

Analysis of Sayyid Qutb's Tafsir on the Concept of Istiṭā'ah in Hajj

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Abstract:

One of the conditions for the obligation to perform the pilgrimage to the Baitullah is only for those who can afford it (istiṭā'ah). The meaning of istiṭā'ah includes several things, including; Al-istiṭā'ah al-māliyah, second, al-istiṭā'ah al-badāniyah, and third, al-istiṭā'ah al-amniyyah. Studying istiṭā'ah in Tafsir Qur'ān and Islamic fiqh is significant because it determines how much a person is obliged to carry out God's commands. Regarding the interpretation and views of some scholars and mufasir figures regarding the concept of istiṭā'ah, if it is related to the situations and conditions that occurred in the pilgrims in Indonesia, then several obstacles or opportunities hinder their intention to carry out the pilgrimage and umrah. Departing from these problems, the author seeks to explore the concept of istiṭā'ah in the pilgrimage in the Qur'an using the interpretation of Fi Zhilalil Qur'ān. The research method used in this article is a descriptive analysis based on library research. The results of this study are that Istiṭā'ah is a condition in which a person has financial provisions, masters the knowledge of Hajj rituals, has a sincere heart, is patient, grateful, trusts and humbles', and is mentally and physically healthy.

Keywords: Hajj ritual; international meeting; physical ability; sociology of religion; Fi Zhilalil Qur'an

INTRODUCTION

Hajj is an annual gathering of Muslims from all over the world. Muslims come in droves to Mecca to carry out one of the fifth pillars of Islam, some come on foot, ride camels, or use land, sea, and air travel, as Allah's word QS. Al-Hajj [22] verse 27.

وأذن في الناس بالحج يأتوك رجالا وعلى كل ضامر يأتين من كل فج عميق

"And proclaim to [the] mankind [of] the Pilgrimage; they will come to you (on) foot and on every lean camel; they will come from every mountain highway distant."

One of the conditions for the obligation to perform the pilgrimage to the Baitullah is only for those who can afford it (istiṭā'ah). The meaning of istiṭā'ah includes several things, including Alistiṭā'ah al-māliyah, namely the availability of supplies to pay the Hajj Organizer Fee (BPIH). Second, al-istiṭā'ah al-badāniyah, namely physical ability, is one of the obligatory conditions for performing the pilgrimage because the work of the pilgrimage is related to health because almost all the pillars and obligatory pilgrimage are closely related to physical abilities. Third, al-istiṭā'ah al-amniyyah, namely the ability to feel safe. The ability referred to here is the ability to obtain a vehicle or means of transportation, for example, buying tickets and obtaining a Hajj visa and passport which are mandatory requirements for Hajj (Fitrah, 2022). That is why,

the study of *istiṭā'ah* in Tafsir Qur'an and Islamic fiqh is significant because it determines the extent to which a person is obliged to carry out God's commands (M. Huda et al., 2019).

In addition, during the pilgrimage, it is not only physical readiness and financial ability that are needed, but mastery of the knowledge of Hajj rituals is also a condition that must be considered. So that you can achieve *mabrur* pilgrimage with heaven's reward as said by the Messenger of Allah.

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: العمرة إلى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء الا الجنة. رواه البخاري والمسلم

From Abu Hurairah RA. He said: The Messenger of Allah said: Umrah to the next umrah is to cover (expiration) the mistakes between the two, and for a *mabrur* pilgrimage the reward is nothing other than heaven. (Historied by Bukhari and Muslim) (Aziz, n.d.)

The Hajj journey is a holy journey, besides requiring a lot of money, it also requires physical and mental readiness as well as knowledge about the rituals of Hajj and the process of carrying out the pilgrimage. Hajj is one of the fifth pillars of Islam which is an obligation for Muslims that must (obligatory) be performed for those who are able (*istiṭā'ah*) to travel to the holy land of Makkah al-Mukarramah. In terms of costs, the pilgrimage trip was very expensive, the time and opportunity were also very expensive, in contrast to the implementation of the pilgrimage before 1997 AD, the time and opportunity were very easy but the enthusiasm of the Muslims at that time was not very high, much different from the situation and conditions at present (Nada, 2019).

