

## Deradicalizing Interpretation of Jihad Verses by Sayyid Qutb

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### Abstract:

The research aims to explore and elaborate on the causes of radical and fundamentalist stigma in Sayyid Qutb, in interpreting the jihad verses in the *Fi Zhilal Qur'an*, which are considered the root cause of fundamentalist and radical and intolerant movements. The research method uses qualitative. The research subject is Sayyid Qutb's interpretation of the *Fi Zhilal Al-Qur'an*. The object of his research is the verses of *jihad* and *qital* verses scattered in the *Qur'an*. Data processing techniques through literature studies. The study results show that the stigma that is often leveled at Sayyid Qutb is a symbol of radicalism, intolerance, and anti-peace, even though in his work, he always gives a picture of peace, namely inner peace, household peace, and community peace. The emergence of radical movements, intolerance and inter-ethnic and religious conflicts in the world at the end of the 20th century allegedly originated from the Middle East, including; Qutb's thoughts in the interpretation of *zhilal al-Quran*, *ma'alim fi at-tariq* and several of his books. Meanwhile, Sayyid Qutb's worldview concept uses the term *al-Tasawwur al-Islamy* (Islamic Vision) or Sayyid Qutb's perspective on jihad verses. The deradicalization format of Sayyid Qutb's interpretation was written through his interpretation (*Fi zhilalil Quran*), the critical point is to illustrate that contemporary *jihad* is by working hard to preach preaching through speech and writing. The red line is that defensive *jihad* is put forward as a form of deradicalization.

**Keywords:** *Islamist movement; revolutionary government; textual analysis; Qur'anic interpretation; Islamic thought*

## INTRODUCTION

Sayyid Qutb is known as the thinker and ideologue of the radical right movement and a militant activist in the Muslim Brotherhood movement in Egypt that brought the Muslim Brotherhood movement head-to-head with the revolutionary government of President Gamal Abdun Naser. He and several other Muslim Brotherhood members were arrested for assassinating Gamal Abdun Naser. He was tortured and sentenced to 15 years in prison. In 1964 he was released, thanks to the lobbying of Abdussalam Arif, the leader of Iraq, to President Gamal. But not long out of prison, he was arrested again on charges of being subversive and

about to carry out a coup against the Egyptian government. In 1965, Sayyid Qutb was sentenced to death. Before the death penalty, Gamal asked Sayyid Qutb to apologize, but Sayyid Qutb rejected this request until he was sentenced to hang (Anwar Sanusi, 2013).

Sayyid Qutb's militancy and idealism influenced many right-wing Islamic activists who later turned into fundamentalists by acting radically (Yati & Kusmana, 2021) subversive and opposing legitimate governments in every Arab country and the Islamic majority population. His work, which is very influential and influences many people to behave intolerantly and radically, is the interpretation of *fi Zhilal al-Qur'an* (Lestari & Vera, 2021).

Although tafsir *Fi Zilalil-Qur'an* is not called tafsir, and he (Sayyid Qutb) did not name it as tafsir because he personally never named it as a tafsir, he only called it by the name *Fi Zilalil-Qur'an* (Under the shade of Al-Qur'an), which means words about the meaning of Al-Qur'an that appears to him based on what seems to him. Limited reading makes *Fi Zilalil-Qur'an* that he wrote very thick with personal opinions. This is in contrast to other classical and modern commentaries full of quotations from the Prophet's hadith and classical scholars to support the commentator's view, Qutb used almost no references. He entirely relies on the memory of a few pieces of Prophetic traditions, which is not much considering Qutb's non-religious disciplinary background. The rest is the result of his contemplation, plus a literary review - a discipline he is very familiar with - of the choice of words and sentence structure of Qur'anic verses (M. Rahman, 2021; Siregar, 2017).

