



# The Essence of Tafsir Fi Zilal al-Qur'an and its Underlying Cultural-Linguistic and Dynamic Methods

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## ABSTRACT

The paper aims to identify the essential methodology adopted by Sayyid Qutb in his classic work, tafsir Fi Zilal al-Qur'an. The work laid out highly profound interpretation and scriptural analysis of the Qur'an and its universal moral and political ideas based on cultural-linguistics and dynamic framework. The work set forth to expound socio-ethical principle of the Qur'an and its ideological postulate and implication in contemporary perspective. The study is based on qualitative approaches in the form of library and documentary survey. The data were obtained from related primary and secondary sources and analysed using descriptive, historical and analytical approaches. The finding shows that Sayyid Qutb had formulated an inclusive method of philosophical interpretation of the Qur'an that outlined his dynamic framework (*haraki*) of religious and ethico-legal views as its core ideological basis and premises. The pattern of thought and interpretation were influenced by this method in the development of his tafsir that underline his socio-political doctrine and philosophy and idealism which highlighted the essence of Islam and its underlying values in contemporary civilization

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## 1. INTRODUCTION

This study highlights the manhaj and principles of interpretation outlined by Sayyid Qutb in his book of interpretation Fi Zilal al-Qur'an by examining the scriptures, sources, and the background of his writing. This interpretation reflects the history and context of the movement (*haraki*) which is its characteristic, as well as summarizing various social and theological issues that are relevant to the development of the times. Sayyid b. Qutb b. Ibrahim b. Hasan al-Shadhili (October 9, 1906 – August 29, 1966) is known as one of the modern exegetes, ideologists, literary critics, commentators, and influential Islamic thinkers in the 20th century (Uthman, 2013). His strong background in the Islamic tradition enabled him to respond well to fundamental religious questions. He memorized the Qur'an at the age of 10 and has a deep understanding of the classical tradition.

As one of the main ideologues in the Ikhwan al-Muslimin movement in Egypt, Qutb is often associated with jihadist groups and conservative Islamic movements that are considered fanatical and extremist. However, the accusations are more driven by prejudice and bias against the figure and struggle of the Islamist movement, without relying on authentic facts. On the other hand, his works depict the idealism of

the struggle based on the purity of monotheism and the doctrine of *Lā ilāha illa Allāh* (Qutb, 2020). Qutb's thinking was inspired by universal political and social idealism, as well as the concept of monotheism formulated by the pioneers of the Salaf school such as Ibn Taymiyah, Ibn Qayyim al-Jawziyyah, Sheikh Muhammad ibn 'Abd al-Wahhab, and Imam Hassan al-Banna (Rowback, 2018). This shows that his thinking is not only rooted in the spirit of political resistance, but also in a strong and deep theological foundation.

Qutb saw himself, above all, as a thinker called to articulate Islam in its purest, simplest, and imperative form, to free it from various misunderstandings, which, according to him, had confused him for centuries, where some of his works were devoted to that purpose (Qutb, 1978b). In the introduction to his interpretation of *Fi Zilal al-Qur'an*, Sayyid Qutb mentioned his experience of living under the shadow of al-Qur'an which inspired enlightenment and a meaningful awareness of its value and relationship with the manifestation of the unseen world and *shahadah*: "I have lived under the shadow of the Qur'an and there I was able to enjoy a perfect understanding and include a high and clean response to the natural world, the goal of the entire natural world and the goal of human existence itself." (Qutb, 2000).

This commentary was written and partially rewritten between 1951 and 1964, over a period of about 15 years, as his largest work was produced in the custody of the Egyptian revolutionary government, mostly between the 1950s and 1960s. In the foreword sketched by Muhammad Qutb, Sayyid Qutb's brother, representing his family to the book *Fi Zilal al-Qur'an*, he noted: "*Tafsir Fi Zilali al-Qur'an is the greatest and most effective work left by its compiler, martyr Sayyid Qutb, may God have mercy on him*" (Qutb, 2000). Muhammad Qutb, lies in his emphasis on the matter of confidence and faith and its influence in the growth of the soul, with the comprehensive meanings of the revelation that he translated into the true reality of Islam in embodying its superiority on the face of the earth.

