

CHAPTER II

THEORITICAL BASIS

A. The Concept of Religious Pluralism

In the Big Indonesian Dictionary, pluralism is defined as a societal condition characterized by multiple elements,¹ while plurality refers to the reality of diversity, and pluralism represents a perspective on that diversity. These terms do not imply the equalization of all things, including religion, but rather highlight the existence of differences within human life.²

In the Indonesian Islamic context, the Indonesian Council of Ulama (Majelis Ulama Indonesia, or MUI) offers a clear stance on religious pluralism that distinguishes it from the sociological reality of religious diversity (*pluralitas*). According to MUI's fatwa issued during its 2005 National Congress (Fatwa No. 7/MUNAS VII/MUI/11/2005), religious pluralism refers to the ideological belief that all religions are equally true and valid paths to salvation. MUI firmly rejects this doctrine, considering it contradictory to Islamic teachings that affirm the finality and exclusivity of Islam as the only divinely accepted religion after the prophethood of Muhammad. While acknowledging the necessity of peaceful coexistence and tolerance in a diverse society, MUI asserts that theological relativism undermines core Islamic beliefs. Hence, religious pluralism—as a concept equating all religions in truth and salvation—is declared haram (forbidden) in Islam, even as respectful interfaith interaction remains encouraged.³

Etymologically, the term "religious pluralism" originates from the words "pluralism" and "religion." In Arabic, it is often translated as *at-ta'addudiyah ad-dîniyyah*, while in English, it is known as "religious pluralism." The term "pluralism" by itself denotes a principle that enables diverse groups—whether

¹ "Kamus Besar Bahasa Indonesia, (Online)," accessed January 16, 2025, <https://kbbi.kemdikbud.go.id/entri/plural>.

² Ahmad Zainuri, *Narasi Perdamaian Membangun Keharmonisan Antar Pemeluk Agama Di Indonesia*, 1st ed. (Batu: Cv Prabu Dua Satu, 2020).

³ MUI, "Fatwa MUNAS VII Majelis Ulama Indonesia."

religious, cultural, or otherwise—to coexist peacefully within society.⁴ When combined with "religion," the most fitting definition is the view that the world's major religions reflect varying human perceptions of ultimate reality (God) shaped by cultural differences, as expressed by John Hick, "...pluralism is a view that the major religions on earth represent different perceptions regarding the nature of reality, Real (God) according to human culture and that within humans there is existence and its existence is centered on one essence...",⁵

A simplified interpretation of John Hick's idea is that religious pluralism suggests all religions emerge from distinct cultural understandings of the same ultimate reality, namely God.⁶ This view implies that no single religion holds absolute truth over another, as they all originate from one divine source.

The concept of religious pluralism gained traction during the European Enlightenment in the 18th century, a period that marked the emergence of modern thought. This era emphasized the supremacy of reason (rationalism) and sought intellectual freedom from religious constraints. The ideological shifts of this time, driven by conflicts between the church and secular life, gave rise to liberalism—a philosophy centered on freedom, tolerance, equality, and pluralism. Muhammad Legenhausen argued that liberalism emerged as a reaction to the intolerance and sectarian conflicts that fueled religious wars and bloodshed.⁷

According to Nurcholish Madjid, pluralism is neither a new nor surprising phenomenon, particularly in modern times, as diversity is an inherent sociological reality. He asserted that no society is entirely homogeneous, "There is no society anywhere that is truly single (unitary)."⁸ However, the existence of differences does not mean that unity is impossible, even if unity remains a relative and temporary state. Theologically, diversity is part of divine decree, as stated in the Qur'an. Therefore, societies should accept pluralism as a natural condition and cultivate a

⁴ H. Armayanto, "Problem Pluralisme Agama," *Tsaqafah* 10(2) (2014): 325.

⁵ Rohman, "Konsep 'Pluralisme Agama' Dalam Al-Quran (Aplikasi Semiotika Roland Barthes Terhadap Qs. Al-Baqarah [2]: 62)."

⁶ Armayanto, "Problem Pluralisme Agama."

⁷ DR. Anis Malik Thoha, *TREN PLURALISME AGAMA: TINJAUAN KRITIS*.