In Arabic, the word *istiṭā'ah* can mean obedient, able, strong, able and powerful. The study of *istiṭā'ah* is discussed in almost all *furu'* (branches) of worship, on issues of prayer, fasting, *kifarat*, marriage and others. However, what is discussed in more detail is *istiṭā'ah* in the pilgrimage. This is because in the matter of Hajj, two abilities are gathered, physical and material abilities at the same time. The scholars differed in determining the limits of *istiṭā'ah*. In general, the Muslim community understands *istiṭā'ah* in QS. Ali-Imrān verse: 97 is, the ability of a person to be able to get to Mecca and perform the pilgrimage such as physical ability, costs and safety on the way (Al-Ajarma, 2020).

So that in analyzing related to the meaning of words or concepts in the context of the Qur'an is not easy. The positions of each are mutually exclusive, but depend on one another and produce concrete meanings from the entire system of relations. In other words, the words form groups that vary, large and small, related to each other in various ways, resulting in an overall order, very complex and complicated as a framework for conceptual integration (Izutsu, 1997).

Regarding the interpretation and views of some scholars and *mufasir* figures regarding the concept of *istaṭā'ah*, if it is related to the situations and conditions that occur in the pilgrims in Indonesia, then some several obstacles or opportunities hinder their intention to carry out the Hajj and Umrah pilgrimages, including: rising costs, waiting lists for hajj departures that take so long, not to mention the haj policy by the Ministry of Hajj and Umrah of Saudi Arabia and the Director General of Hajj of the Ministry of Religion of the Republic of Indonesia which changes every year, starting from hajj quotas, age limits and others. But for people who have more abilities, there is no challenge for them to be able to go on pilgrimage (Q. Huda & Haeba, 2021).

Departing from this problem, a problem formulation question arises, How is the interpretation of the *Fi Zhilalil Qur'an's* interpretation of the concept of *istiṭā'ah* in the pilgrimage? In the end, the author tries to explore in depth the concept of *istiṭā'ah* in the pilgrimage in the Qur'an using Tafsir *Fi Zhilalil Qur'an* (contemporary-era) so as to produce implications for the concept of *istiṭā'ah* in organizing the pilgrimage.

METHOD

The research method used in this article is descriptive analysis. This method is useful for gathering information that has been collected from several related sources to find a new conceptual and structured finding (Gunawan, 2013). The concept presented by this descriptive analysis is to describe the actual situation as a whole about the real situation to explore and clarify a phenomenon. The type of approach in writing this article is based on library research or literature study, which approach is used to collect

and collect data and information sources by utilizing existing material facilities in the library (Mustari & Rahman, 2012), both offline and online such as books, scientific works, theses, dissertations, articles, journals), etc. The purpose of the stages of the research method is to describe the situation objectively (Rahman, 2020).

RESULTS AND DISCUSSION

Worship is divided into three types. First, maliyah mahdoh worship (related to wealth purely) such as zakat and qurban, in this case the scholars agree that it can be replaced by another person either under normal or abnormal conditions. Second, bodily worship mahdoh (purely physical worship) such as prayer and fasting, both of which cannot be replaced by others. Third, murakkabah worship (worship that is arranged/combined between the body and assets) such as the pilgrimage (Taibah et al., 2020; Youssef & Othman, 2023). According to most scholars other than the Maliki school of thought, other people can be replaced when the person concerned is in a weak or emergency condition (Mirzaqon & Purwoko, 2018).

The Command to Perform the Pilgrimage

Hajj is one of Islam's fifth pillars, obligatory for every free, mature and intelligent Muslim. The arguments used as the basis for the obligatory pilgrimage are sourced from the Qur'an, hadith and ijma'. The basis sourced from the Qur'an is the word of Allah SWT. QS. ali-'Imrān [3] verse 97

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ عَنِّيْ عَنِ الْعٰلَمِيْنَ

In it are clear signs and the standing-place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of 'any of His' creation.

