

RECONCILIATION OF THE THEORY OF *NĀSIKH - MANSŪKH* IN THE QUR'AN VERSION OF SAYYID QUTHB: An Analysis of the Tafsir of *Fi-Zhilalil Qur'an*

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Abstract

The study of *nāsikh - mansūkh* has recently become an interesting study in the theory of the development of the *ulumul Qur'an*. This is of course seen in several aspects of the study of *nāsikh - mansūkh* carried out by several previous studies. However, what is more interesting is that research regarding *nāsikh - mansūkh* is still being carried out by several tafsir scholars, namely Sayyid Quthb in his book *Fi Zhilalil-Qur'an*. In his tafsir book, there are several terms that researchers see as the existence of *nāsikh - mansūkh* in tafsir. Of course this is an academic problem in this research. More specifically, this article will answer several main issues for further study. First, what is Sayyid Quthb's view of the *nāsikh - mansūkh* theory in the commentary book *Fi Zhilalil-Qur'an*. Second,



what are the themes that *nāsikh - mansūkh* uses as a form of reconciliation with Sayyid Quthb in his tafsir book. This type of research is a descriptive-analytical library study by analyzing various relevant references to answer the main problem, including books, journals, articles and several other references. This article concludes that Sayyid Quthb succeeded in showing the verses of the Qur'an which are considered *naskh* in the book *Fi Zhilalil-Qur'an*. Sayyid Quthb's view divides the *naskh* into two, namely *nāsikh tasyri'i* and *nāsikh takwiniy*. *Naskh tasyri'i* is an erasure that does not occur in the Qur'an meaning, there is no *naskh* between other verses of the Qur'an. because the *tasyri'i naskh* process was final with the end of the Prophet's message. Meanwhile, *naskh takwiniy* is the occurrence of a miraculous event which is a manifestation of God's intervention in the wheel of human life. The form of relevance of the *nāsikh - Mansūkh* theory carried out by Sayyid Quthb is that all the messages put forward by the Qur'an are systematic-implementative. This means that the entire message of the Qur'an is an inseparable unity and is integrally ready to be applied in the real life of humanity throughout the ages.

Keywords: Reconciliation; *Nāsikh - Mansūkh* Theory; Sayyid Quthb; Tafsir *Fi Zhilalil Qur'an*

Abstrak

Kajian terhadap *nāsikh - mansūkh* belakangan ini menjadi kajian menarik dalam perkembangan teori ulumul Qur'an. Hal ini tentu dilihat dalam beberapa aspek kajian tentang *nāsikh - mansūkh* yang dilakukan oleh beberapa penelitian terdahulu. Namun lebih menariknya, penelitian seputar *nāsikh - mansūkh* masih saja dilakukan oleh beberapa ulama tafsir yaitu Sayyid Quthb dalam kitabnya *Fi Zhilalil-Qur'an* dalam kitab tafsirnya ada beberapa term yang peneliti lihat adanya *nāsikh - mansūkh* dalam tafsir. Tentu hal tersebut menjadi problem akademik dalam penelitian ini. Lebih spesifik, tulisan ini akan menjawab beberapa pokok permasalahan sebagai kajian selanjutnya, Pertama, Bagaimana pandangan Sayyid Quthb terhadap teori *nāsikh - mansūkh* dalam kitab tafsir *Fi Zhilalil-Qur'an*. Kedua, apasaja tema yang di *nāsikh - mansūkh* sebagai bentuk rekonsiliasi terhadap Sayyid Quthb dalam kitab tafsirnya. Jenis penelitian ini adalah kajian pustaka (*library research*) bersifat deskriptif-analitis dengan menganalisis berbagai referensi yang relevan untuk menjawab pokok permasalahan baik buku, jurnal, artikel, dan beberapa referensi lainnya. Artikel ini memberikan kesimpulan bahwa, Sayyid Quthb berhasil menunjukan ayat-ayat al-Qur'an yang dipandang *naskh* dalam kitab *Fi Zhilalil-Qur'an*. Pandangan Sayyid Quthb membagi *naskh* menjadi dua yaitu *nāsikh tasyri'i* dan *nāsikh takwiniy*. *Naskh tasyri'i* ialah penghapusan yang tidak terjadi dalam al-Qur'an; artinya, tidak terjadi *naskh* antara sesama ayat al-Qur'an. karena proses *naskh tasyri'i* sudah final dengan berakhirnya masa risalah Nabi. Sedangkan *naskh takwini* ialah terjadinya peristiwa mukjizat yang merupakan manifestasi intervensi tuhan terhadap roda kehidupan manusia. Bentuk relevansi teori *nāsikh - Mansūkh* dilakukan oleh Sayyid Quthb adalah seluruh pesan yang dikemukakan oleh al-Qur'an bersifat sistematis-implementatif. Artinya, seluruh pesan al-Qur'an merupakan satu

kesatuan yang tidak dapat dipisahkan dan secara integral siap untuk diterapkan dalam kehidupan rill umat manusia sepanjang zaman.

