

# The Concept of Ummatan Wasatan in The Qur'an (A Comparative Study of Tafsir Fii Zhilaalil Qur'an by Sayyid Qutb and Tafsir Al-Munir By Wahbah Zuhayli)

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## ABSTRACT

This research discusses the concept of Ummatan Wasatan in the Qur'an through a comparison of Sayyid Qutb's interpretation in Tafsir Fī Zilālil Qur'an and Wahbah Zuhayli's interpretation in Tafsir Al-Munir, with the aim of examining the meaning of Ummatan Wasatan in both interpretations. The researchers describe and analyze the meaning of Ummatan Wasatan according to contemporary commentators, particularly Sayyid Qutb and Wahbah Zuhayli. This research is a literature review that uses a comparative method by comparing the similarities and differences in the interpretations of Sayyid Qutb and Wahbah Zuhayli. The object of this research is the interpretation of the meaning of Ummatan Wasatan in the Qur'an. In general, the presentation of Sayyid Qutb's interpretation in the Tafsir Fī Zilālil Qur'an uses the tahlili method with a bi al-iqtiran interpretation approach and is characterized by adab al-ijtima'i, while the presentation of Wahbah Zuhayli's interpretation in Tafsir Al-Munir employs the tahlili and maudhu'i methods with the interpretation approach of bi al-iqtiran and al-ijima'i adab pattern with fiqhi nuances. Sayyid Qutb interprets Ummatan Wasatan not only as the chosen people, but also as Muslims who are just, balanced, and will be witnesses of all mankind. Wahbah Zuhayli interprets Ummatan Wasatan as Muslims who are chosen as people who are in a middle position, fair in handling things, and thus become the best people.

**Keywords:** *Ummatan Wasatan, Tafsir Fī Zilālil Qur'an, Tafsir Al-Munir*

## 1. INTRODUCTION

Today's Muslims are dealing with internal conflict. For example, problems related to comprehension of Islamic teachings. Various interpretations emerge, leading to a loss of *muruah* of Islam, which is full of love, giving rise to the assumption that Islam teaches terrorism, radicalism, intolerance, and even liberalism [1]. Radicalism is characterized by an extreme and strict understanding of various Islamic laws, as well as attempts to impose their understanding on society, including the use of violence. In Indonesia, radical Islamic groups or movements include the Islamic Defenders Front (FPI), the Indonesian Mujahidin Council (MMI), Hizbut

Tahrir Indonesia (HTI), and the Islamic State of Indonesia (NII) [2].

Extreme and non-middle-ground attitudes will only lead to conflicts between religious communities and, in the worst-case scenario, internal religious community conflicts. These incidents have occurred throughout the history of Muslims, resulting in hostility and even wars between fellow Muslims [3]

The Liberalism group can be identified by its extreme lax attitude toward the application of religious rules, which tends to maintain behavior and understanding that is in contrast to Islamic teaching and tradition [4]. Liberal Islamists continue to believe that Islam is the true religion. On the other hand, they

accept that religions other than Islam are also true. If each religious believer preaches that religion and God alone are true, this is only a relative assumption based on the context and religion of each individual. However, when viewed in the context of all religious teachings, every religion has the concept of divinity, which also teaches goodness [5].

The points described above may have a negative impact on Muslim unity. It will also result in the formation of Islamic radical organizations. Some people believe that the emergence of the diversity of terms in the name of Islam is the result of the efforts of orientalist who assisted their study of Islam. Some even argue that this is done to divide the unity of the Muslim community [6].

As a result, the study of the *ummatan wasatan* is deemed relevant, given that as the modern era progresses, many religious views emerge in society, leading to extreme attitudes, either toward fundamentalism or liberalism. Therefore, this research provides a significant understanding of how Islam can provide a sense of security, compassion, and tolerance among others, both within and outside of belief [7].

The title of this article is "**The Concept of Ummatan Wasatan in the Qur'an.**" This research is a comparison of *Tafsir Fi Zhilaalil Qur'an* by Sayyid Qutb and *Tafsir Al-Munir* by Wahbah Zuhayli. These two monumental contemporary *tafsir* (interpretations) are very interesting to study as comparison materials because their quality as well as the authors' scientific capacity have been acknowledged by scholars.

