

SAYYID QUTB'S VIEW ABOUT AHLAL KITAB IN FI DZILAL AL QUR'AN

THESIS

PERPUSTAKAAN IAIN SUNAN AMPEL SURABAYA	
No. KLAS K 4-2011 01 TH	No. REG : 4-2011/TH/011
	ASAL BUKU :
	TANGGAL :

Presented to State Institute for Islamic Studies
Sunan Ampel Surabaya to Fulfill One of Requirement
to Obtain Sarjana Degree of Tafsir Hadis
Department of Ushuluddin Faculty

BY :

Amirul Ahsanul Kholiqin
NIM. E53207018

Adviser :

Drs. H. Muhammad Syarief, MH
NIP. 195610101986031005

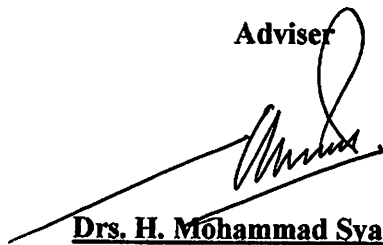
DEPARTMENT OF TAFSIR HADIS
USHULUDDIN FACULTY
STATE INSTITUTE OF ISLAMIC STUDIES
SUNAN AMPEL SURABAYA
2011

THE APPROVAL OF THESIS ADVISER

**Thesis written by Amirul Ahsanul Kholiqin
Has been investigated and approved to the presented**

Surabaya, 11 February 2011

Adviser



Drs. H. Mohammad Syarif, MH

NIP 195610101986031005

THE CONFIRMATION OF THESIS EXAMINERS

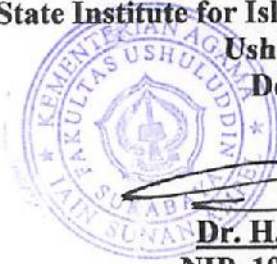
Thesis by Amirul Ahsanul Kholiqin has been defended in front of
Thesis examiners team
Surabaya, 17th February 2011

Approved

The State Institute for Islamic Studies Sunan Ampel Surabaya

Ushuluddin Faculty

Dean of Faculty



Dr. H. Mashum, M. Ag
NIP. 196009141989031001

Chief

Drs. H. Muhammad Svarief, MH
NIP 195610101986031005

Secretary

Atho Ghaly Umar M.A
NIP. 197909142009011005

Examiner I

Drs. H. Achmad Cholil Zuhdi, M.Ag
NIP 195009211988031001

Examiner II

H. Mohammad Hadi Sucipto, Lc. M.Hi
NIP 197503102003121003

ABSTRACT

Judul : Sayyid Qutb's View About Ahl al Kitab in Fi Dzilal Al-Qur'an
Name : Amirul Ahsanul Kholiqin
Keyword : *Ahl al Kitab*, Sayyid Qutb, View, *fi Dzilal Alqur'an*.

One of the Qur'an miracle is his accurate redaction, was not suppressed, because that redaction is from our god Allah exactly. This must be underlined, not only many scholars do the language analysis with explaining, receiving and rejecting some views, but also because this holy book use some different terms when pointed to Jews and Christian, both them community part whose minimally unanimous with all of scholars as *ahl al kitab*.

In the discussion of themes related to the *ahl al kitab* there are two aspects that will be appointed in writing this thesis, who are the *ahl al kitab* according to Sayyid Qutb, is only limited to Jewish and Christian just like most interpretations of the scholars, and also how the background of his interpretation of *ahl al kitab*, this is the theme of the rather unique to us carefully, because until now it is still a discourse. This study aims to determine more clearly how the view of Sayyid Qutb about *ahl al kitab*, he interprets how North verses related to the *ahl al kitab*, so that we know in terms of where he features his interpretations and views about the *ahl al kitab*.

Research was conducted with the method of analysis of the book *fi dzilal al Qur'an* authorized by Sayyid Qutb. The analysis is done by taking the example of interpretation (read: interpretation) is in *fi dzilal al qur'an* interpretation to be sampled, then the analysis with the views of other commentators on the same theme.

With all the above analysis will be found how the view of Sayyid Qutb of the *ahl al kitab* and also how his background with such interpretation. Can be known as follows:

1. *Ahl al kitab* by him are any people who have received the Book of God (Allah swt), then deviate from the truth of the book that's called the *ahl al kitab*, did not rule out those who deviate from Islam also al Qur'an then they including *ahl al kitab*.
2. The background for his views very hard this in because of Sayyid Qutb during his lifetime had wrestled in the ruthless politics of the name of religion, when he was in America, the American people (Jews) feasted upon the death of *hasan al banna*, the leader of *al ikhwan al Muslimin* at that time, then when he was in prison, he was in torment in such a way by fellow Islamic people, giving rise to a shift in thinking he is so much harder because of the pressure and torture.

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INTRODUCTION



A. Background

Alqur'an as Allah utterance given to his last messenger Muhammad peace is upon him, as a life guidance to all peoples in the world to arrange their lifestyle, in order to life perfectly and good enough physically and psicisally, in the world and in hereafter. The concepts which offered in Qur'an always suitable with the human problems on face, because Qur'an given by Allah to his messenger as dialogue book, be guidance to offer of problem solving for every kinds of problem they are facing in their life, whenever and wherever they are¹.

Alqur'an presented him self with names, those are *Alqur'an*² (reading book), *Al Kitab*³ (book), *Al Furqan*⁴ (differ between good and bad), *Al Dzika*⁵ (warning), *Hudan*⁶ (hint), etc⁷. Alqur'an was taking on many kinds of ways to accompany human be a perfect their human life for example with suggestion the factual and symbolic history⁸.

One of the Qur'an miracle is his accurat redaction, was not surprised, because that redaction is from our god Allah exactly. This must be underlined, not only many scholars do the language analysis with

¹ M.Galib M. *Ahl Alkitab makna dan cakupannya* (Jakarta:Paramadina, 1998). page 1.

² As mentioned in Al Baqarah Verse 185

³ As mentioned in Al Baqarah Verse 2

⁴ As mentioned in Al Furqan Verse 1

⁵ As mentioned in Al Hijr Verse 6

⁶ As mentioned in Al Baqarah Verse 2

⁷ M.Galib M. *Ahl Alkitab makna.....* page 2

⁸ MQuraish Shihab. *Wawasan Alqur'an*. (yogyakarta:mizan, 1998).page 9

explaining, receiving and rejecting some views, but also because this holy book use some different terms when pointed to Jews and Christian, both them community part whose minimally unanimised with all of scholars as *ahl al kitab*⁹.

To understanding what is include in Qur'an, the interpreters interprete verse after verse as siut in Qur'an composition. But, in his next improvement, grow the other idea to express the guidance of Qur'an about some problem with collected verses from surah which talking at some topic, after that connected with the another verse, till can took some conclusion about the problem with the Qur'an hint¹⁰.

Except those term mentioned as *ahl al kitab*, there many term used by Qur'an to them, for example *utu al kitab*, *utu nasibam min al kitab*, *al yahud*, *al aldzina hadu*, *bani israil*, *an nasara*, etc¹¹. Those terms was having same meaning as *ahl al kitab*. *Ahl al kitab* term was mentioned in Qur'an more less 31 times, *utu al kitab* 18 times, *utu nashiban min al kitab* 3 times, *al yahud* 8 times, *alladzina hadu* 10 times, *an nasara* 14 times, and *bani israil* 40 times¹². But, many terms which always mentioned in

⁹ Shihab. *Wawasan Alqur'an*page 348

¹⁰ M.Quraish Shihab. *Membumikan alqur'an, fungsi dan peran wahyu dalam kehidupan masyarakat* (Bandung: Mizan, 1992). page. 114.

¹¹ Shihab. *Wawasan Alqur'an* ...page. 348

¹² Ibid. Page 348.

Qur'an are *ahl al kitab*, because in Qur'an was mentioning for about 31 times¹³.

Since early growing Islam in Arab district seven century 7 AD, Islam was meeting with Jews and Christian or we said *ahl al kitab*. In this meeting, Islam leaflet was being as continuing as leaflets before, from the prophets was send before our last prophet Mohammad. After all, Qur'an as the last guidance book was given by Allah to his last messenger Mohammad peace is upon him, with his tekstual literate not only explain about Jews and Christian in positive view, but also explain about them in negative views¹⁴.

The positive view In general was appreciated by Islam community not at the kinds of their writing about the other religion, but they always thinking negatives views about them. Until, they looking at the Jews and also Christian are more totality mislead from the truth god revelation¹⁵.

Because, they are never believe hint of Qur'an and clue of god. They always grow the bad attitude to Islam, this is beginning from Madinah Jews that always done bad act to Islam, in *surah Ali Imron* told many explanation about it.

The positive view was explained in many verses from surah in Qur'an, these verses explain about safe, totality, and *ahl al kitab* act was

¹³ M. Hamim Ilyas. *Dan Ahli Kitabpun Masuk Surga. Pandangan Muslim Modernis Terhadap Keselamatan Non-Muslim*.2005(Yogyakarta:Safiria Insania Press).Page.58

¹⁴ Ilyas. *Dan Ahli Kitabpun Masuk Surga.....*Page. 1

¹⁵ Ibid. Page 5

explained at the first which include Jews, Christian and Muslim who believe in Allah and the last day and doing good attitude shall have their reward in hereafter without any sadness and scariness¹⁶. But in the other side, who not believe in Allah will be reward as they do. Allah utterance in Qur'an :

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰبِغِينَ وَالصَّٰبِغِينَ مِنَ ءَامَنَ
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلْ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٧﴾

“Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe In Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve”¹⁷.