Kata Kunci: Rekonsiliasi; Teori *Nāsikh* - *Mansukh*; Sayyid Quthb; Tafsir *Fi Zbilalil Qur'an*

Introduction

Recently, the study of the *Nāsikh* - *mansukh* theory has been the most productive topic in generating differences¹. Not only between classical and contemporary scholars, this discourse has given rise to differences between classical scholars themselves.² The theoretical distinctions formulated by thinkers can be summarized into four, namely *naskh* as the erasure of verses from the Qur'an, either in legal matters or redaction or both at once, *nāsikh* as the erasure of the previous prophet's Shari'ah, *nāsikh* as the erasure of miracles and *nāsikh* as the postponement of the application of verses of the Qur'an.³ Re-examining the issue of *nāsikh* mansuk is still important to study and polarize even though many have been carried out and debated by classical and contemporary scholars.⁴ As expressed by As-Sayuti, the issue of *naskh* wal mansuk is a prerequisite for efforts to interpret the Qur'an in order to obtain clarity in interpreting the Qur'an. Therefore, knowledge of the verses of the Qur'an that have

¹ Aldi Hidayat, Abd. Mun'em, *MENGAGAS NASKH TAWFIQI: Kritik dan Rekonsiliasi atas Teori-Teori Naskh*, (Jurnal Studi Al-Qur'an dan Tafsir Diterbitkan oleh Program Studi Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk Sumenep Vol. 2, No. 2, Desember 2023), 128

² Rusita Sari, Hendra Ramadan, *Al-Nasikh Wa Al-Mansukh (Description of Hadith Interpretation Methods*, (Al-Misykah: Jurnal Kajian Al-Quran dan Tafsir Vol 5 No 2. 2024), 201.

³ Tanveer Azamat, *Revisiting Al-Nasikh Wal-Mansukh Genre*, (Islamic Perspective: Center for Sociological Studies, Vol. 23, 2020), 58

⁴ Vina Sa'adatul Athiyyah, Muhammad Haris, *The Resolution Of Contradictory Evidence Through The Method Of Al-Jam'u Wa Al-Taufiq And Naskh*, (AL IRSYAD Jurnal Studi Islam Volume 3 No. 1, March 2024), 36

undergone the *naskh* process is considered very crucial and full of polemics among classical to contemporary scholars.⁵

One of the verses that is considered *naskh*. For example, in the letter al-Baqarah verse 115 "And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing and All-Knowing". From several narrations it is known that initially the Muslims when in Mecca when praying faced the Kaaba (there is no text of the Qur'an about this). However, after the migration they were moved to Baitul al-Maqdis and there is no text of the Qur'an for this either. Then verse 150 of the letter al-Baqarah was revealed which ordered the abolition of the provision of the command to face the Baitul al-Maqdis. Many commentators view verse 115 as a legal provision of verse 150 of the letter al-Baqarah which does not require facing the Qibla of the Kaaba. Some commentators reconcile the two verses: verse 150 is related to obligatory prayers and sunnah prayers in normal conditions, while verse 115 is related to sunnah prayers in certain circumstances.⁶

In addition to that, Quthb was very concerned about the interpretation of the Qur'an, Quthb wrote a book of tafsir *fi Zhalal Qur'an* which later became his magnum opus among other works that he had produced. This book of tafsir is very popular among intellectuals because it is considered rich in social-community thoughts. In addition, it is very urgent and very much needed by the contemporary generation.⁷ In this book, Sayyid Quthb attempts to carry out a dense and strict sociological analysis with a description of the significance of the context of the verses.⁸ To

⁵ Abdul Mustaqim dan Sahiron Syamsyudin, *Studi Al-Qur'an Kontemporer, Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta : Tiara Wacana, 2002). 110

⁶ *Ibid.* 121-122

⁷ Naufa Izzul Ummam, Yuviandze Bafri Zulliandi, *Mubdarul Islami Zarnuji*, (TAJDID Vol. 23, No. 1, Januari - Juni 2024), 62

⁸ Abdul Mustaqim dan Sahiron Syamsyudin, *Studi Al-Qur'an Kontemporer, Wacana Baru Ber Umar Al Faruq, Audy Agustina, Siti Dina Hamida, Naila*

clarify the academic novelty of the literature on *nāsikh* so far, researchers can mention the *nāsikh* - *mansūkh* study, including: First, research conducted by Umar Al Faruq, Audy Agustina, Siti Dina Hamida, Naila Hamna. This research only discusses how the *Nāsikh* - *mansūkh* theory is good in the context of understanding, differences of opinion, views, and the wisdom of studying.⁹ Second, Karunia Hazyimara, *Nāsikh* and *Mansukh* in the Qur'an explains more about the ideas of *Nāsikh* - *mansūkh* theory and urgency in the study of tafsir studies..¹⁰ Of the several categories of writers above, the writer here wants to position himself as a corrective-reconciliatory writer. Writers in this category have two agendas, namely correcting and trying to reconcile several ideas about *nāsikh*. Academically, this position is still rare, maybe even non-existent.

Thus, there are several academic reasons why the author chose research with the theme "Reconciliation of the Theory of *Nāsikh* - *Mansūkh* Sayyid Quthb in the Book of *Fi Zhilalil Qur'an*". First, the *nāsikh* - *mansūkh* theory is a controversial theme among scholars, and has been understood in various ways from the time of the Companions, to contemporary scholars.¹¹ Second, *Mansukh*'s theory of *nāsikh* in the Sayyid Quthb version is still rarely found, so this really needs to be studied again as a dynamic as well as a scientific treasure. Third, we have found a lot of research on *nāsikh* theory. So far, no one has discussed the

Hamna, Al Nasikh dan Al Mansukh, Jurnal Pendidikan Islam Vol: 1, No 3, 2024), 54

⁸ Karunia Hazyimara, *Nasikh dan Mansukh dalam Al-Qur'an*, (Jurnal Studi Keagamaan Islam, Volume 1 Nomor 1 Tahun 2023), 43 *bagai Metodologi Tafsir...*, 110

⁹ Umar Al Faruq, Audy Agustina, Siti Dina Hamida, Naila Hamna, Al Nasikh dan Al Mansukh, Jurnal Pendidikan Islam Vol: 1, No 3, 2024.