## 2. METHOD

The data used in this study were qualitative, namely research data that emphasize searching and reviewing the literature on various books, journals, and existing works, particularly those related to the *ummatan wasatan*. The data generated were the answer to the problem formulation. This is library research [8], namely research that seeks to obtain and

process library data to obtain answers to the main problems. The data sources used as references in this research consisted of both primary and secondary data sources. The primary data sources were the book of *Tafsir Fii Zhilaalil Qur'an* by Sayyid Qutb and the book of *Tafsir Al-Munir* by Wahbah Zuhaili. Secondary data sources included library reference materials that support this research and books that supplement the primary data above, such as Nuim Hidayat's book "*Sayyid Qutb Biografi dan Kejernihan Pemikirannya*," Nasrudin Baidan's book "*Metodologi Penafsiran Al-Qur'an*," and a journal by Muhammad Hilmy entitled "*Quo-Vadis Islam Moderat Indonesia*," as well as various other references, books, and journals.

## 3. RESULTS AND DISCUSSION

### 3.1 Definition of Ummatan Wasatan

The word *ummatan* (أمة) is etymologically interpreted as the *ummah*, people, or nation in the Al Munawwir dictionary [9]. Similarly, Mahmud Yunus interprets it as the *ummah* or the people [10]. In the Qur'an, the word *ummatun* (أمة) is repeated 51 times in the singular (*mufrad*) and 13 times in the plural (plural) *umamun* (أمم) [11]. However, of the many phrases of the *ummah* found in the Qur'an, only one phrase is based on the word *wasathan*, and that is found in Q.S Al Baqarah verse 134 [12].

In terms of terminology, the word *ummah* has a profound meaning and a distinct concept that has no exact equivalent in Western languages. In general, the word *ummah* is understood in everyday Indonesian as an expression containing the meaning of the nation, the people, religious adherents, the general public, or mankind [13]. In Islamic literature, terms that are nearly equivalent to the word *ummah* as a community include *Qabilah*, which means a group of human individuals who choose the same goal, or *Qibla*. *Qaum*, this group life is based on supporting individuals through association and working together

to complete a task. *Sha'b*, which means that every human child in this world is divided into several groups. *Tabaqah* is a group of people whose lives are almost identical; they form strata (layers or classes), then occupy life, position, work, and social indicators that are similar, if not identical, which is known as a social class in foreign terms. *Mujtama* or *jami'ah* refers to a group of people or a society in a certain location (social). *Thaifah* is a human association that surrounds a particular process or zone; it can also be interpreted as a group of humans who live in a specific area and move around (nomadic) [14].

The word *wasatan* is then interpreted as “the middle one” in al Munawwir's dictionary [15], whereas it is defined as “the middle” in other dictionaries. [16] Thus, one of the derivatives of the word is *wasith* which means the middle or intermediary. In Arabic, the term *al-wasath* is an *isim* that can be used for *muzakkar*, *muannats*, *mufrad* and *jama'* [17]. *Wasathiyah* serves several conceptual purposes, including being simple, moderate, balanced, fair, and not excessive. In Arabic, it is known as *i'tidal*, which means neither too tight nor too loose [18].

Ahmad Omar Hashem defines *wasathiyah* as anything in the middle, so that nothing is superfluous or excessive. According to al-Qaradawi, *wasathiyah* necessitates reasonable rights, namely providing proper rights while remaining within the bounds of Islamic law [19]. From an Islamic standpoint, *washathiyyah* has several etymological and terminological meanings in the Qur'an. *Washathiyyah* has a wide range of etymological meanings, including leaders and role models. It is because both are role models, perspectives, and expectations of community members in life [20].

When the two words are combined to form *ummatah wasatan*, it means to be a balanced, middle, or best *ummah* (people).