With this style of tafsir model that is not actually 'tafsir', Qutb introduces a positivistic paradigm, namely the black-and-white dichotomy, and *jahiliyyah-Islam* in modern life (Siregar, 2017). This dichotomy has caused many people to stigmatize and accuse Qutb of being a radical thinker and activist, even though his interpretation style is more nuanced in literary and social techniques (Ayub, 1992). In fact, according to Issa Boullata, quoted by Antony H. Johns, the approach used by Sayyid Qutb in interpreting the Qur'an is the *tashwir* (depiction) approach of interpretation that presents the message of the Qur'an as a picture of a message that is present, alive and concrete so that its interpretation can cause "actual" understanding for its readers. When looking at the use of the *tashwir* method in its performance, it can be said that Tafsir *Fi Zhilalil Qur'an* can be classified into tafsir al-Adabi al-Ijtima'i (literature, culture, and society) (Al-Zuhaili, 1998; Ayub, 1992).

More than that, some groups named Sayyid Qutb's thought as the root of radicalism. One of the reasons it is said that his tafsir is radical is because his tafsir is a textual interpretation even though in his tafsir, he explains that after examining the *asbab-nuzul* narrations, he also examines the events in the prophetic *sirah*. Previously, Sayyid Qutb also said in *fi zhilalil Quran*, especially QS al-taubah that verses containing final laws are interpreted and interpreted to fit temporal laws (M. T. Rahman, 2022; Yati & Kusmana, 2021).

Even in *fi Zhilal al-Qur'an*, Al-Qutb interprets *jihad* as a continuous effort and using every potential for noble purposes. Jihad is a term that includes the type of effort and outpouring of all energy in changing the direction of people's outlook on life, changing their tendencies and desires in carrying out a revolution of thought with a sharp pen, eliminating the unjust system and building a new approach based on the Qur'an and sunnah (Mahmud, 2013). Qutb mentioned that the *jihad* in the interpretation of *Fi Zilalil Qur'an* is not enough if the believer is only *jihad*. Continuous and diverse tasks do not stop in the field of *jihad* alone. Because, sometimes, *jihad* on the battlefield is lighter than the task of da'wah tasks that require patience and tests of faith. In da'wah, there are endless daily tasks and sufferings, viz: being *istiqomah* (steadfast) on the horizon of faith, always fulfilling its consequences in feelings and behavior, and being patient in doing all that when facing the weaknesses of people, both regarding their souls and other things, among the believers with whom they associate in their daily lives, as well as being patient in the face of times when falsehood gains a high, fertile position, and looks like a winner, in the beginning of the length of the road, the size of suffering, and the many obstacles; in the face of whispers to rest and run away from duty because of the amount of energy expended, the sorrow that must be borne, and the things that are tiring; and be patient in many things and *jihad* on the battlefield is just one of them (Yati & Kusmana, 2021).

Such is the meaning of *jihad* carried by Sayyid Qutb in his tafsir *Fi Zhilal Al-Quran*. Sayyid Qutb, nicknamed a radical, is even echoed as one of the originators of radicalism in the Islamic world (Esposito, 2010). Sayyid Qutb was labeled as a radical for the interpretation he developed, even though the concept he carried explained the struggle through brotherhood and the war of civilization (Qutb, 1975). The concept carried out by Sayyid Qutb does not contain radical ideas. However, the thoughts and ideas in his writings are to open the minds of Muslims to dare to compete and rise against the western world (Yati & Kusmana, 2021). Then also this research wants to refute or prove that Sayyid Qutb himself is not a person with a spirit

of radicalism. Many parties justify or accuse or even attach that the ideas or thoughts of Sayyid Qutb are radical thoughts and understandings. At the same time, the thought of Sayyid Qutb is nothing but to open the insight or knowledge of the Muslims always to rise and dare to compete with the western world.

## METHOD

Departing on the background of the problem above, the authors want to learn more about the concept of *jihad* initiated by Sayyid Qutb, whether the term contains radicalism or only the assumptions of some parties with different understandings. This is a type of qualitative research in library research (Lincoln & Guba, 1985; Mustari & Rahman, 2012). This research uses Abdullah Saeed's contextual approach. Then, the subject of this research is tafsir *Fii Zhilal Al-Qur'an* by Sayyid Qutb, and the object of research is the verses of *jihad*. Data collection methods are used with documentation techniques to obtain data in this study. In this case, using documentation in the form of literature verses related to *jihad* and *qital* in the interpretation of *Fii Zhilal Al-Qur'an*. Analyzing the data with descriptive methods, namely with the pattern of meaning, is interactive, which means putting the Qur'an in its context and then interpreting it constructively.