¹⁰ Karunia Hazyimara, *Nasikh dan Mansukh dalam Al-Qur'an*, (Jurnal Studi Keagamaan Islam, Volume 1 Nomor 1 Tahun 2023)

¹¹ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press, 2015), 45

reconciliation of the *nāsikh - mansūkh* theory in character studies. Because it is an academic necessity to see the shift and the factors behind the mufassir market. In this case the author wants to conduct a more critical and objective study, namely by looking at the pluses and minuses of the shift in interpretation of the verse. Therefore, from several problems and debates that the author mentioned above. In this article the author will highlight the relevance of the *Nāsikh - Mansūkh* theory in the interpretation of Sayyid Quthb in his work, the focal point which is the object of the author's study in "Reconciliation of Sayyid Quthb's *Nāsikh - Mansūkh* Theory in the Book of *Fi Zhalalil Qur'an*."

This study applies a library research method by digging up information from various references relevant to the research subject, both from primary sources of interpretation books (*Fi Zhalalil Qur'an*) or secondary sources related to the topic of discussion. These sources come from books, papers, journals, interpretations of the Qur'an, and several other references to answer the main problems in this study.¹²

Result and Discussion

Biography of Sayyid Quthb at a glance

His full name is Sayyid ibn Quthb Ibrahim shadhili. He was born on October 9, 1906 A.D. in Musyah Village, Asyut district, Egypt. He was the eldest of five children; two men and three women.¹³ Sayyid Quthb was in a strong family in observing religious teachings and had an honorable position in the village. His father, Haji Quthb Ibrahim, was a man of public respect and devoted a lot to the poor. Every year he celebrates the great days of Islam by holding banquets and recitations of the Qur'an at his home, especially in the month of Ramadan. His mother was also a

¹² Nasaruddin Baidan, *Metode Penelitian* (Yogyakarta: Pustaka Pelajar, 2016), 103

¹³ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses of Various Methodologies of Tafsir...*, 111

devout person and loved the Qur'an. When the Qur'anic recitation ceremonies were held in his home, he listened solemnly, with all his feelings and soul.¹⁴ This scene is so attached to the memory of his son Sayyid Quthb who was a child at that time and became a sweet memory in later age that he once dreamed of having a melodious and soft voice like reciters' to listen to the recitation of the Qur'an to his mother who loved the Qur'an, but he was not born with a melodious voice, divine destiny did not give birth to him to become a reciter' who had a golden voice, even to become a great mufassir of his time.

It is said that Sayyid Quthb had memorized the Qur'an since he was not yet ten years old, he had realized the ambitions and dreams of his beloved father and mother and he had a little bit of debt of gratitude to both of them who had planted the seeds of love for the Qur'an in the presentation of two books of his famous debut in the study of the Qur'an.¹⁵ Throughout his childhood and adolescence he showed signs of high intelligence and brilliant talents that attracted the attention of his teachers and educators, in addition to showing a voracious love of reading, courage to ask questions and express opinions. Nas. He always accompanied the Qur'an until he entered Lecture Darul 'Ulum, an institution of Islamic higher learning and Arabic literature that is famous throughout the Islamic world, where his understanding of the Qur'aniyah and Islamic thought became more fertile and progressive. After completing her higher education, she ventured into the field of teaching and writing and was eventually transferred to the Ministry of Education's Administration in Qahira.¹⁶ Now his name is very well known as an active writer who

¹⁴ Sayyid Qutub, *Fi Zhalil Qur'an*, Selected Verses. terj. As'ad Yasin. (Jakarta: Gema Insani Press). 406

¹⁵ Sayyid Qutub, *Fi Zhalil Qur'an*, Selected Verses. terj. As'ad Yasin ..., 406

¹⁶ Ibid. Sayyid Qutub, *Fi Zhalil Qur'an*, ed. As'ad Yasin. (Jakarta: Gema Insani Press). 406

not only writes in leading scholarly news and magazines, but also publishes magazines that are more insightful than the magazines that existed at that time to strengthen certain parties. His writings are in demand by many, especially the younger generation. They are attracted by his sharp explanations, bold revelations and sharp and in-depth analysis.¹⁷

Sayyid Quthb wrote more than twenty books. He began to develop his writing talent by creating books for children that narrated the experiences of the Prophet Muhammad (peace be upon him). And other stories from Islamic history. His attention then expanded to write short stories, poems, literary criticism, and articles for magazines. Early in his writing career, he wrote two books on beauty in the Qur'an: *at-Tashwir al Fanni fil-Qur'an* the story of beauty in the Qur'an and *Musyaahiddat al-Qiyammah fil-Qur'an* on the day of resurrection in the Qur'an. In 1948. He published his monumental work: *al-adaalah al-ijtima'iyah fil-Islam* 'social justice in Islam', followed by *Fi Zbilalil Qur'an* under the auspices of the Qur'an which he completed in prison.¹⁸

