Analysis Of Sayyid Qutub's Thought And Tafsir Fî Zhilâl Al-Qur'an In The Discipline Of Tafsir Science

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Article Info	Abstract
	This research aims to analyze Sayyid Qutub's Thought and Tafsir Fî Zhilâl Al-Qur'an in the Discipline of Tafsir Science. The research used in this study is library research which is descriptive-analytic in nature. This research model is qualitative research. The method used in this research also uses thematic method. Based on the results of the study, the writing of Tafsir fi Zilal al-Qur'an was motivated by the social and political circumstances experienced by Sayyid Qutub in his time. Sayyid Qutub lived in a period when the Arab and Islamic worlds were undergoing significant changes, including modernization, colonialization, and political movements. Sayyid Qutb critically looked at the condition of Muslims and tried to interpret the Qur'anic messages in the context of modern times. He sought to revive the spirit of pure Islam and fight for social justice based on the teachings of the Qur'an. Fî Zhîlâl al-Qur`ân is Sayyid Qutub's attempt to convey a deep understanding of the Qur'an to Muslims, as well as inviting them to think critically about the social and political realities they face. Through this tafsir, Sayyid Qutub also wants to inspire Muslims to move in the struggle towards a more just society based on Islamic values. *Penelitian ini bertujuan untuk menganalisis Pemikiran Sayyid Qutub dan Tafsir Fî Zhilâl Al-Qur'an dalam Disiplin Ilmu Tafsir. Penelitian yang digunakan dalam penelitian ini adalah penelitian kepustakaan (library research) yang sifatnya deskriptif-analitik. Model penelitian ini ialah penelitian kualitatif. Metode yang digunakan dalam penelitian ini juga menggunakan metode tematik. Berdasarkan hasil penelitian, Penulisan Tafsir fi Zilal al-Qur'an dilatarbelakangi oleh keadaan sosial dan politik yang dialami oleh Sayyid Qutub pada masanya. Sayyid Qutub hidup pada periode ketika dunia Arab dan Islam sedang mengalami perubahan yang signifikan, termasuk modernisasi, kolonialisasi, dan gerakan-gerakan politik. Sayyid Qutb secara kritis melihat kondisi umat Muslim dan mencoba untuk mengartikan pesan-pesan Al-Qur'an dalam konteks zaman modern. Ia berusaha untuk menghidupkan kembali semangat Islam yang murni dan memperjuangkan keadilan sosial berdasarkan ajaran Al-Qur'an. Fî Zhîlâl al-Qur`ân merupakan upaya Sayyid Qutub untuk menyampaikan pemahaman Al-Qur'an yang mendalam kepada umat Muslim, serta mengajak mereka untuk berpikir kritis terhadap realitas sosial dan politik yang mereka hadapi. Melalui tafsir ini, Sayyid Qutub juga ingin mengilhami umat Muslim agar bergerak dalam perjuangan menuju masyarakat yang lebih adil dan berlandaskan nilai-nilai Islam.*

A. INTRODUCTION

The Qur'an is a holy book that also serves as the main guideline for Muslims in all aspects of life (Rahma et al., 2023). In addition to providing guidance, the Qur'an also serves as a source of inspiration for building and shaping civil society (Albarra et al., 2025). This can be seen in many countries and cultures around the world that have felt the impact of Islamic civilization in various cultural, social, political, economic, and educational aspects. For example, Spain, one of the European countries that was part of the Islamic expansion and successfully became an Islamic civilization (Hitti, 2006:633).

This is part of the success of Prophet Muhammad SAW in educating his companions to preach monotheism and build civilization, ensuring that the continuity of Islamic da'wah does not depend on Prophet Muhammad SAW (Hidayat et al., 2025). This was proven when Prophet Muhammad SAW passed away, and his struggle was continued by his companions (Rahma et al., 2025). Twelve years after his passing, Islam had spread to Syria, Palestine, Egypt, and the entire Persian region, including Iraq, as well as Western and European regions. These regions were well-organized and systematic in terms of religion, education, culture, and politics (Qautsar & Sujati, 2018).

Islam not only built civilization in the Arab lands but also in the Nusantara region. In Indonesia, upon its initial arrival, Islam was brought by merchants and scholars during the 7th to 12th centuries CE (Hidayat et al., 2020). During this period, Islam continued to spread, leading to the formation of large communities in the 12th century and the establishment of Islamic sultanates in the 13th to 16th centuries (Dhaiman & Wirahadi, 2024). In Sumatra, the sultanates of Samudera Pasai, Indragiri, Jambi, Aceh Darussalam, Palembang, Siak, and Kampar were established. In Java, the sultanates of Cirebon, Demak, Banten, Pajang, and Mataram were established. In Nusa Tenggara, the sultanates of Lombok, Sumbawa, and Bima were established. In Maluku, the sultanates of Ternate and Tidore were established. In Sulawesi, the sultanates of Bone, Wajo, and Gowa-Tallo were established. In Kalimantan, the Sultanates of Banjar, Kutai, and Pontianak were established (Hasjmy, 1989: 144).

As time progressed, after Islam spread beyond the Arabian Peninsula, it inevitably influenced the adaptation between culture and religion (Azka et al., 2025). Additionally, there was a diverse process of interpretation regarding how Islam should adapt to evolving civilizations or political changes (Firdaus & Kosasih, 2025). One example is Turkey, which was previously the center of Islamic power known as the Ottoman Caliphate and is now a republic that grants religious freedom to its citizens.