## RESULTS AND DISCUSSION

### Radical and Intolerant Stigma on the Figure of Sayyid Qutb

Stigma in Purnama's book (2016) and Erving Goffman (2003) cited by Rifki is a sign that exists on a person to inform the public that the person who has the character is an enslaved person, criminal, or a haunter and an expression of the unnaturalness and horror of the moral status possessed by a person. So stigma refers to attributes that worsen a person's image (KARIM, 2021).

Furthermore, Parker and Aggleton (KARIM, 2021) emphasize that the stigmatization process occurs at four levels, namely:

1. Self. At this level, various internal mechanisms are self-made, called self-stigmatization.
2. Society: Stigmatization through gossip, harassment and alienation at the cultural and societal level.
3. Institutions: Preferential treatment or discrimination within institutions stigmatizes.
4. Structure: Stigmatization occurs in broader institutions or circumstances such as poverty, racism and colonialism to continue to discriminate against certain groups.

This stigma is often thrown at Sayyid Qutb as a symbol of radical, intolerant and anti-peace even though in his work entitled *السلام العالمي والإسلام*, Sayyid Qutb indirectly gives a description of peace in which peace has categories according to the level within its scope. According to Qutb, the first category of peace is inner peace; the second is Household peace or what is commonly called domestic harmony; and the third is community peace (Winata, 2021). The three categories of peace are interconnected points; one cannot be separated from the other to achieve peace. The radical, anti-peace, and intolerant stigma of Sayyid Qutb is because he believes that religion must be the basis for the formation of a government; for Sayyid Qutb to obtain the title of Islamic government, a society or state must be run on God's rules, laws, and laws (Johari, 2008) As well as Sayyid Qutb's role in the Muslim Brotherhood movement, where Qutb rejected the value system adopted by the West and increasingly established himself to fight for the establishment of Islam in his homeland, Egypt. He quit his job as a state employee and joined the Muslim Brotherhood in the early 1950s. His thoughts were honed as he became editor-in-chief of the Muslim Brotherhood's weekly propaganda magazine, *al-Ikhwān al-Muslimīn*. Moreover, he was later appointed as a member of the working committee in the supervisory board, the highest branch of the organization.

The emergence of radical movements, intolerance and inter-ethnic and religious conflicts in the world from the Middle East to Indonesia at the end of the 20th century is allegedly due to the transnationalism movement originating from the Middle East, including Qutb's thoughts in tafsir *Fi Zhilal al-Qur'an, ma'alim fi at-tariq* and several books of his work. In contrast, Sayyid Qutb states that the emergence of conflict is triggered by the narrowness of human thinking in interpreting differences. This is in line with the thoughts of Mohammad Abu Nimer, who states that various efforts to develop peace-building strategies in the Middle East and other Muslim world are hampered by stereotypes that view Islam as an intolerant and aggressive religion. These stereotypes reinforce the image of Islam and Arab culture as inherently violent. The claim of violence by society against Islam and Arab culture is challenging for its adherents to prove that the character of Peace is Islam itself (Johari, 2008).

In his view, Qutb strongly avoids division based on clashes of thought, as can be seen in his work "Islam and World Peace (الإسلام والسلام العالمي)" (Winata, 2021). Qutb tries to unify thought and convince that Allah SWT and the Holy Qur'an and as-Sunnah lead to the path of salvation and invites to abandon ideas contrary to the Qur'an and as-Sunnah. And Qutb also explains the evidence of the initial creation of the universe under the power of Allah Almighty and removes any possibility of the creation process. Because with the infinite power of Allah SWT, anything can happen "Verily when Allah wants something enough to say 'be' then it happens" (QS: Yasin, 82),

History records wars that occurred due to the clash of opposing thoughts. From differences in beliefs that can lead to war and differences in government systems that become conflicts of chaos. Unification of view under the foundation of Islam is the nature of peace which is the main foundation for creating a Universal Peace. Although Islam is very tolerant of different beliefs. But Qutb realized that the source of Islamic law could bring peace (Johari, 2008).