Other works: *As-Salam Al-'Alami Wal-Islam* (Islamic international peace) (1951), *An-Naqd Al-Adbbi Usuluhu Wamaanahijuhu* (criticism of sastra, basic principles, and methods, *Ma'rakkah Al-Islam War-Ra'sumaaliyah* (clash of Islam and capitalism), (1951) theories and methods in history, the future in the hands of Islam, our clash with the Jews, Islam and cultural problems and *Khashais At-Tashannwur Al-Islami Wamuqanwanatuhu* (The characteristics of Islamic values and vision) (1960). While in prison, he wrote his last work: *ma'alim fit-Thariq* (the guide to the road), in which he expressed his ideas about the need for a total revolution, not only in the individual, but also in the structure of the state. It was during this period that the logic of the initial conception of the Islamic state of Sayyid Quthb emerged. This book was the main evidence in the trial accusing him of conspiring

¹⁷ Sayyid Qutub, *Fi Zbilalil Qur'an*, Ayat-Ayat Pilihan..., 406

¹⁸ Sayyid Qutub, *Fi Zbilalil Qur'an*, Ayat-Ayat Pilihan ..., 407

to overthrow the Naser Regime.¹⁹ The drops of blood, struggle, and the strokes of the questioner inspired the spirit of jihad in almost all Islamic movements in the world. On the other hand, there are also many works of Sayyid Quthb that have been published: *Naqd of the book Mustaqbal al-Syaqofah Fi Misr, Al-Atyaf al-Arba'ah, Tijl Min al-Qaryah, Ashwak, Al-Madinah al-Mashurah, Kutub wa Syahsiyah, Al-Qasaas al-Din, Al-Jadid fi al-Mahfuẓah, Dirasah Islamiyah, Hadza al-din, Maquramah al-Taswir al-Islam*.²⁰

The Basis of the Theory of *Nāsikh - Mansūkh* Sayyid Quthb

The term *Nāsikh - mansūkh* in the Qur'an has indeed crossed opinions among Islamic scholars themselves. On the one hand, there are those who accept it and on the other hand, there are those who reject it with some of their own arguments. In this case, Sayyid Quthb belongs to the group that accepts the existence of *Nāsikh - mansūkh* in the Qur'an. This can be seen when He interprets the content of verse 106 of Surah al-Baqarah.²¹ He stated that in that verse the Qur'an generally emphasizes the change of some commandments or laws along with the development of the Muslim community, and specifically the verse describes the transition of the qibla. The change of some provisions of the law is for the benefit and prosperity of humans, as well as to realize a much greater good according to the demands of community development.

Indeed, it is recognized that *Nāsikh - Mansūkh* is related to the dynamics of human fame. However, it is not a problem, considering that the condition of society in the Prophet's treatise is an example for the development of human society throughout

¹⁹ Sayyid Qutub, *Fi Zhihalil Qur'an*, Selected Verses ... 407

²⁰ Sholihin, *Radikalisme Sayyid Qutub, Studi Kitab Fi Dzihlal Qur'an*, (Yogyakarta: Perpustakaan Pasca Sarjana, 2012). Dalam tesis UIN Sunan Kalijaga. 44

²¹ Bahnasawi, K. Sali, *Details of Sayyid Quthb's Thoughts*. (Jakarta: Gema Insani Press. 2003). 20

time. This will be in accordance with the Qur'an itself which is always actual in facing the development of the times²². Thus, the movement of human history will not come out of the dynamics of Arab society during the time of the Prophet. Therefore, according to Sayyid Quthb himself, the description of all historical problems of mankind has been found in the sacred text through the standard understanding of society during the treatise. It is on this assumption that Sayyid Quthb is referred to as a thinker of Islamic Fundamentalism; thinkers who have a romanticism towards the Islamic (classical) past, and in a nutshell he wants to bring the image of past societies into the present and the future. ²³

Furthermore, Sayyid Quthb is of the view that Islam is a comprehensive way of life. Islam is able to provide solutions to all problems in human life that arise from the Islamic system, covering all aspects of human life. There is no other option for mankind who desire prosperity, peace and harmony with the laws of nature and the nature of life in this world, except only to return to Allah, to return to His system that He has outlined in the holy book of the Qur'an. Although he was indeed revealed at a certain period as well, the validity of his teachings is all time.²⁴ The period and society at the time of the Qur'an's descent are prototypes or blueprints for the next course of human history and beyond. Therefore, in life and diversity we need to familiarize ourselves with the period and society of the Qur'an's descent.²⁵

²² Md. Idris, *Redefinition Of The Nasakh In The Modern Era (Study Of Zabrah Al-Tafāsīr By Abu Zabrah*, (Jurnal: Ilmiah Ilmu Ushuluddin, Vol. 22, No. 2, Juli-Desember 2023), 123

²³<http://shirotuna.blogspot.co.id/2015/03/metode-tafsir-syaaid-qutub.htm> Retrieved Friday, March 3, 2017

²⁴ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses of Various Interpretation Methodologies...* 112, see Sayyid Qutub, *Fi dzhilalil Qur'an* (Beirut: Dar Al-Arabiyyah, Tth). 133

²⁵ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses of Various Interpretation Methodologies...* 114

The truth of the Qur'an is absolute. Because his scientific findings should not contradict what the Qur'an expressly states. Muslims must be able to accept the authority of the Qur'an without reservation, even if they feel that it is not in line with the challenge of rationality. In line with his thoughts on the relevance of the *nāsikh - mansūkh* theory, Quthb is of the view that *nāsikh - mansūkh* is from a dual perspective: the perspective of god and man. As Sayyid Quthb said, the occurrence of *nāsikh - mansūkh* is God's will and for the benefit of humans. *nāsikh - mansūkh* is not only in accordance with the character of Islamic teachings, which is evolutionary, but also because of its accommodating disposition to the external guidance of its environment.²⁶