And among the obligations of humans towards Allah is to carry out the pilgrimage to the baitullah, that is for Muslims who have reached puberty who can travel there, have sufficient provisions for themselves and the families left behind, physical ability, have means of transportation and are safe. on the way. Whoever neglects the obligation of pilgrimage is a disbeliever because he does not believe in Islamic teachings. Know that Allah is Rich (does not need anything) anything from all over nature, both those who obey and perform the pilgrimage, those who are disobedient, and those who disbelieve. Meanwhile, the source of the hadith is the history of Ibn Umar RA.

: عن ابن عمر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم بني الاسلام على خمس شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة، وإيتاء الزكاة، والحج، وصوم رمضان (متفق عليه)

From Ibn Umar RA. He said: The Messenger of Allah said: Islam was founded on five pillars. That is:

1. Testify that there is no God who has the right to be worshiped but Allah and Muhammad is His Messenger,
2. Establish prayers,
3. Pay zakat,
4. Performing the pilgrimage to the baitullah for those who are able to do so.
5. Fasting in Ramadan (Aziz, n.d.).

As for what comes from ijma is that the scholars have agreed to make this pilgrimage obligatory, a pilgrimage that must be carried out only once in a lifetime. As the Prophet said, the obligatory pilgrimage is only once, for those who do it more than once, then the next one is a voluntary pilgrimage. (Hadith History of Abu Dawud, Ahmad and al-Hakim).

The above propositions form the basis for Muslims who will perform the pilgrimage, including Muslims in Indonesia. The quota given by the Saudi government to Indonesian Muslims is the largest quota in the world, approximately 221,000 prospective pilgrims for one departure season. 1999 concerning the organization of the pilgrimage. Apart from the pilgrimage, there is also a holy journey that cannot be separated, namely the umrah pilgrimage, although there are several points of view regarding the law of umrah worship, the

arguments of the Qur'an which is the background of the obligatory umrah pilgrimage, the word of Allah QS. al-Baqarah [2] verse 196.

وَأَتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

"Complete the pilgrimage and minor pilgrimage for Allah."

The verse above begins with *fi'il amar* وَأَتِمُوا (perfect) which indicates an order such as a qaidah in the proposal of al-fiqh explains that, *الأصل في الأمر للوجوب* the origin of the form amar (command) indicates a mandatory meaning, the verse above explains that the pilgrimage and worship Umrah is obligatory, although there are other opinions that Umrah is not obligatory.

The argument for the obligation to perform Umrah comes from the hadith from `Aisyah RA.

عن عائشة رضي الله عنها قالت: قلت: يا رسول الله! هل على النساء جهاد؟ قال: جهاد لا قتال فيه الحج والعمرة

From `Aisyah RA, he had asked Rasulullah PBUH "O Messenger of Allah! Are women obligated to wage jihad? Rasulullah PBUH Answer: Jihad is also obligatory upon them, but jihad in which there is no war and that is Hajj and Umrah". (Qardawi, 2007)

Requirements for Performing the Pilgrimage

Furthermore, there are several obligatory conditions for Hajj for Muslims who will perform the Hajj and Umrah, in this case the scholars have agreed that there are five conditions that must be fulfilled for someone who will perform the Hajj, namely:

1. Islam. The first requirement for the obligation to perform the pilgrimage is that you must be a Muslim (religion of Islam). Therefore, disbelievers are not called upon and required to carry out Islamic law, so that it is not obligatory for them and is invalid if it is not implemented.
2. Reasonable. The second (and third) condition is that you have to be smart (and mature). Crazy people (and small children) are not obliged to carry out religious orders as contained in the hadith from Ali bin Abi Talib RA. God bless you. From Ali bin Abi Talib Ra. That the Messenger of Allah had said, "the pen is lifted (no deeds are recorded) for three groups of people. First, people who sleep until they wake up, small children until they become adults, and crazy people until they recover and make sense. (Hadith narrated by Imam Abu Daud, Imam Ibn Majjah, and Imam Turmuzi and he said, "Hadith is Hasan.)
3. Baligh. The third condition is baligh, young children are not obliged to carry out religious orders as contained in the previous hadith from Ali bin Abi Talib RA.
4. Slave. A slave is not obliged to perform the pilgrimage because he himself does not have property. In fact, his property belonged to his master. Because hajj is a worship that takes several days, by performing hajj, the rights of the master related to him can be neglected.
5. Istiṭā'ah. Istiṭā'ah (able). Regarding this matter (Istiṭā'ah) there are several differences and similarities related to the concept of istiṭā'ah among Tafsir expert scholars and the differences are very prominent according to fiqh scholars of 4 schools of thought.

