

Principles of Radicalism Sayyid Qutb Perspective in Tafsir Fi Zhilalil Quran

Muhamad Soleh^{1*} and Andri Nirwana AN² Suharjianto Suharjianto¹ Waston Waston¹

¹ Faculty of Islamic Religion, University of Muhammadiyah Surakarta (UMS), Surakarta, Indonesia

² Faculty of Islamic Religion, University of Muhammadiyah Surakarta (UMS), Surakarta, Indonesia

*Corresponding author. Email: g100160055@student.ums.ac.id, andri.nirwana@ums.ac.id,
suh215@ums.ac.id, was277@ums.ac.id

ABSTRACT

This article examines the principle of radicalism with the approach of Tafsir Fi Zhilalil Quran by Sayyid Qutb, by referring to the factors of radicalism, namely intolerance, fanatical, exclusive, and revolutionary. This principle was chosen because it was comprehensive as well as answering the accusation that Sayyid Qutb was not a teacher of terrorists as has been mentioned by many. The method used in this study is library research. The type of research in this article is descriptive analysis i.e. by describing primary and secondary data variables that exist. Analyzed the problem elements found in the radicalism factor with the attachment of Tafsir Fi Zhilalil Quran. Then let's give a brief statement from the description. The study concluded that Sayyid Qutb did not necessarily interpret Islam as a harsh religion, but rather a religion that teaches the meaning of tolerance and compassion for fellow beings and the universe.

Keywords: *Sayyid Qutb, Radicalism, Intolerance, Fanatic, Exclusive, Revolutionary.*

1. INTRODUCTION

Among the major challenges faced by the Unitary State of the Republic of Indonesia (NKRI) is the increasing of radicalism, fundamentalism, and terrorism. Starting when the destruction of the WTC building on September 11 2001, in America, which then continued on the attacks carried out by American troops and their allies to Afghanistan and Iraq, still continues until now [1], [2]. Conflict events and violence between Israelis and Palestinians are one of the important factors that are the basis of increasing fundamentalism, radicalism, and terrorism by some Muslim groups [3], [4].

The emergence of Muslim groups that often commit acts of violence against other groups to cause inter-religious conflict becomes the most striking thing in the modern era. The religious movement after the reformation is getting stronger and growing overall [5]. Thus, radicalism is also slowly flourishing and developing, both from the influence of doctrine among

the family extending at the institutional level [1]. Based on the results of the University of Indonesia's Terrorism Study in 2018 stated that "On the scope of families who have been infected with radicalism, if one person is exposed then it is likely to instill the values of radicalism in other family members. Not only dominated by the head of the family, but the process of planting these values can be done between each other". Among the factors claimed to be the cause of the emergence of acts of terrorism are economic imbalances, social inequality, differences in political ideology, power sharing, and criminal acts [6].

Radicalism is a school that wants social and political change or renewal by means of violence. The nature of radicalism is the attitude of a person or group in bringing about change [7], [8]. Understanding radicalism and fundamentalism will slowly give birth to threats to self and the surrounding environment which then creates the issue of terror abroad and within the country as it has been and is happening today [9], [10]. One contemporary scholar who is often inspiring and referred to as the

architect of radicalism is Sayyid Qutb[11]. Adib Hasani said that many people gave him the title as a "teacher of terrorists", because it was judged by some of his works that contain provocative elements and lead to radicalism, fundamentalism, and terrorism in religion.[12]

Departing from the phenomenon that occurred, the authors are motivated to study and examine more deeply about the views of Sayyid Qutb to understand radicalism of Tafsir Fi Zhilalil Qur'an perspective that focuses on the four principles of radicalism, namely intolerant, fanatical, exclusive, and revolutionary. This paper is expected to be an alternative thought and proof that not all thoughts of Sayyid Qutb are always hard and radical. However, in certain parts Sayyid Qutb's thinking is very gentle and tolerant that can even be a solution to complex problems at home and global now[13], [14].

