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## Religious Moderation In Sayyid Quṭb's Tafsir

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### Keywords

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### Abstract

*One comprehensive commentary on religious moderation is \*Tafsīr Fī Zilāl al-Qur'ān\* by Sayyid Quṭb. However, this interpretation often faces negative stigma from certain groups who perceive it as radical and extreme. Previous studies have examined Sayyid Quṭb's ideas within the context of Islamic politics and the Islamist movement, but research that situates his thoughts within the framework of maqāṣid al-sharī'ah remains limited. In this regard, the maqāṣid asy-syarī'ah approach developed by al-Shāṭibī offers a more inclusive perspective for understanding the concept of moderation in the Qur'an and its application in contemporary life. This research employs a maqāṣid al-sharī'ah approach using qualitative methods. The analysis technique utilized refers to the theory of Miles and Huberman. The results of this research indicate that wasāṭiyyah plays a crucial role in preventing extreme attitudes, both in the form of extremism and liberalism, which can disrupt individual and social balance. Maqāṣid asy-syarī'ah emerged as a new methodology that has produced the Fiqh Ijtihādī and Fiqh Maqāṣidī approaches. Through this concept, Asy-Syāṭibī emphasized that the primary aim of Islamic law is to create benefits and promote good values in every implementation. Wasāṭiyyah, from the maqāṣid perspective, provides an adaptive framework for Muslims, ensuring that Islamic law remains relevant to various social, economic, and political situations. With the guidance of maqāṣid, moderation in Islam becomes the foundation for living harmoniously in a pluralistic society, where justice, tolerance, and benefit are the main priorities.*

### Abstrak

*Salah satu tafsir yang membahas moderasi beragama secara komprehensif adalah Tafsīr Fī Zilāl al-Qur'ān oleh Sayyid Quṭb. Namun, tafsir ini sering kali mendapat stigma negatif dari beberapa kalangan yang menganggapnya radikal dan ekstrem. Kajian sebelumnya banyak menyoroti pemikiran Sayyid Quṭb dalam konteks politik Islam dan gerakan Islamisme, namun kajian yang menempatkan pemikiran Sayyid*

*Quṭb dalam kerangka maqāṣid asy-syarī'ah masih sangat terbatas. Dalam hal ini, pendekatan maqāṣid asy-syarī'ah yang dikembangkan oleh asy-Syātibī menawarkan perspektif yang lebih inklusif dalam memahami makna moderasi di dalam al-Qur'ān serta aplikasinya dalam kehidupan modern. Penelitian ini menggunakan pendekatan maqāṣid asy-syarī'ah dengan metode kualitatif. Teknik analisis yang digunakan mengacu pada teori Miles dan Huberman. Hasil penelitian ini menunjukkan bahwa wasāṭiyyah memiliki peran krusial dalam mencegah sikap ekstrem, baik dalam bentuk ekstremisme maupun liberalisme, yang dapat mengganggu keseimbangan individu dan sosial. Maqāṣid asy-syarī'ah muncul sebagai metodologi baru yang menghasilkan pendekatan Fiqh Ijtihādī dan Fiqh Maqāṣidī. Melalui konsep ini, Asy-Syātibī menekankan bahwa tujuan utama hukum Islam adalah menciptakan kemaslahatan serta membawa nilai-nilai kebaikan bagi setiap pelaksanaannya. Wasāṭiyyah dalam perspektif maqāṣid memberikan kerangka kerja yang adaptif bagi umat Islam, sehingga hukum Islam tetap relevan dengan berbagai situasi sosial, ekonomi, dan politik. Dengan panduan maqāṣid, moderasi dalam Islam menjadi dasar untuk hidup harmonis dalam masyarakat majemuk, di mana keadilan, toleransi, dan kemaslahatan menjadi prioritas utama*

## Introduction

Religious moderation has become one of the most critical issues in contemporary religious discourse, particularly in light of rising global challenges such as radicalism, extremism, and intolerance. This phenomenon not only disrupts the Muslim community but also influences global perceptions of Islam as a whole. Religious moderation presents an approach that fosters balance and inclusivity in the practice of religious teachings, positively affecting social harmony and preserving the integrity of religious doctrines in the face of changing times.

In Islam, religious moderation is exemplified by the concept of Wasāṭiyyah, which signifies the middle path, balance, justice, and the avoidance of excess. This term encompasses values that foster tolerance and harmony within religious life.<sup>1</sup> Among the exegetical works that thoroughly address the concept of religious moderation is *Fī Zilāl al-Qur'ān* by Sayyid Quṭb. This title, which translates to "In the Shade of the Qur'an," serves not only as a textual interpretation

of Qur'anic verses but also reflects Quṭb's perspectives on the social, political, and cultural challenges encountered by the Muslim community during his era.<sup>2</sup>

Sayyid Quṭb interprets the Qur'an with a vision that encourages Muslims to return to the core of religious teachings and apply them in a balanced and relevant manner. However, Quṭb's work often faces negative stigma from certain circles, where it is labeled as radical and extreme. This perception is reinforced by figures such as Ulil Abshar Abdalla and Nuim Hidayat, who categorize Quṭb's thought as fundamentalist. Nevertheless, this viewpoint opens up a space for further discussion of Quṭb's ideas from a different perspective, particularly within the framework of maqāṣid asy-syarī'ah, which emphasizes objectives aimed at promoting the welfare of society.

A fundamental aspect of analyzing religious moderation in Sayyid Quṭb's exegesis is the

<sup>1</sup> Kementerian Agama Republik Indonesia, *Moderasi Beragama, Cetakan Pertama* (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019), 15.

<sup>2</sup> Muktafi, Abdullah Haq Al Haidary, and Mukhammad Zamzami, "Rereading Sayyid Quṭb's Islamism and Political Concept of Al-Hākimiyyah: A Critical Analysis," *Afkar* 24, no. 1 (2022): 271–310, <https://doi.org/10.22452/afkar.vol24no1.8>.

identification of key Qur'anic verses that discuss the concept of Wasāṭiyyah. Among these, Surah Al-Baqarah (2:143) states, “Wa kadzālika ja’alnākum ummatan wasaṭan li takūnū syuhadā’a ‘alā an-nās wa yakūna ar-rasūlu ‘alaikum syahīdā,” which explicitly mentions the term ummatan wasaṭan (a justly balanced nation). This verse is often interpreted as the foundation of religious moderation. In his work *Fī Zilāl al-Qur’ān*, Sayyid Quṭb describes this verse as a mandate for Muslims to uphold justice and avoid extremism in their faith and practices.<sup>3</sup> Additionally, Surah Al-Mā’idah (5:8) states, “Wa lā yajrimannakum syana’ānu qaumin ‘alā allā ta’dilū. I’dilū huwa aqrabu li at-taqwā,” which emphasizes fairness and justice even towards adversaries. This aligns with the core principles of Wasāṭiyyah.<sup>4</sup> Surah Al-Hujurat (49:13), “yaa ayyuhannāsu innā khalaqnākum min dzakarīn wa ‘unstā wa ja’alnākum su’ūban wa qabāila lita’ārafu” which underscores human equality and diversity as expressions of divine will, further reinforcing the concept of moderation by promoting inclusivity and respect. These verses will be analyzed within Sayyid Quṭb’s framework and examined through the lens of maqāṣid al-sharī’ah to assess the extent to which his interpretation aligns with the objectives of Islamic law.<sup>5</sup>

The maqāṣid al-sharī’ah framework, developed by Imam al-Shāṭibī, provides a robust foundation for understanding religious moderation. This approach encompasses five key objectives of Islamic law: the protection of religion, life, intellect, lineage, and wealth.<sup>6</sup> By applying this framework, a more comprehensive and inclusive perspective on religious moderation in Quṭb’s exegesis can be achieved, particularly in addressing contemporary social challenges. This analysis aims to foster a deeper understanding of how Islamic teachings can adapt to modern issues with a balanced and inclusive approach that remains grounded in the principles of Sharia.