Identification of Lafadz Istiṭā'ah

The word istiṭā'ah according to etymology is the masdar form of the word istata'a, yastati'u, which means "able". This word is rooted from the word ṭa'a - yaṭū'u yaṭā'u - ṭau'an, which also means "submit, obey, and obey" (Warson, 1997). Someone who is able to do something is called a mustata. According to the term obedience can be interpreted as submissive and obedient to all applicable orders and rules. Obeying Allah means obeying the commands and rules made by Allah in all matters. Both

the rules relate to worship of Him and the rules relate to interacting with fellow humans and other creatures.

Al-Ragib al-Asfahani, a language scholar and al-Qur'an expert, when explaining the meaning of this word, explained *istiṭā'ah*, is a word that contains the meaning of a person's ability and ability to do a job he wants. *Istiṭā'ah* according to him, is related to four important elements: actors, activities, facilities, and products produced. If one of these elements is missing, then it is no longer called *Istiṭā'ah* (ability), but is more accurately called 'ajaz or inability (Al-Asfahani, n.d.). From this it can be understood, that in terminology, the word *Istiṭā'ah* means a person's ability to do something.

Apart from that, *Istiṭā'ah* can be interpreted as a person's condition to do something that is ordered by shar'i according to his condition, *istiṭā'ah* in pilgrimage generally, being able is often interpreted as physical ability and ability in terms of wealth. This is considering that the pilgrimage consists of physical worship and maliyah worship, because apart from requiring sufficient physical strength, this pilgrimage also requires sufficient assets according to the needs during the trip and the needs while living in Makkah. As has been stated by Qarḍawi, apart from the provision of wealth and health of the body, other conditions fall into the category of meaning able, namely security during the journey from the homeland to Makkah (Qarḍawi, 2007).

***Istiṭā'ah* Perspective of Sharia' Law**

Amaliyah pilgrimage is one of the discussions in the science of fiqh, where the science of fiqh is another term used to refer to Islamic law. This term is usually used in two senses. First, in the sense of jurisprudence or in parallel with the term juris prudence, so that fiqh refers to the branch of study that examines Islamic law. Second, he is used in the sense of science itself, and parallels the term law. In this sense, fiqh is a set of norms or rules governing behavior, both derived directly from the Qur'an and the sunnah of the Prophet. Nor from the results of ijtihad of Islamic jurists. In general, in practice, fiqh in the second sense is used synonymously with sharia in the narrow sense.

The difference is only in terms of emphasis where sharia describes and emphasizes that Islamic law has dimensions and originates from God's revelation, while fiqh describes another characteristic of Islamic law, namely that although it has a divine character, its application and elaboration in life and the character of society is entirely a human effort (Mustofa & Wahid, 2009). The opinion of the scholars of the fourth school of thought regarding the meaning of *istiṭā'ah* as explained by Sa'id bin Abd al-Qādir Bāshanfar is as follows (Abdullah, 2001).