2. METHODS

This research method is descriptive-analysis by describing in detail related to the problems to be studied and then analyzing each element of the problem to gain a clear and comprehensive understanding [15]. In other words, analytical descriptive research takes problems or focuses on problems as they are when the research is carried out, the results of the study are processed and analyzed which are then concluded[16] *First*, collect primary or secondary data and describe it without manipulating existing data. *Second*, analyze the data that has been collected and explain it clearly and in detail so that it is easier for readers to understand. *Third*, provide a brief conclusion of the exposure that has been outlined in the article.

3. RESULTS AND DISCUSSION

3.1. Intolerant attitude

Intolerance is the unwillingness to accept differences in theology, belief, and respect for those he believes are different from himself.

The principle of interfaith tolerance conveyed by Sayyid Qutb is *First*, there is no interference or obstacle to fellow human beings to receive an understanding of a particular religion. *Second*, the rights and freedoms of a man who has established a religion for himself. *Third*, security and protection for a person who has chosen his religion. *Fourth*, there is no compulsion to choose a particular religion for a person who has established a religion for themselves. However, if a person receives da'wah and then converts to Islam, it is a different thing, because they alone decides to convert to

Islam. These four things aim to uphold the religion of Allah [17].

3.2. Fanaticism

Fanaticism is a term used for a behavior or action that appears to be excessive interest in something, both in terms of religion, ethnicity, and culture. People who have fanatical traits tend to have strong standard criteria in principle and do not want to accept opinions, inputs or ideas that he thinks are contrary to his principles[18] Fanaticism in the view of Islam if left unchecked will grow, develop, and even become the seeds of radicalism[19]. The truth can be known by its nature, not by looking at who delivered it[20]. In the Qur'an there is not a single verse or nash that has a basic meaning about fanaticism, but the author finds the values of religious fanatics contained in QS. Al-An'am: 159 "*Surely those who divide their religion and they become divided into groups.*"

This is the crossroads between the Prophet Saw, religion, sharia, manhaj, and the whole religion, as well as other beliefs of the musyrikins divided by the illusion of jahiliyah, traditions, customs, and symbols into various groups, streams, tribes, families, and tribes of Jews and Christians divided by disputes between madzhab, creed, groups, and religions a know from other than those who already exist and who will be in the form of streams, theories, viewpoints, beliefs, orran, and systems until the Day of Resurrection. The Prophet saw. is not at all from their group because his religion is Islam. The Shari'ah is contained in the book of Allah and his manhaj is an independent, special, and superior manhaj. This religion cannot be mixed with other points of view. Sharia and its system also cannot mix with other rules or theories and there cannot be two natures to one sharia, rule, or other Islamic system. Islam is only Islam. Islamic sharia is absolute, both from the social, political, and economic systems. It will not be mixed with any of it until the end of time[21]"

The most important course of action for a Muslim in the presence of a non-Islamic creed is to separate themselves and reject it from the beginning. Likewise, his attitude in front of the rule of law, system, and rules that other than only belongs to Allah alone must refuse. In other words, uluhiyah and rububiyah are not for Allah alone, so it must firmly reject it and cleanse itself from it. Before they entered into any attempt to study the similarities and differences between the law that are provided and the law in Islam. The only religion accepted by Allah is Islam. The Prophet saw. does not belong to the group that divides the religion so that they are unlikely

to meet in Islam. Religion for Allah is only for those who obey to Allah's law and for those who justify the law according to the Al-quran. Religion in the sight of Allah is Manhaj and Allah's Shari'ah, and Rasulullah is not at all among those who make manhaj and Allah's shari'ah alone. About those who divide religion into groups and Rasulullah has made themselves from them according to the decree of Allah, then their actions after that will be handed over to Allah and He who will betray will get what they deserve. This is reinforced in QS. Ali Imran: 85 "And whoever finds any religion besides Islam, they will not be accepted"[21]

According to Sayyid Qutb in the verse is not Islam, but Jews and Chris fanaticism towards the problem of tribes, kabilah, or others from among them. Even the Prophet Saw also reminded his people not to be affected and follow what they have done. The Prophet Saw also refrained himself from this act, because it would cause a division in the Islam itself. Muslims must have a firm principle when confronted with the right and the wrong.