In building Islamic civilization, the Qur'an plays a crucial role in shaping an advanced and progressive Islamic civilization (Sulthoni et al., 2025), yet there are many differing opinions on how to apply it in concrete terms. Therefore, understanding Islamic civilization through the Qur'an requires in-depth research to answer important questions, such as how the Qur'an has influenced the development of Islamic civilization and how it functions as a source of civilizational progress.

Sayyid Qutb's thoughts are closely tied to Islamic movements and politics. He is often compared to Abu A'la al-Mawdudi from Pakistan and Ali Sariati from Iran. However, there is something special about Sayyid Qutb. He interpreted the Qur'an (Tafsir fi Zhilal Al-Qur'an). His works of interpretation are a primary source for religious scholars, as they refer directly to the verses of the Qur'an. The book Tafsir fi Zhilal Al-Qur'an, like Sayyid Qutb's other works, is highly sought after by Islamic movements, particularly those supporting the establishment of an Islamic government (Khilâfah Islâmiyyah) (Hasani, 2016).

One of the important issues in Sayyid Qutub's interpretation of the Qur'an is that Islamic civilization must refer to Islamic law. Sayyid Qutub is regarded as one of the thinkers who has given significant attention to issues of civilization. In his book Ma'âlim Fî al-Tharîq, he states that a civilization characterized by humanism or humanity can only be realized if life and societal order are governed by the laws of Allah SWT (Qutub, 1979: 105-106). A civilization with rabbani values is one where the concept of al-Hâkimiyyah al-Ulyâ is applied in society. The concept of al-Hâkimiyyah al-Ulyâ states that only Allah has the right to establish sharia for His servants, and human laws must be derived from Allah's laws, and values must originate from Allah's methodology (Qutub, 2003: 287). The civilization desired by Allah SWT for humanity is one founded on the principles of the dignity and freedom of every individual, and there is no dignity accompanied by servitude except to Allah SWT (Qutub, 2003: 1258).

Research on civilization has been studied by previous researchers, so it is necessary for the author to mention previous research in order to find novelty in the research being written, thereby distinguishing it from previous studies.

First, the book titled "Justice and the State: Sayyid Qutub's Thoughts on Just Governance" (Purwanto, 2019). This book was written by Muhammad Roy Purwanto. Muhammad explains Sayyid Qutub's thoughts on the meaning of justice, the justice of rulers in governing, justice in the concept of Shura, and the government's role in achieving a just society. This book is very helpful in formulating Sayyid Qutub's concept

of civilization in his interpretation. The research in this study differs from the book written by Muhammad Roy, where Muhammad Roy discusses one of the supporting factors for the advancement of civilization from Sayyid Qutub's perspective, while this research comprehensively examines the concept of civilization from Sayyid Qutub's perspective.

Second, a dissertation titled "Ethics of Governance: The Contribution of Sayyid Qutub's Exegesis Fî Zhilâl al-Qur'ân" (Shomat, 2012). The dissertation was written by Bukhori Abdul Shomat. This dissertation refutes the concept of governance ethics that relies solely on the cultural values of society. It demonstrates that values derived from religion and the Qur'an are not primordial or exclusive. The research approach in this dissertation is maûdu'î, focusing on the interpretation of Fî Zhilâl al-Qur'ân. This dissertation is relevant to the research in this study from a political perspective, as politics is one of the factors influencing the progress or decline of a civilization. This dissertation differs from the present study, which discusses the contribution of Fî Zhilâl al-Qur'ân to the concept of civilization.

Third, the dissertation titled "The Political Interpretation of Sayyid Qutub" (Syukron, 2017). This dissertation was written by Ahmad Syukron. This dissertation discusses Sayyid Qutub's interpretation of Qur'anic verses related to politics and is categorized into five categories: hâkimiyyah, jihâd/harakah islâmiyyah, Thâghut, Hizubllah wa Hizb asy-Syaithân, Dâr al-Harb wa Dâr al-Islâm, Taqiyyah. This dissertation is related to research, as politics is one of the factors influencing the growth of civilization. This research differs from the dissertation in that it examines Sayyid Qutub's interpretation of Quranic verses related to civilization.

Both this study and the previous one examine Sayyid Qutub's thought. The difference lies in this study's focus on Sayyid Qutub's thought and the Tafsir Fî Zhilâl Al-Qur'ân within the discipline of tafsir, making this research more comprehensive in its examination of Sayyid Qutub's thought and his tafsir. This study aims to examine and analyze Sayyid Qutub's thoughts and the Tafsir Fî Zhilâl Al-Qur'an within the discipline of tafsir.

B. RESEARCH METHODOLOGY

The research used in this study is library research, which is descriptive-analytical in nature. Library research is research where all data comes from written materials such as books, manuscripts, documents, photographs, and others. The substance of library research lies in its content, which is theoretical, conceptual, or ideas, concepts, and so on (Baidan & Aziz, 2022: 28).

This research model is qualitative research. Qualitative research is research that aims to understand phenomena related to what is experienced by research subjects, such as behavior, perceptions, motivations, actions, and so on, in a holistic manner and through description in the form of words and language, within a specific natural context and utilizing various scientific methods (Moleong, 2006: 5). The method used in this research also employs a thematic approach.

Primary data sources are derived from primary sources, namely books related to the topic discussed in this research. The primary data in this research is the Tafsir Fî Zhilâl al-Qur'ân by Sayyid Qutub. Other data sources are secondary data sources, namely writings in any form that explicitly discuss the research theme, as well as ideas that are relevant to the main theme. The secondary sources used in this study are: at-Tafsîr wa al-Mufassirûn, al-Islam wa Musylikah al-hadhârah, al-'Adalah al-Ijtimâ'iyyah fi al-Islam, Nahwu mujtama' al-Islami, Ma'alim fî al-Thariq, Manhaj al-Hadharah al-Insaniyyah fi al-Qur'an, and several other books related to the research in this study.