This is the stigma and stereotype that has already been built to justify the figure of Sayyid Qutb as a symbol and icon of the international Islamic radical movement whose thoughts become the justification for terrorism to oppose the legitimate government of a country and replace it with religious symbols based on Islamic law as believed by Sayyid Qutb.

### Sayyid Qutb's Worldview on 'Jihad' verses in Fi Zhilal Al-Quran

It should be known together that the person who first popularized the term worldview in the West was the German philosopher, Immanuel Kant (1724-1804). In his book Critique of Power of Judgment (Kant, 2021). The term he used in German is *weltanschauung* (*welt*; world, *anschauung*; perception, sense, or intuition), describing which describes a person about the objects of the world that he observes. The word's synonym in German is a *paradigm*.

However, in the Islamic language, scholars express this concept in unique terms that differ from one another. As will be explained later, there are differences in emphasis between Sayyid Qutb, Sheikh Atif al-Zayn, al-Maududi, Syed Naquib al-Attas. Since worldview is a concept that can be used to describe the general human perspective regardless of nation or religion, some definitions of a worldview that illustrate the breadth and narrowness of its spectrum can be found here.

In the classical Islamic tradition, a specific term for the definition of worldview is not known, although this does not mean that Islam does not have a worldview. Twentieth-century scholars used particular words to understand this worldview, although they differed. Maulana al-Mawdudi termed it *Islami nazariat* (Islamic Vision), Sayyid Qutb used the term *al-Tasawwur al-Islamy* (Islamic Vision), Mohammad Ashif al-Zayn called it *al-Mabda' al-Islamy* (Islamic Principle), Prof. Syed Naquib al-Attas named it *Ru'yatul Islam lil wujud* (Islamic Worldview).

Although the terms used vary, these scholars generally agree that Islam has its perspective on everything. The use of the adjective Islam shows that this term is neutral. This means that other religions and civilizations also have Worldview, Visions or *Mabda'*, so *al-Mabda'* can also be used for the communist perspective of *al-Mabda' al-Shuyu'i*, Western worldview, Christian worldview, Hindu worldview, etc. Therefore, the etymological and terminological meaning changes when the adjective Islam is placed before the word worldview, Vision, or *Mabda'*. The explanation of the term shows that.

According to al-Mawdudi, what is meant by *Islami Nazariyat* (worldview) is a view of life that starts from the concept of the oneness of God (*shahadah*), which has implications for all activities of human life in the world. Because *shahadah* is a moral statement that encourages humans to implement it in their lives, this is because every Muslim must believe in the existence of Allah, the prophethood of Muhammad, and the Qur'an with reason. Faith in the unseen is based on sensing, which is confirmed by reason so that it cannot be denied. Faith in Islam as *Din* was revealed through the Prophet Muhammad PBUH to regulate human relations with God, himself, and others.

Sayyid Qutb defines *al-tasawwur al-Islami*, as an accumulation of fundamental beliefs formed in the mind and heart of every Muslim, which gives a specific description of existence and what is behind it. Whereas for Naquib al-Attas the Islamic worldview is the Islamic view of reality and truth that is visible to the eyes of our hearts and that explains the nature of existence; because what Islam emits is a total form, the Islamic worldview means the Islamic view of existence (*ru'yaat al-Islam lil-wujud*).

The views above are good enough to describe the character of Islam as a worldview that distinguishes it from other worldviews. However, we get different orientations if we examine the overall thought behind the scholars' definitions. Al-Maududi is more directed towards God's power that colors all activities of human life, which has political implications. Sheikh Atif al-Zayn and Sayyid Qutb are more likely to understand it as a set of rational belief doctrines whose implication is ideology. Naquib al-Attas is more inclined to the metaphysical and epistemological meaning.