### 3.2 Biography of Sayyid Qutb

Sayyid Qutb was born in the village of Musha (some mention the village of Qaha) [21], Asyut Province, 235 miles south of Cairo, on the west bank of the Nile, on October 9, 1906 [22]. His full name is Ibrahim Husain Shadhili, and he was the third child of five siblings, two boys and three girls born to Al-Haj Qutb bin Ibrahim and Sayyidah Nafash [23]. His father was a middle-class farmer and a member of a nationalist party, while his mother was a religious Muslim woman who was concerned about her children's education, particularly by instilling a strong sense of religion and a love of science. She expected that all of his children would be able to memorize the Quran [24]. Sayyid Qutb, a well-known mujahid and seeker of Islamic knowledge, was born in the twentieth century. Despite his controversies, he was an impactful figure. His critical thinking was also sharp, as evidenced by a number of works that have served as references in various Islamic movements [25]. In addition, he was a literary critic, novelist, poet, Egyptian Islamic thinker, and the most famous Egyptian Islamic activist of the twentieth century, surpassing the popularity of Hasan al Banna, the founder of the Muslim Brotherhood (*Ikwatul Muslimin*) [26].

His father immediately took over his education as a child. He started elementary school in his village when he was six years old, and because of his sharp mind, he completed his elementary education in just four years. He began memorizing the Qur'an at the age of 10. He continued his education at the Tsanawiyah level in Cairo when he was 13 years old, and then at Daar Al Ulum. After graduating from Daar Al Ulum he was appointed Inspector of the Ministry of Education [27].

Sayyid Qutb had the opportunity to continue his education in the United States during his tenure. He finished two and a half years of study at two universities at the same time, Wilson's Teacher

College in Washington and Stanford University in California. While in America, he took the opportunity to visit several cities and countries in Europe, including England, Switzerland, and Italy [28]. Sayyid Qutb discovered during his journey that, while Western countries were very advanced in modern technology and science, Western civilization was fragile due to a lack of spiritual values. The problem in social society was that it raised the concept of materialism, making it difficult to understand divinity [29]. Upon his return to Egypt, Sayyid Qutb began actively writing about Islamic topics. He believed that Islam is capable of rescuing people from the unsatisfactory concept of materialism. Sayyid Qutb's sincerity in writing about Islamic treasures prompted him to resign from his job [30].

He soon joined the Muslim Brotherhood, and in 1955, President Nasser imprisoned him for 15 years on charges of conspiring to overthrow the government. However, he was released in 1964 at the request of Iraqi President Abdul Salam Arif, who was visiting Egypt at the time. One year after his release, he was detained again along with his three siblings Muhammad Qutb, Hamidanh, and Aminah. Again, the Muslim Brotherhood was accused of attempting to overthrow the government. Then, on August 29, 1966, Sayyid Qutb and his two siblings served the death penalty, and the Egyptian government ignored the protests from the international amnesty organization that deemed the trial process of Sayyid Qutb contrary to justice [31].

### **3.3 Profile of Tafsir *Fii Zilaali al Qur'an***

*Tafsir Fii Zilaali al Qur'an* is also known as "tafsir of movement," as it interprets verses in a prose style. The name of this interpretation originated from the cruel and inhuman torture he endured at the hands of his oppressor at the time. This caused him to rely on Allah and appreciate the Qur'an, and he lived his life under the auspices of the Qur'an with all of his soul and feelings. In his interpretation, he used the

*tahlili* method, specifically the *tartibul mushaf* from Al Fatihah to An Naas. The primary source of this interpretation is the Qur'an, so it is known as the interpretation of the *Qur'an bi Al Qur'an* [32]. The style of his interpretation is *adabi Ijtima'i*. The interpretation approach used is the *tashwir* (depiction) approach, which is to display the message of the Qur'an as an image that is present, alive, and concrete [33].

### **3.4 Biography of Wahbah Zuhayli**

Prof. Dr. Wahbah Zuhayli was a world-renowned modern fiqh cleric and also a professor in the Islamic field from Syria. He was born in the village of Dir 'Atiyah, Qalmun region, Damascus, Syria on March 6, 1932 AD / 1351 H with the birth name Ibn Mustafa al-Zukhaili [34]. His parents are Mustafa al-Zukhaili and Fatimah ibn Mustafā Sa'adah. His father was a farmer as well as a hafiz who was known as a religious figure and his mother was well-known for adhering to Islamic teachings.