This includes aspects of *da'wah*, *tarbiyah* and treatises which he worked on effectively in relation to the lives of the people in which he lived. "*The compiler of "Zilal" wants his interpretation to be a work of da'wah, education and awakening of the people to realize their responsibility in the true sense, and to form on this earth a reality that reflects the essence of Islam*" (Qutb, 2000).

It revealed the writer's great ambition to print and give birth to *al-Qur'an al-farid* (a unique generation of the Qur'an) which played a role in raising the awareness and aspirations of monotheism. This principle of faith is thoroughly explained through his analysis of the aspects of thought and preaching and his instrumental influence on his beliefs and comprehensive view of his life, which tells "*the essence of the experiment of faith and the essence of his experience in da'wah*". This picture and background was quoted by Sayyid Qutb in his interpretation "in the beginning there was no intention to write an interpretation of the Qur'an according to the way that is usually found in the books of interpretation, the purpose is simply to bring down the experience of a human being whose heart, mind and whole soul are open to the understandings that are inspired by the reading of the Qur'an al-Karim (Qutb, 2000).

In his interpretation, he tried to urge Muslims to see the growth of the first Islamic generation, which was formed from the influence of the Koran so that it reached heights that had never been imagined in human history. In this context, he invites Muslims to appreciate the Koran by accepting it from the first generation, so that they can redeem the lost entity that once impressed the Rabbani generation for the first time (Shāz, 2006).

His commentary gives an interesting overview of the essence of the verse and his moral philosophy that sparks commitment and fighting spirit in lighting the torch of struggle and raising the word *tawhid* and the Islamic view of life. The discussion embraces thematic understanding of political, ethical, socio-cultural, metaphysical and natural ideas in verse. It manifests idealism and confidence in heavenly values and its realization in Muslim society in interpreting the power of revelation and the practical value of belief.

In addition to his prolific interpretation *Fi Zilal al-Qur'an* (Under the Protection of the Qur'an), Sayyid Qutb also produced other seminal works, including *Ma'rakat al-Islam wa'l Ra'sumaliyah* (The Battle between Islam and Capitalism), *Mashahid al-Qiyamah fi al-Qur'an* (Scenes of the Day of Judgment in the Qur'an), *Taswir al-Fanni fi al-Qur'an* (Artistic Depictions in the Qur'an), *Tifl min al-Qarya* (memoirs of Sayyid Qutb), *Mustaqbal li Hadha al-Din* (The Future of Religion), *al-Islam wa al-Salam al-'Alami* (Islam and Universal Peace), *al-'Adalah al-Ijtima'iyah fi'l-Islam* (1948) (Social Justice in Islam), *Khasa'is*

*al-Tasawwur al-Islami wa Muqawwimatuh* (Characteristics of the Islamic Conception), *Siyasah wa Shakhsiyat*, etc.

Qutb is a keen literary connoisseur and analyst when he highlights literary works written by famous Arab poets and culturalists. Idealism and a classically refined view of art that reveals the power of his imagination as a pure literary observer. In his book *Khasa'is al-Tasawwur al-Islami wa Muqawwimatuh*, Qutb proposed an interpretation of Islam, by explaining the basic question of religion and its basic principles which consist of 5 basic characteristics: *al-rabbaniyyah* (divinity), *al-thabat* (stable or fixed), *al-tawhid* (unity), *al-shumul* (comprehensive), *al-iman wa al-'amal* (belief and practice) (Toth, 2013).