The distortion of the meaning of worldview is because every culture, religion, school of philosophy, nation, or even individual has a perspective that can be different about the world. Many people see that the reality of existence is limited to the physical world. The Quran mentions the presence of a community with a view like this QS. People who believe their life is only in the world will tend to be indulgent and permissive. He will seek the satisfaction of his life in the world and will not think about preparing for life after death.

For example, when the Europeans of the Renaissance rejected the concepts of the church, they became secular and atheistic. Will Durant recorded the comments of the thinkers of this era, "if there is no such thing as heaven and hell, we must please ourselves on earth, to let our desires control us, without fear of punishment after death" The Quran also calls them *dahry* (atheists) who believe that physical or material factors only determine life. (QS. Al Jatsiah: 24). Based on the above considerations, Sayyid Qutb's worldview of the verses of *jihad* means Sayyid Qutb's perspective on the verses of the Quran, especially about *jihad*, which has been labeled radical.

### Format of Deradicalization done by Sayyid Qutb in interpreting the Verses of Jihad

Sayyid Qutb wrote his tafsir (Fi Zhilalil Quran) to provide a new perspective on the relevance of the Quran to Muslims today. Qutb's particular writing style, his uncompromising commitment to his year-old view of Islam, and his portrayal of many of the institutions of modern society as *jāhiliyyah* (similar to pre-Islamic, i.e., non-Islamic, institutions) ensured for his commentary a prominent place among those whose primary concern was to establish Islam as the dominant socio-political force in Muslim society.

Qutb's work, an excellent example of tafsir of a personal reflective nature, is somewhat divorced from the standard exegetical tradition in its more free-flowing ideas around the text; it appeals to the modern world and its challenges and refuses to follow any of the earlier approaches to tafsir. As the title suggests, it is 'in the shade' of the Qur'an, and attempts to find relevance and meaning on a personal and collective level for Muslims of the modern period. Perhaps this feature of the tafsir has provided the basis for its wide acceptance among much Muslim youth, especially those committed to the ideological orientation of the Muslim Brotherhood and similar movements.

Abdullah Saeed's model of interpretation includes the micro-macro context of some variations, the type of texts (ex-historical, theological, and eschatological texts, or ethical-legal texts (relating to prohibitions, commands, instructions or advice, theological texts, eschatological texts, historical texts, ethical and legal texts, spiritual-religious wisdom texts, and texts formulated as prayers or requests), linguistic aspects of the text, compared with similar texts in other verses, exploitation of hadith related to the verse, looking at interpreters from the elements of theology, madhhab, party, and others.

### Al-Quran Surat Luqman verse 15:

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا  
وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

"Meaning And if they force you to associate with Me something that you have no knowledge of, then do not follow them, and associate with them in the world well, and follow the path of those who return to Me, then only to Me will you return, then I will tell you what you have done".

Jihad in this verse means struggling to defend *aqidah*, tawhid or theology, when both parents force to commit *shirk* then the form of obligation in the verse by not obeying them other than Allah there is no deity.

But as parents still get their rights to get good treatment. Then the two parents also still have the right to continue to interact respectfully despite different *aqidah* as Allah says "وصاحبهما في الدنيا معروفا" both are short

trips that do not affect the real and eternal togetherness. And obey whoever relies on Allah from among the believers then it is to Allah that you will return after this limited journey, then when you return you will be rewarded for all his deeds whether kufr or gratitude, polytheist or monotheist as a similar story is also found in juz 20 QS. Surah al Ankabut and al Ahqof relate to the story of Sa'd bin Abi Waqos with his mother. The narration of Thabrani mentions that the verse was revealed related to the story of Sa'ad Bin Malik in the tenth book with isnad from Daud Bin abi Hind. Still, the most authentic and robust tale is contained in the Muslim narration about Saad Bin Abi Waqos. The analogy of the story generally applies, in which there are rules of rights and obligations of interaction with both parents. Then interaction with Allah takes priority. Meanwhile, the Quran establishes this rule and reinforces in many places the ethics of interaction with parents clearly and firmly.

