Religious Moderation In Sayyid Quṭb's Tafsir

**Moh. Fauzan Fathollah¹, Imroatul Azizah²,
Ahmad Yusam Thobroni³, Moh. Hamzah⁴**

1,2,3Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia
⁴Sekolah Tinggi Agama Islam Az-Zain Sampang, Indonesia

mohfauzan939@gmail.com

Article Information	Abstract

Abstract

One comprehensive commentary on religious moderation is Tafsīr Fī Ẓilāl al-Qurʾān 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-sharīʿah remains limited. In this regard, the maqāṣid asy-syarīʾah 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-sharīʿah 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-syarīʾah 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.

Kata Kunci	Abstrak

Abstrak

Salah satu tafsir yang membahas moderasi beragama secara komprehensif adalah Tafsīr Fī Ẓilāl al-Qurʾān 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-Syāṭibī 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-Syāṭibī 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.[1] Among the exegetical works that thoroughly address the concept of religious moderation is Fī Ẓilāl 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

---

[1] Ministry of Religious Affairs of the Republic of Indonesia, Religious Moderation, First Edition (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019), 15.

verses but also reflects Quṭb's perspectives on the social, political, and cultural challenges encountered by the Muslim community during his era.[2]

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 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 Ẓilāl al-Qur'ān, Sayyid Quṭb describes this verse as a mandate for Muslims to uphold justice and avoid extremism in their faith and practices.[3] 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.[4] Surah Al-Ḥujurāt (49:13), "yaa ayyuhannāsu innā khalaqnākum min dzakarin 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.[5]

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.[6] 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.

---

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

[3] Sayyid Quṭb, *Fī Ẓilāl Al-Qurʾān*, ed. 1 (Kairo: Dār al-Syurūq, 2004), 120–22.

[4] Quṭb, 452.

[5] Quṭb, 98–112.

[6] Imam Asy-Syāṭibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharīʿah* (Kairo: Dar al-Ma'arif, 1999); Asafri Jaya Bakri, *The Concept of Maqashid Shari'ah According to Al-Syatibi* (Jakarta: PT. Raja Grafindo Persada, 1996), 87–90.

Despite the extensive discourse on religious moderation, existing studies, such as those conducted by Latif and Ulum,[7] Yasin,[8] Naim and Huda,[9] Rahmadi,[10] and Khairul,[11] 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..[12] This study aims to address this gap by examining Quṭb's perspective on Wasāṭiyyah in Tafsīr Fī Ẓilāl 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 Ẓilāl 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*.[13] Data analysis follows the Miles and Huberman model, which encompasses data reduction, data display, and conclusion drawing.[14] 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 Saḏīlī. He was born in Musha, Asyūṭ Province, Egypt, on October 9, 1906. Sayyid Quṭb was the eldest of five siblings: Nafīsah, Aminah, Ḥamidah, and Muhammad Quṭb.[15] His father, al-Ḥājj 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

---

[7] Arif Abdul Lathif and Muhammad Babul Ulum, "Religious Moderation According to Sayyid Qutb in the Book of Tafsir Fi Zilal Al-Quran (Critical Study on the Interpretation of Surah Al-Baqarah Verse 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.

[8] Rahmah Muharromah Yasin, "The Reception of the North Dullah Community towards the Concept of Religious Moderation in the Perspective of the Qur'an," *Ulumul Qur'an: Journal of Qur'anic Studies and Tafsir* 2, no. 2 (2022): 261–78, https://doi.org/10.58404/uq.v2i2.106.

[9] Ngainun Naim and Qomarul Huda, "Interdisciplinary Approach in the Study of Islamic Law Perspective of M. Atho Mudzhar," *Al-Istinbath: Journal of Islamic Law* 6, no. 1 (2021): 41–56, https://doi.org/10.29240/jhi.v6i1.2253.

[10] Rahmadi Rahmadi, Akhmad Syahbudin, and Mahyuddin Barni, "Interpretation of Wasathiyyah Verses in the Qur'an and Its Implications in the Context of Religious Moderation in Indonesia," *Scientific Journal of Ushuluddin Sciences.* 22, no. 1 (2023): 1–16, https://doi.org/10.18592/jiiu.v22i1.8572.