Sayyid Qutb's monumental work, *Ma'alim fi al-Tariq* (*Signposts along the Road* or *Road Signs*), formulated the core of his thoughts regarding Islamic method by discussing doctrine *La ilaha illa Allāh* as the main foundation that forms the view of life and concept of Islamic struggle. This book was first published by Kazi Publications in 1964, coinciding with the tumultuous political situation in Egypt, where the Muslim Brotherhood played a phenomenal role in the rise of Islam. In this work, Qutb discusses in depth the Koran, sharia, the concept of an Islamic state, the principles of faith, the culture of ignorance in Muslim society, movements for change, and doctrine. *al-'ubudiyyah*, *al-hakimiyyah*, And *La ilaha illa Allāh* as a method (*manhaj*) of life that must be upheld.

The main themes in this book revolve around the philosophy of monotheism and sharia principles, which are seen as a means of struggle to uphold human values and free humans from submission to authorities other than Allah. Qutb argued that Muslims must strive to rebuild society based on the pure principle of monotheism, free from the destructive influence of the *jahiliyyah* system. This is very clearly illustrated in the preamble to his book, where he writes: "Humanity today is on the brink of destruction, not because of the threat of annihilation hanging over its head - this is just a symptom and not the real disease - but because humanity is bankrupt with vital values that are essential not only for the continuation of its development but for its real progress." (Qutb, 1964).

Through this book, Qutb offers a new belief (*creed*) that he believes is capable of bringing about a transformation in human history by eliminating the *jahiliyyah* tradition, which is considered to have shackled Muslim thought and social life. He also examines the understanding of monotheism more broadly, not only as a theological belief but also as a social and political movement that aims to uphold a comprehensive Islamic system.

There's no denying that *Ma'alim fi al-Tariq* has raised Sayyid Qutb's reputation as one of the important architects of the modern Islamic school, which is often associated with militant Islamic movements. However, the debate regarding whether Qutb really deserves to be called the ideological father of the Islamic radical movement is still ongoing (Kepel, 2002). Some circles believe that his thinking has been misused by extremist groups who interpret the concepts of jihad and Hakimiyyah exclusively, while others see him as a visionary and revolutionary thinker in facing the domination of secularism and Western imperialism over the Islamic world (Calvert, 2010).

Furthermore, Sayyid Qutb's works generally show his fundamental ideals and ideas about a dynamic Islam. He emphasizes the comprehensive application of Islamic law, highlighting the principles of justice, and developing metaphorical and symbolic understanding in the Koran. His ideas about the power of prose in the Koran, the use of figurative language in its verses, and awareness of religion as a trigger for the enlightenment movement and social revolution are also the main concerns in the interpretation of haraki that he developed. These thoughts have become an inspiration for the revival of Islam (*nahdah Islamiyyah*) in the 20th century and beyond (Webb, 1993).

In this study, the method used is qualitative with a narrative approach and literature analysis. The data analysis technique applied refers to the Miles & Huberman model, which includes three main stages: data reduction, data presentation, and drawing conclusions (Miles & Huberman, 1992). Data sources were obtained from primary and secondary materials, including books, academic journals, theses, magazines, archives and relevant manuscripts. Historical, interpretive, descriptive and analytical approaches are used to obtain comprehensive conclusions regarding Sayyid Qutb's thoughts and significance *Ma'alim fi al-Tariq* in contemporary Islamic discourse.

## 2. RESULTS AND DISCUSSION

Tafsir Fi Zilal al-Qur'an is a modern work of interpretation that is influential in the context of the current Islamic movement and the development of its intellectual and socio-political traditions. It was written by Sayyid Qutb while in prison under Nasser's socialist regime, which was compiled between 1951-1965 when Qutb was facing escalating political and social opposition. This book is described as the most important and influential civil and moral interpretation in the study of the Qur'anic text in the 20-21st century. It unravels issues of culture, politics, law, Sharia, thought and science with an interesting and persuasive writing style. Qutb wrote the initial paragraphs of Fi Zilal al-Quran in a special column published in the Journal al-Muslimun from surah al-Fatihah to al-Nahl (1951-54) and continued his interpretation when he was a political prisoner from 1954-1964 (Musallam, 2005).