⁸ Johan Setiawan, "Pemikiran Nurcholish Madjid Tentang Pluralisme Agama Dalam Konteks Keindonesiaan."

healthy attitude of coexistence in religious pluralism. A constructive approach involves leveraging each community's strengths to promote goodness in society. Differences, he emphasized, are ultimately a matter for God to judge.

Wilfred Cantwell Smith defines pluralism as the idea that every religious community operates within a framework of faith that shapes its unique religious identity. This framework is enclosed by a distinct boundary that separates one religion from others, as well as from the secular world. Each religion functions as an independent socio-religious entity, with its followers belonging exclusively to their respective religious groups. As a result, different religious communities often find themselves in competition, each claiming to possess the ultimate saving truth.⁹

Gus Dur, however, viewed pluralism not as a religious issue but as a sociological and social matter. While each religion continues to practice its own creed, he emphasized that interfaith relations must be well maintained. Theologically, he rejected the notion that all religions are inherently similar. Instead, he argued that religion should serve as the foundation for fostering good relationships between different religious communities.¹⁰

In Western thought, religious pluralism can be categorized into three main perspectives: secular humanism, global theology, and syncretism. Despite their differences, all three ultimately aim to legitimize all religions and ideologies equally, allowing them to coexist harmoniously.¹¹

Within this broader concept, two major currents of religious pluralism can be identified: Global Theology and the Transcendent Unity of Religions, championed by John Hick and Frithjof Schuon, respectively. Global Theology emerged from the ideology of Western globalism and was primarily developed by John Hick, a Protestant Christian theologian.¹² Hick proposed a theological shift from religion-centeredness to God-centeredness, arguing that religions represent various cultural

⁹ John Hick, *God Has Many Names* (London: Macmillan, 1980).

¹⁰ Eko Setiawan, "Konsep Teologi Pluralisme Gus Dur Dalam Meretas Keberagaman Di Indonesia," *Asketik 1* (2017): 62.

¹¹ DR. Anis Malik Thoha, *TREN PLURALISME AGAMA: TINJAUAN KRITIS*.

¹² AdnanCurzon Aslan, "Religious Pluralism in Christian and Islamic Philosophy: The Thought of John Hick and Seyyed Hossein Nasr," *Curzon Press 1* (1998): 99.

responses to the ultimate reality, which he called "The Real."¹³ According to Hick, religious truth is not singular or absolute but exists in multiple forms, reflecting the diversity of religious traditions through which humans interpret and respond to the divine.¹⁴

On the other hand, the Transcendent Unity of Religions was developed as a critique of anti-religious globalism and Western modernity. Frithjof Schuon, its key proponent, distinguished between two aspects of religion: the exoteric (outer form) and the esoteric (inner essence). He argued that major religions such as Islam, Christianity, Judaism, Hinduism, and Buddhism differ in their external expressions (exoteric level) but ultimately converge in their inner spiritual essence (esoteric level).¹⁵

Another notable figure in religious pluralism, Ernst Troeltsch, a Christian theologian, outlined three key perspectives on religion:

1. Religious relativism – all religions are limited, imperfect, and part of an ongoing search for truth. Christianity is best for Christians, Hinduism is best for Hindus, and so on.
2. Essential sameness – all religions share a fundamental core despite their differences.
3. Common psychological origins – all religions stem from similar psychological and spiritual experiences.

The overarching idea in pluralist thought is encapsulated in the well-known phrase:

*"Deep down, all religions are the same—different paths leading to the same goal."*¹⁶

¹³ John Hick, *God Has Many Names*.

¹⁴ Ahmad Khaeruzozikin, "Problem Sosiologis Pluralisme Agama Di Indonesia," *Kalimah* 13 (2015).

¹⁵ Huston Smith, "Frithjof Schuon, The Transcendent Unity of Religions," *Quest Book Theosophical Publishing House* 2 (1993): xii.

¹⁶ Stevri I. Lumentang, "Theologia Abu-Abu: Tantangan Dan Ancaman Racun Pluralisme Dalam Teologi Kristen Masa Kini," *Gandum Mas*, 2004, 67.