[11] Amri Khairul, "Religious Moderation from the Perspective of Religions in Indonesia," *Living Islam: Journal of Islamic Discourses* 4, no. 2 (2021): 179–96, https://doi.org/https://doi.org/10.14421/lijid.v4i2.2909.

[12] Latif and Ulum, *Religious Moderation in the Perspective of Tafsir* (Bandung: Pustaka Islam, 2018), 24.

[13] Mestika Zed, *Literature Research Methods* (Jakarta: Yayasan Obor Indonesia, 2008); Amir Hamzah, *Metode Penelitian Kepustakaan (Library Rsiearch)* (Depok: PT. Raja Grafindo Persada, 2022), 80.

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

[15] Ṣalāḥ 'Abd al-Fattāḥ Al-Khālidī, *Sayyid Quṭb Min Al-Mīlād Ilā Al-Istishhād* (Damaskus: Dār al-Qalam, 1994), 33; Abdul Mustaqim, *Contemporary Quranic Studies* (Yogyakarta: Tiara Wacana, 2007), 111.

Moh. Fauzan Fathollah, Imroatul Azizah, Ahmad Yusam Thobroni, dan Moh. Hamzah:
Religious Moderation In Sayyid Quṭb's Tafsir

66

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.[16]

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.[17] 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.[18]

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.[19] 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.[20] 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.[21]

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 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

---

[16] Afif Muhammad, *From Theology to Ideology: An Examination of the Method and Theological Thought of Sayyid Qutb* (Bandung: Pena Merah, 2004), 47; Mustaqim, Contemporary Quranic Studies.

[17] Ridlwan Nasir, *Understanding the Quran in a New Perspective: Muqarin Tafsir Methodology* (Surabaya: Indra Media, 2003), 29; Mahdi Fadlullah, *The Meeting Point of Religion and Politics* (Solo: Ramadhani, 1991), 41.

[18] Herry Mohammad, *Influential Islamic Figures of the 20th Century* (Jakarta: Gema Insani, 2006), 296.

[19] John L. Esposito, *Voices of Resurgent Islam* (New York: Oxford University Press, 1983).

[20] Novi Maria Ulfah, "*History and Da'wah Strategy of the Muslim Brotherhood*," Smart 2, no. 2 (2016): 213, https://doi.org/10.18784/smart.v2i2.397; Wulandari Wulandari, Usep Dedi Rostandi, and Engkos Kosasih, "Sayyid Quthb's Interpretation of the Verses of Ishlāh (Study of Tafsir Fī Zhilāl Quran)," *Al-Bayan: Journal of Qur'anic Studies and 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).

[21] Abdullah Al-Aqil, *Those Who Have Gone: The Development Figures of the Contemporary Islamic Movement* (Jakarta: al-I'tishom Cahaya Umat, 2003), 602; Muhammad Chirzin, *Jihad According to Sayyid Qutb in Tafsir Zilali* (Solo: Entra Media, 2001), 31.

Moh. Fauzan Fathollah, Imroatul Azizah, Ahmad Yusam Thobroni, dan Moh. Hamzah:
Religious Moderation In Sayyid Quṭb's Tafsir

67

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.[22]

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 Salafi thought, untainted by any impurities.[23] 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.[24] 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.[25]

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.[26] 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.[27]

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.[28] 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,

---

[22] Imam Ghazali Said, *The Ideology of the Fundamentalists* (Surabaya: Diantama, 2003), 189.

[23] Mohammad, *Influential Islamic Figures of the 20th Century*.

[24] Sayyid Quṭb, *Ma'ālim Fī Aṭ-Ṭarīq* (Kairo: Dār asy-Syurūq, 1993), 61.

[25] Abu Bakar Basyarahil, *Alliance Shifts in the Balance of Power System* (Amar Press, 1990), 47.

[26] Ali Rahmena, *The Pioneers of the New Age of Islam* (Bandung: Mizan, 1995), 159.

[27] Henry Sucipto, *Encyclopedia of Islamic Figures: From Abu Bakr to Naseer and Qardhawi* (Jakarta: Hikmah, 2003), 280.