Despite the extensive discourse on religious moderation, existing studies, such as those conducted by Latif and Ulum,<sup>7</sup> Yasin,<sup>8</sup> Naim and Huda,<sup>9</sup> Rahmadi,<sup>10</sup> and Khairul,<sup>11</sup> The primary focus is on general analyses of religious moderation in the Qur’an. However, they do not thoroughly explore Quṭb’s interpretation through the maqāṣid al-sharī’ah approach.<sup>12</sup> This study aims to address this gap by examining Quṭb’s perspective on Wasāṭiyyah in *Tafsīr Fī Zilāl al-Qur’ān* through the lens of maqāṣid asy-syarī’ah.

By adopting this approach, this research aims to offer a fresh perspective on Quṭb’s exegesis, which is often perceived as radical, and to illustrate how his interpretation aligns with the principles of religious moderation. The findings intend to contribute to a more peaceful and tolerant Islamic narrative that remains pertinent in a pluralistic society.

This study employs a library research method, analyzing *Tafsīr Fī Zilāl al-Qur’ān* as the primary source, supplemented by secondary sources such as books, journals, and scholarly discussions on religious moderation and *maqāṣid asy-syarī’ah*.<sup>13</sup> Data analysis follows the Miles

<sup>3</sup> Sayyid Quṭb, *Fī Zilāl Al-Qur’ān*, ed. 1 (Kairo: Dār al-Syurūq, 2004), 120–22.

<sup>4</sup> Quṭb, 452.

<sup>5</sup> Quṭb, 98–112.

<sup>6</sup> Imam Asy-Syāṭibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharī’ah* (Kairo: Dar al-Ma’arif, 1999); Asafri Jaya Bakri, *Konsep Maqashid Syari’ah Menurut Al-Syatibi* (Jakarta: PT. Raja Grafindo Persada, 1996), 87–90.

<sup>7</sup> Arif Abdul Lathif and Muhammad Babul Ulum, “Moderasi Beragama Menurut Sayyid Qutb Dalam Kitab Tafsir Fi Zilal Al-Quran (Studi Kritis Atas Penafsiran Surah Al-Baqarah Ayat 143),” *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 5, no. 1 (2022): 21–54, <https://doi.org/https://doi.org/10.58518/alfurqon.v5i1.981>.

<sup>8</sup> Rahmah Muharromah Yasin, “Resepsi Masyarakat Dullah Utara Terhadap Konsep Moderasi Beragama Perspektif Al-Qur’an,” *Ulumul Qur’an: Jurnal Kajian Ilmu Al-Qur’an Dan Tafsir* 2, no. 2 (2022): 261–78, <https://doi.org/10.58404/uq.v2i2.106>.

<sup>9</sup> Ngainun Naim and Qomarul Huda, “Pendekatan Interdisipliner Dalam Studi Hukum Islam Perspektif M. Atho Mudzhar,” *Al-Istinbath: Jurnal Hukum Islam* 6, no. 1 (2021): 41–56, <https://doi.org/10.29240/jhi.v6i1.2253>.

<sup>10</sup> Rahmadi Rahmadi, Akhmad Syahbudin, and Mahyuddin Barni, “Tafsir Ayat Wasathiyah Dalam Al-Qur’an Dan Implikasinya Dalam Konteks Moderasi Beragama Di Indonesia,” *Jurnal Ilmiah Ilmu Ushuluddin* 22, no. 1 (2023): 1–16, <https://doi.org/10.18592/jiiu.v22i1.8572>.

<sup>11</sup> Amri Khairul, “Moderasi Beragama Perspektif Agama-Agama Di Indonesia,” *Living Islam: Journal of Islamic Discourses* 4, no. 2 (2021): 179–96, <https://doi.org/https://doi.org/10.14421/lijid.v4i2.2909>.

<sup>12</sup> Latif and Ulum, *Moderasi Beragama Dalam Perspektif Tafsir* (Bandung: Pustaka Islam, 2018), 24.

<sup>13</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008); Amir Hamzah, *Metode Penelitian Kepustakaan (Library Research)* (Depok: PT. Raja Grafindo Persada, 2022), 80.

and Huberman model, which encompasses data reduction, data display, and conclusion drawing.<sup>14</sup> Through this methodological approach, the study aims to reveal the extent to which Quṭb's interpretation of moderation aligns with the objectives of Islamic law and its applicability in addressing contemporary challenges.

### **Biography and Life Journey of Sayyid Quṭb: From Muḥāḥ to the Gallows**

His full name is Sayyid Quṭb Ibrāhīm Ḥusayn Saḍīlī. He was born in Musha, Asyūṭ Province, Egypt, on October 9, 1906. Sayyid Quṭb was the eldest of five siblings: Nafisah, Aminah, Ḥamidah, and Muhammad Quṭb.<sup>15</sup> His father, al-Ḥājī Quṭb Ibn Ibrāhīm, was a respected and relatively affluent farmer who served as a commissioner for the Nationalist Party in his village, making their home a venue for both open and clandestine meetings. Furthermore, Sayyid Quṭb's home became a hub for news and information, frequently visited by individuals seeking updates on national and international affairs through discussions among party activists who often gathered there.<sup>16</sup>

In addition, his father was known as an honorable and kind person, compassionate and well-respected in the village. His mother, Fatimah, was deeply religious and came from a prominent family. She took special care in the education of Sayyid Quṭb and his siblings. Devout and reverent towards the Qur'an, she instilled in her children a profound respect for knowledge, fostering a lasting love of learning within them.<sup>17</sup> This environment profoundly influenced Sayyid Quṭb's understanding of social and religious issues.

He began his education at the Madrasah Ibtidāiyah in his village in 1912 and graduated in 1918. However, during the 1919 revolution in Egypt, he left school for two years.<sup>18</sup>

For his secondary education, he relocated to Cairo in 1920, enrolling in Madrasah Mu'allimīn al-Awwaliyah in 1922. He then pursued preparatory studies at Dār 'Ulūm in 1925. In 1929, he continued his education at Dār 'Ulūm University, graduating in 1933 with a degree in Literature and Arts.<sup>19</sup> Some sources indicate that he earned a diploma in education and subsequently served as a school inspector in the Department of Education.