This verse explain us about the Jews and Christian act that would

be reward with their lord, because their good action in them life. And also the other verse mentioned:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰبِغُونَ وَالصَّٰبِغِينَ مِنَ ءَامَنَ
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلْ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿١٧٨﴾

¹⁶ Ibid page 2

¹⁷ Depag RI. *Alqur'an dan Terjemahan*. Surat Al Baqarah verse 62

“Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe In Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall They grieve”¹⁸

The negative views are coming from chapter Ali Imron verse 71:

يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٧١﴾

“The people of book, why are you combining between the truth and false, and covering the truth and you are knowing.”

At the other verse like ali imron verse 113-116 also gave the different interpretation about ahl al kitab in positive and negative view, Allah utterance in those verses:

﴿١١٣﴾ لَيْسُوْا سَوَآءٌ مِّنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قٰنِمْةٌ يَّتْلُوْنَ ءَايٰتِ اللّٰهِ ءَانَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ﴿١١٤﴾ يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَبِاُمُوْرٍ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَهُمْ سُرْعُوْنَ فِي الْخَيْرٰتِ وَاَوْلٰئِكَ مِنْ الصّٰلِحِيْنَ ﴿١١٥﴾ وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوْهُ ؕ وَاللّٰهُ عَلِيْمٌ بِالْمُتَّقِيْنَ ﴿١١٦﴾ اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَا اَوْلٰدُهُمْ مِّنْ اَللّٰهِ شَيْئًا ؕ وَاَوْلٰئِكَ اَصْحٰبُ النَّارِ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١١٧﴾

“113. not all of them are alike: of the people of the Book are a portion that stand (for the right)¹⁹: They rehearse the Signs of Allah all night long, and They prostrate themselves In adoration.

¹⁸ Depag RI....surat Al Maidah verse 69

¹⁹ Those are have entering Islam and being follower of Islam religion.

114. They believe In Allah and the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous.

115. of the good that They do, nothing will be rejected of them; for Allah knoweth well those that do right.

116. those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah. They will be companions of the Fire,- dwelling therein (for ever)”²⁰.

Those are example verses which talk about *ahl al kitab* in positive view and negative view In Qur'an. By looking at many chapters that mentioned *ahl al kitab*, which talking about it are explaining in their attitude and their behavior—in negative and positive—to Islam. These are Qur'an interpretation about him. Like Zamaksari said in his interpretation that *ahl al kitab* can be safe if they are entering Islam and truth in god.

Those views influent many interpretations among interpreters in classic and contemporary era, until made the different interpretations among them. So, Sayid Qutub came be one of many interpreter in his era with his opinion about the different interpretations, and of course he has different view about *ahl alkitab*, because at *fi dzilalil qur'an* has the unique interpretation between classical and contemporary. But one of his different views about *ahl al kitab* is coming from his book *fi dzilal al qur'an* which mentioned about Muslim whose not follow the Qur'an and his guidance was called by *ahl al kitab*, this strange opinion was make different view among interpreters, and also made the new problem in

²⁰ Depag RI.....surat Ali Imron verse 113-116

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Muslim communities. Because, many interpreters said that *ahl al kitab* are come from Jews and Christian, but *sayid qutub* said the other interpretations. This thesis will explain Sayid Qutub position among the interpreters.

In this writing will discuss and explain Sayid Qutub interpretations about *ahl al kitab* that mentioned in Qur'an. his positive and negative views would be basic guidance to interpret the verses which explains about *ahl al kitab*, his life history also be one of way to look for his unique interpretation, his life effect and influence, his domination views would analytic until knowing his arguments about it in his book *fi dzilalil qur'an*. How he can said that Muslim was be *ahl al kitab*²¹. Because more of interpreter said that whose familiar as *ahl al kitab*(the people of book) are Jews and Christian only.

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B. The Identifying of the Problem

From the analysis of the background above the problem that has to be identified is the analysis of Sayid Qutub interpretation and his view about *ahl al kitab* in his phenomenal book *fi dzilalil qur'an*. His unique interpretation and view would be good statement to discuss it.

As the unique interpretation, we can took many problems in his themes of his interpretation such as *ahl al kitab*, there are many scholar

²¹ Sayid qutub. *Tafsir fi dzilal alqur'an. Dibawah naungan alqur'an*. Terj. As'ad yasin, dkk. Page 52. Second chapter.

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said and agree that *ahl al kitab* are only come from the Jews and Christian,
but Sayyid Qutb has the different view about *ahl al kitab*, is not only come
from both, but also came from Islam people who sent down the book of
god themselves. This make the Islamic people amazement, because Sayyid
Qutb's view was different with the *jumhur* of scholars.

C. Problems to address

Explanation about *ahl al kitab* in Qur'an was combining in many
things. That because, Qur'an given by Allah to his last messenger
Mohammad being a guidance in every verses not only laws, and also
stories long time ago. From these short explanations, we can take some
problem would discussed:

1. Who are *ahl al kitab* according to Sayyid Qutb in *Fi Dzilal Alqur'an*?

2. What *Sayid Qutub* background of view until he said like that opinion

which he said that the Muslim who doesn't follow the Qur'an
guidance would said as *ahl al kitab*?

D. The confirmation of the title

In order to make this study guided and compebelity, the researcher
would like to confirm the concerning of the problem which will analyze
such as list below :

Ahl Al Kitab : Are community or part whose follower of a religion and has an holy book that revealed by god to his messenger and prophet and many interpreters said that are Jaws and Christian. Because, finding in many interpretation books was saying like that.

Sayid Qutub : Asy-Shahid Sayyid Quthb is a man of action an man of thought, he is one of intellectual man who has contributed many idea to all of moslem community especially in Middle East.

Interpretation : Translation, explanation.

View : Sight of knowledge, idea, opinion, and hope²².

Fi dzilal al qur'an : The interpretation book that authorized by Sayyid Qutb

E. The bibliography of the study

As long as the writer's knowledge, there are many person who have done the study and research about *ahl al kitab*, such *Ahli Kitab Dalam Alqur'an* by Abdullah Humaidy from Ushuluddin faculty that concentration in communities verses, after that *Ahl Al Kitab Dalam Alqur'an* by Fakhmi that concentration in Rasyid Ridho interpretation, and then The Qur'anic verses of *ahl al kitab* and the challenge of religious

²² M. Dahlan al Barry. *Kamus Ilmiah Popular*.2001.(Surabaya:ARKOLA). Page 236.

From that all writing, the writer has not yet found, a work which is investigate specially and largely about the Muslim who does not follow god hint and clue were called by *ahl al kitab*.

F. The Objectives of the Study

The general objectives study are to analyze:

1. In order to know who are *ahl al kitab* according to Sayyid Qutb view in *fi dzilal al qur'an*.
2. In order to know sayyid qutb background of view about his interpretation of *ahl al kitab*.

G. The Usefulness of the Research

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The realization of this research will be used and significant at least:

1. Enlarging insight of interpretation's study of Qur'an conceptually.
2. By this study, it can become scientific contribution in the discipline of Qur'an's knowledge. Because Qur'an's knowledge will not die and unlimited dicipline knowledge for past time only, but those also accommodate a new development which is suit to the understanding of human in every periods of time.
3. This study can give the part as the same reseacrh which are being intensively today. The interconnection among one and another research can decrease the overlapping of any information.

H. Method of Research

As Scientific writing, this research using the method to research those problems before. This analysis was the *library Research* that is Research which all of informations, files, and every kind of books was using²³, not only that but also everything which needed to complete this thesis will be used in this Research.

Remember, this script is focusing at one book, that is *fi dzilalil qur'an* from Sayid Qutub, so we use it as the guidance book, but at the other side, we also taking the another interpretation books to complete this writing and also being comparison his interpretation with the other interpreter. Even, every kinds of books which talk about Sayid Qutub lifes, his graduated, his books and his another story will also used, this would be the second guidance books to make this writing completely.

After that data or materials was collected, will be arranged by sistematically and used *descriptive²⁴-analyz*, which this method is explaining Sayid Qutub views about *ahl al kitab* in Qur'an from his book *fi dzilalil qur'an*, after that will analyze it untill we know what his argument about it.

²³ Prof.DR.Lexy J.Moleong. *Metodologi Penelitian Kualitatif* (Bandung: PT.Remaja Rosdakarya, 2008). Page 11

²⁴ The place to stand on every research is descriptive, that is taking data or classifying same elements which are shown as the shaper of a problem side presented. on the other word, efford says that a problem and condition as what it is so that is only about uncovering of fact. look: james A. Black and dean jchampion. *Metode dan Masalah Penelitian Sosial*, ter. E. koeswara (Jakarta:Refika Aditama, 1999). Page 6

Source of data is done by the collecting documenter studying of book materials which are synchronize with research object. To get valid and believable data, the writer has classified source of data as :

1. Primary source of data is book which written by sayid qutub under the title “ *tafsir fi dzilalil qur’an*”, in indonesian translation.
2. Secondary data are coming from scholars of Islam work and interpreters which connection with *ahl al kitab* and about Sayid Qutub, that are used to support the primary data in order to make the explanation about the problem more deeper.

I. The systematic of the writing

The First Chapter : Introduction, as a background of study to introduce the problem that would be discussed. This chapter was contains : Background of Problem, Statement of Problem, Confirmation Title, Abjectives of the Study, Usefullness of Research and Methodology of Research.

The Second Chapter : This chapter are containing about : *ahl al kitab* in public view, the related terms about *ahl al kitab*.

The Third chapter : This chapter contain about: sayyid qutb biography, his educations, his works and his view about ahl al kitab with his background of view..

The Fourth Chapter : This chapter contain: Analysis of Sayyid Qutb's view about *ahl al kitab* and his backround of view

The Fifth Chapter : Conclusion, this chapter was contains the conclusion as the answer of the questions in the statement of the problem, suggestion and closing.