He studied the fundamentals of Islam under the guidance of his father, and he completed his *ibtidayyah* education in his village. Then, in 1952, he received a bachelor's degree from the Faculty of Sharia of Damascus University, as well as an Islamic education from Al Azhar University in 1956. Then, in 1959, he received a master's degree from Cairo University, and in 1963, he obtained a doctorate in Sharia from Al Azhar University. In 1963, he began working as a lecturer at his alma mater, the Faculty of Sharia, Damaskus University. His position rose to the point where he was appointed as a professor of Islamic law at one of Syria's universities [35].

Wahbah Zuhaily is a well-known expert in Fiqh and Tafsir, and he was a key figure in the twentieth century. He grew up in the Hanafi school's circle of scholars. Even though he was of the Hanafi school, he did not prioritize the schools he adhered to when describing his da'wah; instead, he remained neutral and proportional, and he always respected the

viewpoints of other schools of thought. This is evident from his interpretation of fiqh-related verses [36]. Throughout its development, he emerged as one of the comparative madhhab experts (Muqoronat al Madzahib). *Al-Fiqh Al Islami wa Adilatuhu*, one of his works, is currently one of the most popular works of comparative fiqh. He died on Friday night, August 8, 2015, at the age of 83 [37].

**3.5 Profile of Tafsir Al-Munir**

Wahbah Zuhayli's most famous work in the field of tafsir (interpretation) is *Tafsir Al-Munir*, but he also wrote two other books of interpretation, *Tafsir Al Wajiz*, and *Tafsir Al Wasith*. The inspiration for *Tafsir Al Munir* came from Wahbah Zuhayli's dedication to science, particularly Islamic science, to connect Muslims with the Qur'an through a logical and close relationship. Furthermore, because the methodology used in the existing interpretation was too long and verbose, there was public saturation in reading the book of interpretation. As a result, he

attempted to present an interpretation using a simple, comprehensive method that focused on the purpose of the Qur'an's revelation [38].

When interpreting Qur'anic verses, Wahbah Zuhaily employed the *tahlili* method in this book. In some places, however, he used the thematic interpretation method (*maudhu'i*) [39]. The *tahlili* method, on the other hand, is more prevalent because the majority of interpretations are carried out in detail and at length [40]. Influenced by his scientific background, namely Islamic law and legal philosophy, in the discussion of the meaning of the verses of the Qur'an, he appears to have a strong *fiqhi* style. In addition to *fiqhi*, this interpretation is also rich in literary, cultural, and social nuances (Adabi Ijtima'i). Then, in this interpretation, the approaches used are both *bi al Ma'tsur* and *bi Ar Ra'yi* [41]. This is evident when al-Zuhaili attempted to express himself by commenting on the narrations he described and exploring the laws contained in them [42].

**Table 1.** System of Writing

Theme	Sayyid Qutb	Wahbah Zuhayli
Approach	<i>Tashwir</i>	<i>Bi Al Ma'tsur and Bi Ar Ra'yi</i>
Method	<i>Tahlili</i>	<i>Tahlili and Maudhui</i>
Style	<i>Adab al-ijtima'i</i>	<i>Fiqhi and adab al-ijtima'i</i>

**3.5 Results and Discussion**

**3.5.1 Sayyid Qutb's Interpretation**

Muslims, as *ummatan wasatan*, are just, balanced, and the best ummah (people). As Allah has explained in Surah al-Baqarah verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

*“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you”.*

At the beginning of the discussion of *ummatan wasatan* in Tafsir Fī ilālil Qur'an, the interpretation of Sayyid Qutb is not much different from that of other scholars. Sayyid Qutb explained that *ummatan wasatan* does not only refer to the chosen people but also to people who are balanced, just, and are witnesses over all humans. Thus, Muslims are an

enforcer of justice and balance between humans. And it can be seen in his basic ideas, which can influence various points of view, traditions, symbols, and values. The next interpretation is that Muslims are human witnesses because they are people who uphold just laws among themselves. They are witnesses over other humans while Prophet Muhammad is a witness to Muslims, determining various considerations and values, as well as defining the law on their various practices and traditions, considering all that comes from them, and delivering a final word on all of them. As a result, restrictions are imposed on the nature and responsibilities of these Muslims for them to feel and recognize their greatness. As a result, they receive genuine respect and the happiness they deserve.