At Dār 'Ulūm, Sayyid Quṭb became well-acquainted with Western literature and developed relationships with contemporary Western intellectuals. After graduating, he served in the Ministry of Public Instruction (Department of Education). In 1948, the Department sent him to the United States to study American curricula and educational systems.<sup>20</sup> After two years, on August 20, 1950, he returned to Egypt and was appointed Assistant Research Supervisor in the Ministry of Education. However, on October 18, 1952, he submitted his resignation.<sup>21</sup>

While in the United States from 1948 to 1950, Sayyid Quṭb witnessed firsthand the propaganda disseminated by political figures and the media, which vehemently opposed the al-Ikhwān al-Muslimūn (Muslim Brotherhood) movement in Egypt, particularly its leader, Hasan

<sup>14</sup> Matthew B. Miles and Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks: Sage Publication, 1994), 78–79.

<sup>15</sup> Ṣalāḥ 'Abd al-Fattāḥ Al-Khālīdī, *Sayyid Quṭb Min Al-Milād Ilā Al-Istishhād* (Damaskus: Dār al-Qalam, 1994), 33; Abdul Mustaqim, *Studi Al-Quran Kontemporer* (Yogyakarta: Tiara Wacana, 2007), 111.

<sup>16</sup> Afif Muhammad, *Dari Teologi Ke Ideologi: Telaah Atas Metode Dan Pemikiran Teologi Sayyid Qutb* (Bandung: Pena Merah, 2004), 47; Mustaqim, *Studi Al-Quran Kontemporer*.

<sup>17</sup> Ridwan Nasir, *Memahami Al-Quran Dalam Persepektif Baru: Metodologi Tafsir Muqarin* (Surabaya: Indra Media, 2003), 29; Mahdi Fadlullah, *Titik Temu Agama Dan Politik* (Solo: Ramadhani, 1991), 41.

<sup>18</sup> Herry Mohammad, *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20* (Jakarta: Gema Insani, 2006), 296.

<sup>19</sup> John L. Esposito, *Voices of Resurgent Islam* (New York: Oxford University Press, 1983).

<sup>20</sup> Novi Maria Ulfah, "Sejarah Dan Strategi Dakwah Ikhwanul Muslimin," *Smart* 2, no. 2 (2016): 213, <https://doi.org/10.18784/smart.v2i2.397>; Wulandari Wulandari, Usep Dedi Rostandi, and Engkos Kosasih, "Penafsiran Sayyid Quthb Tentang Ayat-Ayat Ishlāh (Studi Tafsir Fī Zhilāl Alquran)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2017): 78–83, <https://doi.org/10.15575/al-bayan.v2i1.1811>; Sayyid Quṭb, *Taṣwīr Al-Fannī Fī Al-Qur'ān* (Kairo: Dār as-Syurūq, 2002).

<sup>21</sup> Abdullah Al-Aqil, *Mereka Yang Telah Pergi: Tokoh-Tokoh Pembangunan Pergerakan Islam Kontemporer* (Jakarta: al-I'tishom Cahaya Umat, 2003), 602; Muhammad Chirzin, *Jihad Menurut Sayyid Qutb Dalam Tafsir Zilali* (Solo: Entra Media, 2001), 31.

al-Banna. This animosity became evident through reports and commentary in both electronic and print media following al-Banna's assassination by unknown assailants in 1949. The hostility he observed toward al-Ikhwān al-Muslimūn shifted his focus from studying culture, literature, and the arts to dedicating himself to the struggle for Islam and the future of Muslims.<sup>22</sup>

Sayyid Quṭb embraced the role of a da'wah activist in 1947, advocating for an Islamic revival and promoting a lifestyle rooted in Islamic principles. He urged individuals to return to the path of the salaf as-ṣāliḥ (the pious predecessors). His ideas were consistent with Salafī thought, untainted by any impurities.<sup>23</sup> His focus was on pure *tawḥīd* (monotheism), a clear understanding of the phrase "*lā ilāha illā Allāh*" (there is no god but Allah), and the true essence of faith as defined in the Qur'an and Sunnah.<sup>24</sup> Sayyid Quṭb joined al-Ikhwān al-Muslimūn in 1951, a year after returning from the United States. Shortly thereafter, he emerged as a highly respected figure within the organization and was recognized as its ideological leader following Hasan al-Banna.<sup>25</sup>

In 1952, a revolution took place in Egypt to overthrow King Farouk, led by a group associated with Gamal Abdel Nasser known as the Free Officers. This revolution received significant support from Sayyid Quṭb and his colleagues in the al-Ikhwān al-Muslimūn (Muslim Brotherhood). During their collaboration, Nasser offered Quṭb the position of Secretary-General of the newly formed Liberation Rally. Although they shared similar views with many members of the Muslim Brotherhood, their aspirations for greater justice and reform were not fundamentally rooted in specific Islamic principles. Consequently, Nasser viewed Sayyid Quṭb as a valuable ally.<sup>26</sup> However, the collaboration between the Muslim

Brotherhood and Nasser was short-lived, as Quṭb became disillusioned when Nasser's administration rejected his proposals for establishing an Islamic state.<sup>27</sup>

Sayyid Quṭb observed that during this period, Egypt was plagued by moral decay and ideologies that contradicted religious teachings. In May 1955, he was among the leaders of the Muslim Brotherhood who were arrested after President Nasser banned the organization, accusing its members of conspiring to overthrow the government. On July 13, 1955, the People's Court sentenced Quṭb to fifteen years of hard labor. He remained incarcerated in various Egyptian prisons until mid-1964.<sup>28</sup> During his detention, Quṭb endured severe torture, which further deteriorated his already fragile physical condition. He was ultimately released in 1964.

His release, however, was under house arrest due to a directive from Iraqi President Abdul Salam Arif during a goodwill visit to Egypt. During this time, Sayyid Quṭb wrote extensively, gaining widespread recognition and articulating his thoughts on the foundational concept of an Islamic state in his book *\*Ma'ālim fī at-Ṭarīq\** (Signposts on the Road).<sup>29</sup> Just one year after his release, Sayyid Quṭb was arrested again, along with three of his siblings—Muhammad Quṭb, Hamidah, and Aminah—as well as 10 members of the Muslim Brotherhood and an additional 20,000 individuals, including 700 women. This mass arrest was prompted by President Nasser's accusations of a conspiracy by the Muslim Brotherhood to assassinate him. Under Law No. 911 of 1966, the president was granted the authority to detain anyone deemed guilty without recourse and to assume full control,

<sup>22</sup> Imam Ghazali Said, *Ideologi Kaum Fundamental* (Surabaya: Diantama, 2003), 189.

<sup>23</sup> Mohammad, *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20*.

<sup>24</sup> Sayyid Quṭb, *Ma'ālim Fī At-Ṭarīq* (Kairo: Dār asy-Syurūq, 1993), 61.

<sup>25</sup> Abu Bakar Basyarahil, *Pergeseran-Pergeseran Aliansi Dalam Sistem Perimbangan Kekuasaan* (Amar Press, 1990), 47.

<sup>26</sup> Ali Rahmena, *Para Perintis Zaman Baru Islam* (Bandung: Mizan, 1995), 159.

<sup>27</sup> Henry Sucipto, *Ensiklopedi Tokoh Islam: Dari Abu Bakr Hingga Naseer Dan Qardhawi* (Jakarta: Hikmah, 2003), 280.