CHAPTER II

THE GENERAL VIEW ABOUT AHL AL KITAB AND RELATED TERMS OF AHL AL KITAB

A. *Ahl al Kitab*

Before describing the meaning of the *ahl al kitab*, we need to know that the word *ahl* consists of three letters, *alif*, *ha* ', and *lam*. The word literally means *ahl* relatives of people who live together in a particular place, family, could also be called a family because its members are bound by ties *nasab*, residents such as *ahl alqoryah* because they are connected with geographical relationships, group members and followers since the tie relationships ideology, or who have²⁵.

Whereas *al kitab* comes from the letter *kaf*, *ta* 'and *ba*', the language is composed of skin, book, treatise, or a letter²⁶. Term papers are then interpreted or written something²⁷, because the writing itself shows a series of several letters. Including the word of Allah revealed to Prophet Muhammad, called *al kitab* because he is a subset of some *lafad*²⁸.

On indicates that the application of the word *al kitab* for Jews written manuscript, and Christian, Muslim understanding of *al kitab* comes from the knowledge of god, if *al kitab* in use in relation to Jews and

²⁵ Atabik Ali dan Ahmad Zuhdi Muhdor. *Kamus Al Asyry Arab-Indonesia*. Hal 271

²⁶ Ibid 1493.

²⁷ W. Montgomery Watt. Richard Bell. *Pengantar Alqur'an*. Ter. Lilian d. 1998. Page 123

²⁸ M.Galib M. *Ahl Alkitab Makna dan Cakupannya* (Jakarta:Paramadina, 1998). Page 19

Christian, do not always refer to just any book but the truth of divine revelation the prophet who should be sought from those who say *ahl al kitab*²⁹.

That means the *ahl al kitab* is a group of people who have the book³⁰. Could be any religion, including the book, but here *ahl al kitab* will be dedicated to the Jewish and Christian groups³¹.

Term *al kitab* which refers to the holy book of Allah revealed to His prophet, its use is common. General here means covers all the revealed scriptures of god, whether a holy book was revealed to the prophets and messengers before Prophet Muhammad peace be upon him, like the prophet Moses, Jesus, or the revelation that was revealed to Prophet Muhammad³².

Thus the term of the scripture refers to the community or group of believers who have the holy books revealed by Allah Almighty to the prophets and apostles. About the groups and religious followers who called scribes. The following will be covered terms used in the Qur'an.

If this is connected with the interpretation Rashid Ridlo that also there is no limit to the *ahl al kitab*, Ridlo explained that all existing religions in the world who have guessed from the book that the god is the *ahl al kitab*, although not addressed by the Qur'an. Meaningful interpretation of Sayyid Qutb, more broadly because it covers Islam is also in it, it can be seen from his opinion that where the sent down of al Qur'an is for the people of Islam,

²⁹ W. Montgomery Watt. *Pengantar Alqur'an*..... page 124

³⁰ M. Quraish shihab. *Tafsir al Mishbah. Pesan, Kesan, dan Keserasian Alqur'an*. Jakarta: Lentera Hati. 2002. Page 114.

³¹ M. Galib M. *Ahl Alkitab Makna*..... Page 27.

³² M. Galib M. *Ahl Alkitab Makna*..... Page 20

Utu Nashiban min al Kitab three times, *al Yahudu* as much as eight times, *al Ladzina Hadu* as much as ten times, *An Nasara* as many as fourteen of times, and the *Bani Israil* as much as forty-one times³⁵.

1. *Al Ladzina Atayna Hum Al Kitab*

Term *al ladzina atayna hum al kitab* which means the people who we give *al kitab*, found in the Qur'an as much as nine times. According to *Al-Raghib Al Ashfahani*, as quoted M. Ghalib that the word comes from the word *ata atayna* which means come easily. Furthermore, he stated, the use of terms *atayna hum al kitab* shows the receipt of the item being given a book. Unlike the case with the *Utu* term that can include any element of acceptance and rejection of objects in the destination³⁶.

That way, it can be stated that the main impression gained in the use of the word *atayna hum al kitab* is a certain acceptance and glorification of their holy book that was sent down Allah almighty. And it all points to the Jewish and Christian³⁷.

In general, the use of the word *atayna hum al kitab* shows that those who are *al kitab*, understand the best guidance provided in Almighty Allah. As in the Qur'an suggests the following:

³⁵ Ibid page 348.

³⁶ Ibid page 348

³⁷ Ibid 348

it does not mean criticism in it is also only for people other than Islam, it could be It was also criticized for people who have the Islamic Quran itself.

According to the authors understand that the actual scope of *ahl al kitab*, according to the opinion of *Imam Shafi'i* as saying that the term *ahl al kitab* at comprehend as well as Christian Jews and descendants of the people of Israel, not including other religions who embrace the Jewish religion and Christian. According to him that the prophet Moses and the Prophets isa only sent to them rather than to other nations. However, differences with *Abu Hanifa* who said that the *ahl al kitab* is that trust every one of the prophets, then it includes *ahl al kitab*, even those that only received *shuhuf*, not limited to Jewish and Christian only³³.

B. Related terms To Ahl Al Kitab

Before we move on to a discussion of terms that refer to the book, then we need to know that the Qur'an has the privilege of his editorial accuracy. Sourced directly from God Almighty, it is necessary to remember that not only because of the many scholars who analyzed the terms of any express language in refusing an opinion. That the Qur'an uses a different term when express clause that refers to the Jewish and Christian³⁴.

Besides *Ahl al Kitab*, Quran mentions many other terms, that refer directly or indirectly to show *Ahl al Kitab*. Term *Ahl al Kitab* repeated in the Qur'an as much as thirty-one times, *Utu al Kitab* as much as eighteen times,

³³ M. Quraish Shihab. *Wawasan Alqur'an*.(Bandung:Mizan, 1998). Page 366

³⁴ Ibid, Page. 347

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِمْ أُولَٰئِكَ يُؤْمِنُونَ بِهِمْ

وَمَنْ يَكْفُرْ بِهِمْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٨﴾

"Those whom we have given Al the book to him, they read it with the actual reading, they were faithful to him. And Those who reject him, then they that people are the losers ".³⁸

Quraish Shihab in *al Misbah* says in his commentary that once threatened to who among *ahl al kitab* fair in the celebrated and threatened due to changing Al content of the book, is described here that get a reasonable group of happy news. They are the ones we have given *al kitab* that is the law and gospel, they read it with the actual reading is followed by a good and perfect guidance and in accordance with what Allah almighty be scaled without doing or believing that there are changes, they are namely the very high position which side to believe in gods holy book or the instructions are perfect gods. And those who disbelieve in him that is the holy book or guide gods, then those that are not in addition to those people who really lose, wretched, and perish³⁹.

The majority intrepeter understand *atayna hum al kitab* in the verse is as Jewish and Christian⁴⁰. So that the Jewish and Christian intent here is those who do not follow the passions, to those who follow the truth as what is written in the law and gospel. Because there is a group of

³⁸ Depag RI.....surat Al Baqarah verse 121

³⁹ Shihab. *Tafsir Al Misbah*..... Vol. I page 310

⁴⁰ M. Ghalib M, *ahl al kitab. Makna*.....Page. 39

scribes whose attitude is not as described in paragraph before this.

Indeed, this group is not a lot, but no matter how small they are there⁴¹.

On the other hand, the impression which can be captured from the verse in the use of the phrase *atayna hum al kitab* of the holy book of Quran shows that there is in them is still original. So the last information about the coming of the prophet Muhammad as the last prophet still contained therein. This means that based on the information they find in scripture, that they understand clearly about the apostolate of the prophet Muhammad peace be upon him⁴².

2. *Al Ladzina Utu Al Kitab*

Sentences *al lazzina Utu al kitab* (those who were given the book), found as many as eighteen times in al Qur'an⁴³. If the general use of the word *atayna hum al kitab* indicates acceptance of the teachings of scripture that is given to them, then the use of the phrase *al lazzina Utu al kitab* is more varied, although generally refers to the Jewish community and Christian⁴⁴.

⁴¹ Shihab. *Tafsir Al Misbah*..... Vol. I hal 311

⁴² M. Ghalib M, *ahl al kitab. Makna*.....Page. 39

⁴³ Shihab. *Wawasan Alqur'an*.....Page. 348. Menurut Muhammad Fu'ad al Baqi like quoted by

M. Ghalib M, *Ahl al Kitab. Makna*....that twenty one times. Page. 41

⁴⁴ Ibid page 41

Just as contained in the Qur'an as follows:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٠٦﴾

"Surely the religion (which approves) sight of Allah is Islam. No disputing the people who have received the Scripture⁴⁵ except after knowledge came to them, because malice (that exists) between them. Anyone who disbelieves the revelations of Allah, then Allah is swift at reckoning. "

In this verse says that they disintegrate after the arrival of Prophet Muhammad peace be upon him. Because the paragraph above asserts that, they already know the truth, yet they remain in the attacks even threatened. This is because diversity is not just knowledge, but submission and obedience, or in other words, the knowledge that fosters compliance. They are at odds because, of reluctant to accept the teachings of the apostle. Especially, after they know, in essence are the disbelievers who reject the Signs of Allah⁴⁶.

3. *Al Ladzina Utu Nasiban Mi Al Kitab*

Disclosure term *Utu Nasiban Min al Kitab* found three times in the Qur'an, this term refers more to the Jewish community; it is understood

⁴⁵ The point of view is book which comes before al Qur'an.

⁴⁶ Shihab. *Tafsir al Misbah*..... Vol. II. Page. 42

from the interpretation of the Quran that says expert *Nasiban Min al Kitab* in these verses refers to the book of the law⁴⁷.