According to Siddiq Fadzil, in the introduction to his translation of Tafsir Fi Zilal al-Qur'an, this book of tafsir, according to some scholars, "does not conform to the usual characteristics of a tafsir, rather it is more of a series of long speeches." In addition, it also "emphasizes the understanding of the style of expression and depiction of the Qur'an" (Amir & Rahman, 2024). The book Fi Zilal al-Qur'an drawn by Sayyid Qutb has left the impact of his special and impressive thoughts. It is considered a valuable intellectual treasure in Islamic literature with its persuasive perspective and textual analysis. According to Abdullah Saeed in his book, *Islamic Thought: An Introduction*, Fi Zilal is "one of the most inspiring and majestic interpretations in the contemporary world that is influenced by the ideas of Islamic politicians, especially the movement of the Muslim Brotherhood." (Saeed, 2018).

The influence of this book of Tafsir Fi Zilal is quite extensive and has a significant impact on the books of Tafsir produced after it such as Kitab Tafsir al-Azhar by Buya Hamka who wrote "it influenced me a lot in writing Tafsir al-Azhar." (F. Rahman & Mubarak, 2021). Other Tafsirs influenced by Fi Zilal include Tafsir al-Maraghi by Shaykh Ahmad Mustafa al-Maraghi, al-Asas fi al-Tafsir by Said Hawwa, Tafsir al-Munir by Shaykh Wahbah al-Zuhayli, Rawa'i al-Bayan by Shaykh 'Ali Sabuni, Tafsir al-Qur'an al-Karim by A. Halim Hassan, Zainal Arifin Abbas and Abdul Rahim Haytami, Tafsir al-Nur by T.M. Hasbi al-Siddiqi, *The Message of the Qur'an* by Muhammad Asad, etc.

### b. Manhaj Tafsir

Manhaj tafsir developed by Sayyid Qutb in his monumental work, *Fi Zilal al-Qur'an*, is a modern interpretive approach that is unique and revolutionary in the Islamic scientific tradition. This approach is known as method *adabi ijtima'i*, which emphasizes the cultural and social dimensions in understanding the text of the Koran (Abu Zayd, 2004). Qutb not only focuses on the literal meaning or sharia laws contained in the text, but also tries to relate it to the wider reality of Muslim life. This approach highlights how these sacred texts provide guidance in dealing with societal problems and challenges of contemporary times (Esack, 1997).

In addition, Sayyid Qutb also introduced *Haraki method*, a method that leads to the empowerment of Islamic movements. In this context, interpretation is not only seen as an academic or intellectual endeavor, but also as a tool of struggle (*jihad*) to build an ideal Islamic society (Khatib, 2006). Through this interpretation, Qutb threw clear ideas and methods about the direction of the struggle of Muslims, which aims to free them from the hegemony of Western culture and influence *ignorance* modern (S. Qutb et al., 2001). Dalam *Fi Zilal al-Qur'an*, he strongly criticized social and political systems that were considered contrary to Islamic principles, and called for social change through the comprehensive implementation of sharia (Calvert, 2010).

The originality of Sayyid Qutb's thoughts in *Fi Zilal al-Qur'an* also reflected in his expressive and poetic writing style. This interpretation is not just a textual analysis, but also a literary work that is rich in aesthetic values (Mir, 2011). Gaya His deep and nuanced language style makes this interpretation not only informative but also inspiring. Qutb succeeded in combining ideological firmness with the breadth of his legal insight, creating a new perspective that was fresh and relevant to the conditions of today's Muslims (Sardar, 2011). This tafsir reveals a deep reflection of Qutb's thoughts on Islamic law and his interpretation of it *in the* and the implicit spirit contained therein.