B. The Concept of Religious Moderation

The word moderation originates from the Latin term *moderatio*, which means "balance" or "avoiding extremes." In the Big Indonesian Dictionary (KBBI), moderation is defined as the act of reducing intensity or avoiding excess. Meanwhile, the Arabic equivalent of moderation is *wasath* or *wasathiyyah*, which means "middle" or "balanced." According to Ibn Ashur, *wasath* has two meanings.¹⁷ First, in its linguistic sense, it refers to something positioned at the center or having two equal ends.¹⁸ Second, in a theological context, *wasath* represents an Islamic belief system developed through rational and moderate thinking, avoiding extremism in any particular aspect.

The term "religious moderation" is often associated with the Arabic word *wasathan*, as found in the Qur'an and Hadith. Islamic scholars have expanded this concept with various interpretations and definitions. One notable Qur'anic verse highlighting religious moderation is:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ
وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ
بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ

"And thus We have made you a just and balanced community so that you may be witnesses over humanity, and the Messenger (Muhammad) a witness over you. We did not establish the Qibla you previously observed except to distinguish those who follow the Messenger from those who turn away. Indeed, changing the Qibla was difficult except for those whom Allah has guided. And Allah will never let your faith

¹⁷ A. Akram, S. Suri, and W. Faaqih, "Damage on Earth in the Qur'an : A Study of Thematic Interpretations in Anwar Al Tanzil 's Interpretation by Al Baidhawi," *Al-Afkar* 7 (n.d.).

¹⁸ S. R. Pratama and A. Yahya, "Genealogy Magic in the Perspective of Mufassir Indonesia (QS . Al Baqarah (2): 102 Analysis Study)," *Al-Afkar*, n.d.

go to waste. Truly, Allah is Most Compassionate, Most Merciful." (Surah Al-Baqarah: 143).¹⁹

Scholars have interpreted the term *wasath* in this verse in various ways. According to M. Quraish Shihab, *wasath* can mean "moderate" or "exemplary." Meanwhile, Ibn Kathir defines *wasath* as "chosen" or "best," citing an Arabic expression: Muhammad *wasathan fii qawmihi*, meaning "Muhammad was the best and noblest person among his people." Similarly, the word *wustha* in Surah Al-Baqarah verse 238 refers to the "best" or "most significant" prayer, commonly understood as the *Asr* prayer.²⁰

Religious moderation is rooted in fairness, balance in lifestyle, and avoiding extremes in behavior. Scholars such as Nur & Mukhlis and Z. Abdullah have outlined key values of religious moderation, emphasizing a just and balanced approach to faith, fostering harmonious coexistence among religious communities, and promoting tolerance in diverse societies. The values of religious moderation put forward by Nur & Mukhlis and Z. Abdullah are as follows:²¹

1. *Tawasuth*: Al-Asfahaniy defines *Tawasuth* (Choosing the middle way) as justice or *wasath*, namely the middle way between two extremes.²²

2. *Tawazun*: The meaning of *tawazun* in the context of the values of religious moderation refers to the concept of balance in life, both in worldly and spiritual aspects. In Islamic teachings, *tawazun* emphasizes the importance of maintaining balance in living life, both in terms of material things, spirituality and social interactions.²³

¹⁹ Nurdin, "Moderasi Beragama Menurut Al-Qur'an Dan Hadist."

²⁰ Syihabuddin, *KEMUDAHAN DARI ALLAH : Ringkasan Tafsir Ibnu Katsir*, 1st ed. (Jakarta: GEMA INSANI, 1999).

²¹ D. Abdullah Haidar, "Moderasi Beragama Di Tengah Isu Kontemporer," *Kementrian Agama RI*, 2023.

²² M. Faisal Purnomosidi, A. Nirwana, and Q. Butlam, "THE APPLICATION OF THE PRINCIPLE OF COHERENCE IN AL-HASHR: PERSPECTIVE OF QAWAID TAFSIR BY KHOLID BIN UTSMAN ALSABT," *Profetika* 25 (2024): 15–32.

²³ A. N. Fadhilah and A. Nirwana, "The Role of Prayer in Seeking Mercy and Guidance: Lessons from the Tafsir of Surah Al-Fatihah," *Ma'ālim Al-Qur'ān Wa Al-Sunnah* 19 (2023).