Just as mentioned in *Surah Ali Imron* verse 23:

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ
اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

"Have you not noticed the people who have been given a portion Namely Al book (Torah), they called to the book of Allah so that the book establishes the law among them, then a party of them turn away, and they always turned (the truth)."

Term *Nasiban Min al Kitab* assembly contains criticisms of their behavior which is too bad, ranging from twist the truth, but also interferes with the teachings of Islam. It should be noted that they called to the book gods, because there are books in their hands are not entirely the same as the book of Allah which was awarded to them. They have made a change, addition, and subtraction, as here asserted that the book in question is the book of Allah. In addition to this meaning, it is suggested how rebellious they ignore the book of gods⁴⁸.

4. *Al Ladzina Hadu*

Term *al Ladzina Hadu*, means people who Powered Jewish religion. As with the other terms, sometimes refer to positive also in the

⁴⁷ M. Ghalib M, *Ahl al Kitab. Makna.....*page 44. Read also at Shihab. *Tafsir al Misbah.....* Vol. II. Page. 49

⁴⁸ Shihab. *Tafsir al Misbah.....* Vol. II hal. 50

negative. Some shows also some criticism and praise which indicates a positive tone⁴⁹.

Negative impression that they performance Quran juxtaposed to come because their offenses against the provisions established by god to them. As the following verse:

مِنَ الَّذِينَ هَادُوا حَرَفُوا الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا
وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْئًا بِالسِّنِّهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا
سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ
بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٣﴾

"Among those who are Jews, they changed the words from their venues⁵⁰. they say: We hear, "but we do not want to obey. and (they say anyway): "Hear and let you actually do not hear anything"⁵¹. and (they say): "Raa'ina "⁵² with a twist of their tongues and denouncing religion. If they say: "We hear and obey, and listen, and consider us", it would have been better for them and more precise, but Allah has cursed them for their disbelief. They believe not but faith is very thin."⁵³

While the verse that refers about positive actions they are as follows:

⁴⁹ M. Ghalib M, *Ahl al Kitab. Makna*..... Page. 54

⁵⁰ The point they say: change the words, addition and subtraction.

⁵¹ The point they say: listen, but their heart says: Hopefully you cannot hear (deaf).

⁵² *Raa 'ina* means so good as you pay attention to us. at a time when the friend confronts this word to the Messenger of Allah, the Jews also use this word to be discussed as if the call *Raa'ina* And they say ignorance is *Ru'uunah* which means a very, as a mockery to the Prophet. That is why God sent with him the friends exchanged words with *Unzhurna Raa'ina* also tantamount to *Raa'ina*.

⁵³ Depag RI.....surat An nisa verse 46

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَىٰ وَالصَّبِيَّةَ مَن ءَامَنَ
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
 عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٤﴾

“surely those who believe, jews, the chirstians, and the people sabiin⁵⁴, among those who truly believe in Allah and the Last Day and do good works⁵⁵, they will receive a reward from their Lord, there is no concern to them, and not (also) they grieve.”⁵⁶

5. Al Yahud

Term *al yahud* found as many as eight times in the Qur'an, the general impression of the mention of the term *al yahud* is contained on the criticism or negative portrayal of their⁵⁷. As in the verse of Quran *surat al Maidah* 82:

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا
 وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرَىٰ
 ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَزُهَبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

'You find the people who most loudly enmities against those who believe are the Jews and idolaters. And the facts you find the closest friendship with the people who believe are those who say: "Verily, We

⁵⁴ *Shabiin* are those who follow *shari'ah* ancient prophets or people who worship the stars or the gods

⁵⁵ A good deed is ordered by the Islamic religion, whether related to religion or not

⁵⁶ Depag RI..... surat Al Baqarah verse 62

⁵⁷ Shihab. *Wawasan Alqur'an*.....page 348

are Christians." Such is because among them (the Christians) there are priests and monks, (also) because the fact they are not proud. "

6. *An Nasara*

Similarly, in the use of the word *al ladzina hadu*, that the *Nasara* term is sometimes used in a positive context and sometimes also a negative context. Just as mentioned in the verse above that is Quran Surat al Maidah verse 82.

7. *Bani Israil*

Term of the Israelites found as many as forty-one times in the Qur'an, as the Quraish Shihab wrote in his book insights Al-Quran. *Bani israil* is beloved nation of a god. But on the other hand Israel is a rogue nation, is difficult to set and likes to do mischief. In many kind of the literature, that the term Israel refers more ethnic descent prophet *Ya'kub*. But the term itself has a very close connection with religion and ideology, especially the Jews that ideology and religion covered by the concept of Israel⁵⁸.

As a nation in love god, among others can be seen from the appeals in the Qur'an verses on them. As the following verse *al Baqarah* 40:

⁵⁸ M. Ghalib M, *Ahl al Kitab. Makna.....*Page. 49

يَنْبِيَّ إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ
بِعَهْدِكُمْ وَإِيَّيَ فَآرْهَبُونَ ﴿٦٠﴾

“o the bani israil⁵⁹, will remember My favor which I bestowed unto you, and fulfill your promise to me ⁶⁰, I would have fulfilled my promise to thee and unto me ye shall fear (subject)”.

These are all terms that refer to the book, directly or not directly. Everything also mentioned a negative side and also the positive side of the scribe attitudes towards Muslims, its quasi-refers to the Jewish community and Christian community.

⁵⁹ Israil is prophet ya'kub calling, bani israil are off spring of ya'kub and now were familiar by jewish.

⁶⁰ *Bani Israil* swear is: that they will pray before Allah almighty and never pray to others god except Allah, also truth to all prophets, to Muhammad peace be upon him as mentioned in their own book, *Taurat*.

CHAPTER III

THE BIOGRAPHY OF SAYYID QUTB AND SAYYID QUTB VIEW ABOUT AHL AL KITAB

A. The Biography Of Sayid Qutb

1. Sayid Qutub Life

Al-Maghfurulahu al-Arif billah as-Syahid Sayyid ibn Qutb Ibrahim was born in 1906 M in old village Musyah, Asyut district Egypt, in one family who has been streng in their religion laws and rules, and also have a good degree in their village⁶¹.

His father Haji Qutb Ibrahim was one a familiar person in public, and has any obedient in his life for others. His father is the nationalist and has a good desire to defend his nation. He is also the activist of Nationalist Party⁶².

Although, his father is activist in party but he has good attention for Sayid Qutub's education. As one with the high-status social among peoples, many people came to him to solve their problems of life⁶³.

Every year, he celebrated the big days of Islam such as the celebration of Prophet Muhammad's birthday, holding *majlis* and reading the holy Qur'an in the house, especially at Ramadan. His

⁶¹ Sayyid Qutb. *Tafsir fi Dzilal al Qur'an . Tafsir Ayat-Ayat Pilihan*.tt Page 10.

⁶² Sholahuddin Abdu Al Fattah Al-Kholidi. *Min al Milad ila al Istisyhad*.(Beirut:Dar Al Qolam, 1993). Vol. II. Page 31.

⁶³ Sholahuddin Abdu Al Fattah Al-Kholidi. *Madhal ila Dzilal al Qur'an*. (Amman: Dar Ammar, 2000). Vol. II. Page 19.

mother was an obedient and loved Qur'an⁶⁴, when *Majlis Tilawah Alqur'an* held in her house, she heard with good attention, wholly heart and soul. This circumstance traced in Sayid Qutb's mind. He has sweet memory in his young age which in the next ages he hoped to make his voice is good and soft such as *qori'* whom he listened through his mother who loved Qur'an, but Sayid Qutub unrealized that he was born not to be a *qori'* but he was being interpreter in his era⁶⁵. Those all made a big effect on him and arose good motivation for him to learn about Qur'an more deeply.

But, his big motivation to learn more about Qur'an was coming from his mother, who loved in reading Qur'an and listening Qur'an. Sayid Qutb told about his mother's effect and education for him, saying:

"From behind the partition of the room, you are so engrossed listening to people read the Quran in Ramadan throughout the month in our village, when I'm with you and wanted to play like other children, you stopped me with a firm your signal, then I will be with listening reading Quran and you entering his music into my soul, though at that time me not understand its meaning. When I grew up in the care of your hands you send me to the *Madrasah Awwaliyat* in the village. Hope your main god is hopefully open the door for me so I could memorized the Quran, and godsend on me the melodious voice, so that every moment I could read the Qur'an for you"⁶⁶

⁶⁴ Al-Kholidi. *Min al Milad ila.....* Vol. II. Page. 38. Read also at Qutb. *Tafsir fi Dzilal.....* Page 10

⁶⁵ Qutb. *Tafsir fi Dzilal.....* Page 9.

⁶⁶ Al-Kholidi. *Min al Milad ila.....* Vol. II. Page. 38

Those influences upbringing Sayyid Qutb to memorized al Qur'an in a relatively young age (he was ten years old) and with that he realized the ideas and the dreams of his father and mother whom he loved and he has presented the indebtedness which has both planting the seeds of love of the Qur'an in the words, offering two eldest of the famous book in the recitation of the Qur'an⁶⁷.

At spell of his childhood and teenage years, he had shown the signs and potencies of high intelligence and a brilliant talent that attracted the attention of his teachers and supervisor. In addition, he showed a penchant and voraciously reading, brilliant questions and issue opinions⁶⁸.

2. Sayid Qutb Education

He entered his first formal education in his village primary school (*Madrasah*) in 1912, when he graduated he continued to *Madrasah Ibtidaiyah* in 1918. Then he went to Egypt to continue his studies, he live together with his uncle, *Ahmad Husayn Ustman*, who was a journalist⁶⁹. Then this phase is very disruptive on him. He entered the *Madrasah Awwaliyat* in Cairo called "*Madrasah Abdul Aziz's* " in 1922. He studied there for three years obtaining satisfactory degree at the school⁷⁰.