3.3. Exclusive Attitude

Exclusive is the attitude of a person who views that their beliefs, thoughts, and teachings are most powerful, and false[22]. With that belief one will feel the most right and look haughty with what they consider different from their beliefs [23]. Exclusive groups often turn their followers close to the relationship of social interaction with followers of other religions[24]. Based on the view that non-Muslims are heretics and seek to corrupt Muslims. With regard to this, there is[25] a verse in Alquran that has exclusive value.

QS. Ali Imran : 19

"Surely the only religion in the sight of Allah is Islam. "

According to Sayyid Qutb Islam is not only a confession, not just a flag, not just a spoken word, and not just a picture in the heart when it is calm, and not just as individual symbols that people perform in the form of prayers, hajj, and fasting. Islam which is guided by Allah for mankind means *istislam* that is surrender and obedient, obedient, ittiba, and makes the book of Allah as a judge in deciding all human affairs, as mentioned "Islam is Tawhidul Uluhiyyah Wal Qawaamah", While the people of the book mix between the Substance of God Almighty with the Substance of Al Masih a.s. as they also mix between Iradah Allah with Iradah Al Masih. Among them there was also an internal dispute over images with bitter disputes on many occasions leading to assassination and war[26] This is reinforced in QS. Ali Imran: 85 "*And whoever seeks a religion other than Islam, he will not be accepted. ""*

According to Sayyid Qutb with the existence of these interconnected nashs there is no other way but to give another meaning to Islam. There is no way to twist nash and change it from its proportions to define Islam with anything other than that which has been defined by Allah, that is, Islam is submissive to the entire universe, in the form of submission to the rules and laws that Allah has established and arranged for him (Sunnatullah). Thus, Islam (i.e. the Islam of man) is not enough just to pronounce two the syahadat sentences, without following the meaning and nature of the syahadat or the testimony of Laa Ilaaha Illallah 'There is no God except Allah' which is in the form of Tawhidul Uluhiyyah and Tawhidul Qawaamah, the will of Tawhidul Ubudiyyah and Tawhidul Ittijah, also without following the meaning and nature of the Prophet Muhammad as messenger of Allah', That is, to bind himself to the manhaj of the life he brought from his Lord, follow the Shari'ah he was sent to deliver it, and punish the scriptures he brought to mankind[26]

Islam is also not only a confession inwardly of the nature of uluhiyah, unseen things, the Day of Resurrection, the books of Allah, and His Messengers without following up this confession with concrete actions as we explained in advance. In addition, Islam is also not only preachings and worship, illumination and prayers or moral education and spiritual guidance, without following it up by practicing the manhaj of life related to Allah. Manhaj who only to Him leads all hearts with worship and preachings, illumination and prayers and only Him to whom the heart is cautious so that it becomes clean and guided. It's all in vain. There are no traces and their influence in human life as long as it is implemented in the societal order in which man lives in his clean and brilliant frame[26].

Islam is the religion of Tawhid, which is by not equating Allah with anything. Teach his people to obey and surrender to his teachings. The law is based on the book of Allah and implements what has been contained in it. Exclusives are divided into two: exclusive to the inside and exclusive to the outside. Exclusive to the inside means feeling right in the confined space of one religion. Exclusive to the outside means feeling right in interfaith, between one religion and another.

3.4. Revolutionary Attitude

Revolution is a basic attitude that wants a brief change in the order of an organizational system, or change that must be done by means of violence. Therefore, Islam as a revolutionary religion must be the foundation and guideline in carrying out a good

revolution[27], [28]. In the Qur'an the revolution is known by the word *At-Taghyir* which means to want a change for the better [29]. In terms of the action of change, Allah says in QS. Ar-Ra'du: 11 "*Surely Allah will not change the condition of a people until they change themselves.* "