[28] As'ad Yasin, *Biografi Syahid Sayyid Qutb Dalam Tafsir Fī Ẓilāl Al-Qur'an* (Jakarta: Gema Insani Press, 2000), 407; Amin Mukrimun, "The Deconstruction of Christological Dogma: An Examination of Sayyid Qutb's Tafsir Fi Zilal al-Qur'an, *Journal of Islamic and Social Studies*. 15, no. 2 (2022): 19–38; Lathif and Ulum, "Religious Moderation According to Sayyid Qutb in the Book of Tafsir Fi Zilal Al-Quran (Critical Study on the Interpretation of Surah Al-Baqarah Verse 143)."

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).[29] 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, including the implementation of similar extraordinary measures.[30]

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.[31] In his defense, Quṭb asserted his innocence and claimed that he was being oppressed, stating that he was a victim of injustice:[32]

"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.[33] 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.

---

[29] Rahmena, *The Pioneers of the New Age of Islam*.

[30] Encyclopedia Editorial Board, *Encyclopedia of Islam, Volume 4* (Jakarta: Ichtiar Baru Van Hoeve, 1993), 145–46.

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

[32] Ahmad Jauhar Tanwiri, *Why sentenced to death?* (Bandung: Mizan, 1986), 23.

[33] Fadlullah, *The intersection of religion and politics*.

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 Qutb'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 Maqashid al-Shari'ah, one can achieve a balanced and inclusive interpretation. Qutb'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 *Maqāṣid asy-Syarī'ah* according to Imam asy-Syāṭibī

Imam asy-Syāṭibī, also known as Abū Isḥāq 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.[34] 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 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.[35] This dynasty lasted for more than two and a half centuries, bolstered by a prosperous economy.

Imam asy-Syāṭibī 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.[36] 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-Syāṭibī, is recognized as a foundational text that

---

[34] Aḥmad al-Sūdānī Al-Tanbakatī, *Nāʾilu Al-Ibtiḥāj Bi Taṭwīr Al-Dībāj* (Bairut: Dār al-Kutub al-'Ilmiyyah, n.d.), 46.

[35] Abdurrahman Kasdi, "Maqasyid Shari'ah Perspective of Imam Syatibi's Thought in Kitāb Al-Muwāfaqāt," *Yudisia Journal* 5, no. 1 (2016): 34.

[36] Abu Al-Ajfan, *Min Āthāri Al-Fuqahāʾ Al-Andalus: Fatāwā Imām Al-Shāṭibī* (Tunisia: Matba'ah al-Kawakib, 1985).

Moh. Fauzan Fathollah, Imroatul Azizah, Ahmad Yusam Thobroni, dan Moh. Hamzah:
Religious Moderation In Sayyid Quṭb's Tafsir

70

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.[37] 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).[38] Through this concept, al-Syāṭibī 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.[39] *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.[40] Imam asy-Syāṭibī did not offer a direct definition of maqāṣid in his works, possibly because the concept was already well understood from earlier scholarly texts.[41]

In this context, asy-Syāṭibī outlined five key objectives that constitute the universal goals of syari'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 (preservation of lineage).[42] 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-Syāṭibī elaborates on the various forms and characteristics of texts found in the Qur'an and Hadith, emphasizing the role of reason in

---

[37] Nirwan Nazaruddin and Farhan Kamilullah, "Maqashid As-Syariah on Islamic Law According to Imam As-Syatibi in Al-Muwafaqat," *Jurnal Asy-Syukriyyah* 21, no. 1 (2020): 106–23, https://doi.org/10.36769/asy.v21i1.101.

[38] 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.

[39] Sutisna et al., *Panorama Maqoshid Syari'ah* (Bandung: CV. Media Sains Indonesia, 2021); Masfi Sya'fiatul Ummah, "Maqashid Sharia Theory in Islamic Law," *Teraju: Journal of Sharia and Law* 2, no. 2 (2021): 7–14, https://doi.org/https://doi.org/10.35961/teraju.v3i02.294 Teori.