<sup>28</sup> As'ad Yasin, *Biografi Syahid Sayyid Qutb Dalam Tafsir Fī Zilāl Al-Qur'an* (Jakarta: Gema Insani Press, 2000), 407; Amin Mukrimun, "Diskonstruksi Dogma Kristologi (Telaah Tafsir Fī Zilāl Qur'an 'Sayyid Qutb')," *Jurnal Studi Islam dan Sosial* 15, no. 2 (2022): 19–38; Lathif and Ulum, "Moderasi Beragama Menurut Sayyid Qutb Dalam Kitab Tafsir Fī Zilāl Al-Quran (Studi Kritis Atas Penafsiran Surah Al-Baqarah Ayat 143)."

<sup>29</sup> Rahmena, *Para Perintis Zaman Baru Islam*.

including the implementation of similar extraordinary measures.<sup>30</sup>

Amid the numerous accusations leveled against him, Chief Justice Dajwa of the Supreme Court of Egypt found Sayyid Quṭb guilty on Sunday afternoon, August 22, 1966. He sentenced Quṭb to death by hanging, with the public execution scheduled for August 29, 1966, which corresponded to Monday, the 13th of Jumada al-Awwal 1386 AH. Sayyid Quṭb was executed alongside two companions. The Egyptian government disregarded protests from Amnesty International, which deemed the military tribunal proceedings against Quṭb a violation of justice.<sup>31</sup> In his defense, Quṭb asserted his innocence and claimed that he was being oppressed, stating that he was a victim of injustice.<sup>32</sup>

"Although I am not fully aware of the entire truth, I have come to believe that a political scheme was orchestrated by Zionists and Crusader-imperialists to undermine the Muslim Brotherhood movement in this region for their own interests, and they have succeeded. At the same time, there is a pressing obligation to counteract their plans by revitalizing and energizing the Islamic movement, despite the government's lack of support for this cause. Governments can be both right and wrong. Consequently, I feel deeply oppressed, much like the thousands of others who have suffered as a result of these clearly orchestrated events, even if the orchestrators remain unknown. These actions appear to be driven by a desire to maintain governmental control, exaggerated by unidentified actors for specific purposes, utilizing their books, newspapers, and reports."

Thus, on Monday, August 29, 1966, at dawn, Sayyid Quṭb and his two companions, Abdul Fatah Ismail and Muhammad Yusuf Hawwasy, were publicly hanged. From that moment on, Sayyid Quṭb became recognized as a martyr for the Islamic resurgence.<sup>33</sup> The execution

of Sayyid Quṭb on August 29, 1966, along with his companions, had a profound impact on modern Islamic history, marking a pivotal moment in the dynamics of the Islamic movement in Egypt and beyond. Sayyid Quṭb, a prominent Islamic thinker, was known for his incisive social and political critique, highlighting the injustices and oppression faced by the Muslim community of his era.

For his supporters, Quṭb's death was perceived as a sacrifice that invigorated the Islamic awakening, particularly in relation to the principles of social justice and Islamic values in public life. This viewpoint immortalized Quṭb as a "syahīd" or martyr, celebrated for his dedication and bravery in opposing a repressive regime. His execution transcended a mere historical event; it epitomized the intricate relationship between the state and Islamic movements in Egypt during that period. Quṭb's ideas, especially those articulated in his work *\*Ma'ālim fī al-Ṭarīq\** (Signposts on the Road), continue to inspire Islamic activists and shape Islamic political discourse worldwide.

Sayyid Quṭb's intellectual contributions continue to hold significant relevance in contemporary Islamic thought. His critique of secularism and advocacy for Islamic governance reflect his commitment to *hifz al-din* and justice. By applying his ideas through the lens of *Maqāshid al-Shari'ah*, one can achieve a balanced and inclusive interpretation. Quṭb's legacy serves as a reminder of the importance of moderation, ethical leadership, and the pursuit of knowledge in the quest for a just society.

### **The Concept of *Maqāshid asy-Syarī'ah* according to Imam asy-Syāṭibī**

Imam asy-Syāṭibī, also known as Abū Ishāq Ibn Mūsā Ibn Muḥammad al-Lakhāmī al-Garnātī, was born in Granada in 703 AH and passed away on Tuesday, Sha'ban 8, 790 AH, which corresponds to 1388 CE.<sup>34</sup> The exact birth date of Imam asy-Syāṭibī remains uncertain; however, scholars unanimously agree that he died in 790 AH/1388 CE. The name "asy-Syāṭibī" indicates his father's birthplace, Syatibah, a small village in

<sup>30</sup> Dewan Redaksi Ensiklopedia, *Ensiklopedi Islam, Jilid 4* (Jakarta: Ichtiar Baru Van Hoeve, 1993), 145–46.

<sup>31</sup> Muhammad Ibn Luṭfī As-Sibagh, *Lamḥāt Fī 'Ulūm Al-Qur'An* (Beirut: al-Maktabah al-Islāmī, 1990), 250.

<sup>32</sup> Ahmad Jauhar Tanwiri, *Mengapa Dihukum Mati?* (Bandung: Mizan, 1986), 23.

<sup>33</sup> Fadlullah, *Titik Temu Agama Dan Politik*.

<sup>34</sup> Aḥmad al-Sūdānī Al-Tanbakatī, *Nā'ilu Al-Ibtihāj Bi Taṭwīr Al-Dībāj* (Bairut: Dār al-Kutub al-'Ilmiyyah, n.d.), 46.

eastern Andalusia. In 1247 CE, the family relocated to Granada after the original home, known by the Romans as Xatiba or Saitabis, was overtaken by the Spanish king Uraqun after a nine-year conflict starting in 1239 CE. Granada itself, nestled at the foot of Mount Syulair, was known for its snowy cold. During that period, Granada was ruled by the Banu Ahmar dynasty, descendants of Sa'd Ibn 'Ubādah, an Ansar companion.<sup>35</sup> This dynasty lasted for more than two and a half centuries, bolstered by a prosperous economy.

Imam asy-Syātibī lived during the reign of Isma'il al-Farraj, who ruled from 713 AH, followed by Muhammad Ibn Isma'il in 725 AH, then Abu Hajjaj Ibn Yusuf Ibn Isma'il in 734 AH, and finally Muhammad al-Khamis, also known as al-Ghani Billah Ibn Hajjaj Ibn Yusuf, in 755 AH.<sup>36</sup> During this period, Granada represented the zenith of the Islamic dynasty, even as other Islamic empires faced decline. This advancement fostered an almost paradisiacal atmosphere of comfort and prosperity, although the dynasty's golden age was ultimately transient.

The frequently referenced maxim in Islamic jurisprudence, *ṣāliḥ li kulli zamān wa makān* (suitable for all times and places), has gained renewed significance in contemporary discourse. The work *al-Muwafaqat*, authored by Imam asy-Syātibī, is recognized as a foundational text that outlines the methodological framework of Islamic law, addressing the social challenges that evolve alongside scientific and technological advancements. This framework prioritizes the concept of *maṣlaḥah* (public interest) over rigid textual adherence when conflicts arise, reflecting the necessity for adaptation.<sup>37</sup> In this context, *maqāṣid al-sharī'ah* emerges as a new methodology, producing *fiqh ijtihādī*

(jurisprudence based on independent reasoning) and *fiqh maqāṣidī* (jurisprudence focused on objectives).<sup>38</sup> Through this concept, al-Syātibī emphasized that the primary aim of Islamic law is to promote human welfare and provide benefits to all who adhere to it.