⁶⁷ Qutb. *Tafsir fi dzilal*.....Page 10.

⁶⁸ Ibid page 10

⁶⁹ Al-Kholidi. *Min al milad ila*..... Vol. II. Page 19.

⁷⁰ Ibid.

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In 1930 Sayyid Qutb was a student of The Institute of *Darul Ulum (Kuliyat Darul Ulum)* after previously he completed study at *Tsanawiyah* in *Tajhiziyah Darul Ulum*. Then Sayid Qutub graduated from college in 1933 with (Lc) degree in literature and also a diploma in the department of Education (*Tarbiyah*). The interest of Sayyid Qutub in literature seems to be a good choice because through it, his name began to be considered as a writer and literary critic. Even during the studying in the college, he wrote many poems or articles in various newspapers. His first book, namely *Muhimmah al Sya'ir fi al Hayah* was the early result of his talk when he was a student at the third level⁷¹.

After the completion of *Darul Ulum* Institute, Sayyid Qutb roled as a teacher and then superintendent in the Department of Education.

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As in the lecture, this times also the period when Sayyid Qutb pay more attention to the Department of Literature. He has written articles on literature in various newspapers and magazines. He is also involved in the literature's war of other writers who disagree with him, like⁷².

Mustafa al-Rafi

Interesting to be disclosed here. Actually there is no feud between Sayyid Qutb and *al-Rafi*, Polemic occurred solely because of *al-Rafi's* involvement with *al-Aqqad* in debate about the miracles of Quran. While *al-Rafi* is recognizing the heights of literary of Quran.

⁷¹ Al-Kholidi. *Min al Milad ila.....* Vol. II. Page 50.

⁷² Al-Kholidi. *Madhal.....* Vol. II. Page 23.

al-Aqqad precisely in the opposite opinion. In such circumstances, instead Sayyid Qutb was siding with *al-Aqqad* and attacked *al-Rafi'*. This is certainly surprised because Qutb is an alumnus of the famous institute *Darul ulum* which is a place of religious sciences education⁷³.

From these, it can be seen the enormous impact of *Mahmoud Abbas al-Aqqad* on Sayyid Qutb at that time. It can be said that Sayyid Qutb wrestles the free literature, the literary that stand-alone impressed. Even, he learned the literature that is not related to religion though. Because he thought that literature is the expression of the soul and felt that it cannot be bound by anything. This influence has been sustained in Sayyid Qutb until a few years later he escape the influence of *al-Aqqad* because of differences in thinking⁷⁴.

During 1951 - 1964 there was serious and brilliant transition in his Islamic writings side. The very productive years on the birth of the great works of the Islamic heritage books which are important in this age and the next ages. At first, Sayyid Qutb gave attention by using his expertise in the department of literature to know and express the beauty of the language of Quran. Later the result of study was published in two books; *al-Tashwir Fanny fi al-Quran* and *Masyahid Al Qiyama Fi Al Qur'an*⁷⁵.

With the publication of these two books, it can be said that Sayyid Qutb began a shift in thinking from the original free thinkers,

⁷³ Al-Kholidi. *Min al Milad ila.....* Vol. II. Page 51.

⁷⁴ Al-Kholidi. *Madhal.....* Vol. II. Page 23

⁷⁵ Ibid Page 37

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the ideas of *al-Aqqad*, a thinker who tends to the religious field. This is the first step to cultivate the Qur'an and Islam in intensive care. Named as a first step because, in these two books Sayyid Qutb has not become a thinker who analyzed the condition of society as in the following years, because Sayyid Qutb became a new moralist who emphasizes moral cleanliness of individuals in times of moral degeneration among the people⁷⁶.

After writing the books with nuanced art and the moral individual, in 1949 Sayyid Qutb wrote *al-'Adalah al-Ijtima'iyah fi al-Islam*, according to the title, through this book, Sayyid Qutb began to pay attention in the condition of society by calling for the moral improvement of society and catapult criticism against the party who involved and caused the social damage. The writing of this book could not be separated from his natural ambience and view. In his view, the states of Egyptian people are increasingly suffering caused by the lack of justice that must be felt for all of the people of Egypt. The justice is not only enjoyed by some people, in this case, government officials and environment court⁷⁷.

Criticism expressed by Sayyid Qutb in his book, of course, to grip the government. Feeling uncomfortable with the presence of Sayyid Qutb and due to his writings are so full of criticism, they finally

⁷⁶ This is quotationing by Abdul Bari, from dissertation under title *Jahiliyah Dalam Alqur'an* dari Charles tripp, Sayyid Qutb : Visi Politik. Dalam Ali Rahnema (ed), *Para Perintis Zaman Baru Islam*, terj. Ilyas Hasan, (Bandung: Mizan, 1995). Page 157

⁷⁷ Al-Kholidi. *Madhal*..... Vol. II. Page 40-41.

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send Sayyid Qutb to America in 1948 as a messenger of culture to study the educational system and do extensive observations about American life that many disappoint to him⁷⁸.

The shipping Sayyid Qutb to America, according to al-Kholidi, has a purpose to break away the influence of Sayyid Qutb and to damage and mislead him after his return. It hoped after he returned from there he will become a new man who will follow the system and western thought⁷⁹.

When he was in America, Sayyid Qutb experienced a very painful event. The reactions that showed by the Americans (Jews) for the death of *Hasan al Banna*, the leader of *al Ikhwan al-Muslimin* Organization, made him angry. All of newspapers and mass-media there, proclaimed how appreciation and excitement that showed by overflow of people Jews and congratulated them on the threat of a man from the East. With joy they held a celebration for this great victory. It heavy blow him, how the death of a man who fought for the values of Islam, his death welcomed with joy, who played a great role in defending Palestinians from Israel's grip⁸⁰.

In 1951 Sayyid Qutb returned to Egypt. The results of trip for two years in America brought a big change in himself. The change was

⁷⁸ Qutb. *Tafsir fi Dzilal*.....Page 11.

⁷⁹ Al-Kholidi. *Madhal*..... Vol. II. Page 24.

⁸⁰ <http://google.insanmazlum-sepak-terjang-yahudi.html>. In 1947 the British mandate over Palestine ended and the UN took over power. UNSC Resolution No. 181 (II) dated 29 November 1947 divide Palestine into three parts. It gets loud protests from the Palestinian population. They held a massive demonstration against UN policy. Another case conducted by the Jewish nation.

related to the orientation of the struggle in defense of the teachings of Islam and the Egyptian people's welfare. If previously he was just moving through writing, either articles or books, then he began to enter the terrain of struggle as an activist who fill seminars and lectures in addition to continuing his skills as a writer⁸¹.

It is interesting to be noted that Sayyid Qutb did not choose to join an existing political party in Egypt whereas before he joined the *Wafd* Party⁸². Obviously with the big names he has, every party there are bound to open the door for him. His reluctance may be related to his experience when he joined *Wafd* Party who defected in the interest of English. In 1942 the *Wafd* Party leader *Mustafa al-Nuhas* form a cabinet Egypt after British tanks destroyed the doors of *Abidin* palace⁸³.

By the joining of Sayyid Qutb into the organization “ *al Ikhwan al Muslimin* ”, Sayyid Qutb was continuing its activities in the form of writings, speeches, and lecturing. Although Sayyid Qutb did not occupy a top position in the organization, a job as the responsible section of preaching and publishing of *al ikhwan al Muslimin* be the right place for him. Because it is important for *al Ikhwan al Muslimin* to have people such as Sayyid Qutb who has exceptional talent on their interest

⁸¹The condition of Egypt was devastated when Sayyid Qutb had returned from his activities taking science in the West. At that time, Egypt is experiencing a political crisis which resulted in a military coup in July 1952. At that moment, Sayyid Qutb started to develop a more forward thinking on social and political criticism. Therefore, it would not be surprised indeed if we look at the efforts made Sayyid Qutb in his commentary is more likely to raise the socio-civic terms.

⁸² Al-Kholidi. *Madhal*..... Vol. II. Page 22

⁸³ Ibid page 25

Fi Dzilal Al-Qur'an.

By the revolution of 1952, The Sayyid Qutb's relationship with the leaders of the movement, *Gamal Abdul Naseer* and *Mohamed Najib Abdul*, become tighter. Apparently, the position of Sayyid Qutb in the eyes of Egyptian society made him in the important position. In fact, his house in *Alhalwan* became a meeting place movement leader. Then he became a highly respected because of the influence and significant role in the success of the revolution. *Muhammad Najib*, the supreme leader board of the revolution, called him as the originator of the revolution, the leader of its leaders, and also chairman of the chairman. Sayyid Qutb himself became the general secretary of the Freedom League after refusing the exemption for the position Minister of Education and Director of Information⁸⁵

However, Sayyid Qutb's relationship with the government council of the revolution did not last long because of different opinions between Sayyid Qutb who want a government based on Islamic rule (Shari'ah) on contrary with *Naseer* who stand on secular understanding. Sayyid Qutb did not just criticize the Egyptian government as a secular⁸⁶ that impressed at the time, but also provide

⁸⁴ Ibid page 25

⁸⁵ Ibis page 25-26.

⁸⁶ An orientation in life or in any business in particular, which stands on the principle that the true religion or religious terms, it is obligatory to not intervene into the government. in other words, an orientation that throwing away the meaning of the term. finally emerged sense: only non-religious politics that exist in government, namely a social system in the form of morality and as the

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solutions that the trust of Islam as the only ideology that suitable for all of times and places (*shalih fi kulli zaman wa makan*). He said Islam has the answers to all social and political problems, other than that Islam also has concept to create a harmonious society. In 1955 Sayyid Qutb was accusing in subversive activities, doing the anti-government agitation then he sentenced to 15 years in prison, while in prison he got the punishment that made him increasingly weak to move last in prison hospital. During in the prison he experienced a change in thinking. This is because they are involved in the government, rulers and the accomplice confessed be a Muslim. In his view, Islamic people in question Should he and members of *al ikhwan al Muslimin* who defend Islam does not deserve such treatment.