C. RESULTS AND DISCUSSION

1. Biography of Sayyid Qutub

Sayyid Qutub's full name is Sayyid Qutub Ibrahim Husain. He was born on October 9, 1906, in Kampung Mausyah, a province in the highlands of Egypt. His family was very attentive to Islamic teachings and had a deep love for the Qur'an. He was the third of five siblings, with three sisters and two brothers. Although he actually had seven siblings, two of them died in childhood. His father was al-Haj Qutub bin Ibrahim, and his mother was Sayyidah Nafash Qutub. His father was a respected and relatively well-off farmer and a member of the Nationalist Party Committee in his village. Their home became a center for political activities, as well as a place to obtain national and international information through discussions among party activists who frequently gathered there, and a place to read newspapers (Bahnasawi, 2003: 26-27).

His father passed away while Sayyid Qutub was in college. Shortly after that, his mother also died in 1941. The loss of both of his loved ones left him feeling very lonely.

However, on the other hand, this situation had a positive influence on his writings and thoughts (Hidayat, 2005: 16-18).

Sayyid Qutub was a prominent Islamic thinker and mujahid born in the 20th century. He was a monumental figure surrounded by controversy. His sharp and critical thoughts were expressed through various major works that became references for various Islamic movements (Bahnasawi, 2003:1).

Unlike his peers, Sayyid Qutub's trip to America had a significant influence in strengthening his awareness and enthusiasm for true Islam. This was especially true after he witnessed how the American people celebrated and rejoiced at the death of Imam Hasan al-Banna in early 1949.

a.   The Works of Sayyid Qutub

Sayyid Qutb's works are not only spread across Muslim countries but also across Europe, Africa, Asia, and America. Wherever there are followers of the Muslim Brotherhood, it is almost certain that Sayyid Qutb's works will be present, as he is one of the leading figures within the Muslim Brotherhood. Some of the books written by Sayyid Qutb include:

1)   Muhimmatus Syâ'ir fil al-Hayâh wa Syi'r al-Jail al-Hadhir, published in 1933.

2)   As-Sathi' al-Majhul, Qutb's only collection of poems, published in February 1935.

3)   Naqd Kitab "Mustaqbal ats-Tsaqâfah fî Mishr" li ad Duktur Thâhâ Husain, published in 1939.

4)   At-Tashwîr al- Fanni fil-Qur'an, his first Islamic book, published in April 1954.

5)   Al-Athyâf al-Arba'ah, written together with his sister Aminah,

6)   Muhammad wa Hamîdah, published in 1945.

7)   Thilf min al-Qaryah, containing descriptions of his village and notes from his childhood in the village, published in 1946.

8)   Al-Madînah al-Manshûrah, a fictional story similar to One Thousand and One Nights, published in 1946.

9)   Kutub wa Syakhsyiât, a study of the works of other authors, published in 1946.

10) Ashwâk, published in 1947.

11) Masyâhid al-Qiyâmah fî al-Qur'an, the second part of the Pustaka Baru al-Qur'an series, published in April 1947.

12) Raudhat al-Thifl, written with Aminah as'said and Yusuf Murad, published in two episodes.

13) Al-Qashash al-Diniy, co-authored with Abdul Hamid Jaudah as-Sahar.

14) Al-Jadîd al-Lughah al-Arabiyyah, co-authored with other writers.

15) Al-Adalah al-Ijtimâ'iyah fil al-Islam. His first book on Islamic thought, published in April 1949.

16) Ma'rakah al-Islam wa ar-Ra'simaliyah, published in February 1951.

17) As-Salâm al-Islami wa al-Islam, published in October 1951.

18) Tafsir Fî Zhilâl al-Qur'an, published in three different periods.

19) Dirâsât Islamiyyah, a collection of various articles compiled by Muhibbudin al-Khatib, published in 1953.

20) Al-Mustaqbal li Hadzâ al-Dîn, a book that complements Hadzâ al-Din.

21) Khashâish al-Tashawwur al-Islamî wa Muqawwimatahu, a profound book dedicated to discussing the elements of faith and its characteristics.

22) Al-Islami wa Musykilat al-Hadharah.

23) Ma' âlim fî al-Tharîq

2. The Position of Sayyid Qutub and the Interpretation of Fî Zhilâl Al-Qur'an in the Discipline of Qur'anic Interpretation

Sayyid Qutub is a highly influential contemporary interpreter in the Islamic world, not only in the Arabian Peninsula, but also in Asian and European countries. Sayyid Qutub introduced several new theories in exegesis, including Al-Taswîr Al-Fannî fî Al-Qur'an. However, his interpretation of certain verses of the Qur'an has been deemed extreme by some scholars and Muslim intellectuals (Ariyadri & Anggriyani, 2025). Here are some opinions of scholars and religious leaders regarding Sayyid Qutub and his exegesis Fî Zhilâl Al-Qur'an:

Quraish Shihab acknowledges Sayyid Qutub's interpretation of the verses of the Qur'an in his tafsir Fî Zhilâl Al-Qur'an. Quraish Shihab uses the tafsir Fî Zhilâl Al-Qur'an as one of the references in his own tafsir. In the Muqaddimah Tafsir al-Misbah, he states,

Finally, the author feels it is very necessary to inform the readers that what is presented here is not entirely the author's own ijtihad. The works of earlier and contemporary scholars, as well as their views, have been extensively quoted by the author, particularly the views of the exegesis expert Ibrahim Ibn 'Umar al-Biqa'i (d. 885 AH-1480 CE), whose exegesis work, when it was still in manuscript form, served as the subject of the author's dissertation at Al-Azhar University in Cairo, twenty years ago. Similarly, the exegesis works of the current Supreme Leader of al-Azhar, Sayyid

Muhammad Thanthawi, as well as Sheikh Mutawalli asy-Sya'rawi, and not to mention Sayyid Qutub, Muhammad Thahir Ibn 'Asyur, Sayyid Muhammad Husein Thabathaba'i, and several other exegesis experts (Shihab, 2002:V).