*Maqāṣid asy-syarī'ah* consists of two terms: *maqāṣid* (objectives) and *asy-syarī'ah* (Islamic law). The term *maqāṣid* is the plural form of *maqṣid* or *maqṣad*, which derives from the verb *qaṣada* (to intend). While the term has multiple meanings, in the context of *maqāṣid*, it specifically refers to the goals of the law.<sup>39</sup> *Maqāṣid asy-syarī'ah* plays a crucial role, as these verses serve as a foundation for establishing future guidelines for humanity, adapted to the progression of time.<sup>40</sup> Imam asy-Syātibī did not offer a direct definition of *maqāṣid* in his works, possibly because the concept was already well understood from earlier scholarly texts.<sup>41</sup>

In this context, asy-Syātibī outlined five key objectives that constitute the universal goals of *syarī'ah*, known as *kulliyiyyāt al-khamsah* (the five basic principles): *ḥifẓ ad-dīn* (protection of religion), *ḥifẓ an-nafs* (protection of life), *ḥifẓ al-'aql* (protection of intellect), *ḥifẓ al-māl* (protection of property), and *ḥifẓ an-nasl* (protection of progeny). This last principle is also referred to by ar-Risuni as *ḥifẓ an-ansāb*

<sup>35</sup> Abdurrahman Kasdi, "Maqasyid Syari'ah Perspektif Pemikiran Imam Syatibi Dalam Kitāb Al-Muwāfaqāt," *Jurnal Yudisia* 5, no. 1 (2016): 34.

<sup>36</sup> Abu Al-Ajfan, *Min Āthāri Al-Fuqahā' Al-Andalus: Fatāwā Imām Al-Shātibī* (Tunisia: Matba'ah al-Kawakib, 1985).

<sup>37</sup> Nirwan Nazaruddin and Farhan Kamilullah, "Maqashid As-Syariah Terhadap Hukum Islam Menurut Imam As-Syatibi Dalam Al-Muwafaqat," *Jurnal Asy-Syukriyyah* 21, no. 1 (2020): 106–23, <https://doi.org/10.36769/asy.v21i1.101>.

<sup>38</sup> Lasri Nijal and Putri Apria Ningsih, "Implementation of Imam Al-Syathibi Sharia Maqashid Methods in Islamic Banking Practices in Indonesia," *COSTING: Journal of Economic, Business and Accounting* 2, no. 2 (2019): 185–94, <https://doi.org/https://doi.org/10.31539/costing.v2i2.360>.

<sup>39</sup> Sutisna et al., *Panorama Maqashid Syari'ah* (Bandung: CV. Media Sains Indonesia, 2021); Masfi Sya'fiatul Ummah, "Teori Maqashid Syariah Dalam Hukum Islam," *Teraju: Jurnal Syariah Dan Hukum* 2, no. 2 (2021): 7–14, <https://doi.org/https://doi.org/10.35961/teraju.v3i02.294> Teori.

<sup>40</sup> Ikhsan Nur Rizki, "Maqashid Syari'ah Perspektif Imam Haramain Al-Juwayni," *El-Faqih: Jurnal Pemikiran Dan Hukum Islam* 7, no. 2 (2021): 111–23, <https://doi.org/https://doi.org/10.29062/faqih.v7i2.264>; Syintia Amanda Rhetha et al., "Nilai Masalah Reksadana Syariah Dalam Perspektif Maqashid Syariah," *Jurnal Ilmiah Research and Development Student* 2, no. 1 (2024): 116–25, <https://doi.org/10.59024/jis.v2i1.572>.

<sup>41</sup> Muhammad Harfin Zuhdi and Mohamad Abdun Nasir, "Al-Mashlahah and Reinterpretation of Islamic Law in Contemporary Context," *Samarah* 8, no. 3 (2024): 1818–39, <https://doi.org/10.22373/sjkh.v8i3.24918>.

(preservation of lineage).<sup>42</sup> These five elements are essential for human life and serve as the foundation for assessing the character of an individual. They ensure that one remains faithful, employs intellect to discern truth, upholds life with dignity, preserves wealth in purity and legality, and fosters a lineage that brings blessings and security in both this world and the hereafter.

In the section on al-‘adillah (evidence), Asy-Syātibī elaborates on the various forms and characteristics of texts found in the Qur'an and Hadith, emphasizing the role of reason in understanding these fundamental sources. In the final part concerning ijtihād (independent reasoning), Asy-Syātibī asserts that knowledge of maṣlaḥah (benefit or welfare) is a primary requirement for a mujtahid (one who engages in ijtihād). He states that the alignment of ijtihād results with maṣlaḥah is the main criterion for successful ijtihād, which must be considered by a mukhallid (follower) before adopting any ruling.<sup>43</sup>

Within the concept of al-‘adillah, Asy-Syātibī emphasizes the importance of understanding the various forms of evidence found in the Qur'an and the Sunnah. He explains that the textual proofs in these religious texts exhibit diverse forms and characteristics; some are explicit (qaṭ’ī) and absolute, while others are open to interpretation (ẓannī). Asy-Syātibī also highlights the significance of reason in comprehending these sources, particularly when the religious texts are absolute or require additional context. In doing so, he encourages intellectual engagement in the interpretation of the texts, demonstrating that reason plays a crucial role in making the evidence more relevant to contemporary situations.

In the section on al-ijtihād, Asy-Syātibī emphasizes that a profound understanding of

maṣlaḥah is essential for a mujtahid. A mujtahid must possess not only technical expertise in interpreting religious texts but also a clear comprehension of the ultimate objective of Islamic law, which is to promote maṣlaḥah for the community. Asy-Syātibī explains that the effectiveness of ijtihad relies not only on its conformity with the texts but also on whether its results align with the principles of maṣlaḥah. Therefore, a mukhallid should evaluate the compatibility between the outcomes of ijtihad and the values of maṣlaḥah before adopting them.

Based on the above, it can be concluded that Asy-Syātibī emphasizes that a sound understanding of religion necessitates a combination of a strong grasp of evidence and a profound understanding of maṣlaḥah. This ensures that the resulting rulings genuinely align with the objectives of Shariah.

### **The Meaning of *Wasāṭiyyah* in *Tafsīr Fī Zilāl al-Qur’ān***

*Wasāṭiyyah* is an Arabic term (وسطية) or (وسط) that signifies the optimal choice or middle path.<sup>44</sup> According to linguists, the term وسط stands in contrast to تطرف, The term refers to excessiveness. In the Kamus Besar Bahasa Indonesia, it has two meanings: the reduction of harshness and the avoidance of extremism.<sup>45</sup> Additionally, Al-Qurtubi defines وسط as something fair and most desirable, a perspective also shared by Al-Suyuti, aligns with the belief that Allah, the Creator of humankind, encourages Muslims to adopt moderation, which is characterized by social balance and optimal conduct.