Qutb's approach in this interpretation is different from this view *fiqh* traditional, often rigid and dogmatic. He tried to explore the meaning of the Qur'an in a more contextual and dynamic way, adapting it to the modern challenges faced by Muslims (Khatib, 2006). This reflects his efforts to move away from static interpretive



traditions towards a more coherent and logical understanding in accordance with contemporary reality. In this case, Qutb's interpretation can be seen as a response to the identity crisis and intellectual challenges faced by the Islamic world in facing modernity and globalization (Webb, 1993).

Muhammad Qutb, brother of Sayyid Qutb, in his preface to the translation *In the Shade of the Qur'an*, emphasizes that the main aim of writing this commentary is not just to produce new interpretive works. More than that, Sayyid Qutb wanted to show the relevance of the Koran in modern human life and guide people according to divine manhaj. In his introduction, Muhammad Qutb stated:

*"Having spent most of his life 'under the protection of the Qur'an' and having been involved in the struggle and jihad to uphold Islam, the author of this tafsir did not intend to just write another tafsir. He had a different goal that he felt he could achieve by writing this tafsir." (Qutb, 1973).*

Interpretation *Fi Zilal al-Qur'an* aims to explain the true essence of Islam, including the principles, values, and laws that regulate the life of the Muslim community in various aspects. As stated by Muhammad Qutb, the main value of this interpretation is to provide a means for a comprehensive understanding of the principles of Islam as outlined in the Qur'an. Thus, this interpretation is not just a religious guide, but also a framework for the social and political development of Muslims.

The language style and interpretation methods used by Sayyid Qutb were greatly influenced by the beauty of the expression of the Al-Qur'an itself. This is clearly seen in his analysis of the surahs that were revealed in the early period of preaching in Mecca, such as Surah *Al-Muzzammil*, *Al-Muddatthir*, and *Al-Qalam*. In his discussion of the Surah *Al-Muddatthir*, Qutb highlighted how this surah was part of Islam's struggle against elements of ignorance and destructive thoughts in the souls and minds of the Quraysh people. He wrote:

*"Thus, this surah is one round in a series of struggles, a nerve war launched by the Qur'an to eradicate the elements of jahiliyyah and all its innate conceptions that exist in the souls and thoughts of Quraish." (Fadil, 1980).*

In addition, Qutb's interpretation of the Surah *Al-Muzzammil* showing his aesthetic sensitivity to the linguistic structure of the Qur'an. According to him, this surah contains short verses that flow rapidly in various forms *understand* (sentence closure) and *rhyme* (rhyme), creating a rhythm that changes according to the message you want to convey. At one moment, the rhythm is calm and slow, while at another it becomes loud and enthusiastic, especially when describing the deceptions of liars (Fadil, 1980).

In analyzing Sayyid Qutb's tafsir manhaj, we can use hermeneutic theory as a tool to understand his interpretive approach. Hermeneutics, as a theory of interpretation, helps explain how Qutb understood the text of the Koran in its historical and social context, as well as how he connected the meaning of the text with contemporary reality (Hasibuan et al., 2020). This hermeneutic approach makes it possible to see how Qutb interpreted the Koran not only as a static sacred text, but as a dynamic source that continues to be relevant in every era.

In Gadamer's hermeneutical framework, understanding a text always involves dialogue between the 'horizon' of the writer and reader (Mudin et al., 2021). Sayyid Qutb, as an interpreter, brings his own horizon of experience as a Muslim intellectual living in the tumultuous political context of Egypt. His personal experience of facing political repression and social alienation is reflected in his interpretation of the verses of the Koran which talk about justice, oppression and struggle. Thus, *Fi Zilal's* interpretation of the Qur'an not only reflects the meaning of the Qur'anic text itself, but also becomes a mirror of Qutb's intellectual and existential struggles.