3. *I'tidal*: The definition of *i'tidal* in the context of religious moderation values refers to the concept of being straight, upright and firm in living a religious life.²⁴ In Islamic teachings, *i'tidal* emphasizes the importance of living life straightly and firmly, and fulfilling rights and obligations.

4. *Tasamuh*: Within the boundaries set by Islamic teachings, the concept of *tasamuh* in the context of the values of religious moderation refers to an attitude of tolerance, tolerance and mutual respect between fellow human beings. Tolerance in religion is not permitted in the realm of faith and divinity. Worship practices must be in accordance with each ritual and place.²⁵

5. *Musawah*: In the context of the values of religious moderation, *Musawah* (equality) refers to non-discrimination against people who have different origins, traditions, or beliefs.²⁶ This *musawah* principle emphasizes the values of justice, equity and equality in a religious context.

6. *Shura*: Linguistically, *shura* comes from the word *shawara* which means to negotiate or exchange ideas in order to decide a case or find a way out of a problem.²⁷ In the context of religious moderation values, *shura* refers to the principle of deliberation or consultation in decision making.

7. *Islah*: In the context of the values of religious moderation, *islah* refers to reform, namely prioritizing reformative principles in order to improve conditions in line with changes and progress over time, while maintaining public interests, preserving traditions that are still relevant, and introducing new ideas. which is more relevant (*al-muhafazhat 'ala al-qadimi al-shalih wa al-akhdzu bi al-jadidi al-ashlah*).

8. *Aulawiyah* In the context of religious moderation values, *aulawiyah* refers to the principle of prioritizing priorities in carrying out religious teachings, as well

²⁴ L. Z. Muklashi and S. Suri, "Tinjauan Majas Isti'arah (Metafora) Terhadap Kata Qiradatan (Kera) Dalam Kitab Tafsir Kontemporer (Studi Kasus Ashabus Sabat Dalam Tafsir Quraish Shihab Dan Tafsir Wahbah Zuhaili)," *Al-Afkar* 7 (2024).

²⁵ Suharjianto, "أصول التفسير وقواعده عند تفسیر عبد هلالا عباس بن " 16 (2020).

²⁶ P. Dewi, R. N. Putri, "Islamic Views on Radicalism and Terrorism."

²⁷ W. Ayuni, A. Nirwana, and A. Nurrohim, "Bibliometric Analysis of the Development Map and Research Trends in Qur ' Anic Studies and Tafseer : A Scopus Database Exploration (1974-2023)," *QUR'ĀN HADĪTH* 2 (2023).

as ensuring that the values prioritized are those that bring benefit and benefit to individuals and society.

9. *Tathawwur wa Ibtikar*: In the context of religious moderation values, *Tathawwur wa Ibtikar* refers to dynamic, creative and innovative principles in carrying out religious teachings. This principle emphasizes the importance of always being open to changes that lead to a better direction.

10. *Tahadhdhur*: In the context of religious moderation values, *Tahadhdhur* refers to the principle of civility²⁸, where religious communities are expected to carry out religious teachings with full awareness of civilized values.

C. A Glance at Tafsir al-Kashshāf and Fī Zilāl al-Qurʾān

Abū al-Qāsim Maḥmūd ibn ʿUmar al-Zamakhsharī al-Khwārizmī, commonly known by his *laqab* Jarullāh, was born on Wednesday, 27th Rajab 467 H in Zamakhshar, a large village in the Khwarizm region (modern-day Turkistan). Despite coming from a humble background, he was deeply devout and pious. His primary motivation for pursuing knowledge was to bring joy to his parents.

His educational journey began in childhood when he studied religious sciences at the elementary level in his homeland, Khwārizm. Seeking deeper knowledge, he traveled to Bukhārā, where he studied literature under a renowned scholar and expert in Arabic grammar (Naḥw), Abū Muḍar Maḥmūd ibn Jarīr al-Ḍabbī al-Aṣfahānī (d. 507 H). Abū Muḍar played a crucial role in Zamakhsharī's life, not only as a teacher but also as a benefactor who supported him financially and took care of his needs.²⁹ Initially, Zamakhsharī aspired to become a government official, but his ambition did not materialize, leaving him feeling unfulfilled in the realm of scholarship. Determined to advance his intellectual pursuits, he moved to Khurāsān, where he received great recognition from the local rulers, including a warm reception from Caliph Niẓām al-Mulk. He even served as a secretary for a

²⁸ Akram, Suri, and Faaqih, "Damage on Earth in the Qur ' an : A Study of Thematic Interpretations in Anwar Al Tanzil ' s Interpretation by Al Baidhawi."