Religious moderation should be understood as a balanced attitude that bridges exclusivity (personal religious experience) and inclusivity (respect for others, particularly those with

<sup>42</sup> Irwan Habibi Hasibuan, “Konsep Pembangunan Manusia Berdasarkan Maqashid Syariah,” *Al Fatih: Jurnal Ilmu Ekonomi Syariah* 1, no. 1 (2019): 17–34, <https://doi.org/https://doi.org/10.59729/alfatih.v1i1.2>; Muhammad Syukri Albani Nasution and Rahmat Hidayat Nasution, *Filsafat Hukum Islam Dan Maqashid Syariah* (Jakarta: Kencana, 2019), 41.

<sup>43</sup> Tanza Dona Pertiwi and Sri Herianingrum, “Menggali Konsep Maqāshid Al-Sharī’ah: Perspektif Pemikiran Tokoh Islam,” *Jurnal Ilmiah Ekonomi Islam* 10, no. 1 (2024): 807, <https://doi.org/10.29040/jiei.v10i1.12386>.

<sup>44</sup> Fauziah Nurdin, “Moderasi Beragama Menurut Al-Qur’an Dan Hadist,” *Jurnal Ilmiah Al-Mu’ashirah* 18, no. 1 (2021): 59, <https://doi.org/10.22373/jim.v18i1.10525>.

<sup>45</sup> M. Basyir Syam, “Islam Wasathiyah Dalam Perspektif Sosiologis,” *Jurnal Aqidah-Ta* 4, no. 2 (2018): 197–213, <https://doi.org/https://doi.org/10.24252/aqidahta.v4i2.7302>; Nurul Husna, “Makna Dan Hakikat Wasathiyah,” *Romeo : Review of Multidisciplinary Education, Culture and Pedagogy* 1, no. 1 (2021): 87–102, <https://doi.org/10.55047/romeo.v1i1.59>.

differing beliefs). This balance serves as a middle ground, especially for religious practitioners, helping them avoid extreme, fanatical, or revolutionary tendencies in their faith practices. This concept emphasizes that religious moderation is a solution to the extremes of religious practice, including right-wing conservatism and left-wing liberalism.<sup>46</sup> Religious moderation can serve as a crucial key to fostering tolerance and harmony at local, national, and even global levels. The primary objective of moderation is to reject both radicalism and extremism in various aspects of life, particularly in religion. As a balancing principle, moderation helps sustain a well-preserved civilization by treating individuals with humanity, thereby enabling peaceful coexistence and harmony.

Islam inherently opposes extreme, radical, and liberal actions. While some assert that Islam spread through violence, it actually embraces a concept of religious moderation, as described in the al-Qur'ān, to promote a dynamic and harmonious human existence. The primary principles of religious moderation are twofold: first, the discursive aspect, which views religious moderation as a means to foster social harmony in a multicultural society; second, the practical aspect, which involves direct efforts to prevent mutual blame within religious contexts. Therefore, the challenges of pluralism arising from fanaticism regarding truth should be addressed through various initiatives aimed at creating a sustainable social life.<sup>47</sup> Religious moderation represents a mode of thinking and an approach aimed at finding a middle ground to contextualize Islam within global civilization. Practically, religious moderation is achieved by avoiding extreme behaviors and embracing diversity to identify common ground through shared values in life.

Several indicators of religious moderation serve as essential keywords in promoting peace and security within society, including: 1) national commitment; 2) tolerance; 3) anti-violence; and 4) accommodation of local culture. Among these

indicators, national commitment is particularly crucial for assessing the extent to which one's religious perspectives, attitudes, and practices influence loyalty to the nation and state. These indicators act as benchmarks for implementing effective and appropriate moderation practices. Therefore, it is essential to further specify and examine the issues previously mentioned. In this context, the research focuses on Tafsīr Fī Zilāl al-Qur'ān by Sayyid Quṭb.

In his writings on Wasāṭiyyah, M. Quraish Shihab identifies five terms in the al-Qur'ān that are related to Wasāṭiyyah, which are referenced in various chapters (surahs) of the Qur'ān. These verses include Surah Al-Baqarah, verse 143, which contains the term Surah Al-Baqarah, verse 238, which includes Surah Al-Māidah, verse 89, and Surah Al-Qalam, verse 28, both of which feature verses 4-5, which use the term.<sup>48</sup> Among these verses, the most frequently cited for understanding the concept of moderation is Surah al-Baqarah, verse 143. Therefore, the author aims to focus on this verse to further explore its meaning and its correlation with the maqāṣid asy-syarī'ah of Imam Asy-Syatibi.

### **Analysis of the Concept of Wasāṭiyyah from the Perspective of Maqāṣid asy-Syarī'ah According to Imam asy-Syātibī**

Moderation in religion, known as wasāṭiyyah, has become a central principle in Islamic teachings, emphasizing balance, justice, and harmony in the practice of Syarī'ah. Wasāṭiyyah, as a middle path, guides the community away from extremes on both ends, such as extremism and liberalism, which can disrupt individual and social equilibrium. Imam asy-Syātibī, through the concept of maqāṣid asy-syarī'ah (objectives of Islamic law), provides a comprehensive perspective that underscores the purpose of Islamic law: to promote benefit (maṣlaḥah) and prevent harm, aligning with the values of wasāṭiyyah.

Tafsīr Fī Zilāl al-Qur'ān, based on extensive research by Sayyid Quṭb, is rooted in a comprehensive understanding of the Qur'an and

<sup>46</sup> Tim Badan Litbang dan Diklat Kementerian Agama Republik Indonesia, *Moderasi Beragama* (Jakarta: Kementerian Agama Republik Indonesia, 2019), 18.

<sup>47</sup> Zuhairi Misrawi dan Khamami Zada, *Islam Melawan Terorisme* (Ciputat: LSIP, 2004), 56.

<sup>48</sup> M. Quraish Shihab, *Wasathiyah Wawasan Tentang Moderasi Beragama* (Tangerang: Lentera Hati, 2019), 4–5.

Hadith, supplemented by other reputable tafsir texts.<sup>49</sup> Through his interpretation in *Fī Zilāl al-Qur'ān*, Quṭb emphasizes moderation as a fundamental principle of Islam. For Quṭb, Wasāṭiyyah serves to maintain an individual's balance in practicing religion in an inclusive and contextual manner. This understanding not only prevents excessive behavior but also underscores the importance of positioning religion as a means to achieve social justice, peace, and harmonious human relations. Quṭb's perspective thus promotes Islam as a faith characterized by mercy and moderation, where Wasāṭiyyah guides Muslims to adhere to Islamic teachings without succumbing to extreme ideologies.

In other words, Syarī'ah seeks to promote human welfare in both this world and the hereafter by embracing beneficial practices and preventing or mitigating harm.<sup>50</sup> Imam asy-Syātibī, a prominent thinker in the field of Islamic legal theory (uṣūl al-fiqh), formulated the maqāṣid asy-syarī'ah as the foundation of Islamic law aimed at achieving collective good and communal well-being. The maqāṣid consists of five primary objectives, known as al-dharuriyyat al-khamsah: the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), lineage (ḥifẓ al-nasl), and wealth (ḥifẓ al-māl). These five objectives serve as the cornerstone for a just, prosperous, and harmonious society, as well as a benchmark for evaluating the legitimacy of religious practices.