[40] Ikhsan Nur Rizki, "Maqashid Shari'ah Perspective of Imam Haramain Al-Juwayni," *El-Faqih: Journal of Islamic Thought and Law* 7, no. 2 (2021): 111–23, https://doi.org/https://doi.org/10.29062/faqih.v7i2.264; Syintia Amanda Rhetha et al., "The Maslahah Value of Islamic Mutual Funds in the Perspective of Maqashid Sharia," *Scientific Journal Research and Development Student* 2, no. 1 (2024):116–25, https://doi.org/10.59024/jis.v2i1.572.

[41] 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/sjhk.v8i3.24918.

[42] Irwan Habibi Hasibuan, "The Concept of Human Development Based on Maqashid Sharia," *Al Fatih: Journal of Sharia Economics* 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, *Philosophy of Islamic Law and Maqashid Sharia* (Jakarta: Kencana, 2019), 41.

understanding these fundamental sources. In the final part concerning ijtihād (independent reasoning), Asy-Syāṭibī 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.[43]

Within the concept of al-'adillah, Asy-Syāṭibī 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-Syāṭibī 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-Syāṭibī 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-Syāṭibī 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-Syāṭibī 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 Ẓilāl al-Qur'ān*

Wasāṭiyyah is an Arabic term (وسطية) or (وسط) that signifies the optimal choice or middle path.[44] According to linguists, the term وسط stands in contrast to تطرُّف, The term refers to excessiveness. In the Kamus Besar Bahasa Indonesia, it has two meanings: the reduction of harshness and the avoidance of extremism.[45] 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.

---

[43] Tanza Dona Pertiwi and Sri Herianingrum, "Exploring the Concept of Maqāṣid *Al-Sharī'ah: Perspectives of Islamic Thought Leaders," Islamic Economics Scientific Journal* 10, no. 1 (2024): 807, https://doi.org/10.29040/jiei.v10i1.12386.

[44] Fauziah Nurdin, "Religious Moderation According to the Qur'an and Hadith," *Al-Mu'ashirah Scientific Journal*. 18, no. 1 (2021): 59, https://doi.org/10.22373/jim.v18i1.10525.

[45] M. Basyir Syam, "Wasathiyah Islam in Sociological Perspective," *Jurnal Aqidah-Ta* 4, no. 2 (2018): 197–213, https://doi.org/https://doi.org/10.24252/aqidahta.v4i2.7302; Nurul Husna, "The Meaning and Nature of Wasathiyah," *Romeo : Review of Multidisciplinary Education, Culture and Pedagogy* 1, no. 1 (2021): 87–102, https://doi.org/10.55047/romeo.v1i1.59.

Religious moderation should be understood as a balanced attitude that bridges exclusivity (personal religious experience) and inclusivity (respect for others, particularly those with 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.[46] 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.[47] 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 Ẓilāl 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.[48] Among these verses, the most frequently cited for understanding the concept of moderation is Surah al-Baqarah, verse 143. Therefore, the author

---

[46] Team of the Research and Development Agency for Education at the Ministry of Religious Affairs of the Republic of Indonesia, *Religious Moderation* (Jakarta: Kementerian Agama Republik Indonesia, 2019), 18.

[47] Zuhairi Misrawi dan Khamami Zada, *Islam Fights Terrorism* (Ciputat: LSIP, 2004), 56.

[48] M. Quraish Shihab, *Wasathiyyah Insights on Religious Moderation* (Tangerang: Lentera Hati, 2019), 4–5.

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-Syāṭibī

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-Syāṭibī, 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 Ẓilāl al-Qurʾān, based on extensive research by Sayyid Quṭb, is rooted in a comprehensive understanding of the Qur'an and Hadith, supplemented by other reputable tafsir texts.[49] Through his interpretation in Fī Ẓilāl al-Qurʾān, 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.[50] Imam asy-Syāṭibī, 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

---

[49] Abu Bakar Adanan Siregar, "Critical Analysis of Sayyd Qutb's Tafsir Fi Zilal Al-Qur'an," *Ittihad* I, no. 2 (2017): 255–61, https://doi.org/http://ejournal-ittihad.alittihadiyahsumut.or.id/index.php/ittihad/article/view/30.