The above verse is a continuation of the previous verse, which contains a series of explanations about the obligation of filial piety to parents. Filial piety to parents is necessary, even if they are of a different religion and force the child to convert to another religion. The word **جاهد** (*jahada*) in the above verse cannot be understood as fighting. It must be understood, i.e., the persistence or persistence of the parents to the extent that they exert all efforts in forcing the child to turn away from the religion he is currently following.

The above verse 15 of surah Luqman was revealed regarding Sa'd ibn Malik, who obeyed and respected his mother. When he embraced Islam, his mother said, "O Sa'd, why do you have the heart to leave your old religion and embrace a new religion. O my son, choose one or the other, either you go back to your old religion, or I will not eat or drink until I die. Sa'd was confused. He said 'O mother, do not do such a thing. I have embraced a new religion that will not cause harm, and I will not abandon it.' Sa'd's mother was determined not to eat for three days and nights. Sa'd said, O mother, if you had a thousand souls and then one by one died, I would still not abandon my new religion (Islam). Therefore, it is up to you whether you eat or not.' Sa'd's mother ate only then (Imam Bukhari, Sahih Bukhari, n.d.).

#### Al-Quran Surah Ali Imron verse 142

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

"Meaning Do you think that you will enter Paradise, when it has not been evident to Allah those who strive among you, and it has not been evident those who are patient".

The denial in the form of an interrogative sentence is intended to warn against this view's fallacy strongly. That is, the view that it is enough for people to say with their mouths, "I surrender myself to Allah, and I am ready to die" and then with these words alone, they are considered to have carried out the duties and consequences of faith and will reach heaven with the pleasure of Allah.

This is a real test and trial. It is *jihad* in the face of trials and then patiently bearing the burden of jihad and suffering in the face of trials. In the text of the Qur'an there is a tendentious phrase "...while it is not evident to Allah those who strive among you and not clear those who are patient ... (Ali Imran; 142) So, it is not enough if the believer only strives. However, he must also be patient in carrying out this da'wah task. A continuous and diverse task, which does not stop in the field of *jihad* alone. Because, sometimes, jihad on the battlefield is lighter than the tasks of da'wah that require patience and tests of faith.

In *da'wah*, there are endless daily tasks and sufferings. That is, having to be *istiqomah* on the *ufuq* of faith, always fulfilling the consequences in feelings and behavior, and being patient in carrying out all of that when facing human weaknesses regarding their souls and other things, among believers who associate with them in their daily lives. It is also patient in the face of times when falsehood has a high, fertile, and seemingly victorious position; in the face of the length of the road, the length of suffering, and the many obstacles; in the face of whispers to rest and run away from the task because of the amount of energy expended, the hardships endured, and the tiring things; and colliding in many things of which jihad in the battlefield is just one. Collide in many things that are not pleasant. Because the way of heaven cannot be obtained by mere imagination and verbal speech (Outb, 2003).

Then Sayyid Outb interpreted that patience is to bear the burden of jihad and suffering in the face of trials. So, it is not enough if the believer is just jihad alone. But, he must also be patient in carrying out the duties of this da'wah.

Al-Quran Surah Al-Anfaal verse 72:

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِّنْ وَلِيَّتِهِم مِّن شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۗ وَإِنِ اسْتَنْصَرُوكُمْ  
فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ ۖ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"It means that those who believe and emigrate and strive with their wealth and souls in the cause of Allah and those who give shelter and help (to the *muhajirin*), protect one another. And as for those who believe but have not emigrated, you have no obligation to protect them until they emigrate. (But) if they ask you for help defending your religion, you are obliged to help them except against those with whom you have made a covenant. And Allah sees what you do".

The above verse is a continuation of the previous verse, which explains that the kindness hidden in the captives' hearts cannot be used as ransom because it is not real. This is evident from Abu Azzah al-Jumahi, one of the prisoners of the Battle of Badr who begged to be released without ransom on the grounds of financial incapacity. He promised not to fight or help others fight the Prophet. Abu Azzah betrayed. When the Prophet pursued the polytheists after the Battle of Uhud, Abu Azzah was captured. He whined to be released and the Prophet refused to say, If you are released, tomorrow you will march around Mecca and say that you have deceived Muhammad twice.' The Prophet ordered that he be sentenced to death.