²⁹ H. Dara and N. Khairun, "UNSUR I'TIZALI DALAM TAFSIR AL-KASYSYAF (Kajian Kritis Metodologi AlZamakhsyari)," *Al-Maghza* 1 (2016).

time. However, dissatisfied with this role, he later relocated to the Seljuk dynasty's capital in search of greater intellectual opportunities.³⁰

The 6th century Hijrī was considered a Golden Age for Islamic scholarship, during which the science of Tafsīr (Qur'anic exegesis) flourished. Al-Zamakhsharī distinguished himself in this field, offering an interpretative approach that set him apart from both his predecessors and contemporaries.

His specialty lay in his remarkable ability to analyze the Qur'ān through the lens of Balāghah (rhetoric).³¹ His famous tafsīr, al-Kashshāf, primarily focused on the sciences of *Bayān* (eloquence) and *Ma'ānī* (semantics), though he did not extensively engage with other Qur'anic sciences.³² Notably, al-Kashshāf lacks interpretations that compare Qur'anic verses with other verses or incorporate Prophetic Ḥadīth, except in a limited number of cases. Additionally, he did not reference the opinions of the *Ṣaḥābah* (Companions of the Prophet) or the *Tābi'īn* (Successors) in his exegesis. As a result, al-Kashshāf is categorized as a *Tafsīr bi al-Ra'y* (interpretation based on independent reasoning).³³

From a methodological perspective, al-Kashshāf follows a *Tahṭīlī* (analytical) approach, interpreting the Qur'ān in sequential order from Sūrat al-Fātiḥah to Sūrat al-Nās, adhering to the arrangement of the *Uthmānī* Muṣḥaf.

Zamakhsharī was also known as a rational theologian (*mutakallim*) closely associated with the Mu'tazilah school of thought.³⁴ His interpretations frequently reflect Mu'tazilite theological principles, as he heavily relied on reason when explaining Qur'anic verses.³⁵ His Tafsīr often serves as a defense of Mu'tazilite

³⁰ F. Na'if, *Studi Kitab Tafsir Al-Kasyaf Karya Al-Zamakhshari* (Teras, 2004).

³¹ M. T. Rahman, "Islam As An Ideal Modern Social System: A Study of Ali Shariati's Thought," *JISPO: Jurnal Ilmu Sosial Dan Ilmu Politik* 6 (2016): 42–51.

³² I. Munayyir, "Al-Masa'il Al-I'tizaliyyah Fi Tafsir Al-Kasyaf Li Al-Zamakhshari," *Dar Al-Andalas*, n.d.

³³ A. Alfiyah, "Kajian Kitab Al Kasyaf Karya Zamakhshari," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 1 (2018): 56–65.

³⁴ E. Zulaiha, "Tafsir Kontemporer: Metodologi, Paradigma Dan Standar Validitasnya," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2 (2017): 81–94.

³⁵ D. Kuswana, B. Qomaruzzaman, and M. Mahatma, "Agama Dan Wabah: Tanggapan Ulama Jawa Barat Atas Covid-19 Tahun 2020," *UIN Sunan Gunung Djati Bandung*, 2020.

doctrine, particularly in matters related to divine attributes and justice.³⁶ A clear example of this influence is found in his interpretation of Sūrat al-Qiyāmah, verses 22-23:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاظِرَةٌ (٢٣)

"That Day, some faces will be radiant (22), looking at their Lord (23)." (Sūrat al-Qiyāmah: 22-23).