On the other hand, Sayyid Quthb divides *nāsikh - mansūkh* into two parts, *ta'dil* (diversion) and *naskh* (diffusion). According to Mahmud Arif, he concluded that Sayyid Quthb succeeded in making reconciliation relevant to the verses that *nāsikh - mansūkh* considered, because in fact the Qur'an is *yufassiru ba'dabhu ba'dan*.²⁷ on the other hand, the first theme is used to show the legal provisions of the verses of the Qur'an with the legal provisions of other verses of the Qur'an, while the second theme is for the other *nāsikh - mansūkh*, namely: the interpretation of the previous shari'a and the interpretation of the law of takwini. With *ta'dil* Sayyid Quthb sees that *nāsikh - mansūkh* does not lead to the dysfunction of the first legal provision by the second legal provision. The legal provisions of the first paragraph are still valid, although they are no longer fully applicable.²⁸

The process of *nāsikh - mansūkh tasyri'i* is final with the end of the period of the Prophet's treatise. This is in line with Quthb's view that *nāsikh - mansūkh* is solely the prerogative of Allah swt. which reaches man through His revelation. It is admittedly that

²⁶ Sayyid Qutub, *Fi Zhalil Qur'an* Juz I... 121

²⁷ Abdul Mustaqim, *The Research Method of the Qur'an and Tafsir...*, 46

²⁸ Abdul Mustaqim dan Sahiron Syamsyudin, *Studi Al-Qur'an Kontemporer, Wacana Baru Berbagai Metodologi Tafsir...* 116

nāsikh - mansūkh is related to the dynamics of human welfare, but it is not a problem, considering that the condition of the society of the Prophet's treatise is a model (*blueprint*) for the development of human society throughout time. Thus, the historical movement of mankind will not come out of the grand framework of the dynamics of Arab society during the Prophet's time. For Quthb, the universality of the message of the Qur'an requires the existence of a pattern of community dynamics during the Qur'an's descent.²⁹ Therefore, the relevance of Sayyid Quthb's theory is in line with what Nasr Hamid Abu Zayd expressed as *hakimiyah*, which is to strengthen the hegemony of nash based on the hegemony of nash itself.³⁰ As a consequence, Sayyid Quthb's view combines the historicity of socio-social reality with the revelation of religious discourse. It is as if the picture of all the historical problems of mankind can be found in the sacred text through the standard understanding of society during the treatise period.³¹

Such a model of understanding will illuminate the relativistic dynamics of historical-cultural human rationality. At the same time, this view also denies the pattern of local-particular reasoning in the body of the sacred text. The implication of this is that the claim of contextualization of the teachings and messages remains superficial, because there has been a standardization of the material and methodology of understanding and application as a whole with the past model. Perhaps, because of this view, Quthb is called a thinker of Islamic Fundamentalism; Thinkers who have a romantic past of classical Islam and in totality want to realize the image of the past in the lives of Muslims now and in the future. The ideal image of classical Islam is universal, believed to be

²⁹ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses of Various Interpretation Methodologies...* 116-117

³⁰ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses of Various Interpretation Methodologies...* 117. See Nasr hamid Abu Zayd, *Naqd al-Khitab ad-Dinni* (Cairo: Sina li an-Nasyr, 1994). 121

³¹ Sayyid Qutub, *Fi Zhilalil Qur'an*, Juz I. ...124

applicable anytime and anywhere. Therefore, it is not appropriate for Muslims to turn to the west in the face of modernity, but it should be a model of life that has been practiced in the Islamic era by the salaf.³²

Analysis of the Relevance of Sayyid Quthb's Interpretation in the Qur'an That Has Experienced *Naskh*

1. Qibla Issues

From several narrations that discuss the issue of the qibla, it is known that originally Muslims were in Mecca when praying facing the Kaaba (there is no Qur'an about this). However, after the hijrah they were ordered to face the Temple of al-Maqdis and this also did not have the *Qur'an*.³³ Then down verse 150 of surah al-Baqarah This verse commands to face back to the Kaaba, as well as this verse hafus (*naskh*) the provisions of the command to face the Temple of al-Maqdis, many classical and modern mufasir who view this verse as a legal provision to face surah al-Baqarah verse 115 which means: "And to Allah belongs the east and the west, so wherever you go there is the face of Allah. Indeed, Allah is Vast and All-Knowing. Of the two verses that the author explained above, many scholars have reconciled between the two verses. Verse 150 is related to obligatory prayer and sunnat prayer under normal conditions, while verse 115 speaks at the same time as it is related to sunnat prayer in certain circumstances (fear).³⁴

Imam At-Thabari said in his commentary that verse 115 comes with a general pattern of notice, but what is meant is specific, and that is because of the word of Allah, *faainama tuwallu fasamma wajhullah*, wherever you are facing during the journey, or

³² Muhammd Arif, "*Wacana Naskh Dalam Tafsir Fi Zhilalil Qur'an*"... 118

³³ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses on Various Methodologies of Tafsir* (Yogyakarta: Tiara Wacana, 2002). 121-122