Musthofa Muslim includes Sayyid Qutub among the contemporary exegetes who introduced new theories in the science of Qur'anic exegesis, namely al-Tashawwur al-Fanni or the Artistic Representation in the Qur'an. Sayyid Qutb has written extensively on the Qur'an, including its structure, linguistic style, and various aspects that highlight its divine nature as its source. In his three books focused on the Qur'an, namely Al-Taswîr Al-Fannî fî Al-Qur'an (Artistic Representation in the Qur'an), Masyâhid al-Qiyâmah fi Al-Qur'an (Scenes of the Resurrection in the Qur'an), and Fî Zhilâl Al-Qur'an (In the Shadows of the Qur'an). Sheikh Sayyid Qutb specifically emphasizes the aspect of artistic representation in the Qur'an, and his name is closely associated with this concept. He was one of the first to highlight the aspect of artistic beauty in the style of the Qur'an. Sayyid Qutb divides the stages of appreciation of the beauty of the Qur'an into three stages:

a. The First Stage: The Stage of Natural Perception. At this stage, the Arabs who received the Qur'an perceived the beauty of art in the Qur'an through their artistic senses. They felt its enchanting beauty and its direct impact on their hearts, experiencing its wonder in their souls through a simple process. Even the unbelievers who launched a massive propaganda campaign against the Qur'an referred to it as poetry or magic, yet they had to acknowledge their inability to counter it. They recognized the greatness of its linguistic expression and felt its artistic beauty as if under a spell.

b. Second Stage: The Stage of Recognizing the Scattered Aspects of Beauty, This stage began around the middle of the second century Hijri when scholars, exegetes, literary figures, and theologians began to study the Qur'an more deeply. However, their attention to the beauty of the Qur'an was still in the form of separate focus. They produced discussions related to Language, Literature, Rhetoric, Principles, Jurisprudence, Legislation, Creed, and others. Some of them wrote commentaries filled with discussions on grammar and rhetoric, while others wrote works on the sciences of the Qur'an, including the stories of the Qur'an, the eloquence of the Qur'an, the metaphors of the Qur'an, the meanings of the Qur'an, and the miraculous nature of the Qur'an.

c. Third Stage: The Stage of Understanding General Characteristics of Beauty. This stage emerged later and only occurred in modern times, when writings on the characteristics of the beauty of the Qur'anic art began to develop with the discovery of general principles in defining the expressions of the Qur'anic language (al-Ta'bîr Al-Qur'anî). Sayyid Qutb highlights the important aspects of the basic principles of the Qur'anic style of language in his book titled "Al-Taswîr Al-Fannî fîr Al-Qur'an" (Artistic Representation in the Qur'an). He was one of the pioneers in this phase, revealing the fundamental principles of the Qur'an's method in explaining meaning (al-Asâlîb al-Bayâniyyah li Al-Qur'an). Sayyid Qutub said in this context: "I have discovered a new understanding, that representation in the Qur'an is not a separate part of it; representation is the fundamental principle of expression in this beautiful book. This is a fundamental principle applied in all contexts, except those related to Islamic law. Therefore, our search is not for arranged or structured images, but for the principles that reveal them. This was an understanding I had not previously considered until I encountered it." (Muslim, 2005: 106-109).

Musthafa Muslim in Tafsîr al-Maudhû'i also frequently quotes the opinions of Sayyid Qutub, including when discussing the main theme of Surat Al-Baqarah: "This surah encompasses several themes, but the main theme that unites these themes is two interconnected main discussions. First, it discusses the attitude of the Children of Israel toward the Islamic call in Medina and their confrontational stance toward the Prophet Muhammad, peace be upon him, and the Islamic community or Muslim society that was then emerging. Second, it discusses the position of the Islamic community or Muslim society when it was first emerging and the readiness of the Islamic community to undertake the responsibility of da'wah and also the Caliphate on earth after Surat Al-Baqarah announced the revocation of the Caliphate from the Children of Israel because they broke their covenant with Allah SWT and were severed from their lineage to Ibrahim AS, who had the Hanafiah al -Ûla also reminded the Islamic community of the mistakes that led to the revocation of the Caliphate mandate from the Children of Israel. Volume one.

3. About the Tafsir Fî Zhîlâl al-Qur`ân

a. Background and Purpose of Writing the Tafsir Fî Zhîlâl al-Qur`ân

From Sayyid Qutub's biography, the socio-political conditions experienced by Sayyid Qutub, and the development of Sayyid Qutub's thought as explained above, it can be concluded that the writing of Tafsir fi Zilal al-Qur'an was motivated by the socio-political conditions experienced by Sayyid Qutub during his time. Sayyid Qutub lived during a period when the Arab and Islamic world was undergoing significant changes, including modernization, colonization, and political movements. Sayyid Qutb critically observed the condition of the Muslim community and sought to interpret the messages of the Qur'an within the context of the modern era. He endeavored to revive the pure spirit of Islam and advocate for social justice based on the teachings of the Qur'an.