While the apparent meaning of "*nāẓirah*" suggests "looking at" or "gazing upon" Allah, Zamakhsharī rejected this interpretation due to the Muʿtazilite belief that Allah cannot be seen in the Hereafter. Instead, he interpreted *nāẓirah* as "*al-rajāʾ*" (waiting/hoping), aligning it with the Muʿtazilite understanding of divine transcendence.³⁷

The full title of al-Zamakhsharī's tafsīr is "Tafsīr al-Kashshāf ʿan Ḥaqqāʾiq al-Tanzīl wa ʿUyūn al-Aqāwīl fī Wujūh al-Taʾwīl." The composition of this exegesis was motivated by a request from a group of Muʿtazilah followers who called themselves al-Fiʾah al-Nājiyah al-ʿĀdilah. They sought an interpretation that would express the deeper meanings of the Qurʾān, including its narratives, in line with the iʿtizālī (Muʿtazilite) methodology.³⁸

Given al-Zamakhsharī's affiliation with the Muʿtazilah, Tafsīr al-Kashshāf serves as a representation of classical liberal interpretation in this research. To give a much wider worldview and understanding of our topic, this work will be compared with the tafsīr of Sayyid Quṭb.

Sayyid Quṭb, whose full name was Sayyid Quṭb Ibrāhīm Ḥusayn Shādhilī, was born on October 9, 1906, in Mūshā, a village in Asyūṭ Province, Egypt. He is widely regarded as one of the most prominent scholars of the modern Islamic

³⁶ Dara and Khairun, "UNSUR IʿTIZALI DALAM TAFSIR AL-KASYSYAF (Kajian Kritis Metodologi AlZamakshyari)."

³⁷ Al-Zamakhshari, *Tafsir Al-Kashaf ʿan HaqqʾIq Tanzil Wa ʿUyun Al-Aqawil Fi Wujud Al-Taʾwil* (Beirut: Dar Al-Maʾrifah, 2009).

³⁸ Abdulloh Labib, "Analysis The Masterpiece by Imam Al-Zamakhshari: A Study of Methodology and Interpretation on Tafsir Al-Kashaf," *Hikmah: Journal of Islamic Studies* 19 (2023).

movement in the 20th century.³⁹ Thus, Sayid is one of the famous scholars in the Islamic world in this contemporary era.

His lineage traces back to al-Faqīr ‘Abdullāh, his sixth-generation ancestor, who migrated from India to Makkah for Ḥajj. After performing the pilgrimage, he settled in Egypt, where Sayyid Quṭb was later born.

Raised in a devout and scholarly environment, Sayyid Quṭb received his early education in his village. By childhood, he had already memorized the entire Qur’ān.⁴⁰ After completing primary school, he pursued secondary education before enrolling at Dār al-‘Ulūm Institute in 1930. He graduated in 1933 with a Licentiate (Lc) degree in Arabic Literature and Education (*Tarbiyah*).

After completing his studies, Sayyid Quṭb began teaching and was later sent by his alma mater to pursue further studies in the United States in 1948. During this period, he attended several American universities, including Stanford University, California and Greeley College, Colorado. His experiences in the West greatly influenced his worldview. Observing American society, he concluded that it was largely materialistic and devoid of divine values. According to Sayyid Quṭb, Western civilization had elevated materialism to the level of a deity, which he found deeply troubling.

Upon returning to Egypt, he actively engaged in writing and da‘wah activities. With his expertise in literature, he began applying a literary and philosophical approach to Qur’ānic studies. He also became involved with the Muslim Brotherhood (*al-Ikhwān al-Muslimūn*) and was a member of *Maktab al-Irshād al-‘Ām*, the Brotherhood’s central leadership office.

In 1953, Sayyid Quṭb embarked on scientific and da‘wah-related travels, attending the Social Studies Congress in Damascus and Islamic Congress in al-Quds (Jerusalem), invited by the Muslim Brotherhood. However, in early 1954, following the Egyptian revolution, members of the Muslim Brotherhood became

³⁹ Abdillāh F. Hasan, *Tokoh-Tokoh Mashur Di Dunia Islam*, 1st ed. (Surabaya: Jawara, 2004).

⁴⁰ Shalāh Abd. al-Fattāh Al-Khalidī, *Sayid Qutub Al-Syāhid Al-Hayy*, 1st ed. (Amman: Maktabah al-Aqsha, 1981).

targets of political repression. Sayyid Quṭb was arrested and sentenced to fifteen years in prison.