³⁴ *Ibid.*

circumcision prayer, or in a state of war, obligatory conditions or sunnah, then face your face as ibn Umar and An-Nakha'i and those who say it as mentioned. And it means, wherever you are on the earth of Allah that you turn your face towards him because the Kaaba can be your place to face Him.³⁵ In understanding the verses contained in Surah al-Baqarah, Sayyid Quthb tends to be unique and controversial in reconciling his interpretation regarding the verses on the issues of the Qibla, especially when Quthb interprets verse 115, Quthb tends to interpret that verse 115 is Allah's "answer" to the Prophet's wishes, when the Prophet raised his face to the sky by humbling himself, without saying a word to his lord. Second, as an affirmation that Allah's commands are truly from Allah swt. and third, to break the condescending human arguments against those who deny.³⁶

This is in line with what Hamka said explaining that verse 115 is the true wisdom: wherever one faces one's face when worshipping Allah, when praying, as long as one's heart has been turned to Allah, it is accepted by God. Because east and west, north and south. Allah also has. then it was arranged by the Prophet, with the command of the word of God to establish the Kaaba of the Grand Mosque as a permanent qibla.³⁷ Al-Shaykh al-Akbar Muhyiddin Ibn al-Farabi Failusuf and Shufi famously stated the position that facing the Qibla according to his understanding, is not a condition for the Shah to pray according to his understanding, because facing the Qibla is not a condition for the Shah to pray, but because ijma' all scholars state that facing the Qibla is a condition for the Shah of prayer. This verse also provides an understanding that the most important thing in terms of prayer is solemnity.³⁸ Quraish Shihab in his commentary states

³⁵ Ath Thabari, *Tafsir Ath-Thabari, Surah Al-Baqarah* Juz 2. (Jakarta: Buku Islam Rahmatan, 2007). 423-424

³⁶ Sayyid Qutub, *Fi Zbilalil Qur'an*, ... 166

³⁷ Hamka, *Tafsir al-Azhar*, (Jakarta: Pustaka Panjimas, 1982), Juz 1. 285

³⁸ *Ibid.*

that both from the west facing east, and from the east facing the west, there is only one goal, namely *khusyu'* and facing Allah as well.³⁹

M. Quraish shihab said that verse 115 is a verse to show and strengthen that the east or west direction is the position where they are. Therefore, in Indonesia, Muslims when facing prayer face the west. Elsewhere it may be to the Northeast, or the Southeast. Each one according to its own position in the direction of the Kaaba. All the corners belong to Allah, so do not be sad and do not worry about not getting a lot of reward from Him, for indeed Allah is abundant in His mercy so that He can give to anyone, and knows who is worthy to receive it.⁴⁰ Furthermore, Sayyid Quthb said It is His prerogative to establish such provisions. And the essential thing in prayer is not to face the Qibla, but to Allah in all conditions. Furthermore, Sayyid Quthb said that the transition of the Qibla from the Kaaba to Baitul al-Maqdis, and then back to the Kaaba again contains very good psychology..⁴¹

Quthb says this verse gives the impression that he came to reject the misdirection of the Jews who say that now the prayer of Muslims to Jerusalem is null, vain, and not taken into account by Allah swt.⁴² The stipulation to face the Kaaba at any time and anywhere is *so that there is no argument for people against you*, that is, so that there is no opportunity for your opponents to criticize, denounce or even mock you. So that they do not say if you do not point to the Kaaba why does it not point to the Kaaba, when God has commanded it? Or so that people don't question why you don't go to the Kaaba when it is more appropriate.

³⁹ T.M. hasbi ash-shiddeqy, *Tafsir Al-Qur'anul Madjied An-Nur*, (Jakarta: Bulan Bintang, 1965). 262

⁴⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impression and Compatibility of the Qur'an*, (Jakarta: Lentera Hati, 2002). Juz I. 302-303

⁴¹ Abdul Mustaqim dan Sahiron Syamsyudin, *Studi Al-Qur'an Kontemporer, Wacana Baru Berbagai Metodologi Tafsir ...* 122

⁴² Sayyid Qutub, *Fi Zbilalil Qur'an, Selected Verses*. terj. As'ad Yasin. (Jakarta: Gema Insani Press). 128

Except for the unbelievers among them, the stubborn Jews, and those who hide the truth, and the polytheists who associate with Allah even though they claim to follow the tradition of the Prophet Ibrahim (as), they are all excluded because of whatever you do and whatever you explain to them - O Muslims, no matter how strong they are, and the many proofs, they will still condemn and ridicule you.⁴³ The decree is also intended for me to perfect my favor over Sayyid Quthb further emphasized that there is the face of Allah wherever a servant faces in performing worship, and the determination of the qibla in a certain direction is a direction from Allah that must be obeyed, it does not mean that the face of Allah is in one direction and not in the other. Allah does not want to narrow his servants, nor does he want to diminish his rewards. He knows in this case leniency, and that intention is solely because of God. In interpreting verse 150 Quthb interprets that this verse is a command to the Prophet (peace be upon him). In order to turn his face to the Grand Mosque, wherever and wherever he is. At the same time, this verse emphasizes that Muslims should face the Grand Mosque wherever they are. The reason they brought the Prophet and the Muslims to the Grand Mosque was, "So that there is no reason for people (other groups) to oppose you."⁴⁴

This is the same as stated by Quraish Shihab, that verse 150 negates the transition of the Qibla to the Kaaba starting from the desire of the heart of the Prophet Muhammad (peace be upon him). The position and love of Allah for His Prophet shown by Him to the Muslims is also reflected in these verses. That is also the reason why there are successive editorials in the single form that are aimed at the prophet Muhammad (saw). With a plural editorial for all its people. And the diversion of this qibla is directed to the Prophet Muhammad (saw). and his people

⁴³ M. Quraish Shihab, *Tafsir Al-Misbah: Message, Impression and Compatibility of the Qur'an*, (Jakarta: Lentera Hati, 2002). Juz I. 358

⁴⁴ Sayyid Qutub, *Fi Zbilalil Qur'an*, ... 165

whenever and wherever they are.⁴⁵ The people of the *ẓhalim* never cease to utter their words in the form of reproach that is not argumentative and illogical, but is done with a strong and defiant manner. This for Muslims does not have to be responded to, let alone feared.