This awareness provides a new colour in the next works of Sayyid Qutb. He looked at the importance of reminding the public of the fact that everything is not like in what its sight. That is, people who claim Islam does not automatically reflect all the behaviour and in accordance with the teachings of Islam. This situation also asserts that Islam is not merely the belief system that deals with spiritual matters, but also systems for organizing human life on earth. Islam as

originator of the necessity of thinking in upholding moral values in modern life and within the scope of social community without having to look at religion. Yusuf qardhawi. *Islam dan sekularisme*. Terj. Amirullah Kandu. (Bandung:Pustaka Setia, 2006) page 67

an ideology is Islam embodied in the movement and actions, not imprisoned by Islamic discourse and mind.

During the prison, Sayyid Qutb wrote the book. That's where the writing of Sayyid Qutb. He completed *Fi Dzilal Al-Quran* which was delayed, of course, that in its natural state in influencing the interpretation of these prison⁸⁷.

In the hands of prosecutors, advice, urging, warning and polemic in use to damning indictment of Sayyid Qutb, in a military trial on August 21, 1966, he was decide as a guilty and and he sentenced to death on 29 August 1966⁸⁸.

3. Sayid Qutub's Works And His Influent

The works of Sayyid Qutb as a whole, certainly cannot separate from his experience in various fields literate, political, social and religion that makes a shift in his thinking.

The works he wrote are⁸⁹:

1. *Muhimmah Al Sya'ir Fi Al Hayah Wa Al Syi'r Al Jayl Al Hadlir*

1933

⁸⁷ Ibid page 369

⁸⁸ Ibid page 22. In 1956, the Sinai Desert and Gaza Strip controlled by Israel, after the Islamic movement in the Arab region was hit and *Abdul Qadir Audah*, *Muhammad Firgholi*, and *Joseph Thol'at* directly involved in warfare with the Jews in Palestine were executed by the Egyptian regime. And in 1967, all the Palestinian territories fall into the hands of Israel. It happened after striking at the Islamic Movement and the hanging of Sayyid Qutb a very feared the Jews. In 1977, there were attacks on Lebanon and the Camp David agreement, sponsored by the late Anwar Sadat of Egypt.

⁸⁹ Al-Kholidi. *Madhal*.... Vol. II. Page 32-33.

2. *Al Syati' Al Majhul* 1935
3. *Kritik atas kitab "Mustaqbal Al Saqofah Fi Misro"* 1939
4. *Al Tashowur Aal Fanny Fi Al Qur'an* 1945
5. *Al Atyaff Al Arba'ah* 1945
6. *Tifl Min Al Qoryah* 1946
7. *Al Madinah Al Mashuroh* 1946
8. *Kutub Wa Al Sakhsiyat* 1946
9. *Aswak* 1947
10. *Masyahid Al Qiyamah Fialqur'an* 1947
11. *Al Adalah Al Ijtima'iyahfi Al Islam* 1949
12. *Ma'rakah Al Islam Wa Al Ra'samaliyah* 1951
13. *Al Salam Al Alami Wa Al Islam* 1951
14. *Al Salam Al Alami Wa Al Islam* 1951
15. *Fi Dzilal Alquran edisi pertama* 1952
16. *Dirasah Islamiyah* 1953
17. *Khoso'ish Al Tasawur Al Islami* 1964
18. *Al Islam Al Musykilah Al Hadharah* 1964
19. *Ma'alimu Fi Al Thoriq* 1964

The fact that the writings of Sayyid Qutb which is painted by a life history that full of struggle against unislamic system, create radical groups who feel inspired to read his writing for fighting a

system that is not Islamic and to uphold the teachings of Islam that it should be the violence path.

However, for other followers that is in the works of Sayyid Qutb was actually not advocating violence, but only if they received a call of Islam an obstacle course, this means that violence is blessed. Sayyid Qutb said that it is a form of defense. What is expressed by Sayyid Qutb through his works are a call for Muslims to live with the ways and rules of Islam that should be made in contemplation, not a reference in deciding a case.

B. *Tafsir Fi Dzilalil Qur'an.*

1. *Tafsir Fi Dzilalil Qur'an* writing at glance

Tafsir fi Dzilal al-Quran written in 1952 until the late sixties or around the year 1965⁹⁰. This commentary is not written for leisure or alienate themselves from society, but he wrote it on the sidelines of the preoccupations in proselytizing activities in the community. His struggle as a members and a head of the mission of *Ikhwan al Muslimin*⁹¹, influenced over the content of such interpretation. The story of his life with *al ikhwan al Muslimin* confront the regime in Egypt makes this commentary is full of calls for struggle and movement.

⁹⁰ Qutb. *Tafsir fi dzilal*.....Page 12

⁹¹ Al-Kholidi. *Madhal*.....Vol. II. Page 44

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In early 1952, Sayyid Qutb in offered by Sa'id Ramadan, "*al Mouslimun*" magazine owner, to write monthly articles written in a rubric. He accepted and wrote a rubric under the title "*Fi Dzilal al-Quran*" with contents about Quran's interpretation. Starting from the commentary of *al Fatihah* and forwarded with the *Surah al-Baqara*, when he was talking about the *surah al-Baqarah* verse 103, he stopped rubric because it would interpret the Quran as a whole in one book commentary. He promise will continue his writing in the magazine rubric with another theme that is *Nahwa al Mujtama' a-Islamiy*⁹².

Sayyid Qutb fulfill its promise by launching one *juz* in October 1952, and subsequently published every month until finally he sent to the prison on November 1954. Over the past two years after his first writing until he was in prison, he has completed 16 chapters of Quran's interpretation.⁹³ *Tafsir Fi Zilalil al-Quran* is written with the relied on his deep studies, which is drawn directly from the Qur'an and as-Sunnah, in addition sourced to the *Tafsir al-Mu'tabar*.

He entered into the writing of this commentary after completing his experiences and studies are rich. Consist of the field of writing, teacher training, education and a broad and sharp observation of social developments and political world during it. He has spent more than half his age in reading and learning in depth of human intellectual

⁹² Ibid page 44

⁹³ Ibid Page 44

outcomes in various areas of study and the theories of various schools of thought during that and the various studies about other religions⁹⁴.

Here lies that Sayyid Qutb, although not directly interact with the People of Scripture (*ahl al Kitab*) during his lifetime. However, his views from his journey full of struggles growing up his movement as a radical in the issue of views, so that he wrote *Tafsir Fi Zilalil al-Quran* has never escape from his soul by doing coaching, as well as Islamic thought formation of the Qur'anic generation through *da'wah* and movement.

In addition *Tafsir Fi Zilalil al-Quran* is written in ink suffering and misery that the result of the bitter of political oppression and crazy games of despotic power at that time. He has undergone physical torture of cruel and does not speak of humanity and all this misery has made all the entities he concentrated to God and to the appreciation of the Qur'an, where he lived under the shadow of the Qur'an with all the soul, feelings and life as a preacher, the '*arifbillah*, patient, persistent, pleasure, calm, serene, round submitting to Allah, no defeat and despair. Overall it is an important factor that bringing in his interpretation in" *Tafsir Fi Zilalil al-Quran* ", a unique shape that transcends other interpretations⁹⁵.

⁹⁴ Qutb. *Tafsir fi Dzilal*.....Page 12

⁹⁵ Ibid page 12

2. The Method and the Characteristic Interpretation of *Tafsir Fi Zilalil al-Quran*.

Before entering the discussion about interpretation of *Tafsir Fi Zilalil al-Quran* we need to know about that the title *Tafsir Fi Zilalil al-Quran* means the shade (shadow) of Quran. This, of course, Sayyid Qutb has its own desires, so he named book of his commentary with the name, living under the shadow of al-Quran is a pleasure that cannot be known but only by those who feel it⁹⁶.

With such circumstances and feelings, Sayyid Qutb interpreted the Qur'an. Such circumstances and feelings can only be achieved after in-depth interaction with the Quran. He himself has been through it in the entire of his life. This book was the experiences of the author through the soul, mind, feelings and existence⁹⁷.

About the type of interpretation, he is very emphasizing on the literary texts of the Quran or also called *al adabi fi tafsir al qur'an*⁹⁸.

At the start of writing *Tafsir Fi Zilalil al-Quran*, he is using his new method of explaining the Qur'an in terms of movement, education and propaganda called *manhaj haraki* (method of movement). Whereas before Sayyid Qutb used the method of Islamic thinking (*manhaj fikri islami*), and he saw a lack of supplies from the education and movement that needed in life. Then he started a revision of the

⁹⁶ Ibid Page 15.

⁹⁷ Al-Kholidi. *Min al Milad ila....* Vol. II. Page 544

⁹⁸ Ibrahim Audz. *Min At Thobari Ila Sayyid Qutb. Dirasat Fi Manahij At Tafsir Ma Madzhabihi.* (Dar al Firdaus, 2010). Page 250.

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interpretation up to juz 27 does not take place because the new until
until juz 13 he was sentenced to death⁹⁹.

Then in the next chapter will be discussed concerning the interpretation of Sayyid Qutb who is in connection with the term *ahl al kitab* regarding to *ahl al kitab* other than that term. Although it has been mentioned in previous discussion that in his journey of life he began when he started to be sent to America. Concerning Palestine situation about the massive transfer of Jewish nation, which caused great anger Palestinian nation. This is where the Jews wanted to seize Palestine, supported by American and British peoples. So the growth of thinking of Sayyid Qutb, caused by their ugly increasing in repressing Palestinians, although he did not interact directly with the *ahl al kitab*. However, based on his idea that full of propaganda and the movement of *ahl al kitab* that in addition to Christian and Jews, Muslims did not rule out anything that helps them in many ways he is considered as *ahl al book*.