This Islamic legal perspective seeks to examine normative Islamic principles within the framework of das Sollen (ideal norms), which are considered ideals for regulating human behavior

and establishing a just societal order.<sup>51</sup> Thus, all laws, whether commands or prohibitions outlined in Syarī'ah texts, serve significant purposes.<sup>52</sup> In this context, Imam asy-Syātibī integrated the concept of maṣlaḥah (benefit) with a theological nuance into his work, *Al-Muwafaqat*, which represents the maqāṣid of asy-syarī'ah.<sup>53</sup> Discussing maqāṣid asy-syarī'ah involves exploring the purposes behind religious legislation. Through various issues addressed in the Qur'an and its interpretations, it becomes clear that the aim of Islamic legislation is to promote mercy for all.<sup>54</sup>

The connection between wasāṭiyyah and maqāṣid asy-syarī'ah is evident in their shared value of balance. In Islam, moderation entails not only avoiding excessive behavior but also fostering harmony with the objectives of Syarī'ah. In his work, *Tafsīr Fī Zilāl al-Qur'ān*, Quṭb elucidates that Islam is a religion that places justice and balance at the core of its teachings. Consequently, maqāṣid asy-syarī'ah serves as a foundation to ensure that every Syarī'ah decision yields significant benefits for the community.

In Surah Al-Baqarah, verse 143, it is explained.

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

Sayyid Quṭb interpreted this verse by emphasizing that Islam is a religion that maintains a balance between spiritual values and worldly life. He rejects extremism, whether manifested as an excessive focus on worldly pursuits or as neglecting the world in favor of the afterlife.<sup>55</sup> The maqāṣid asy-syarī'ah perspective according to

<sup>49</sup> Abu Bakar Adanan Siregar, "Analisis Kritis Terhadap Tafsir Fi Zilal Al-Qur'an Karya Sayyid Quṭb," *Ittihad* I, no. 2 (2017): 255–61, <https://doi.org/http://ejournal-ittihad.alittihadiahsumut.or.id/index.php/ittihad/article/view/30>.

<sup>50</sup> Ahmad Sainul, "Maqashid Asy-Syariah Tinjauan Filsafat Hukum Islam," *Jurnal Al-Maqasid: Jurnal Ilmu-Ilmu Kesyariahan Dan Keperdataan* 6, no. 1 (2020): 58–70, <https://doi.org/http://repo.uinsyahada.ac.id/id/eprint/1372>; Moh. Hamzah, "Pencapaian Maqashid Syariah Dalam Kemajuan Ekonomi Masyarakat Madura Melalui Kearifan Lokal (Rokat Tase')," *Al-Iqtishadiyah: Ekonomi Syariah Dan Hukum Ekonomi Syariah* 8, no. 1 (2022): 1, <https://doi.org/10.31602/iqt.v8i1.6808>.

<sup>51</sup> Nazaruddin and Kamilullah, "Maqashid As-Syariah Terhadap Hukum Islam Menurut Imam As-Syatibi Dalam Al-Muwafaqat."

<sup>52</sup> Zaenudin Mansyur, "Implementasi Teori Maqashid Syari'Ah Asy-Syatibi Dalam Muamalah Kontemporer," *Jurisdicție: Jurnal Hukum Dan Syariah* 11, no. 1 (2020): 67–92, <https://doi.org/10.18860/j.v1i1i1.7675>.

<sup>53</sup> Agung Kurniawan and Hamsah Hudafi, "Konsep Maqashid Syariah Imam Asy-Syatibi Dalam Kitab Al-Muwafaqat," *Al-Mabsut: Jurnal Studi Islam Dan Sosial* 15, no. 1 (2021): 29–38, <https://doi.org/https://doi.org/10.56997/almabsut.v15i1.502>.

<sup>54</sup> Muhaini, *Pengantar Studi Islam* (Banda Aceh: Pena, 2013), 14.

<sup>55</sup> Quṭb, *Fī Zilāl Al-Qur'ān*, 120–22.

Imam al-Shatibi, emphasizes that Islamic law seeks to establish balance in human life and promote benefit (maslahah).<sup>56</sup>

In the context of social life, religious moderation involves upholding tolerance, wisdom, and justice in interpersonal relationships. Asy-Syātibī emphasizes that Islamic law should promote well-being in daily life rather than serve as a source of conflict. Wasāṭiyyah presents an inclusive approach that encourages Muslims to coexist with others in a pluralistic society while maintaining their religious identity. Grounded in maqāṣid, moderation can be applied across various aspects of life, including economics, politics, and education, all of which adhere to principles of benefit and balance.

Furthermore, in Al-Maidah, verse 8, it is explained that justice is the fundamental principle.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ؕ اٰغْلِبُوا هُوَ اَقْرَبُ لِلتَّقْوٰى

Sayyid Quṭb emphasized that justice is a fundamental principle in Islam, even when confronting adversaries. Quṭb criticized the discriminatory actions that often arise from blind fanaticism. From the perspective of maqāṣid al-sharīʿah, justice (al-ʿadl) is encompassed within ḥifẓ al-naḥs (protection of the soul) and ḥifẓ al-dīn (protection of religion), both of which aim to foster a harmonious social life and prevent chaos (mafsadah).<sup>57</sup>

The principle of maqāṣid asy-syarīʿah also emphasizes the importance of respecting fundamental human rights, in accordance with wasāṭiyyah values. In the application of law, maqāṣid encourages that sharīʿah decisions be understood and implemented with social contexts in mind, to avoid causing pressure or injustice to specific individuals or groups. Here, wasāṭiyyah does not imply neutrality without a standpoint;

rather, it advocates for the upholding of wisdom in addressing diversity and respecting the rights of others.

Moderation based on maqāṣid asy-syarīʿah has significant implications for maintaining social harmony, particularly in a pluralistic society. Sayyid Quṭb emphasizes that moderation is not merely a passive stance but an active principle aimed at achieving social peace and tranquility. The maqāṣid framework enables Muslims to perceive differences as part of Allah's grandeur and diversity in creation, fostering tolerance and acceptance among individuals.<sup>58</sup>

For further examples, the objective of safeguarding intellect (ḥifẓ al-ʿaql) is highlighted in Al-Baqarah, verse 256, and Al-Hujurat, verse 13.

لَا اِكْرَاهَ فِي الدِّيْنِ ؕ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدْ اَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى لَا اَنْفِصَامَ لَهَا وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ

In his interpretation, the freedom of belief in religion is a fundamental human right. Therefore, someone who denies this freedom undermines human dignity. In addition to the freedom of belief, individuals are also free to share their beliefs, and their safety from slander and harassment is guaranteed. Without these protections, the concept of freedom becomes mere rhetoric that cannot be realized in everyday life.<sup>59</sup>

It is not for humans to contemplate the pleasures of faith with a calm and peaceful heart, a mindful soul, and pure intentions, while recognizing its beneficial and just social order that promotes the development and enhancement of quality of life. Through such contemplation, individuals will discover the right and true path of life, which can only be rejected by the foolish. These are the ones who abandon the path of truth to wander astray, forsaking guidance in favor of confusion, chaos, and degradation, while prioritizing darkness over tranquility, peace, prosperity, and dignity.