Therefore, the transition of the Qibla from the Kaaba to the temple of al-Maqdis, and then to the Kaaba again contains an excellent "psychological" education. With this, Allah actually wants to affirm the identity of Muslims by changing the outward symbols of Muslims.⁴⁶ Because previously they wholeheartedly glorified the Kaaba excessively which was based on tribal (Arab) spirit, which indeed among the symbols of its greatness was the Kaaba from their faith in Allah, little by little eroded. So is his infidel attitude. Although the basic thing is the inner attitude, it also needs to start by changing the outward symbol.⁴⁷

2. Fasting Issues

Fasting is one of the obligations and harmony in Islam. Fasting aims to cleanse and straighten the human soul, maintain physical strength, strengthen willpower and health, fasting in the Islamic sense is a spiritual exercise, a means to prepare the soul to fear Allah swt in times of loneliness and openness, the medium educates patience, jihad and endure difficulties, because it is mentioned in the Sunnah of Nabawiyah as in the hadith: fasting is the month of patience, while patience is the reward of heaven".⁴⁸ The fasting verses begin with an invitation to everyone who has faith no matter how heavy. He begins with an introduction that

⁴⁵ M. Quraish Shihab, *Tafsir Al-Misbab: Message, Impression and Compatibility of the Qur'an*, (Jakarta: Lentera Hati, 2002). Juz I. 358-59

⁴⁶ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses of Various Methodologies of Tafsir*. 122

⁴⁷ Sayyid Qutub, *Fi Zhalalil Qur'an ...*, 129

⁴⁸ Wahbah az-Zuhaili, *Tafsir Al-Wasith : Al-Fatihah-At-Taubah*, (Jakarta: Gema Insani, 2002). 77-78

invites every believer to be aware of the need to carry out the invitation. He began with a friendly call, *O you who believe*. Then it is continued by explaining the obligation of fasting without pointing out who is obligated to do so. This editorial did not point out who the perpetrator was who made it mandatory. It seems to indicate that what will be obligatory is so important that it is not Allah who obliges it, surely man himself will oblige it on himself. What is required is "*siyam*" which is to restrain oneself.⁴⁹

Talking about the issues of fasting in the Qur'an which is explained in Surah al-Baqarah which means: "O you who believe, it is obligatory on you to fast as it was obligatory on those before you that you should be pious, (i.e.) for certain days. So whoever among you is sick or on his way (and he breaks the fast), then (it is obligatory for him to fast) as many days as the other days. and it is obligatory for those who are heavy to do it (if they do not fast) to pay fidyah, (i.e.: feeding the poor). Whoever willingly does good deeds[114],

So that's what's better for him. and fasting is better for you if you know. The month of Ramadan is the month in which the Qur'an was revealed as a guide for mankind and the explanations of that guidance and the distinction between what is right and what is wrong). Therefore, whoever of you is present (in the land of his residence) in that month, then he should fast in that month, and whoever is sick or on the way (and he breaks the fast), then (it is obligatory for him to fast) as many days as he leaves, on the other days.⁵⁰ Allah desires ease for you, and does not desire difficulty for you. and you shall have sufficient number of them,

⁴⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, (Jakarta : Lentera Hati, 2002). Juz I. 401

⁵⁰ Muh. Syaifudin, *Hasbi Ash-Shiddiqi and His Views on Nasikh and Mansukh A Review of God's Absolutism and Human Aspects Study of Interpretation of Surah Al-Baqarah : 106*, (Advances in Social Science, Education and Humanities Research (ASSEHR), volume 140 3rd Annual International Seminar and Conference on Global Issues ISCoGI 2017)

and praise Allah for His guidance which He has given you, that you may be thankful.⁵¹

Verse 183 emphasizes that fasting in the month of Ramadan is obligatory for all Muslims, according to many mufasir, as stated in Surah al-Baqarah verse 184, originally Muslims were able to fast or pay fidyat. However, the next verse emphasizes that for people who witness the month of Ramadan, it is obligatory to fast.⁵² Quthb said in his book of tafsir that it is logical that it is obligatory to fast for a people who are obliged to do jihad in the way of Allah, to strengthen His *manhaj* on earth, to uphold human values, and to be a witness to other human beings, then, fasting is a means to strengthen a solid and firm faith, and a means of God and His servants in the form of a relationship of obedience and obedience; as He is also a the means of height beyond mere physical needs, and the fortitude to bear the pressure and burden, in order to prioritize pleasure and pleasure in the presence of *Allah* swt.