Furthermore, critical analysis of Qutb's interpretation can also be carried out through a sociology of knowledge approach, which highlights how social, political and cultural conditions influence the production of religious knowledge. Sayyid Qutb wrote *Fi Zilal al-Qur'an* in the context of political upheaval in Egypt, where he witnessed firsthand how the authoritarian government suppressed Islamic movements such as the Muslim Brotherhood (Bohdan, 2020). This experience influenced the way Qutb understood the concept of social justice in the Koran, which he later interpreted as a call to fight injustice and build a just Islamic society.

Tafsir Qutb also shows an attempt to reconstruct Islamic identity in facing the challenges of modernity. In this case, Qutb's thinking can be compared with other Islamic thinkers such as Muhammad Abduh and Rashid Rida, who also tried to adapt Islamic teachings to the demands of the modern era (Stoica, 2017). However, Qutb's approach was more radical and confrontational, especially in his rejection of Western culture and secular political systems. He views that the only solution to the Muslim crisis is to return to the Koran in total, and uphold sharia as a comprehensive system of life.

Criticism of Qutb's interpretation is not small. Some circles consider that his overly political and ideological approach in interpreting the Koran has the potential to simplify the meaning of the text and ignore the broader spiritual and ethical dimensions (Carré, 2021). In addition, Qutb's harsh interpretation of concepts such as jahiliyah and Hakimiyah is often criticized for providing justification for acts of extremism and violence in the name of religion (Raza et al., 2021). However, it cannot be denied that *Fi Zilal al-Qur'an* remains one of the most influential works of interpretation in the history of modern Islamic thought, which continues to spark debate and reflection among Muslim intellectuals to this day.

### c. Fiqh Tafsir

Sayyid Qutb's tafsir thought has had an important influence on the development of modern tafsir. His interpretive thinking which is more rational, dynamic, scientific and perennial is a distinctive feature in his interpretation of the Qur'an. In a more general sense, Sayyid Qutb's Islamic ideas and activism gave birth to the trend of the Islamist movement, and effectively spread the glory of Qutbiyyah concepts in society. As Sabaseviciute puts it: "For example, Qutb's Islamist commitments were not far removed from his literary project" in progress. Translation or unification of Islam and literature, Sayyid Qutb completely eliminated two auditions to show that "in its foundation" Islamism provides evidence by its functional functioning in the field of metaphysics, including in the existence of the romantic literary model, which has clearly collapsed by anti-colonialism which brought its era and postponed its time (Šabaseviciute, 2021).

Qutb's tafsir approach not only had an academic impact but also had a great political influence on him, especially in issues of religious tolerance and discrimination, but also in social and political relations, networks of friendship, support, and involvement in intellectual culture in Cairo. In his *Muqaddimah* tafsir, Qutb expressed idealism and intellectual sermons that tried to answer the uncertainties encountered by contemporary society (S. Qutb, 1964). The interpretation provides more instructive answers and even several relevant issues to answer the proposals of the Qur'an in a way regarding the Almamun problem. This question underwent a major change after the Second World War, where he saw the Koran as a source of protection and answers for people who were wrongly held hostage and above his deeds. For this reason, Qutb's interpretation is more complicated than the discourse of scholars as far as the political and legal concerns of Qutb's Islamic teachings are able to contribute to the debate about social and political restoration in the city (Hudri, 2024).

Tafsir al-Qur'an by Sayyid Qutb, the most famous, *Fi Zilal al-Qur'an*, is considered one of the fundamental texts in the modern Islamic movement. This interpretation not only serves as a scholarly reference, but also as a source of inspiration for Islamic activism (Qutb, 1992). According to Mohd Syauqi Md Zahir, this interpretation emphasizes manhaj haraki and tarbawi, as well as discussing critical political issues and providing sharp social criticism (T. A. Rahman & Amir, 2024). Sayyid Qutb deserves to be mentioned as *mufasssir al-maidan*, namely a mufasssir who stands in the field of social and political life, understands the realities of society, and is able to relate the interpretation of the Koran to contemporary situations (Qutb, 1978).