The above verse reveals the actual proof of one's Islam, which is faith proven by hijra and jihad in the way of Allah. The above verse proves that the Muslims were divided into three major groups: 1) the *muhajirin* who migrated to Medina; 2) the Ansar who hosted and defended the Muslims; and 3) the believers who stayed in Mecca and did not migrate with the Prophet. The first and second groups are people who must be defended, while the third group is not among those who must be defended, because they are unwilling to bear the responsibility of fighting to uphold religious values. Following the context of the verse above, jihad is war.

Before entering verse 72, Sayyid Qutub first provides an introduction related to the characteristics of Jihad in Islam, and the features of the Islamic religion. Sayyid Qutub quotes a severe discussion from Sayyid Abul A'la Al Maududi, Amir Jamah Islamiah Pakistan, under Al-Jihad Fi Sabilillah.

According to Al Maududi, the Europeans translated the word jihad in their language with the term 'holy war', which they interpreted very severely. They painted undue meanings that tended to be fabricated. They portrayed the word jihad as violent, sadistic, and blood-shedding in character.

Because of their tactics, stunning descriptions, and attempts to disfigure the beautiful face of truth, whenever people hear the word jihad, they imagine wild and costly armies, swords wielding, chests full of the flames of fanaticism and anger, eyes vast and shouting Allahu Akbar. The group of troops that pushed forward. If they saw an infidel, they grabbed him by the neck and gave him two choices. Either he would say the phrase *Laa ilaaha illallah* and he would be saved, or he would not, and his neck would be cut in blood (Muzakki, 2014).

Al Maududi (A. A. Maududi, 1986) says that artists paint this picture with great skill. They painted it with beautiful and artistic brushes. Then they painted it with a dark red color, and underneath, they wrote, "this picture mirrors the predecessors of the Muslims who were fond of bloodshed, and were very ambitious to kill innocent people".

The irony, according to Al Maududi (S. A. A. Maududi, 1955), is that the people who made the paintings and had a big hand in putting them up in public were the generation that preceded them who fought and killed each other to satisfy their low desires and ambitions. They also fought unholy wars against weak nations in the east and the west. They raid those countries, looking for markets for their commodities, then turn them into colonies. They extract their wealth without regulation.

Still, according to Al Maududi (A. A. Maududi, 1986), that is the state of the people who beat us with their attacks, who have always been maniacs of colonization and war. These despicable deeds have been echoed day and night throughout the world under the slogan "modern and civilized". Which land of God do you see

that is safe from their transgressions? Which homeland have they not stained with the blood of their children? Which of the great continents of Asia, Africa, and the Americas has not felt the calamity of their cursed wars?

They continue to repeatedly paint the ugly picture while forgetting their brutal and despicable image. So how obvious is their cunning! How clever they are in making up lies and falsehoods. Al Maududi says that our deceit and delusion at their lies and ugly pictures are such that we are neither ashamed nor sorry. We apologize to the people while changing the words of Allah, turning away from their places, and even saying to them "what are we fighting for, O gentlemen?". We are only preachers and bearers of good news. We call to Allah, the religion of security, peace and courtesy, wisdom and good teaching. We speak the words of Allah as the priests, ascetics and supi do. We refute those who oppose us in a better way, with sermons, treatises and papers. So believe in our da'wah with clear reasons for those who want to think. As for the sword and war, we seek refuge with Allah from them. Except in self-defense when we are attacked. That was also the case in our past, but now it does not apply to us. Therefore, we have officially abolished *jihad*, namely *jihad* with weapons. So it no longer shakes your heart and does not disturb your sleep. So *jihad* now is hard work and a struggle with the tongue and writing. We only use the skill of speech and the beauty of the fine. As for cannons, tanks, rifles and other tools of war, aka you are more entitled and worthy of using it " (Qutb, 2003).