C. Sayyid Qutb's view about *ahl al kitab*

Term of the *ahl al kitab* by Sayyid Qutb in his book *fi dzilal al-qur'an* scattered in several letters that is in Surat al-Baqara verse 105, 109; surat Ali Imron 64-83; an nisa '123, 153; al ankabut 46; al Ahzab 26; al-

⁹⁹Al-Kholidi. *Madhal*..... Vol. II. Page 52.

Hadid 29; al hasyr 2, 11, etc. All of them according to Sayyid Qutb refers to Jewish and Christian communities.

The explanation which refers to the Jewish and Christian present in Surat al-Baqarah verse 120. Where is this surat explains that Jews and Christian hostility towards Muslims that follow the religion or their teachings. Those Jews and Christian will attack and deception against on you. They will not want to make peace with you and will not be happy with you, except ye turn away from the truth, unless you let go of your belief, and then follow them¹⁰⁰.

That's hatred of the Jews and Christian against Muslims that they will never be satisfied until the people of Islam turned and followed them. Hatred Jewish people will never be an end to the Islamic community. So for Muslims rebuke Jews beware, this is why the Qur'an is also described how we as a Muslims should behave towards *ahl al kitab* especially Jews.

This verse is explained according to him and pointed to the Jewish and Christian.

Then in its interpretation Sayyid Qutb in the surat of Ali Imron verse 67 which contains a refutation of the attitude of the Jews who consider Ibrahim prophet was a Jew, described in this paragraph that the prophet Abraham was not included among those Jews but the prophet Abraham is a group of people who surrender and men who are straight (the gods)¹⁰¹. In

¹⁰⁰ Sayyid Qutb. *Tafsir fi Dzilal al Qur'an*. Terj. As'ad Yasin, dkk. (Jakarta: Gema Insani, 2005). First chapter. Page . 131. After that would mentioned Dzilal

¹⁰¹ Dzilal..... Vol. II. page 88.

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this verse from the Quran is clear denial about their opinions about the prophet Abraham who they admit that the prophet Abraham, including Jews. In this verse still in the interpretation of Sayyid Qutb pointed to the Jews and part of the Christian.

We can see that the enemy of Islam are not only mislead them in war but also from *akidah*, they always show the bad behavior to Islam and always give the bad issue about Islam until make the communities un surely believe. They refers be first purpose are coming from *akidah imaniyah* and also use everykind of ways to mislead islamic people.

When Sayyid Qutb interpreted the surat of Ali Imron verse 99, also explained criticism to *ahl al kitab*, in this verse in explaining that they (*ahl al kitab*) has disbelieve the revelations of Allah, al Qur'an whereas those who deny some of the book god is to deny the book of god as a whole¹⁰². In this case, Sayyid Qutb was still likely in the context of Jewish and Christian.

In Surat al-Baqarah verse 121 he interprets *atayna hum al kitab* that *ahl al kitab* that have received the book, they read it and then they deny it, make for those losses in which faith is the greatest blessing of god.¹⁰³ In explanation of this verse is still in connecting with the previous paragraph 120 where the Jewish and Christian would not be willing to follow the religion of Islam to them.

¹⁰² Dzilal. II. page 116.

¹⁰³ Dzilal. I. page 132

In a surat of an nisa verse 46 he interprets that the *ahl al kitab* of the Jews love to play flip words, shows gross lack of courtesy, spin, pretense, and also deviations from the place and meaning of the sentence-meaning¹⁰⁴. Everything refers to Jews who until whenever insubordination would not embrace Islam but very little, they are always hostile to Islam and the Muslims until whenever. That's the Jews!¹⁰⁵

However, the authors find a difference when Sayyid Qutb interpreted the verses of the other terms of the *ahl al kitab* that is in terms *Utu nasiban min al kitab*,

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ
كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ



"Do not you notice the people who have been given the part Namely Al book (Torah), they were invited to the book of Allah so that the book establishes the law among them, then some of them turn away, and they always turned (the truth)."¹⁰⁶

In these verses he interpreted against the people who were given part of *al kitab*, namely the law for Jewish people and also for the Christian gospel. And each one is called "part" of the book because the book of Allah is the books that revealed to the apostles, who were all set *uluhiyyah* and *qawaamah* unity. So, all these books are essentially one.

¹⁰⁴ Dzilal. II page 382

¹⁰⁵ Dzilal . II page 383

¹⁰⁶ Depag RI.....surat Ali imron verse 23

The Jews were given a piece of it and the Christian also given a part of it.

While the Muslims were given the book is entirely in the sense that al Qur'an it collects all the principal religions and justify pre-existing book¹⁰⁷.

In this verse according to the interpretation of Sayyid Qutb that:

"Do not you notice the people who have been given the part Namely Al book (Torah), they called to the book of Allah so that the book establishes the law among them, then some of them turn away, and they always turned (the truth)"

In his interpretation that this verse Allah states in amazement of the *ahl al kitab*, when some of them refused to arbitrate to God in faith and life. So how is the person who claimed to Muslims, but then they deviate from the *shari'ah* of Allah in all affairs of their lives?¹⁰⁸ This is a foothold Sayyid Qutb in interpreting that in the verse of Islam was included as *ahl al kitab* when Muslims do not want to arbitrate to god in his life.

According to him that what is in the Qur'an is not just criticism of *ahl al kitab* in the context of Jewish and Christian alone, but a Muslim who has deviated from religion god he was regarded as *ahl al kitab*. Because they are turned away and refused to arbitrate to Allah in all affairs, just as in do ahl al book that they already know the truth but they

¹⁰⁷ Dzilal I page 52.

¹⁰⁸ Ibid 52

will rebel and refuse. And as Muslims should apply *manhaj* Islam as a foothold in everyday life¹⁰⁹.

A lot of Muslims who consider the life of the world is not a religious life, they assume that they are not going to hell except just in time for a while and finally going on sleigh to heaven. That's their opinion, and still claim to be Muslim. Fact thinking that just as the assumption of the *ahl al kitab*, that they would not be subject to hell fire except in a short time¹¹⁰.

Actually in this paragraph according to Sayyid Qutb the *khittab* aimed not only at the *ahl al kitab* alone, but also to Muslims who actually receive the Quran itself. This criticism is also al Qur'an to the Jewish, Christian and the people who still claim themselves as a Muslim¹¹¹.

While in some other verses related to the *ahl al kitab*, although the terms in Qur'an that refer to the *ahl al kitab* of Sayyid Qutb in his opinion is still the same with the other interpreters are agreed that the *ahl al kitab* is also Jewish and Christian; because the view of all his interpretation of the verses relating to the *ahl al kitab*. But what distinguishes him is that when interpreting the verses that use the term *Utu nasiban min al kitab*, in Surah Ali Imron verse 23, which considers all religions have part of *al kitab* that deviate from the truth of his book *ahl al kitab*, including the

¹⁰⁹ Dzilal.II.120

¹¹⁰ Ibid 53

¹¹¹ Ibid 53.

people of Islam. Because in his territory includes the Jewish, Christian and Islamic.

Meanwhile, when the verse mentions *shabi'in* in Surat al-Baqara verse 62 in his interpretation that they are the class of Arab idolaters before in sending of Prophet Muhammad, who is in doubt to the actions of his people who worship idols, and they seek their own belief that they like and then get directions to the creed of monotheism. The commentators say "they were doing worship according to the original *hanif* religion, religion of prophet Abraham and his people worship them to leave the system, only they do not propaganda his people. This is a much stronger opinion¹¹².

In this verse that anyone among the Jewish and Christian who believes in Allah and the Last Day and do good righteous, they will get a reward from Him and do not grieve. However, this is in dedicated to those that existed before the coming of Prophet Muhammad¹¹³. Whereas if they were required after the coming Apostles believe in god, believe in the hereafter and also charitable pious with consistently been converted to Islam first¹¹⁴.

D. Sayyid qutb's background of view of his view about ahl al kitab

From the differences of opinion on the definition of *ahl al kitab*, Sayyids pole does not necessarily assume *ahl al kitab* understanding

¹¹² Dzilal. I. page 90

¹¹³ Dzilal. I. page 90

¹¹⁴ Dzilal I. page 77.

is limited to the context in which the will but look deep down in the context of that happening now. It is influenced by the background and activities that continue in pressure. There is no denying that the ideas of a person affected not only by the level of intelligence, but also by a practiced discipline, experience, social conditions, politics, and so forth.¹¹⁵

When he was in America, Sayyid Qutb experienced a very painful event. The reactions that showed by the Americans (Jews) for the death of *Hasan al Banna*, the leader of *Ikhwan al-Muslimin* Organization, made him angry. All of newspapers and mass media there, proclaimed how appreciation and excitement that showed by overflow of people Jews and congratulated them on the threat of a man from the East. With joy they held a celebration for this great victory. It heavy blow him, how the death of a man who fought for the values of Islam, his death welcomed with joy, who played a great role in defending Palestinians from Israel's grip¹¹⁶.

By the joining of Sayyid Qutb into the organization *Ikhwan al Muslimin*, Sayyid Qutb was continuing its activities in the form of writings, speeches, and lecturing. Although Sayyid Qutb did not occupy a top position in the organization, a job as the responsible

¹¹⁵ M. Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 1992) page 77.

¹¹⁶ <http://google.insanmazlum-sepak-terjang-yahudi.html>. In 1947 the British mandate over Palestine ended and the UN took over power. UNSC Resolution No. 181 (II) dated 29 November 1947 divide Palestine into three parts. It gets loud protests from the Palestinian population. They held a massive demonstration against UN policy. Another case conducted by the Jewish nation.

