Syarî'ah* of Muhammad will not be accepted. He said emphatically, the *Syarî'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 *Syarî'ah*, Muslims do not need the *Syarî'ah* of other prophets.⁵⁹ Following the logic of this statement, so religious people who follow the other *Syarî'ah* of prophet Muhammad was rejected, so not getting happiness

⁵⁶ Al-Thabari, Jami' *al-Bayân fî ta'wîl al-Quran*, juz I, op cit. page 564

⁵⁷ Al-Zamakhshari, Juz I, op cit. page 304

⁵⁸ Thaba'thaba'I, *al-Mizân fî tafsîr Al-Qur'an*, jilid III op cit, page 387

⁵⁹ Ibn Katsir juz II, op cit. page 15

in the hereafter. It will suitable with 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 he 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 “*fi sabîl Al-Allah*”. The qualifying phrase “in the path of God”

⁶⁰ Sayyid Qutb, *Fî Zhîlâl Al-Qur’an* al-Imron 85, volume 1, op cit. page 428

⁶¹ see Edward W. Lane, *Arabic-Englishlexicon* book I (London: Williams and Norgote, 1865) part 2, page page 473, quoted by Azyumardi Azra, *Pergoalakan Politik Islam, dari fundamentalisme, modernisme, hingga postmodernisme* (Jakarta: Paramadina 1996) page 155. also quoted by Reuven Firestone *Jihad the origin of holy War in Islam* (New York: Oxford University Press 2002) page 16

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.⁶⁴ 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.⁶⁵ 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 proper Islamic authority, dissenting 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 sort, 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.⁶⁶

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

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, 1393/1973), 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, and 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;9:111;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.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.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,

⁶⁷ *Sayyid Qutb, jihad in the Cause of God*, chapter 4 from *Milestones*, Cedar Rapid 1981, page 53-76

⁶⁸ *Sayyid Qutb, Fî Zhîlâl Al-Qur'an* verse Al-Baqarah 190-195, volume 3 op cit., page 28-29

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 *jihād* 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 *jihād* based: *amar ma'ruf nahi al-munkar* (calling on the good and forbidding the the bed)⁷⁰ The order will place the meaning of *jihād* 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 content⁷¹ According to the books of *Siyar* (law among nations) within the meaning of *jihād fi sabil al-qital* God is being preached to keep people (Muslim community), in addition, also launched for *jihād* 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

⁷¹ S. Abdullah schleifer 'understanding Jihad: Definition and methodology.' The Islamic Quaterly', XXVII, 1983 No.3 page 127 , quoted by Azyomardi Azra. Op.cit, page 157

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.⁷²

Modern Islamic thinkers to distinguish between kufr and unjustic⁷³ 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.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 imperealisme jihad vis avis europe. Jamal Al-Din al-Afghani and later organization al-Ikhwan al-Muslimin in Egypt called for jihad against British imperealisme. Hasan Al-Banna Al-Ikhwan leader, insisted that because the land of Muslims in the

⁷² The Islamic Law of Nations see translator and editor madjid Khadduri: *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 *fardh kifayah*; 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 *As-siyar al-kabir*, p.82.]

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

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.⁷⁵

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

Unlike classical trained *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 *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 *mufassirîn* highlighted above. Qutb seem to connect the verse to the practical understanding of how it can apply in one's life, while other *mufassirîn* seemed more concerned with understanding the verse intellectually. In away, one can see why Qutb was unimpressed by the *tafâsir*, 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.

⁷⁵ Hasan al-Banna, *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 *jâhiliyyah* could not simply refer to the pre-Islamic period in Arabia, as in conventional Muslim historiography. "*Jâhiliyyah* 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 *jâhiliyyah*, which worships humanity instead of the Divine. It is a state of Godlessness and apostasy. For Qutb, the modern *jâhiliyyah* in both Egypt and the West was

⁷⁶ *Fî Zhîlâl Al-Qur'an* III page 1255, in Choueiri, *Islamic Fundamentalism* page 131

even worse than the *jâhiliyyah* 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 *ummah* 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.⁷⁷ 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! Be hold 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."⁷⁸ 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."⁷⁹ 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

⁷⁷ Al-Qur'an 5: 65;22:40-43;2: 213-15

⁷⁸ Al-Qur'an 49: 13

⁷⁹ Al-Qur'an 2 ; 256

the creed (*‘aqîdah*) was first built in “a revolution of conscience”.⁸⁰ For Qutb, the beginning of Revelation is the “demarcation line in the history of mankind”.⁸¹ 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 Companions⁸², 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 ‘recall’ 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*).

⁸⁰ Fazlur Rahman *Major Themes of the Quran* (Chicago, 1980). p.63

⁸¹ Sayyid Qutb, *In the Shade of the Qur’an*, Revised Edition, Volume 1, Surah 1-2, (Islamic Foundation, London 2003) page 222

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.allaahuakbar.net/scholars/ibn_baaz/ibn_baaz_on_sayyid_qutb.htm