1. Hanafi School. Argues that the meaning of *istiṭā'ah* is into 3 types, namely body/physical, property, and security. Related to assets are provisions and vehicles, namely having provisions to go home and going and vehicles are the means of transportation used. Provisions are what is sufficient for a person during the journey and implementation of the pilgrimage and also assets to support the family and dependents left behind during and after the pilgrimage.
2. Maliki school of thought. Interpreting *istiṭā'ah* with 3 things namely physical/bodily ability, having sufficient provisions, and traveling ability. Relating to sufficient provisions is in accordance with human habits. As for travel, this school of thought does not actually require travel by vehicle, so even walking is permissible if you can. The essence of being able is to be able to achieve the journey to Mecca even with such a difficult effort that it makes one very mediocre. Even if after the Hajj he becomes destitute because he runs out of wealth and his family is left in a state of economic hardship as long as it does not cause death, according to this school of law, it is permissible.
3. Shafi'i school of thought. Interpreting *istiṭā'ah* with 3 things, namely physical/bodily abilities, assets, and vehicles. Related to wealth is that which is sufficient for a person to travel and after returning from pilgrimage. The same goes for the family he left behind.
4. Hambali School. Opined that *istiṭā'ah* is related to provisions and vehicles. A person must have provisions and a good vehicle for pilgrimage. Likewise, provisions for families left behind during the pilgrimage must be fulfilled.

Explanation of *istiṭā'ah* by the fuqaha in general can be grouped into two categories. First, *istiṭā'ah* related to matters within the pilgrim candidate, such as physical abilities or physical health. Physical ability is one of the obligatory conditions for performing Hajj because the work of the pilgrimage is related to

physical abilities, almost all the pillars and obligatory Hajj are closely related to physical ability, except for intention (which is the pillar of the heart). In this case, a person who is blind or a fool (safih) or an idiot if he has the means of wealth, then the obligatory requirement for Hajj is that he has a guide or guide who guides the implementation of his Hajj.

Second, istiṭā'ah related to matters outside the prospective pilgrim's self, such as financial capabilities, supplies, travel security, means of transportation and so on.

عن عبد الله بن عمر بن الخطاب رضي الله عنه قال جاء رجل الى رسول الله صلى الله عليه وسلم فقال ما يوجب الحج؟ قال: الزاد والراحلة:

'From Abdullāh bin. 'Umar bin. al-Khattāb ra., that someone came to meet Rasulullah PBUH while asking: "what makes Hajj obligatory?" The Messenger of Allah replied: provisions and vehicles.' (Narrated by al-Tirmizi)

From this hadith it is clear that what is meant by istiṭā'ah is: First, supplies, meaning food, drink, and clothing sufficient from the time he left until his return. Imam Ibn. Qudamah said: "And let these provisions be more than what he needs to support his family, which he must provide during his departure until his return. This is because family income is related to human rights where they need it more and their rights are prioritized. Second, vehicles, meaning proper vehicles that he believes will provide safety, either by buying or renting.

Sayyid Qutb's Interpretation (Tafsīr Fi Zhilalil Qur'ān) of the Concept of Istiṭā'ah in the Qur'ān

In surah Āli-Imrān verse 97 is the verse which is the editorial in the conditions for the obligatory pilgrimage with a tendency to the word istiṭā'ah contained therein.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

"In it are clear signs and the standing-place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of "any of His" creation".

As for the interpretation of Sayyid Qutb in the interpretation of Fi Zhilalil Qur'ān regarding istiṭā'ah in the Koran surah Āli-Imrān verse 97 is as follows. The Jews always claim to be the heirs of the Prophet Abraham. So this is where the Qur'an shows them the true nature of the religion of Prophet Abraham and also explains that he was far from polytheism. This fact is emphasized twice. The first is that he is a straight man. And secondly, he is not a group of polytheists. So what about those who are polytheists?!

Then Allah also stipulated that facing the Kaaba is a basic commandment because it is the first house of worship built on earth and is indeed devoted to worship. To be precise, since Allah ordered the Prophet Abraham to raise its walls and set it aside for those who circumambulate, i'tikaf, bowing, and prostration. He made the Kaaba as something that is blessed and a guide for all humans. They will find instructions on the side of Allah's religion, the religion of the Prophet Abraham. There is also a clear sign indicating the place where the Prophet Abraham stood (some say that what is meant is the stone on which the footprints of the Prophet Abraham stood when he stood and raised the Kaaba wall, which is attached to the Kaaba. Then the stone it was separated by Caliph Umar Ibn Khattab so that people who thawaf there would not disturb those who were praying around it, because the Muslims were ordered to make it a place of prayer, "Make it the maqam Ibrahim a place of prayer."