Fî Zhîlâl al-Qur`ân is Sayyid Qutb's effort to convey a deep understanding of the Qur'an to Muslims and encourage them to think critically about the social and political realities they face. Through this tafsir, Sayyid Qutb also sought to inspire Muslims to engage in the struggle for a more just society based on Islamic values.

Thus, the background to the writing of Tafsir Fî Zhîlâl al-Qur'ân involves the social, political, and intellectual context of Sayyid Qutub in his efforts to interpret the messages of the Qur'an and inspire positive change in Muslim society. The period of writing the tafsir fî Zhîlâl al-Qur'ân went through the following phases:

1) First, Sayyid Qutub began writing his tafsir of the Qur'an, titled Fî Zhîlâl al-Qur'ân (In the Shade of the Qur'an), in an Islamic thought magazine called Al-Muslimun. This magazine was not only written by Sayyid Qutub, but also featured articles from other Islamic thinkers. Sayyid Qutb used this opportunity to express his innermost thoughts and interpret the Qur'an. He began by interpreting Surah Al-Fatihah and continued with Surah Al-Baqarah in subsequent episodes. Sayyid Qutb published seven episodes of his tafsir consecutively in seven issues of the magazine.

2) Secondly, shortly before his arrest, Sayyid Qutb announced the cessation of his writings in the magazine Al-Muslimun. He intended to interpret the Quran comprehensively in a separate tafsir book to be published continuously by the publisher Dâr Ihya al-Kutub al-Arabiyah. Meanwhile, the magazine Al-Muslimun changed its theme and title to "Nahwa Mujtama' Islami" (Towards an Islamic Society). Sayyid Qutub fulfilled his promise to readers and launched the first volume of the Zhilal commentary every two months. In fact, he was ahead of schedule. Between October 1952 and January 1954, Sayyid Qutub published sixteen volumes of the Fi Zhilal commentary. During this period, he not only focused on interpreting the Qur'an but was also actively engaged in various activities, including thinking, writing, delivering

lectures, and engaging in dialogue. He held responsibilities as a member of the Muslim Brotherhood, head of the da'wah dissemination section, and editor-in-chief of the Al-Ikhwan Al-Muslimun newspaper. Sayyid Qutb did not interpret the Qur'an in isolation from society. His aim was not merely to present intellectual knowledge or rational insights, but rather to engage positively with Islam, Islamic da'wah, and to understand and practice the Qur'an and its exegesis as part of a living and dynamic da'wah practice. This was intended to introduce and teach Qur'anic ideas and thoughts to society, especially young Muslims, in terms of thought, da'wah, and Islamic movements. Sayyid Qutub also urged them to live happily under the guidance of the Qur'an, draw inspiration and guidance from it, understand its intentions and guidance, and comprehend its methods and functions in Islamic movements and construction.

3) While perfecting his interpretation of fî Zhîlâl al-Qur`ân in prison, Sayyid Qutub managed to publish sixteen volumes of Zhilal before he was imprisoned. He was first imprisoned and remained there for three months, from January to March 1954. While in prison, he completed two volumes of his commentary, namely volumes 17 and 18. After being released from prison, Sayyid Qutub did not have the opportunity to continue writing the commentary fî Zhîlâl al-Qur`ân due to his busy schedule with the Muslim Brotherhood for seven months. However, he was imprisoned again along with tens of thousands of Muslim Brotherhood members in November 1954 following the Al-Mansyiyah incident in Alexandria, where the Muslim Brotherhood was accused of planning to assassinate Egyptian leader Gamal Abdel Nasser. Upon entering prison, Sayyid Qutb did not continue writing Fî Zhilâl al-Qur'ân, but he faced various forms of torture from Jamal Abdun Nashir's regime. This torture caused him to suffer from severe pneumonia, forcing the government to postpone his trial. Nevertheless, the prison guards were still unsatisfied, so they released vicious police dogs to drive him out. Sayid Qutub was brought to trial and ultimately sentenced to fifteen years in prison. After that, the torture ceased, and he remained in Liman Thurrah Prison while adapting to his new environment. Sayid Qutub then focused on continuing to write the Fi Zhilal commentary on the subsequent volumes, despite prison rules prohibiting him from writing or composing. If discovered, his torture would intensify. However, Allah willed for the Fi Zhilal commentary to be written, and Allah removed the obstacles and barriers in its composition. Even the publication process became easier. Previously, Sayid Qutub had made an agreement with the publishing house Dar Ihya & Co to write the Fi Zhilal commentary as a complete Quranic commentary. When the government

banned Sayid from writing in prison, the publisher filed a claim against the government for compensation of ten thousand pounds, as the ban caused material losses for the publisher. Ultimately, the government permitted Sayyid Qutub to complete his commentary while in prison (Al-Khalidi, 2000:98-127).

The objectives of Sayyid Qutub in writing his commentary are as follows (Zaedi, 2021):

First, to bridge the deep divide between contemporary Muslims and the Qur'an. Sayyid Qutub emphasized the importance of reading Tafsir Fi-Zhilal al-Qur'an as a bridge to draw closer to the Qur'an. The goal is for readers to understand the Qur'an more deeply and directly.