This direct connection between the interpretation of the Qur'an and reality makes Sayyid Qutb's thinking have its own appeal. In an effort to interpret the Qur'an correctly, Sayyid Qutb continued to use methods that were generally rooted in the classical exegetical tradition. This was also confirmed by 'Abd al-Fattah al-Khalidi in *Fi Zilal al-Qur'an fi al-Mizan*, which stated that Sayyid Qutb applied various aspects of the interpretation of the Qur'an, including the interpretation of the Qur'an with the Qur'an itself, with the hadith of the Prophet Muhammad s.a.w., with the head of the Messenger of Allah and his companions, as well as with the words of the companions and narrations from the Salafussoleh. This shows that Sayyid Qutb remains within the framework of the classical interpretation tradition (Khatab, 2006).

However, even though he used classical methodology, Sayyid Qutb did not only focus on textual understanding, but also provided criticism of existing social and political conditions. The influence of his

thinking was not limited to the discourse on the interpretation of the Koran, but also inspired the largest classical Islamic movement, namely the Ikhwan al-Muslimin. From his thoughts in this tafsir, Sayyid Qutb emphasized that Muslim society must undergo a comprehensive transformation in an effort to uphold the values of monotheism. Even though many of his thoughts were associated with radical Islamic movements, Sayyid Qutb himself did not intend to preach this radical understanding (Qutb, 1982).

In the book *Sayyid Qutb ash-Syahid al-A'zal* According to Muhammad Qutb, a Muslim is given the task not to judge others, but to preach. Da'wah is the task of guiding people to the truth "La ilaha illa 'Llah," because most of them do not know the true behavior and meditation. Judgment can only be applied to an action if the evidence is clear, open, and beyond doubt, and this is not in our power. The task of da'wah is to explain the nature of Islam, not to judge. This statement indicates that Qutb's thinking does not lead to extremism, but rather to a Muslim's understanding of Islam as a guide to life that is always carried out for good (Rahman, 2024). However, not everyone agrees with his views. Even though there was a lot of praise, there was also a lot of sharp criticism directed at his thinking. This criticism generally comes from traditional ulama circles. They argued that Qutb in expressing his opinions focused too much on political aspects and lacked depth in linguistic aspects and the study of classical sciences.

Apart from that, in Muhammad Abu Zahra's view quoted by Perrycich Uzer (2015), Qutb tends to appear more as an ideological projection than the main theory in the interpretation. Many Western academics also believe that Sayyid Qutb's interpretation aims to escalate the conflict, which leads to modern discrimination. Kepel, in his analysis, emphasized that Qutb's interpretation could trigger conflict because his approach was very political and worldly. However, despite criticism, many still refer to Qutb's thoughts, especially in interpretation, Islamic politics, and the social dynamics of Muslim society (Kepel, 2002). This thought remains relevant today in many contemporary discourses that are developing, both in interpretation, Islamic politics, or social dynamics.

#### d. Translation of Tafsir

Translation *Tafsir Fi Zilal al-Qur'an* has been published in various languages around the world, including Indonesian, Malay, English, Urdu, Turkish, German, Persian, and Bengali. The first publication was done by Dar al-Shuruq. The use of various languages reflects the wide reach and influence of Sayyid Qutb's thought in the Muslim community around the world. In the archipelago, in the last few years, translations in Malay have been published by a number of local intellectuals. Some of the figures who contributed to this translation project include Dato' Yusof Zaky Yaacob (1928-1999), a bestselling book writer, author, and founder of a monthly magazine *Dian*, who has completed the translation of 30 juz; Siddiq Fadzil, who translated two juz; Ishmael b. Muhammad Hassan, who translated Surah Ali 'Imran; and Siti Rabiah Sarnab, who translated Juzuk 'Ammah. These works do not only carry text *Fi Zilal al-Qur'an* into a language that is easily understood by the Malay community, but also becomes an important medium that shapes and maintains Sayyid Qutb's thought process in a wider context among Muslims (Al-Khalidi, 2000).

