
Fi Zilal al-Qur'an about Dawlah Islamiyyah (Book Review)

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ABSTRACT

Sayyid Qutb as a well-known thinker and one of the most influential figures in the 20th century. Dawlah islamiyyah has indeed become the ultimate goal for Sayyid Qutb by making Islam as the big umbrella in the form of a supranational state and hakimiyyah as its legal principle. However, Sayyid Qutb's interpretation of dawlah islamiyyah has aspects of flexibility and tolerance that need to be considered. Some readers of the Fi Zilal al-Qur'an exegesis - from among the radicals - saw Sayyid Qutb's thoughts directly to the end of his idea and left the chronology of the stages of his thought, so that it became extreme.

Keywords: Surah Al-Rahman; 'Ali Al Shabuni; Shafwah Al-Tafasir; uniqueness; methodology; interpretation

INTRODUCTION

Sayyid Qutb as a well-known thinker and one of the most influential figures in the 20th century. ⁽¹⁾ Sayyid Qutb is an interpreter of the Koran who lived during a hard struggle against the pressure of a regime. The writing of his interpretation is mixed between the nuances of education (tarbawi) and movement (haraki). The process of interpreting someone who experiences this event cannot be separated from the ideological tendencies he believes in. Moreover, like a Sayyid Qutb, he is a person who belongs to an organization, is also imprisoned for his organization and is required to fight for his organization, in addition to his holy religious encouragement.⁽²⁾ The atmosphere of the soul that surrounds Sayyid Qutb will certainly encourage the pattern of his argument between the impulse of a holy religion and the ideology he believes in. In his interpretation, between these two impulses it cannot be ascertained which one is more dominant.

DISCUSSION

Kitab Fi Zilal al-Qur'an Sayyid Qutb is a major reference for the fighters for the enforcement of dawlah islamiyyah in the world. The concept of dawlah islamiyyah is the big agenda of Sayyid Qutb to create a supranational state (international state) which is the culmination of his aspirations. In his "controversial" interpretation, many scientists judge differently. The book Fi Zilal al-Qur'an is considered by some scholars to be a book that has triggered the waves of radicalism. This is understandable, because the extremists make this book the legitimacy of their movement. Some scholars have different views on the book Fi Zilal al-Qur'an. This book is considered as an influential contemporary commentary book in the 20th century. ⁽³⁾ What should be noted is that the book Fi Zilal al-Qur'an was written by a person with a literary background. Of course, the diction of the language chosen has a declamative nuance. However, if you look closely, the concept of dawlah islamiyyah Sayyid Qutb has a side of tolerance.

In his book of commentary Sayyid Qutb wants an ideal form of Islamic state which he named dawlah islamiyyah, namely a country under the auspices of Islam by forming an Islamic state in each region and then uniting it into an international state in one global unit, so that it becomes a united people who no longer have a sense of primordialism from certain regions, tribes and races. ⁽⁴⁾ But Sayyid Qutb still acknowledged the existence of Islamic countries in the world such as Saudi Arabia and recognized Arab nationalism (al-Qawmiyya al-'Arabiyya). ⁽⁵⁾

This concept contradicts the majority (jumhur) of interpretive scholars, both classical and contemporary. However, on the one hand in his interpretation, Sayyid Qutb provides a flexible explanation. It does not eliminate the nation states that already exist in the world. In fact, according to him, the existence of people living in nation states has become a pillar for the formation of dawlah islamiyyah. ⁽⁶⁾ Thus the interpretation does not diminish the love of the motherland of a nation for its country or nationalism.

In his interpretation, dawlah islamiyyah must be based on a rule of law that only comes from Allah, the only one that he calls hakimiyyah and no other law can match it. According to Sayyid Qutb, hakimiyyah is one of the main points of faith, so if this is not implemented, it is the same as destroying the foundation of religion because

religion depends on the upholding of the hakimiyyah .⁽⁷⁾ From this concept, Sayyid Qutb gave birth to a derivative concept, one of which is about hakimiyyah (ignorance or backwardness). Sayyid Qutb interprets hakimiyyah as a time that can befall any time, past, present or future.⁽⁸⁾

The thought of the above interpretation is understandable, because Sayyid Qutb has experienced a psychological leap. First, he was dealing with the secular government of his day. Second, he had admired Western countries, but later turned to hate them, because he found a different scene in the West that initially admired. Instead, what he found was violence and moral aridity. This mental experience has formed Sayyid Qutb cognition which forms the frame of his mindset which is applied in his interpretation of the Qur'an. This condition was added to the experience of Sayyid Qutb who later experienced the bitterness of living behind bars by the leader of his country, Gamal Abdul Naser, a leader who initially became a friend in his struggle and then punished a Sayyid Qutb.⁽⁹⁾ Theoretically, of course Sayyid Qutb opinion has generated a lot of controversy. Many scholars disagree with his opinion. Among scholars who are equally fundamental, the concept of hakimiyyah has disagreed, because Sayyid Qutb made the concept of hakimiyyah a separate thing in the realm of tawhid which was rejected by some Islamic scholars.

In addition, there is an extreme concept in connection with the disbelief of anyone who does not use Allah's law as the basis for living in a state. Sayyid Qutb does not differentiate the categories kafir, zalim and fasiq in the Qur'an surah al-Ma'idah verses 44 to 47 which are explained sequentially. Kafir, zalim and fasiq into a package that can get someone out of faith.⁽¹⁰⁾ The interpretation in this section is indeed too literal and contradicts the majority (jumhur) of tafsir scholars and hadith of the Prophet Muhammad s.a.w that is sahih. Whereas in the book *Fi Zilal al-Qur'an* Sayyid Qutb also follows a lot of the Prophet's hadith, but this section does not present hadith on the discussion of infidelity which is the guide of other scholars. However, as an analysis, according to the scientific background of Sayyid Qutb, it could be that the sentence is a literary expression that cannot be measured by legal perspective, considering that he is a writer.

The tip of the concept of Sayyid Qutb is to realize dawlah islamiyyah. Sayyid Qutb gave his tactical steps by means of jihad fi sabilillah. The climax of his jihad is to carry out a global revolution by restoring the building of a wrongdoing government system and replacing it with a new better one.⁽¹¹⁾ However, Sayyid Qutb gave signs in his concept of jihad that Islam is not upheld by weapons. This was said by Sayyid Qutb to ward off the assumptions of the enemies of Islam.⁽¹²⁾

CONCLUSION

Dawlah islamiyyah has indeed become the ultimate goal for Sayyid Qutb by making Islam as the big umbrella in the form of a supranational state and hakimiyyah as its legal principle. However, Sayyid Qutb's interpretation of dawlah islamiyyah has aspects of flexibility and tolerance that need to be considered. Some readers of the *Fi Zilal al-Qur'an* exegesis - from among the radicals - saw Sayyid Qutb's thoughts directly to the end of his idea and left the chronology of the stages of his thought, so that it became extreme.

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