All these are essential elements in preparing the soul to bear the obstacles of the journey full of obstacles and thorns, which are full of all kinds of orgasms, and which are always whispered in its ears.⁵³ In addition, it has also been revealed in the turn of the ages a wide range of effects that are very useful for bodily activity, although I myself am not happy to relate the duties and divine direction in worship in particular with the sensory benefits that are apparent to a person. Because the most important thing in this matter is to prepare human existence to play its role on earth, as well as to prepare it to attain the perfection that has been predetermined for it in the hereafter.⁵⁴

⁵¹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, (Jakarta : Lentera Hati, 2002). Juz I. 401

⁵² Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses on Various Methodologies of Tafsir*121

⁵³ Sayyid Qutub, *Fi Zbilalil Qur'an ...*, 198

⁵⁴ Sayyid Qutub, *Fi Zbilalil Qur'an ...*, 198-199

Quthb reconciling Verse 183 emphasizes that fasting in the month of Ramadan is obligatory for all Muslims, according to many mufasir, as stated in Surah al-Baqarah verse 184, originally Muslims were able to fast or pay fidyat. However, the next verse emphasizes that for people who witness the month of Ramadan, it is obligatory to fast.⁵⁵ In this case, Quthb succeeded in displaying the relevance of the verse because scholars considered that there had been a *naskh* and assessed paragraph 185 of the provisions of the law paragraph 184, so that people in a condition of living without illness are required to fast. The enactment of the provisions of the law paragraph 184 is only applicable to the elderly.⁵⁶ In this case, Sayyid Quthb said that the opinion of the Fuqaha' that illness and traveling have caused fatigue alone are the reasons for not fasting (*iftar*). Zahir nash about being sick and traveling is absolute. So, whatever the illness and how much they travel, they allow them to break the fast. It's just that the sick is obliged to *qhada'* after he is healthy and the traveler settles in his hometown.⁵⁷

This is more important in understanding this absolute Qur'an, and closer to the Islamic understanding in eliminating difficulties and preventing mudharat. So, it is not because of the severity of the illness and the difficulty of being dependent on the law, but because of the absolute state of illness and absolute travel. Because there may be other lessons that are known to Allah swt. and unknown to man in this matter of sickness and travel. There may be other difficulties that were not apparent at the time, or that were not clear by human size. And, as long as Allah does not reveal *the reasons* for the law about something, then there is no need to interpret it, but it must be obeyed *even though the wisdom is hidden*

⁵⁵ Abdul Mustaqim and Sahiron Syamsyudin, *Contemporary Qur'an Studies, New Discourses on Various Methodologies of Tafsir*121

⁵⁶ Sayyid Qutub, *Fi Zbilalil Qur'an*...199

⁵⁷ Sayyid Qutub, *Fi Zbilalil Qur'an* ...200

*from man. So we must be sure that behind it there must be wisdom, and it is not a necessity for us to know it.*⁵⁸

It's just that there are those who are worried that this kind of opinion will encourage people who like leniency to behave as they please. So it is feared that mandatory worship will be abandoned only for trivial reasons, this is the attitude of the jurists to be strict and make certain conditions. However, in this case, according to Sayyid Quthb, it is not a justification for making certain bonds and conditions based on what Nash states absolutely. Therefore, Sayyid Quthb views that Islam does not lead people with chains to obedience, but it only leads them to piety and that the purpose of this worship (fasting) is specifically piety, and something that can prevent people from fulfilling this obligation under the mosquito net of "*rukhsah*" of leniency, there is no good in the beginning. Because the first purpose of this worship is not realized.⁵⁹ Thus, in understanding the psychology of the verse, Sayyid Quthb tends to understand it differently. Sayyid Quthb is of the view that the interpretation of the scholars who support the *naskh* in the above verse. The two verses have different and different fields of application. The application of this call, is shown to the believers, because identity (faith) has the consequence that the person concerned will be willing to accept everything that comes from Allah.⁶⁰

Conclusion

This analysis demonstrates that the phenomenon of *nāsikh - mansukh* (abrogation) constitutes a manifestation of the Qur'an's divine accommodation to evolving socio-historical conditions and the specific circumstances of the revelatory community. Examining Sayyid Quthb's perspective reveals his articulation of

⁵⁸ Sayyid Qutub, *Fi Zbilalil Qur'an ...*200

⁵⁹ Sayyid Qutub, *Fi Zbilalil Qur'an ...* Juz II. 200

⁶⁰ Sayyid Qutub, *Fi Zbilalil Qur'an ...*194

naskh tanfīqī (reconciliative abrogation) not as the annulment of Qur'anic verses per se, but as the temporary suspension of a specific ruling derived from a verse within a particular context, where the suspended ruling retains potential validity for future application should circumstances prove favorable. Crucially, Qutb adamantly maintains the Qur'an's eternal, undiminished authority as the primary and timeless source of law, rejecting interpretations that render any verse functionally obsolete ("dysfunctioned").

While Qutb acknowledges the conceptual existence of both legislative (*tasyrīʿī*) and creational (*takwīnī*) abrogation, he explicitly denies the occurrence of legislative abrogation between verses within the Qur'an itself, locating evidence for creational abrogation solely in miraculous divine interventions that supersede natural laws. To reconcile instances of apparent abrogation within specific legal rulings such as those concerning the qibla (prayer direction), fasting, wills, retribution (*qisās*), and widowhood (*ʿiddah*), Qutb employs a hermeneutical *tashwīr* (depiction) approach, prioritizing contextual understanding over perceived literal contradiction. Collectively, the shifts in legal provisions observed during the prophetic era underscore the Qur'an's systematic and implementative nature. These divinely ordained adaptations reflect profound wisdom, strategically prioritizing human benefit, societal welfare, and the realization of greater good in alignment with communal development, thereby unequivocally affirming God's sovereign prerogative as Creator and supreme Lawgiver.

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