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section of preaching and publishing of *al ikhwan al Muslimin* be the right place for him. Because, it is important for *al Ikhwan al Muslimin* to have people such as Sayyid Qutb who has exceptional talent on their interest of regional activities¹¹⁷. The sidelines of his activities, he wrote the book *Fi Dzilal Al-Qur'an*.

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This awareness provides a new colour in the next works of Sayyid Qutb. He looked at the importance of reminding the public of the fact that everything is not like in what its sight. That is, people who claim Islam does not automatically reflect all the behaviour and in accordance with the teachings of Islam. This situation also asserts that Islam is not merely the belief system that deals with spiritual matters, but also systems for organizing human life on earth. Islam as an ideology is Islam embodied in the movement and actions, not imprisoned by Islamic discourse and mind.

¹¹⁷ Shihab. *Membumikan.....*page 25

Those are can be his reason in his interpretation book, we can look from his history of live that full of propaganda and movement, no just that but we can saw there are many his struggle to wrote *fi dzilal al qur'an*. Even, in the prison he always spare his little time to write something useful for others. Between his activities in *al ikwan al muslimin* he can show the high intelligent of his thinking.

CHAPTER IV

ANALYSIS OF SAYYID QUTB'S VIEW

A. Analysis of Sayyid Qutb's view about ahl al kitab

After has explained above about his opinion about the *ahl al kitab*, Sayyid Qutb interpreted the scope of many *ahl al kitab*. When he was interpreting passages that refer to the term *ahl al kitab* all refer to the community of scholars agree that the interpretation of the *ahl al kitab* which Jewish and Christian communities. But the scholars also differ as to its scope. But here Sayyid Qutb has its own coverage when talking about the *ahl al kitab*, although most of his interpretation of the verses of *ahl al kitab* refers to the Jewish community as well as Christian.

However, there are differences of opinion that when he interprets one of the terms in use in the call *ahl al kitab* in the Qur'an, the term *Ulu nasiban min al kitab*, when entered in this verse is Surah Ali Imron verse 23, which he interpreted that words *nasiban min al kitab* is part of the book of Allah, it means that every religion has a book here in the context of Jewish, Christian and Islam which deviate from his book (the truth), according to him are the *ahl al kitab*. This is the discussion that indirectly Sayyid Qutb interprets that all religions have a book that allegedly comes from the gods (celestial), which deviate from the teachings are the *ahl al kitab*, even sayyids qutb entering the Islam people who do not want to arbitrate to the Qur'an and instructions are *ahl al kitab*.

If this is connected with the interpretation Rashid Ridlo that also there is no limit to the *ahl al kitab*, Ridlo explained that all existing religions in the world who have guessed from the book that the god is the *ahl al kitab*, although not addressed by the Qur'an. Meaningful interpretation of Sayyid Qutb, more broadly because it covers Islam is also in it, it can be seen from his opinion that where the sent down of al Qur'an is for the people of Islam, it does not mean criticism in it is also only for people other than Islam, it could be It was also criticized for people who have the Islamic Quran itself.

According to the authors understand that the actual scope of *ahl al kitab*, according to the opinion of *Imam Shafi'i* as saying that the term *ahl al kitab* at comprehend as well as Christian Jews and descendants of the people of Israel, not including other religions who embrace the Jewish religion and Christian. According to him that the prophet Moses and the Prophets isa only sent to them rather than to other nations. However, differences with *Abu Hanifa* who said that the *ahl al kitab* is that trust every one of the prophets, then it includes *ahl al kitab*, even those that only received *shuhuf*, not limited to Jewish and Christian only.

The author states that Muslims who have perverted the faith and do not want to arbitrate to god do not have the say as *ahl al kitab*, but they are more worthy of the call infidels, impious, and *dholim*, as in the letter of al Maidah verse 44, 45 and 47 .

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٥٤﴾

“Whoever does not judge by what Allah revealed, And they are the ones who disbelieve.”

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١٥٦﴾

“Whoever does not decide the case according to what Allah hath revealed, And they are the ones who do wrong.”

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٥٧﴾

“Whoever does not decide the case according to what Allah hath revealed, And they are the ones who rebel.”

In addition, As mentioned in *ma'alim fi al thoriq* the required concept targeted by al-Sayyid Qutb in explaining the meaning followed by Islamic society. He defines Islamic community as a community which is reflected in it with full servitude to God by running all the laws of God.¹¹⁸

With this, one must note that the influence of Sayyid Qutb possessed a profound impact on the Muslim Brotherhood, it can be concluded that such an understanding is made that the society intended by Sayyid Qutb is a society full of servitude to God. This, he argues, is the essence of religion itself, which from the beginning was aimed at liberating human beings on the earth from all kinds of servitude than Allah.

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B. Analysis of Sayyid Qutb's background of view about *ahl al kitab*

From the exposure presented above we can see about the points of view shared by Sayyid Qutb explaining the meaning *ahl al kitab*. This opinion is certainly very surprising to all Muslims who know that the call was Jewish scribes and Christian only. It is indicated that they do not recognize and believe the message of Muhammad, who has been described in their book.

After learning he was wrestling with a very extreme interpretation, it can be seen that all of his football exploits in his life. Ranging from small to grow up he is unfamiliar with politic moment, it's because his father is one of the activists of political parties at the time, his life was colored with political struggles a little more deeply affected him in thinking in the future.

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Caught a glimpse of life's journey from Sayyid Qutb since he was sent to America as an ambassador to learn the system there are many things in America that makes Sayyid Qutb was disappointed and angry with the lives of Americans who love partying and having free sex.

Especially when he knew death of *hasan al banna* as the *al Ikwan al Muslimin* leaders at that time to make the American people (Jews) rejoice over the death of those most in fear of the east, this makes Sayyid Qutb angry and disappointed, how can they feast on Islam leader dies .

After he returned to Egypt he also differs with the principles of *Gamal Abdul Naseer* who want a secular government based, while the

government is basically Sayyid Qutb wanted Islamic *shari'ah*. Whereas in the first time, sayyid Qutb and Gamal is in a goal, it was originally due to Sayyid Qutb joined *al ikwan al muslimin*. This makes it knew more about political struggles. So natural that social and politic condition he is also his influence in the interpretation.

Especially, when he was in prison because of *gamal* regime he also entered into prison, he was aware of the Islamic movement, because in the prison is all that torture him with a very painful ordeal is one of Islam itself, so that he knows and understands the nature of Islam one is not only seen from just from the system but also viewed by people who practice in accordance with Islamic *shariah* or *manhaj* or not.

This is where he was resuscitated with Islamic people who become accomplices Jews who want to turn into a secular state that is not according to mix religion into government. And maybe this background he considers people who do not follow Islam or arbitrate to say god is in the *ahl al kitab*.

In surat ali imron verse 23-35 sayyid qutb said that what was the cause of their turning from God and contradictions arbitrate to their recognition as a believer and scribes. Namely, the lack of trust in the day of reckoning on the Day of Resurrection and in hold on divine justice that no favoritism and is not skewed to a particular party. Some people are so much minded Muslims like that, that most of them tend to make this a universal assessment against other religions, claiming that Islam is the

only valid religion that exist in this world and forget that there is no reason to believe that Muslims-who do the same thing with them-will be free from shape distortion similar to other religions.

CHAPTER V

CONCLUSION

This chapter illustrates the entire result of the research about Sayyid Qutb view about *ahl al kitab* in *Fi Dzilal Alqur'an*.

A. Conclusion.

From the explanations above, we can take some conclusion bellows:

1. That according to Sayyid Qutb, that *ahl al kitab* are who have been given *al kitab* or book from god, but they does not follow and mislead from the book, in which Jewish, Christian and also Muslim who does not do the laws of god would called as *ahl al kitab*. That mean *ahl al kitab* are containing all of people in the world who has *al kitab* from god that called *ahl al kitab*
2. Sayyid qutb background of view are coming from his education, his political view that full of propaganda and movement of Islam, that began when he was in *al ikwan al muslimin* who want to change the secular government laws—*Gamal Abdul Naseer*—be Islamic laws. basic on *Syariat* laws. His view shift began when he was prison, there are many Muslim person do bad attitude like *ahl al kitab* who does want to follow the role of Islam.

B. Suggestion.

There are many suggestions we can take from this thesis:

1. As a Muslim, we must do everything in our life based on Islamic role and laws, which was Sayyid Qutb hopefully to us as Islam community in the part of world. Who will grow up Islamic role if we not begin it from now, Al-Qur'an has many example, the *khittah* are not only to others religion, but also to us as Muslim who has Al-Qur'an as guidance book from Allah almighty.
2. The majority Indonesian are Muslims, so we should not do bad attitude like *ahl al kitab*, especially like Jewish and Christian attitude who does not do the laws. We as a Muslim ought to follow all Islamic laws and role.
3. Syariat islam is one of solution to built the truth of god Allah almighty.

C. Closing.

With remark on the present *hamdan wa syukron alamin* to Allah *hidayah, inayah*, and also everything. And so the author can finished this thesis on time, without any troubles and obstacles. The author realizes that in writing of this research is still far from perfect. Because, it was with humility and love of the writer is very thanks fullness and hope to all parties to be willing to give criticism and reprimand are constructive suggestion if there is an error or omission which the writer does not do but

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only limited, and there are no limits on the writer and if there are truth that coming from Allah almighty, but if there are many guilty was coming from writer himself.

Finally, thanks so much goes to all who assisted the writing of this thesis both moral and spiritual assistance, may Allah always reward to them all who did good attitude and hope the last time from the writer this thesis are in order useful and benefits to all, for writer in particular and to all reader in general.

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