<sup>56</sup> Abu Ishaq Asy-Syātibī, *Al-Muwāfaqāt Fī Ushulī Al-Syariat*, 2nd ed. (Bairut: Dar al-Maʿrifat, 1997), 217; Sanuri & Imroatul Azizah Moh. Fauzan Fathollah, "The Concept of Ishlah in the Qurʾān From the Perspective of Indonesian Interpretation and Its Implementation of The 1945 Constitution as a Solution to Carok in Madura," *International Conference on Islam, Law, and Society (INCOILS) Conference Proceedings 2023* 3, no. 1 (2023): 1–19.

<sup>57</sup> Quṭb, *Fī Zilāl Al-Qurʾān*, 452.

<sup>58</sup> Lathif and Ulum, "Moderasi Beragama Menurut Sayyid Quṭb Dalam Kitab Tafsir Fī Zilāl Al-Quran (Studi Kritis Atas Penafsiran Surah Al-Baqarah Ayat 143)."

<sup>59</sup> Quṭb, *Fī Zilāl Al-Qurʾān*, 492.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Based on this verse, Sayyid Quṭb explains that Islam teaches that differences in race, ethnicity, and culture should not be reasons for division; instead, they should serve to foster better relationships within community life. This perspective aligns with the *maqāṣid asy-syarī'ah*, particularly in the aspects of ḥifẓ al-'ird (protection of honor) and ḥifẓ al-nasl (protection of descendants), which aim to maintain social harmony and reject discrimination that can undermine community unity.<sup>60</sup>

The concept of *wasāṭiyyah* encompasses not only the dimension of worship but also balances spiritual needs with social realities.<sup>61</sup> The *maqāṣid asy-syarī'ah* perspective emphasizes that Islam is a religion focused not only on rituals as the sole form of devotion to Allah but also on the welfare and happiness of humanity as a whole. In this context, *maqāṣid* guides Muslims to practice their faith in a balanced and thoughtful manner, ensuring that they do not overlook other important aspects of life.

The principle of balance between spirituality and materiality is the essence of *wasāṭiyyah*, which encourages Muslims to integrate religious values into various aspects of their lives.<sup>62</sup> With *maqāṣid* as a foundation, Muslims are reminded not to prioritize one dimension of life at the expense of another. In this context, moderation serves as a guiding principle for maintaining a balanced life, ensuring that individuals do not become overly focused on worldly pursuits or engage in asceticism that entirely rejects the material aspects of existence.

*Maqāṣid asy-syarī'ah* refers to the goals, values, and benefits intended to be achieved through the implementation of Sharia, both in a general context and in specific details.<sup>63</sup> Therefore, it can be understood that the concept of *wasāṭiyyah*, viewed through the *maqāṣid asy-syarī'ah* perspective of Imam asy-Syāṭibī, illustrates that moderation is not simply a position of neutrality but rather a pathway to achieving the broader objectives of sharia. Moderation, rooted in *maqāṣid*, ensures that Muslims practice their faith in accordance with principles of justice, balance, and benefit. Sayyid Quṭb emphasizes that Islam is a religion that advocates for balance, and moderation is one way to embody this principle.

Religious moderation is the balanced understanding and practice of worship within a faith, avoiding both extremes and excesses.<sup>64</sup> *Wasāṭiyyah*, from a *maqāṣid* perspective, provides an adaptive framework for Muslims, enabling Islamic law to remain relevant across diverse social, economic, and political contexts. Guided by *maqāṣid*, moderation in Islam serves as a foundation for harmonious living within a multicultural society, where justice, tolerance, and welfare are the primary priorities. Both asy-Syāṭibī and Quṭb emphasize that moderation is a crucial element in practicing sharia in a manner that is responsive to contemporary circumstances.

Thus, religious moderation grounded in *maqāṣid asy-syarī'ah* offers a solution for Muslims to navigate modern challenges while preserving their religious identity. This principle establishes a theological foundation for wisdom in addressing differences and serves as a basis for fostering broader peace and welfare for all of humanity.

<sup>60</sup> Quṭb, 98–112.

<sup>61</sup> Lathif and Ulum, "Moderasi Beragama Menurut Sayyid Quṭb Dalam Kitab Tafsir Fi Zilal Al-Quran (Studi Kritis Atas Penafsiran Surah Al-Baqarah Ayat 143)"; Nijal and Ningsih, "Implementation of Imam Al-Syathibi Sharia Maqashid Methods in Islamic Banking Practices in Indonesia."

<sup>62</sup> Khairil Anwar, *Moderasi Beragama: Sebuah Diskursus Dinamika Keagamaan Di Era Kontemporer* (Yogyakarta: K-Media, 2016); Idil Hamzah and Andi Marwati, "Revitalisasi Nilai-Nilai Moderasi Beragama Dalam Falsafah Bugis: Sipakatau Sipakalebbi Dan Sipakainge," *Jurnal Perspektif* 16, no. 2 (2023): 141–52, <https://doi.org/10.53746/perspektif.v16i2.143>.

<sup>63</sup> Husni Fauzan, "Pemikiran Maqashid Syariah Al-Tahir Ibn Asyur," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 5, no. 1 (2023): 101–14, <https://doi.org/10.20885/mawarid.vol5.iss1.art7>.

<sup>64</sup> M Rahmadita and F Sonia, "Relasi Harmonis Wasatiyyah Dalam Moderasi Beragama," *UInScof: The Ushuluddin International Student Conference* 1, no. 1 (2023): 308–16; Nurul Faiqah and Toni Pransiska, "Radikalisme Islam Vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia Yang Damai," *Al-Fikra : Jurnal Ilmiah Keislaman* 17, no. 1 (2018): 33, <https://doi.org/10.24014/af.v17i1.5212>.

## Conclusion

Through the concept of *maqāṣid asy-syarī'ah*, Asy-Syātibī emphasizes that the primary objective of Islamic law is to create benefits and promote well-being in its application. Sayyid Quṭb, in his *Tafsīr Fī Zilāl al-Qur'ān*, also underscores the significance of moderation as a fundamental principle in Islam. From the perspective of *maqāṣid asy-syarī'ah*, moderation contributes to the development of a tolerant and harmonious society, aligning with the objectives of sharia within the context of *maqāṣid*. Sayyid Quṭb further asserts that Islam is a religion that advocates for balance, with moderation serving as a practical manifestation of this principle.

From these verses, it is evident that Sayyid Quṭb's views align with the principles of Islamic moderation and the *maqāṣid asy-syarī'ah*. His thoughts emphasize justice, balance, and religious freedom, which are fundamental to moderate Islam. Sayyid Quṭb's interpretation of moderation offers a new perspective, demonstrating that he does not belong to radical or extremist groups; rather, he advocates for religious laws grounded in *maqāṣid al-sharī'ah*, particularly as articulated by Al-Shātibī. Therefore, moderation in religious practice should be understood as a balanced approach that harmonizes exclusive, personal religious experiences with inclusivity, particularly in respecting individuals with differing beliefs.

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