Second, to introduce contemporary Muslims to the practical functions of the Qur'an. Sayyid Qutub explains Tafsir Fi-Zhilal al-Qur'an as a guide to understanding the living and jihad-oriented nature of the Qur'an. The aim is to show Muslims the methods taught by the Qur'an in movement and jihad against ignorance. This tafsir also emphasizes the importance of following the guidance of the Qur'an, explaining the straight path, and giving them access to the hidden treasures in the Qur'an.

Thirdly, the Fi-Zhilal al-Qur'an commentary also aims to equip contemporary Muslims with written guidance in achieving the desired Islamic personality traits. This tafsir guides them to develop Islamic characteristics in accordance with the teachings of the Qur'an. This aims to enable Muslims to live their lives in accordance with the values and principles of Islam contained in the Qur'an.

Fourth, the Fi-Zhilal al-Qur'an commentary aims to educate Muslims through comprehensive Qur'anic values education. This commentary aims to build an effective Islamic personality by explaining its characteristics and traits, as well as the factors that shape it. Through this explanation, the goal is to develop an education based on the teachings of the Qur'an.

Fifth, this interpretation also aims to explain the characteristics of an Islamic society as established by the Qur'an. This interpretation introduces the principles that form the basis for establishing an Islamic society and emphasizes the importance of movement and jihad in building it. The pure purpose of da'wah is to establish it, to inspire the enthusiasm of activists in achieving this goal, and to provide a detailed explanation of the first Islamic society established by the Prophet Muhammad (peace be upon him). In this regard, this commentary provides Qur'anic verses, guidance, and methodologies that can serve as models and examples for activists.

From the sixth to the sixteenth, the guidance toward Allah SWT, explaining the unity of themes in the Qur'an, opposing the concept of pre-Islamic materialism, connecting the Qur'anic text with the modern context, describing how to practice the verses of the Qur'an, Explaining the reasons for revelation (asbâb al-nuzul), elucidating the wisdom of Sharia law, equipping readers with the perspective to interpret Allah's verses, connecting laws and Sharia with creed, fostering harmony between humanity and nature, and showcasing the art of interpreting meanings in the Qur'an.

Why did Sayyid Qutub name his tafsir Fi-Zhilal al-Qur'an? To understand this, it is important to note that Sayyid Qutub was a thinker with a literary background, having earned a degree in literature from Darul Ulum. He is known for his works in the field of literature, such as his book titled Naqd Adabî. According to him, in literature, it is not only the concept of al-lafzhu wa al-ma'na (word and meaning) that needs to be discussed, but also the concept of al-shuwar wa zhilâl (image and shadow/shade). every word does not only indicate the meaning that exists in the mind, but it also indicates the imagery, shadow, and atmosphere of the word's owner. He explains this in his book an-Naqd al-Adabî: "Every utterance of a word does not merely serve to convey meaning; it also depicts the events and emotions present when the word was spoken. Thus, whenever that word is spoken, the imagery and events it evokes are once again felt," (Qutub, 2003:34-35).

According to Sayyid Qutub, the elements of literary meaning in literary works encompass several aspects and expressive elements used to convey meaning and feelings and to convey the author's message to the reader. The following are some of the fundamental elements of literary meaning:

1) The linguistic meaning of words.

2) The meaning produced by the arrangement of words in a specific structure.

3) The musical rhythm produced by the combination of words.

4) Al-Shuwar wa Zhilal/Shadows and visual imagery of words arranged in a coherent manner.

5) The methodology in explaining the theme and its elaboration.

If one examines Sayyid Qutub's literary works closely, one will find that the theory of Al-Shuwar wa Zhilâl (shadows and images) serves as a new theory that consistently forms the central focus of his literary works, replacing the traditional theory of words and meaning. He then shifts his focus to the realm of the Qur'an, bringing the Qur'an into his world and uncovering the treasures of the Qur'an hidden

within its images and shadows. It is highly likely that due to his focus on literature, particularly Al-Shuwar wa Zhilâl (shadows and images), Sayyid Qutub named his exegesis Fi-Zhilal al-Qur'an (In the Shadows of the Qur'an) (Al-Khalidi, 2000: 85-89). Therefore, in the preface to his commentary, he states, "Living under this shadow (the Qur'an) is a blessing, a blessing that cannot be known except by those who have experienced it, a blessing that elevates one's status, blesses it, and purifies it. Allah has granted me life under the shadow of the Qur'an for some time, and I have experienced a blessing I have never felt before in my life (Qutub, 2003:11).

b.   Methods of Writing Exegesis

The method of exegesis is a way or path taken by the exegete in presenting his interpretation. Sayyid Qutub, in his exegesis Fi-Zhilal al-Qur'an, employs the tahlili and ijmali methods (Lestari & Vera, 51). When discussing a surah, Sayyid Qutub begins with an introduction that covers the general theme of the surah being discussed, an overview of its content, and then divides it into sub-themes along with a general explanation of each sub-theme. Here, Sayyid Qutub employs the ijmali method. After providing a general explanation, Sayyid Qutub discusses each sub-theme in detail (tahlili), particularly from the perspective of Al-Shuwar wa Zhilal (shadows and images), so that readers truly feel immersed in the Qur'an, under its shadow. The theory of Al-Shuwar wa Zhilal is central to explaining the imagery, feelings, and circumstances surrounding the revelation of the Qur'an, as well as connecting it to the lives of the people, so that they feel that the Qur'an is a guide for them, living alongside them.