It is also stated in the Qur'an that one of the virtues of the Baitullah is that whoever enters it will feel safe from all kinds of fear. There is no such thing anywhere in this world. Things like that have happened since the Prophets Abraham and Ismail built it, in the days of Arab ignorance, and at first

they had deviated from the religion of the Prophet Abraham and from the pure monotheism that is reflected in Islam to this day (Nada, 2019).

Baitullah is still respected today, as said by al-Hasan al-Bashri and others, "Once there was someone who killed another person, then he put a wool on his neck and entered the Baitul Haram. Then the son of the murdered man came to him but he was not angry with him until he came out." This is one of the glory of the Baitullah that God has given even to the ignorant people around it. Allah says which shows that He gave gifts to the Arabs with this Ka'bah

وَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُنَظِّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ

"Have they not seen how We have made "Mecca" a safe haven, whereas people "all" around them are snatched away?1 How can they then believe in falsehood and deny Allah's favours?" (QS. Al-Ankabut : 67)

Among the honors given by Allah to the Ka'bah is the prohibition against hunting prey from forbidden land and expelling it from its nest and cutting down its trees. It was narrated in Shahihain and this pronunciation is the Muslim pronunciation of Ibn Abbas r.a, that he said "Rasulullah PBUH said on the day of the liberation of the city of Mecca, "Truly this country has been glorified by Allah since the creation of the heavens and the earth. So, it is an unclean land with Allah's prohibition until the Day of Judgment. It is not lawful to fight in this country for anyone before me nor is it lawful for me except at one point during the day. So, it is forbidden by Allah's prohibition until the Day of Resurrection, its thorns cannot be cut down, its prey cannot be chased away, it cannot be picked up by someone who wants to introduce it (announce it), and its grass cannot be pulled out."

That is the house that Allah has chosen for the Muslims to be the Qibla. That is the house of God that has been given glory by Him in such a way. It was the first house built on earth for worship. That is the house of their ancestor Prophet Abraham, in which there is evidence that it was Prophet Abraham who raised its walls, while Islam is the religion of Prophet Abraham. So that house is a more suitable house for Muslims facing towards it. The Kaaba is a safe place on earth, and in it are instructions for all human beings, because it is a stable place for this religion.

Then the Qur'an stipulates that Allah obliges humans to visit this house whenever they have the convenience to do so. But if they do not want, then it is an attitude of kufr. Disbelief is not at all harmful and detrimental to Allah,

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are clear signs and the standing-place of Abraham. Whoever enters it should be safe. Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of any of His creation.

In this context attention is diverted to the issue of the obligation of Hajj in general "to all human beings". This implies a number of things. First, this pilgrimage has been made obligatory upon the Jews who deny that the Muslims face the Qiblah in prayer while they themselves are required by Allah to perform the pilgrimage to this house and face it. Because this house (Kaaba) is the building of the father of the Prophet Ibrahim, and is the first house built for human worship. Thus, the Jews had deviated, ignored God's commandments, and had disobeyed.

Second, it implies that all humans are required to acknowledge (embrace) the religion of Islam, fulfill its obligations and symbols, and face and make pilgrimage to the Baitullah which is the qibla of the believers. If you don't want to do this, it means kufr, however, he claims to be a religion, while Allah is the Most Rich (does not need anything) from the universe. Thus, Allah does not need their faith and pilgrimage at all. However, faith and worship are only for their own benefit and benefit.

Hajj is an obligation that is only once in a person's lifetime, when for the first time he has the ability to perform it, that is, he is healthy in body, able to go there and has a safe journey. Scholars differ on when the Hajj is obligatory. Those who hold to the history that these verses were revealed in the year the Najran

messenger was present, namely in the ninth year, argue that the pilgrimage was obligatory in that year. This opinion they also based on the fact that Rasulullah PBUH Hajj only after that year.