According to Sayyid Qutb, Muslims will be the ones who maintain human balance and justice, and Muslims will eventually become witnesses for others. It means that *ummatan wasatan* is a person who can position himself fairly and without partiality toward one side. He must be able to think objectively when reviewing and making decisions about a problem. This indicates that a balanced and just human does not take sides. As a result, the attitude that emerges will serve as proof for himself. Character is a way of behaving and thinking that is unique to each individual, which can be seen in the way a person conveys something, his various ideas, and how he socializes with his community, which can then reflect the individual's actual characteristics [43].

They are *ummatan wasatan*, or middle people, with all the good meanings of *wasath* derived from the word *wisaathah*, which means major and good, or from the word *wasath* which means balanced and fair, or from the word *wasath* which has a sensory material meaning.

Sayyid Qutb said the following characteristics are reflected in Muslims as the implementation of the meaning of *ummatan wasatan*:

**First**, *ummatan wasatan* is interpreted from a *tashawwur* perspective (beliefs, perceptions, thoughts, and views). Muslims are not only people who drift and struggle with spirituality, nor are they only materialists. Muslims, on the other hand, are people who, in order to fulfill their instincts, are balanced and conform to physical fulfillment. This is not like the pre-Islamic peoples, in which Jews were only concerned with material and wealth issues and only met their physical needs. It is also different from Christians, who were only concerned with spiritual issues and abandoned the world and everything in it, and put aside the desire for physical pleasures [44]. Muslims will be able to improve their quality of life with this balance. At the same time, they can maintain and develop that life, carry out all activities in the spiritual world in a non-excessive manner, and become a balanced and simple person.

**Second**, *ummatan wasatan* is interpreted in terms of feelings and thoughts. Muslims are not people who are stuck in their ways or cling to what they know. They are not the people who avoid scientific experiments and other forms of knowledge. They are also not easily influenced and do not blindly follow the opinions of others (*taqlid*). Muslims, on the other hand, are people who adhere to principles, *manhaj*, and a way of life. Then they pay attention, observe, and investigate the understanding that results from their experiments and thoughts. Their motto is "wisdom (knowledge) belongs to the believer; therefore, wherever he finds it, he has the right to take it".

**Third**, *ummatan wasatan* is interpreted in terms of life's rules and harmony. Muslims should not only be concerned with matters of conscience and feelings, and they should also not only engage in issues related to rules and manners. Muslims should elevate the human conscience through Allah's rules, as well as through teaching and guidance. They should also ensure the rule of law in the community by

enacting a comprehensive rule. Islam does not want a social order to be determined solely by the ruler, nor does it want revelation to directly carry it out. The social rules, on the other hand, are a blending of the two, consisting of rules derived from revelation and enforced by authorities.

**Fourth**, *ummatan wasatan* is interpreted in terms of bonds and relationships. Islam forbids humans from letting go and exceeding the limits of the individual, and it does not abolish the individual's role in society or the state. Islam expressly prohibits humans from being greedy in social situations. However, Islam allows for the freedom of all that is good. For instance, the liberty that leads to growth and progress. As a result, it will foster a mutually beneficial relationship between individuals and society or the state and can elicit feelings of pleasure in individuals to perform community service.

**Fifth**, *ummatan wasatan* is interpreted in terms of place, which is a location on the earth's surface where Muslims can be found in all directions, whether west, south, east or north. Muslims become witnesses to other humans as a result of this placement.

**Sixth**, *ummatan wasatan* is interpreted as the time, period at which a person leaves childhood and enters adulthood. He is adamantly opposed to all forms of superstition that still exist as a result of ignorance and childishness in the past, and he restrains the development of thoughts controlled by the lusts of Satan. He also seeks various guidance from the Prophet, which is God's message related to spirituality, through various sources, and dynamically uses his mind and thoughts, directing them to the path of goodness and avoiding the wrong path.