While in prison, he suffered severe health issues, leading to his transfer to a prison hospital. Once his health improved, he devoted his time to writing, producing some of his most influential works, including his tafsīr.

In 1964, after serving ten years, he was released through the intervention of Iraqi leader ‘Abd al-Salām ‘Ārif, who petitioned Egyptian President Gamāl ‘Abd al-Nāṣir for his freedom. However, shortly after his release, he was re-arrested on allegations of conspiring with the Muslim Brotherhood to overthrow the government.

Following intense interrogation and torture, the Revolutionary Court sentenced him to death by hanging. Despite efforts by the authorities to coerce him into renouncing his beliefs, Sayyid Quṭb remained steadfast, famously declaring, “If I am sentenced justly, I accept it. But if I am sentenced falsely, I reject falsehood.” On Sunday, August 28, 1966 (12 Jumādā al-Thānīyah 1386 H), preparations for his execution began. The next day, August 29, 1966, Egyptian newspapers carried the announcement, “The execution of Sayyid Quṭb has been carried out.” Thus ended the life of Sayyid Quṭb, who is regarded by his followers as a martyr (*shahīd*).

One of his works that will be discussed in this research is Tafsir Fī Zhiḷāl al-Qur’ān, consisting of eight volumes, and each volume published in Dār al-Syurūq, Egypt, reaches an average thickness of 600 pages.

The title Fī Zilāl al-Qur’ān (lit. “In the Shade of the Qur’ān”) reflects the deep connection between Sayyid Quṭb’s personal journey and his understanding of the Qur’ān. Since childhood, he had memorized the Qur’ān and possessed expertise in Arabic literature, enabling him to interpret the Qur’ān with clarity and literary depth. For Sayyid Quṭb, living under the shade of the Qur’ān was the greatest joy

and purpose of his life. He expresses this sentiment in the *Muqaddimah* (Introduction) of *Fī Zilāl al-Qur’ān*:⁴¹

الْحَيَاةُ فِي ظِلَالِ الْقُرْآنِ نِعْمَةٌ. نِعْمَةٌ لَا يَعْرِفُهَا إِلَّا مَنْ ذَاقَهَا. نِعْمَةٌ تَرْفَعُ الْعُمْرَ وَتُبَارِكُهُ
وَتُرَكِّبُهُ. وَالْحَمْدُ لِلَّهِ ... لَقَدْ مَنَّ عَلَيَّ بِالْحَيَاةِ فِي ظِلَالِ الْقُرْآنِ فَتَحَتْ لِي أَبْوَابَ
الْجَنَانِ.

*"Living under the shade of the Qur'an is a pleasure. This pleasure cannot be achieved except by the person who feels it. This pleasure elevates life, blesses it and purifies it. Praise be to Allah who has granted me life under the auspices of the Qur'an in this period of time".*⁴²

D. Methodology of Tafsir al-Kashshāf and Fī Zilāl al-Qur’ān

Tafsīr al-Kashshāf follows *tartīb muṣḥafī*, meaning it is structured according to the 'Uthmānī codex, which consists of 30 *ajzā'* and 114 *sūrahs*, beginning with Sūrat al-Fātiḥah and ending with Sūrat al-Nās. Each *sūrah* begins with the *basmalah*, except for Sūrat al-Tawbah..⁴³

One of al-Zamakhsharī's unique approaches is the dialogical method. When explaining a word, sentence, or verse, he frequently employs the phrase:

فإن قلت: "If you ask..."

قلت: "I answer..."

This style creates an interactive engagement with the reader. For instance, in interpreting رَبُّ الْعَالَمِينَ, he writes:

فإن قلت: لم جمع؟ قلت: ليشتمل كل جنس مما سمي به. فإن قلت: هو اسم غير
صفة، وإنما جمع بالواو والنون صفات العقلاء أو ما في حكمها من الأعلام. قلت: ساغ
ذلك لمعنى الوصفية فيه، وهي الدلالة على معنى العلم

⁴¹ Sayid Qutub, *Fī Zilāl Al-Qur'ān, Fī Zilāl Al-Qur'ān* (Kairo: Dār al-Syurūq, 1993).

⁴² Abdul Kallang, "Sayid Qutub Dan Tafsirnya Fī Zilāl Al-Qur'ān (Metodologi Tafsir Dan Pemahaman Nasakh)," *Al-Din, IAIN Bone*, n.d.