However, we have said in discussing the issue of moving the Qiblah in the second chapter of this interpretation of azh-Zhilal that the Messenger of Allah (peace and blessings of Allah be upon him) delayed the implementation of the pilgrimage. This does not indicate that the Hajj was fard at a later time. The delay of Rasulullah PBUH perform the pilgrimage because it is influenced by certain situations and conditions, including the condition that the polytheists used to perform tawaf in the Baitullah wholly naked and they still did so after the liberation of the city of Mecca. So Rasulullah PBUH did not like to mingle with them, until surah al-Baqarah was revealed in the ninth year and it was forbidden for the polytheists to perform tawaf in the Baitullah. Then Rasulullah PBUH perform Hajj the following year. Therefore, it is possible that the pilgrimage was obligatory before that year, and the revelation of this verse was in the early days after the migration after the Battle of Uhud and around that time. Then, Hajj is determined as obligatory in any condition based on this qat'i text, where Allah makes pilgrimage to Baitullah as an obligation for "all humans" for Allah's sake. That is, for those who can travel to Baitullah.

Hajj is a conference of knowledge for Muslims. They met at that time on the side of Baitullah, the birthplace of da'wah and the start of the hanif religion at the hands of their ancestor, the Prophet Abraham, and he made the ihr house as the first house built on earth to worship Allah sincerely. It is in the house of God that all goals are focused. He has memories that revolve around the meaning of glory, which connects humans with their almighty Khaliq. Namely, the meaning of *aqidah* which contains the meaning of the spirit's obedience to Allah who has breathed it so that humans become humans. That is the fitting meaning for human beings to flock there to come annually to that holy place from which comes the call to assemble in that noble sense (Dauda Goni et al., 2019; Kamaruding et al., 2020; Quaium et al., 2023).

From Sayyid Qutb's interpretation above, it can be concluded that Sayyid Qutb's interpretation in the interpretation of Fi Zhilalil Qur'an regarding istiṭā'ah explains that Hajj is determined as fardhuan in any condition based on this qat'i text, where Allah makes pilgrimage to Baitullah as obligation to "all men" for the sake of God. That is, for those who can travel to Baitullah. From this opinion, it can be understood that Sayyid Qutb in his interpretation of the Fi Zhilalil Qur'an explains the concept of istiṭā'ah in general, namely for anyone who can travel to the holy land.

In more detail, in general, istiṭā'ah as said by the Prophet Muhammad SAW, namely provisions and vehicles, we can understand this in his hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ الْبَصْرِيُّ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا هِلَالُ بْنُ عَبْدِ اللَّهِ مَوْلَى رَبِيعَةَ بْنِ عَمْرٍو بْنِ مُسْلِمِ الْبَاهِلِيِّ حَدَّثَنَا أَبُو إِسْحَقَ الْهَمْدَانِيُّ عَنْ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحْجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَذَلِكَ أَنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

Have told us [Muhammad bin Yahya Al Quta'i Al Bashri] have told us [Muslim bin Ibrahim] have told us [Hilal bin Abdullah] the former slave of Rabi'ah bin 'Umar bin Muslim Al Bahili, have told us [Abu Ishaq Al Hamdani] from [Al Harith] from [Ali] said; The Prophet PBUH said: "Whoever has provisions and sufficient vehicles to serve as provisions to the Baitullah, but he does not go to Hajj, I do not care if he dies in a state of Jewry or Christianity." Allah says in His book: "Performing the pilgrimage is a human obligation towards Allah, that is (for) people who can travel to Baitullah." (Tirmidhi Hadith Number 740).

CONCLUSION

As for the results of this study, a conclusion was found that answered the formulation of the problem at the beginning, namely in the form of interpretation and point of view of the concept of istiṭā'ah, according to Sayyid Qutb. Istiṭā'ah is a condition in which a person has financial provisions (for travel expenses and family expenses left behind), masters the knowledge of Hajj rituals, has a sincere heart, is patient, grateful, trusts, and humbles', is mentally and physically healthy. While what is meant by a vehicle is something that can take someone to perform the pilgrimage, including time, security, and opportunity.

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