As for the hijra that the text indicates is a condition of guardianship, both general and specific, it is the hijra from the land of polytheism to the land of Islam - for those who are able. As for those who cannot migrate but do not want to relocate because they are held back by various interests and kinship with the Muslims, they can help them if they ask for help in matters of religion. But on the condition that there is no enmity between them and the people who are bound by a peace treaty with the Muslim community, the program of the movement is more important to maintain (Qutb, 2000; M. Rahman, 2021; Siregar, 2017).

Maududi's final statement, describing contemporary jihad by working hard to preach with the spoken and written word. The red line is that defensive jihad is put forward as a form of deradicalization. As for the final alternative offensive jihad when the peaceful diplomacy path is difficult to realize. That's what you understand the point.

#### Al-Quran Surah Al-Anfaal verse 74

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَأُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ  
وَرِزْقٌ كَرِيمٌ

"It means And those who believe and emigrate and strive in the cause of Allah, and those who give shelter and help (to the *muhajirin*) are true believers. They have forgiveness and a noble blessing".

The previous verse (73) explains that disbelievers help each other. Verse 74 above deals with the position of the believers, hijrah, and jihad with the Prophet in Medina as evidence of true believers. This verse is similar to the previous verse (72) when viewed as redactional. If verse 72 tells the division of believers at the time of the Prophet into three groups, then verse (74) explains the rewards believers will receive and participate in hijrah and jihad with the Prophet (Qutb, 2006).

Likewise, Sayyid Qutb who tried to interpret this verse with the socio-cultural context and the way of religion of the community. According to him, this verse was revealed to Muslims who have not been able to practice the teachings and laws of Islam in totality. Islam is only understood externally or only through the skin. In essence, Sayyid Qutb invites Muslims to contemplate. Islam is not only in the form of its identity but an essential thing, namely Islam as a personality or quality of self (Qutb, 1986; M. T. Rahman, 2014).

#### CONCLUSION

The stigma often thrown at Sayyid Qutb symbolizes radical, intolerant, and anti-peace even though his work always provides a picture of peace. Namely inner peace, household peace, and community peace. These indicators become interrelated to create peace. In his view, the character of peace must be based on the foundation of Islamic values. The radical, anti-peace, and intolerant stigma of Sayyid Qutb because he believes that religion must be the basis in the formation of a government; for Sayyid Qutb to obtain the title of Islamic government, a society or state must be run on the rules, laws, and laws of God. The emergence of



radical movements, intolerance, and inter-ethnic and religious conflicts in the world from the Middle East to Indonesia in the late 20th century is allegedly due to sources from the Middle East, including Qutb's thoughts. In his view, Qutb strongly avoids division based on a clash of ideas. This is the stigma and stereotype that has already been built to justify the figure of Sayyid Qutb as a symbol and icon of the international Islamic radical movement. The world view Sayyid Qutb uses the term *al-Tasawwur al-Islamy* (Islamic Vision) or Sayyid Qutb's perspective on the verses of jihad. In his concept, Qutb explains that this worldview is an accumulation of fundamental beliefs formed in the mind and heart of every Muslim, which gives a particular picture of existence and what is behind it.

The format of deradicalization of Sayyid Qutb's tafsir by writing his tafsir (*Fi Zhilalil Quran*) The critical point is to illustrate that contemporary *jihad* is to work hard to preach with oral and written. The red line is that defensive *jihad* is put forward as a form of deradicalization. As for the final alternative offensive *jihad* when the peaceful diplomacy path is difficult to realize. As in several letters in the Quran, the meaning of *jihad*, according to Sayyid Qutb does not connote war as in the Quran Surah Luqman verse 15. Jihad, in this verse, means fighting to defend *aqidah*, *tawhid*, or theology. Surah Al-Anfaal verse 74 Sayyid Qutb invites Muslims to contemplate. Islam is not only in the form of its identity but an essential thing, namely Islam as a personality or quality of self. Then in Surah Ali Imron verse 142, jihad is how patiently bear the burden of jihad and suffering in the face of trials. So, it is not enough if the believer only does *jihad*. However, he must also be patient in carrying out the tasks of *da'wah*.

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