Additionally, Fi-Zhilal al-Qur'an is also written using the bi al-matsur and bi arra'yi methods, though the bi arra'yi method is more dominant in its interpretation. This can be seen in the introduction to the interpretation of Surah al-Baqarah, where Sayyid Qutub explains the main themes of Surah al-Baqarah. According to him, there are two main themes: first, the attitude of the Children of Israel toward the Islamic call and the attitude of the Islamic community in its early development. Second, the attitude of the Muslim community during its early development and their preparation to fulfill their duty as caliphs on earth. Then, Sayyid Qutub categorizes the verses of the surah, explaining the values and meanings of the surah as a whole and linking them to the historical timeline of the Islamic call, such as the early stages of the Islamic call in Medina and the hostility of the Jewish people toward the Islamic state. At the beginning of the discussion on Surah al-Baqarah, Sayyid Qutub only quotes a few verses and

hadiths in discussing the global meaning and themes brought by Surah al-Baqarah (Qutub, 2003: 25-35).

1) Sources of Interpretation and the Role of Sayyid Qutub's Perspective in Interpreting the Qur'an.

The sources of interpretation in Zhilâl al-Qur`ân differ from those of other commentaries. According to Sayyid Qutub, the Qur'an itself is the primary source for interpreting the Qur'an. He seeks inspiration directly from the Qur'an—after living under its shadow for a long time—by recreating the atmosphere in which the Qur'an was revealed and approaching it without any prior intellectual framework (he sets aside such frameworks before interpreting the Qur'an). He argues, "Our methodology in deriving inspiration from the Qur'an is to approach it without preconceived notions, understandings, or emotions rooted in culture, as this could lead to interpretations of the Qur'an stemming from culture rather than the Qur'an itself. The text of the Qur'an has come with its own imagery and understanding, so that the imagery of the Qur'an becomes the foundation of human life. Humans have the right to take the understanding of the Qur'an, and their hearts are empty of cultural influences, so that their imagery and understanding are free from the influences of both classical and modern Jahiliyyah culture" (Qutub, 2003:16-17).

Sayyid Qutub explains how he interprets the Qur'an; he feels sufficient with the Qur'an and does not need the words of humans. If he does present their words, he does so as quotations and reinforcements of what he derives from the Qur'an. In his interpretation, he says: "Indeed, it never crossed my mind to take a single word outside the Qur'an (in interpreting the Qur'an) except the words of the Prophet Muhammad, peace be upon him. Even other words besides the Qur'an are worthless when compared to what a researcher finds in the Qur'an, indeed, this is something that can be achieved through direct practice and also by spending a long time with the Qur'an." (Qutub, 2003: 1423).

In interpreting the Qur'an, Sayyid Qutub follows two stages:

a) The first stage

He does not refer to any other sources of reading except the Qur'an, which is done by reading one surah of the Qur'an repeatedly, and this is sometimes done for days until Allah provides guidance on the main theme and discussion of the surah, where the sub-themes of the surah return to the main theme of the surah, after which Sayyid Qutub begins to interpret the Qur'an.

b) Second stage

This stage serves as a complement and refinement of the first stage if there are any shortcomings, or to explain the thoughts and ideas from the first stage using other sources besides the Quran. This stage involves referring to books of exegesis, asbâbu al-Nuzul, books of fiqh, and authentic hadith narrations (Al-Khalidi, 2000:132).

The following are the tafsir books that Sayyid Qutub referred to in writing fî Zhilâl al-Qur`an:

a)   Tafsîr al-Qur'an al-'Azhîm

b)   Tafsîr al-Thabarî

c)   Tafsîr al-Tsa'labî

d)   Tafsîr al-Baghawî

e)   Al-dûr al-manshûr li al-Suyûthî

f)   Ahkâm al-Qur'an li al-Jashshâsh

g)   Tafsîr al-Qurtubhî

h)   Ahkâm al-Qur'an li ibn al-'Arabî

i)   Al-Kasysyâf li al-Zamakhsyarî

j)   Tafsîr Juz 'Amma li Muhammad 'Abduh

k)   Tafsîr al-Alûsî

l)   Tafsîr al-Manâr li Rasyîd al-Ridhâ

m)   Tafsîr al-Hadîts li Muhammad 'Izzah Darrûzah (Al-Khalidi, 2000: 300).

Then, here are the references to the biography of the Prophet Muhammad SAW in the tafsir fî Zhilâl al-Qur`an:

a)   Al-Sîrah al-Nabawiyah li Ibn Hisyâm

b)   Imtâ'ul al-Asmâ by al-Maqrîzî

c)   Jawâmi' al-Sîrah by ibn Hisyâm

d)   Zâd al-Ma'âd by ibn al-Jauzî

e)   Sîratu al-Rasul by Darrûzah

Furthermore, the following are references to the Hadith of the Prophet Muhammad SAW in the tafsir fî Zhilâl al-Qur`an:

a)   Shâhîh al-bukhârî

b)   Shâhîh Muslim

c)   Sunan Abi daud

d)   Sunan al-Tirmidzî

e)   Sunan Ibn Mâjah

f) Sunan al-Nasa'i

g) Musnad al-Imam Ahmad

h) Al-Muwatta

i) Sunan al-Baihaqi

j) Al-Tabrani

k) Musnad al-Bazzar

l) Musnad al-Darimi

m) Musnad al-Firdaus li al-Dailami

n) Dalâil al-Nubuwwah li al-Baihaqî

Furthermore, the following are historical references in the tafsir fî Zhilâl al-Qur`an:

a) Al-Âtsar al-Bâqiyah 'an al-Qurûn mâdhiyah

b) Al-'Ahd al-Qadîm

c) The Call to Islam by Arnold

d) Mudanah by Jistiyan

e) Lectures on Christianity by Muhammad Abu Zuhrah

f) The Essence of Christ by al-'Uqqad

g) The Lighthouse by Muhammad Rasyid Ridha

h) What Has the World Lost with the Decline of Muslims

i) The Idols by al-Kalbi

j) The Hijab by Abi al-A'ala al-Maududi

k) Târîkh al-rusul wa al-Muluk li bin jarîr al-Thabarî

l) Al-Bidâyah wa al-Nihayah li Ibn katsîr

m) Al-Islâm wa al-Qânûn al-Dawlî al-Âm li 'Ali 'Ali Manshûr

n) Hadhârah al-'Arab by Ghustaf Lûban

o) Abu Hanîfah bathal al-Tasâmuh

Finally, here are some scientific references in the interpretation of fî Zhilâl al-Qur`an:

a) Allah yatajallâ fî Ashr al-Ilm

b) Knowledge Calls for Faith

c) Allah and Knowledge by 'Abd al-Razzâq Naufal

d) With Allah in the Heavens

e) The Beliefs of Thinkers in the Twentieth Century

f) The Obscure Universe

g) Man, the Unknown

h) Islam and Modern Medicine (Al-Khalidi, 2000: 158-173).

According to the author, although Sayyid Qutub stated that in interpreting the Qur'an he abandoned preconceptions, cultural background, and thought, Sayyid Qutub could not escape his life background and social circumstances. Similarly, his interpretive works cannot be separated from the influence of his educational background in literary studies and the education he received, resulting in interpretations that are rich in literary and educational nuances. Thus, his interpretation in *Fî Zhilâl al-Qur'an* is known for its literary and social character.

His Islamic family and community background, as well as his involvement in Islamic movement organizations, greatly influenced his love and concern for Islam and the Muslim community. This is evident in his lengthy interpretations regarding the development of the Muslim community at the time the Qur'an was revealed, how the Qur'an became a guide for the companions in facing pressure from the disbelievers, with the hope that these explanations would serve as a beacon for Muslims striving to improve the condition of the community. Thus, his exegesis is known for its da'wî harakî style.

c. The Systematic Approach to Writing the Exegesis fî Zhilâl al-Qur`an.

The systematic writing is the stages that a mufassir goes through in presenting his interpretation of the verses of the Qur'an. The following is the systematic writing of the tafsir fî Zhilâl al-Qur`an:

1) Opening the introduction of the surah with a general explanation of the surah. When Sayyid Qutub interprets a surah, he begins with an introduction that explains the general content of the surah, including its theme, rhetoric, literature, methodology, movement, history, the state of the Islamic community when the surah was revealed, and so on. Sayyid Qutub explains the general theme of the surah in the introduction, then outlines the sub-themes of the surah in general, drawn from the grouping of verses—without specifying verse numbers—thus demonstrating that the verses of the Qur'an within a single surah form a unified whole. Like Surah Al-Baqarah, according to Sayyid Qutub, all its verses form a single unity under the main theme: The attitude of the Children of Israel toward the Islamic call and the attitude of the Islamic community in preparing themselves to fulfill the trust as vicegerents.

2) Dividing the surah into several groups based on sub-themes, where the sub-themes are interconnected and relate to the overall theme of the surah. For example, the verses in Surah Al-Baqarah are grouped into 21 groups of verses.

3) Then, Sayyid Qutub explains the verses from each group in detail. Here are some of the things explained:

First, the circumstances surrounding the text of the Qur'an, such as: Asbâbunnuzûl, The general circumstances under which the Qur'an was revealed, the life of the Prophet, how the Companions responded to the Qur'anic text, and the history of the first Islamic community and its development through the Qur'anic text (Al-Khalidi, 2000: 282). As in Surat Ali Imran, "It is (Surat Ali Imran) like a part of the life of the Muslim community in Medina after the Battle of Badr in the second year of the Hijri calendar until after the Battle of Uhud in the third year, and everything that surrounded the community at that time, as well as how the Qur'an related to the Islamic community at that time" (Qutub, 2003: 349-357).

Second, detailed explanations of the characteristics of Islam and its elements through the text of the Qur'an. Here, Sayyid Qutub extensively discusses issues of faith and its essence, explanations of the real and positive movements in human history, these movements being evident in the preaching of the Prophets, their stance toward their people, and how they ultimately fought against the unbelievers, resulting in the victory of the Prophets and their followers and the destruction of those who opposed them, thereby elucidating the close connection between creed and sharia.

Third, a focus on improving the state of the movement and the methodology of da'wah and education. Fourth: opposing the concept of modern materialistic ignorance; Sayyid Qutub explains materialistic ignorance and its values. He also explains the hostility and envy of the unbelievers toward the modern Islamic movement, as well as the reasons why the unbelievers oppose the Islamic movement and the weapons they use (Al-Khalidi, 2000:282-286).

D. CONCLUSION

The writing of Tafsir fi Zilal al-Qur'an was motivated by the social and political conditions experienced by Sayyid Qutub during his time. Sayyid Qutub lived during a period when the Arab and Islamic world was undergoing significant changes, including modernization, colonization, and political movements. Sayyid Qutb critically observed the condition of the Muslim community and sought to interpret the messages of the Qur'an within the context of the modern era. He endeavored to revive the pure spirit of Islam and advocate for social justice based on the teachings of the Qur'an. Fî Zhîlâl al-Qur`ân is Sayyid Qutb's effort to convey a deep understanding of the Qur'an to Muslims and encourage them to think critically about the social and political realities they face. Through this interpretation, Sayyid Qutb also wanted to inspire Muslims to strive for a more just society based on Islamic values.

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