**Table 2.** Sayyid Qutb's Interpretation

Theme	Sayyid Qutb
Definition	Muslims are people of the middle and just, as well as a witness over all human beings. <i>Ummatan wasatan</i> is a human being who can take a neutral stance without siding with one particular party.
Criteria	<ol style="list-style-type: none"> <li>1. Balanced in thoughts and feelings</li> <li>2. Balanced in rules and compatibility in life</li> <li>3. Balanced in the relationship.</li> <li>4. Balanced in place</li> <li>5. Balanced in time.</li> </ol>
Function	Muslims are the middle ummah, and they will bear witness to humans because they are the holders of just law among them. When they are witnesses to other humans, Muslims look to the Prophet to determine the rules and values. They make the rules governing their practices and traditions and pass judgment on them. As a result, the nature and duties of these Muslims are limited, so that they can recognize and appreciate its greatness. They will receive true respect and the happiness they deserve in this way.

### 3.5.2 Wahbah Zuhayli’s Interpretation

Allah has determined that Muslims are superior and just people. They are the best of the *ummah*, and they take a *wasath* (balanced or moderate) stance on every issue, never crossing boundaries or ignoring issues concerning religion or the world. They do not have an excessive religious attitude, but they are also not careless in carrying out all of their obligations. As a result, they are neither materialists like Jews and polytheists nor spiritualists like Christians. They combine two types of rights: spiritual rights and bodily rights. They are not ignorant of any aspect, and this attitude is consistent with human nature, as humans are made up of both physical and spiritual components.

*Wasathiyyah* has several goals and outcomes, one of which is for Muslims to be witnesses to previous people on the Day of Judgment. They will testify to the people that the word of God has arrived through the intercession of the Prophet. However, the materialistic group abandoned Allah's rights and became preoccupied with worldly matters, whereas the spiritualists forbade themselves from enjoying material things, even lawful ones. As a result, these people become trapped in forbidden problems and deviate from a balanced or middle path, ignoring a variety of physical needs.

Allah strengthens this through the Prophet Muhammad's confession to his people that he has carried out da'wah, explained Allah's shari'a to them in a *mu'tadil* (balanced or moderate) method, and that he is a just leader, a good role model, and the most appropriate reference regarding *wasathiyyah* so that

they do not deviate from this moderate attitude. This *ummah* will receive *hujjah* from their Prophet through righteous religion, which he demonstrates through commendable behavior, which is always associated with him. So, whoever deviates from the *wasathiyyah*, the Messenger of Allah will testify if the individual does not belong to the people described by Allah in his word.

Then, it indicates that the individual deviates from the straight path. This entails recalling the testimony that Rasulullah can be compared to a guard against deviation as well as a controller, ensuring that every individual remains steadfast on the right and just path.

The two types of testimonies (testimony of the people in the past and testimony of the Prophet to his people) are analogous to the controller and supervisor of the individual giving his testimony. One narration mentions *shilah syahaadah* in the first order (in His word, *syuhadaa'a 'alan naasi*), while the other mentions it in the second order (in the sentence *'alaykum syahiidan*). The first order seeks to reveal their testimonies to various previous people, while the second ascertains their specificity by requiring Rasulullah to act as a witness for them.

In short, the testimony to the previous believers is due to the *wasathiyyah* nature of Islam, this is reinforced by the testimony of the Prophet who reveals the justice and goodness of his people.

**Table 3.** Wahbah Zuhayli’s Interpretation

Theme	Wahbah Zuhayli
Definition	The people of <i>ummatan wasatan</i> are the best and most just. They are the best <i>ummah</i> , and they are <i>wasath</i> (moderate or balanced) in all matters, neither overstepping nor slacking in matters of this

	world and the hereafter
Criteria	1. Just 2. Balanced 3. The best ummah 4. Steadfast in the truth 5. No tafrith or ifrath.
Function	<i>Shilah syahaadah</i> is mentioned in the first order (in His word, <i>syuhadaa'a 'alan naasi</i> ), while other mentions it in the second order (in the sentence <i>'alaykum syahiidan</i> ). The first order seeks to reveal their testimonies to various previous people, while the second ascertains their specificity by requiring Rasulullah to act as a witness for them.

### 3.5.3 Criteria for Ummatan Wasatan as Mentioned by Sayyid Qutb in Tafsir Fi Zilalil Qur'an and Wahbah Zuhayli in Tafsir Al-Munir

The following criteria emerged from a comparison of Sayyid Qutb's and Wahbah Zuhayli's interpretations of *ummatan wasatan*:

- a. *Tawazun* or a balance in thoughts and feelings.
- b. *Tawassuth* or middle ummah.