⁴³ Al-Zamakhshari, *Tafsir Al-Kashaf 'an Haqa'iq Tanzil Wa 'Uyun Al-Aqawil Fi Wujuh Al-Ta'wil*.

“If you ask: Why is it in the plural form? I answer: To encompass every kind within what it names. If you ask: It is a noun, not an adjective, and typically only adjectives of rational beings or proper nouns are pluralized with *wāw* and *nūn*. I answer: This is permissible because of its descriptive meaning, as it signifies knowledge.”

Additionally, al-Zamakhsharī incorporates classical Arabic poetry to reinforce linguistic analysis. These poems, sourced from various literary references, illustrate how specific words were used before and during the Qur’ānic revelation. For example, in his interpretation of the *basmalah*, he cites poetry to support its linguistic and stylistic usage.⁴⁴

When examining the methodological framework of *Fī Zilāl al-Qur’ān*, it becomes evident that Sayyid Quṭb employs the *taḥlīlī* method. This approach seeks to explain Qur’ānic verses comprehensively and systematically, considering various dimensions such as verse correlation (*munāsabah al-āyāt*), context of revelation (*sabab al-nuzūl*), explanations from the Qur’ān, the Prophet (ḥadīth), Companions (*ṣaḥābah*), and Successors (*tābi‘īn*), and rational interpretation (*ra‘yu*).

The *taḥlīlī* method in *Fī Zilāl al-Qur’ān* unfolds in two stages:

Primary Stage: Sayyid Quṭb primarily interprets the Qur’ān using the Qur’ān itself, without relying on external references. This stage serves as the core foundation of his tafsīr.

Secondary Stage: This complementary stage involves referencing other interpretations, yet without allowing any single tafsīr school to dominate his perspective. Dr. ‘Adnān Zurzūr, as quoted by al-Khālīdī, emphasizes that Sayyid Quṭb’s approach remains independent, ensuring he does not deviate from *tafsīr al-ma‘thūr* (narrative-based exegesis).

⁴⁴ E. Zulaiha, “Tafsir Feminis: Sejarah, Paradigma Dan Standar Validitas Tafsir Feminis,” *Al-Bayan: Jurnal Studi Ilmu Al-Qur’an Dan Tafsir* 1 (2016): 17–26.

For instance, when explaining the phrase *أَلْحَمْدُ لِلَّهِ* in *Sūrat al-Fātiḥah*, he connects it to a ḥadīth from *Sunan Ibn Mājah*, narrated by ‘Umar ibn al-Khaṭṭāb, in which the Prophet ﷺ said:⁴⁵

"A servant remains a servant of Allah..."

and in a supplication:

اللهم لك الحمد كما ينبغي لجلال وجهك وعظيم سلطانتك

"O Allah, all praise belongs to You as is befitting Your Majesty and Your Supreme Authority."

Sayyid Quṭb often compares interpretations (*tafsīr muqāran*), selectively citing classical exegetes whose views align with his own. He references both narrative-based *tafsīr (bi al-ma'thūr)* and rational *tafsīr (bi al-ra'y)*. This indicates that *Fī Zilāl al-Qur'ān* integrates multiple interpretive methodologies rather than adhering to a single school of thought.

Furthermore, his analysis adapts to the thematic nature of the verses. He employs various literary techniques, including *tashwīr* (artistic depiction);⁴⁶ *tajsīm* (imagination of feelings and images); reveal the story. Among these, Sayyid Quṭb's most distinctive approach is his literary analysis of the Qur'ān. As a scholar of Arabic literature, he excels in exploring the linguistic, rhetorical, and stylistic dimensions of Qur'ānic discourse, setting *Fī Zilāl al-Qur'ān* apart from other modern *tafsīrs*.

⁴⁵ Salafuddin Abu Sayyid, "Pengantar Memahami Tafsir Fi Zhilalil Quran Sayid Qutub," n.d., 16.

⁴⁶ Bahrun Abu Bakar, *Sayid Qutub: Keindahan Al-Qur'ān Yang Menakjubkan*, 1st ed. (Jakarta: Robbani Press, 2004).