According to Sayyid Qutb, Allah always follows them by commanding guardian angels to watch over what people do to change their condition which Allah would change. For Allah will not change the favors or disasters, glory or humility, position, or humiliation if those people are willing to change the feelings, deeds, and realities of their lives. Allah will change their circumstances according to the changes that occur in themselves and their own deeds. Even though Allah knows what will happen to them, it is a result of what comes from them. In line with the changes that are happening to them. This is a fact that contains severe consequences faced by man so it applies according to Allah's will and sunnah in man applies in accordance with the attitudes and deeds of man himself. Nash on this issue is very clear and does not need takwil. In addition to these consequences, this nash is also a proposition that shows how Allah has respected the creatures who apply to him against His will that his practice is the target of the execution of His will. After establishing this principle, the editorial arrangement of this verse speaks of how Allah changed the condition of the people to the bad because they (according to the mafhum of the verse) changed their circumstances to be worse, so Allah willed evil for them[30].

This verse explains that there are two types of changes. *First*, the social change of society whose actor is Allah. *Second*, the individual change that is human himself. In a revolution, one must overcome a strong puzzle in self-change, which means that whoever wants change must strive to change in a better direction while paying attention to the rules that apply in the Qur'an. Even when one or group of people want evil from him, Allah has the right and power over all things.

4. CONCLUSION

Based on the description above, it is clear that Sayyid Qutb has a strong tolerance for people who have different beliefs with him. Then he is also very contrary to the fanatical attitude of the group that will actually heal divisions in religion. The exclusive essence is to feel firmly in the standing with the teachings that he believes in, not just the beliefs spoken through oral only. It will also be able to implement the values contained in it. Then whoever wants to do the violence or revolution must be based on the rules and regulations that apply in the Qur'an

and As-sunah, not based on lust alone by using acts of violence. Thus, the above description also breaks the accusation that Sayyid Qutb who is always considered harsh and radical in his thoughts, as well as evidence that Islam is a religion full of mercy and compassion towards all universe.

REFERENCES

- [1] Hisnuddin and I. Suwayu, "Radicalism And The Solutive Efforts Of Islamic Education," vol. 6, no. 1, 2019.
- [2] M. S. Ibad and T. Nugroho Aji, "Bom Bali 2002," *Avatara*, vol. 9, no. 1, 2020.
- [3] Azyumardi Azra, "Terorisme, Radikalisme dan Fundamentalisme," *Siasat*, vol. 2, no. 1, pp. 13–17, 2018, doi: 10.33258/siasat.v3i1.2.
- [4] A. M. Piwko, "Islamic fundamentalism: From ideologists to propaganda in the mass media of terrorist groups," *J. Study Relig. Ideol.*, vol. 20, no. 58, 2021.
- [5] Z. Qodir, H. Jubba, M. Hidayati, I. Abdullah, and A. S. Long, "A progressive Islamic movement and its response to the issues of the ummah," *Indones. J. Islam Muslim Soc.*, vol. 10, no. 2, 2020, doi: 10.18326/IJIMS.V10I2.323-352.
- [6] W. J. R. Lolong and E. Rusdiana, "Terrorism Tackling Policy in Indonesia," vol. 226, no. Icsc, 2020, doi: 10.2991/icsc-18.2018.169.
- [7] A. Z. Al-Johani, "Opinions of the Teaching Staff at Taibah University About Islamic Education Teacher Preparation Programs in the Light of the Requirements of Intellectual Security," *Int. Educ. Stud.*, vol. 14, no. 5, p. 42, 2021, doi: 10.5539/ies.v14n5p42.
- [8] I. Mustofa, Enizar, M. Hadi, and D. Irwansyah, "Reading types of islamic fundamentalism in lampung province: (A Study on Doctrine and Movement of Islamism at Lampung University)," *Qudus Int. J. Islam. Stud.*, vol. 7, no. 2, 2019, doi: 10.21043/qjijis.v7i2.5719.
- [9] A. F. Yunus, "Radikalisme, Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama Islam," vol. 13, no. I, p. 77, 2017.
- [10] W. Hidayat, J. Bin Ahmah, and M. I. Bin Hamzah, "Religion Fundamentalism in Islamic Students," *Int. J. Acad. Res. Bus. Soc. Sci.*, vol. 8, no. 1, 2018, doi: 10.6007/ijarbss/v8-i1/3814.