Translators do not only focus on literal meaning, but also strive to capture literary beauty and aesthetics *Fi Zilal al-Qur'an*. This can especially be seen in Siddiq Fadzil's translation which is able to reveal the inevitable emotional and literary dimensions. For example, in the translation of Surah al-Muddaththir, he writes:

"This is the first glory that fell from the sky into the hard dark forest of ignorance, from the coral house that is tightly focused on the navel and aware of its ignorance to save the languishing life, locked in the clown of the mosquito net." (Qutb, 1978a).

From this quote, we can see how Siddiq Fadzil not only focuses on the literal meaning but also presents a strong emotional dimension, which is conveyed through a style of language that reverses the rough impression with a meaningful existence.

The beauty and strength of language style in translation *Fi Zilal al-Qur'an* is an important aspect that provides a new dimension for readers in understanding Sayyid Qutb's interpretation. The price of transformation of Islamic values conveyed in this interpretation also provides a more contextual perspective, especially for the Malay community (Qutb, 1992). Each translator has a different point of view

in interpreting and translating, so that it can provide variations in the understanding of this interpretation in the Malay world. This difference is not only influenced by the educational background and experience of the translator, but also reflects the dynamics of the development of academics who try to approach the interpretation of Islamic texts from a perspective that is more relevant to the context and era (M. T. Rahman, 2014).

*Fi Zilal al-Qur'an* has clearly become an important reference for scholars, scholars and researchers in understanding the verses of the Koran with a more dynamic and progressive view (Carré, 2021). Through translations in various world languages, Sayyid Qutb's thoughts can be more easily accessed and understood by various groups. Unfortunately, the contents of this commentary are often targeted or denigrated without first understanding the message verse by verse contained in it. *Fi Zilal al-Qur'an* made a major contribution to the world of Islamic thought, by increasing the awareness of ulama, academics, and even lay people about the importance of understanding the Qur'an in the social, modern state and civilization dimensions (Amir & Rahman, 2024).

As a valid and religious reference for political jurisprudence, this tafsir continues to be read by the younger generation of Muslims in various parts of the world. Nevertheless, translation *Fi Zilal al-Qur'an* should not be considered solely as an academic authority. In the current era, the reach of information is increasingly wider with the existence of cyberspace which erases national boundaries. The value generated by the translator allows Muslims around the world to experience the meaning of Sayyid Qutb's interpretation more closely, while expanding their knowledge in understanding the messages of the Qur'an more precisely. Therefore, we need to make contributions that are more in line with the value and benefits of *Fi Zilal al-Qur'an*, both for the present and the future (Qutb, 1982).

### 3. CONCLUSION

In summarizing the essence of thoughts and manhaj presented by Sayyid Qutb in this book Tafsir *Fi Zilal al-Qur'an*, it can be briefly stated that the ideas and knowledge of tafsir he expressed provides an overview of the outline of the Qur'an's outlook on life. It reveals the awareness and understanding of modern interpretation which is explained in its significant formulation of the meaning and understanding of the verse which includes its moral and social dynamism, its wealth of wisdom and its universal message, its values and guidance and its contemporary perspective. His interpretation reflects the influence of previous tafsir, such as Muhammad Abduh and Mahmud Syaltut who are al-Manar oriented with the style of ijtima'i style of salafiyah 'aqliyah style. This interpretation leads to the establishment of maslahah and the consolidation of the spirit of jihad and tauhid. This is effectively articulated through his cultivation of the world view of monotheism and the transcendent concept of divinity and criticizes the depravity of modern society which is bankrupt of values and immersed in the barbarism of Jahiliyyah. In this connection, he draws his readers to the challenges of the materialistic and godless world of modern thought manifested in the teachings of capitalism and communism and sets the boundary line about the principles of sharia and its imperative ideology. which brings the value of truth and justice.

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