- c. There is no *ifrath* or having an excessive attitude in carrying out religion.
- d. Not having tafrith or an attitude that undervalues and takes it easy on religious matters, causing a sense of laziness in doing charity and worship.
- e. *I'tidal* or straight and firm.
- f. *Tasamuh* or tolerance.
- g. *Syura* or deliberation.
- h. *Tathowwur wa Ibtikaar* or dynamic and innovative.
- i. *Tahaadhur* or civilized.

**Table 4. Similarities and Differences in the Interpretation**

No	Similarities	No	Differences
1.	Both Sayyid Qutb and Wahbah Zuhayli interpret <i>ummatan wasatan</i> as Muslims who are in the middle, who are balanced, fair in all situations, and proportional	1.	Sayyid Qutb divides <i>ummatan wasatan</i> into multiple dimensions, including place, time, feelings, and so on. On the other hand, Wahbah Zuhayli does not divide it into several dimensions.
2.	Sayyid Qutb and Wahbah Zuhayli regard <i>ummatan wasatan</i> as an <i>ummah</i> who will be witnesses over other humans on Earth	2.	Sayyid Qutb uses <i>tahlili</i> method in Tafsir Fi ilalil Qur'an , while Wahbah Zuhayli in Tafsir Al-Munir uses both <i>tahlili</i> and

			<i>maudhu'i</i> methods, although the <i>tahlili</i> method is more dominant.
		3.	Sayyid Qutb utilizes the <i>adab al-ijtima'i</i> interpretation style, whereas Wahbah Zuhayli implements both the <i>adab al-ijtima'i</i> and <i>fiqhi</i> interpretation styles.
		4	Sayyid Qutb employs the <i>Tashwir</i> (Depiction) method, whereas Wahbah Zuhayli uses the <i>al-iqtiran</i> method (a combination of the <i>bi Al Ma'tsur</i> and <i>bi al Ra'yi</i> approaches)

## 4. CONCLUSION AND SUGGESTION

### Conclusion

The followings are some conclusions based on the research results and discussion that have been presented:

*Ummatan wasatan* refers to Muslims who are in the middle, balanced, fair in all cases, and proportional. They are the prophet Muhammad's followers who are always *wasath* (balanced) in all things, do not overstep their bounds, and are not careless in matters of religion and the world. Muslims will be the enforcers of justice and witnesses to all humanity.

The similarities of the interpretation methodology of Sayyid Qutb and Wahbah Zuhayli are:

- Both Sayyid Qutb and Wahbah Zuhayli interpret *ummatan wasatan* as Muslims who are in the middle position, who are balanced, fair in all situations, and proportional.
- The two *mufasssirs* (author of tafsir) regard *ummatan wasatan* as an ummah who are witnesses to other humans on Earth.

The differences in the interpretation methodology of Sayyid Qutb and Wahbah Zuhayli are as follows:

- Sayyid Qutb employs the *Tashwir* (depiction) method, whereas Wahbah Zuhayli uses the *al-ibtirān* method (a combination of the *bi Al Ma'tsur* and *bi al Ra'yi* approaches).
- Sayyid Qutb uses *tahlili* method in Tafsir Fī ilālil Qur'an , while Wahbah Zuhayli, in Tafsir Al-Munir, uses both *tahlili* and *maudhu'i* methods, although the *tahlili* method is more dominant.

- Sayyid Qutb utilizes the *adab al-ijtima'i* interpretation style, whereas Wahbah Zuhayli implements both the *adab al-ijtima'i* and *fihi* interpretation styles.
- In comparison to Sayyid Qutb, Wahbah Zuhayli lacks explanation in criticizing the *ummatan wasatan* dimension. Sayyid Qutb is very detailed in interpreting *ummatan wasatan* from the definition, the function, to the dimensions of *ummatan wasatan*. Meanwhile, Wahbah Zuhayli only provides a broad overview of the definition and function of *ummatan wasatan*.

### Suggestion

The researchers recognize that this research is still far from perfect, as there are numerous inaccuracies. This deficiency may be due to the lack of references and literature that the researchers used in this research. Future researchers need to conduct additional research to fill in the gaps, allowing the meaning of *ummatan wasatan* to be seen clearly and comprehensively.

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