- [11] B. G. Alhogbi, "BIOGRAFI SAYYID QUTHB," *J. Chem. Inf. Model.*, vol. 53, no. 9, 2017.
- [12] A. Hasani, "Kontradiksi Dalam Konsep Politik Islam Eksklusif Sayyid Quthb," *Epistémé J. Pengemb. Ilmu Keislam.*, vol. 11, no. 1, p. 3, 2016, doi: 10.21274/epis.2016.11.1.1-30.
- [13] A. S. Kesuma, "Re-Interpretasi Pemikiran Ukhuwwah Sayyid Quthb," *MIQOT J. Ilmu-ilmu Keislam.*, vol. 42, no. 1, p. 79, 2018, doi: 10.30821/miqot.v42i1.536.
- [14] J. E. Lane, "Rise of radical Islamic fundamentalism: Mawdudi, Quthb and Faraj," *J. Soc. Sci. Res.*, vol. 2, no. 2, 2016.
- [15] A. H. Winata, "Konsep Perdamaian Dalam Islam Sayyid Quthb," 2021.
- [16] H. Chu, "Research methods in library and information science: A content analysis," *Libr. Inf. Sci. Res.*, vol. 37, no. 1, 2015, doi: 10.1016/j.lisr.2014.09.003.
- [17] A. Ritajuddiroyah, "Menemukan toleransi dalam tafsir," *J. Suhuf*, vol. 9, no. 1, pp. 105–122, 2016, [Online]. Available: toleransi, Sayyid Quthb, Fi Zilal al-Qur'an, agama, perang.
- [18] A. C. Sohar, "Metode Qur'ani Dalam Mengatasi Sikap Fanatik," pp. 69–86.
- [19] Q. A'yuna and S. Nurdin, "Fanatisme Dalam Tinjauan Psikologi Agama," *Suloh*, vol. 01, no. 01, pp. 75–82, 2016.
- [20] M. Thalib, Ed., *Membangun Kekuatan Islam Di Tengah Perselisihan Umat*. Uswah, 2007.
- [21] S. Quthb, *Tafsir Fi Zhilalil Qur'an (Di Bawah Naungan Al-Qur'an) Juz 7*. Gema Insani, 2000.
- [22] I. Aijaz, "Traditional Islamic Exclusivism - A critique," *Eur. J. Philos. Relig.*, vol. 6, no. 2, 2014, doi: 10.24204/ejpr.v6i2.186.
- [23] Marjan Fadil, "Nalar Eksklusif Penafsiran Al-Qur'an Studi Terjemah Depag dan Tarjamah Tafsiriyyah," *J. Quran hadith Stud.*, vol. 5, no. 2, pp. 123–150, 2016.
- [24] A. Zamakhsari, "Teologi Agama-agama Tipologi Tripolar; Eksklusivisme, Inklusivisme dan Kajian Pluralisme," *Tsaqofah*, vol. 18, no. 1, 2020, doi: 10.32678/tsaqofah.v18i1.3180.
- [25] M. Abu Bakar, "Argumen Al-Qur'an Tentang Eksklusivisme, Inklusivisme, dan Pluralisme," vol. 8, no. 1, pp. 43–60, 2016.
- [26] S. Quthb, *Tafsir Fi Zhilalil Qur'an (Di Bawah Naungan Al-Qur'an) Juz 3*. Gema Insani, 2000.
- [27] A. Akbar, "Islam-science relation from the perspective of post revolutionary Iranian religious intellectuals," *Br. J. Middle East. Stud.*, vol. 46, no. 1, 2019, doi: 10.1080/13530194.2017.1383882.
- [28] L. Fitria, *Revolusi Mental dalam Al-Qur'an (Studi Tafsir Fi Zhilalil Qur'an)*. 2017.
- [29] T. P. Anita, "Revolusi Industri Perspektif Tafsir Al-Mishbah," 2018.
- [30] S. Quthb, *Tafsir Fi Zhilalil Quran (Di Bawah Naungan Al-Qura'n) Juz 13*. Gema Insani, 2000.