[50] Ahmad Sainul, "Maqashid Ash-Shariah A Philosophical Review of Islamic Law," *Al-Maqasid Journal: Journal of Islamic and Civil Sciences* 6, no. 1 (2020): 58–70, https://doi.org/http://repo.uinsyahada.ac.id/id/eprint/1372; Moh. Hamzah, "Achieving Maqashid Sharia in the Economic Progress of Madurese Communities through Local Wisdom (Rokat Tase')," *Al-Iqtishadiyah: Islamic Economics and Islamic Economic Law* 8, no. 1 (2022): 1, https://doi.org/10.31602/iqt.v8i1.6808.

Moh. Fauzan Fathollah, Imroatul Azizah, Ahmad Yusam Thobroni, dan Moh. Hamzah:
Religious Moderation In Sayyid Quṭb's Tafsir

74

behavior and establishing a just societal order.[51] Thus, all laws, whether commands or prohibitions outlined in Syarī'ah texts, serve significant purposes.[52] In this context, Imam asy-Syāṭibī integrated the concept of maṣlaḥah (benefit) with a theological nuance into his work, Al-Muwafaqat, which represents the maqāṣid of asy-syarī'ah.[53] 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.[54]

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 Ẓilāl 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 جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

143. Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves; and We appointed the Qiblah to which thou wast used only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous except to those guided by God. And never would God make your faith of no effect. For God is to all people most surely full of kindness Most Merciful.

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.[55] The maqāṣid asy-syarī'ah perspective according to Imam al-Shatibi, emphasizes that Islamic law seeks to establish balance in human life and promote benefit (maslahah).[56]

---

[51] Nazaruddin and Kamilullah, "Maqashid As-Syariah on Islamic Law According to Imam As-Syatibi in Al-Muwafaqat."

[52] Zaenudin Mansyur, "Implementation of Ash-Syatibi's Maqashid Shari`ah Theory in Contemporary Muamalah," *Jurisdictie: Journal of Law and Shari`ah* 11, no. 1 (2020): 67–92, https://doi.org/10.18860/j.v11i1.7675.

[53] Agung Kurniawan and Hamsah Hudafi, "The Concept of Maqashid Sharia Imam Ash-Syatibi in the Book of Al-Muwafaqat," Al-Mabsut: Journal of Islamic and Social Studies15, no.1 (2021):29–38, https://doi.org/https://doi.org/10.56997/almabsut.v15i1.502.

[54] Muhaini, *Introduction to Islamic Studies* (Banda Aceh: Pena, 2013), 14.

[55] Quṭb, *Fī Ẓilāl Al-Qurʾān*, 120–22.

[56] Abu Ishaq Asy-Syāṭibī, *Al-Muwāfaqāt Fī Ushuli Al-Syariat*, 2nd ed. (Bairut: Dar al-Ma'rifat, 1997), 217; Sanuri & Imroatul Azizah Moh. Fauzan Fathollah, "The Concept of Ishlah in the Qur' an From the Perspective of Indonesian

In the context of social life, religious moderation involves upholding tolerance, wisdom, and justice in interpersonal relationships. Asy-Syāṭibī 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.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ

8. O ye who believe! stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear God for God is well-acquainted with all that ye do.

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-sharī'ah, justice (al-'adl) is encompassed within ḥifẓ al-nafs (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).[57]

The principle of maqāṣid asy-syarī'ah also emphasizes the importance of respecting fundamental human rights, in accordance with wasāṭiyyah values. In the application of law, maqāṣid encourages that sharī'ah 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-syarī'ah 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.[58]

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

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.

[57] Quṭb, *Fī Ẓilāl Al-Qurʾān*, 452.

[58] Lathif and Ulum, "Religious Moderation According to Sayyid Qutb in the Book of Tafsir Fi Zilal Al-Quran (Critical Study on the Interpretation of Surah Al-Baqarah Verse 143)."

Moh. Fauzan Fathollah, Imroatul Azizah, Ahmad Yusam Thobroni, dan Moh. Hamzah:
Religious Moderation In Sayyid Quṭb's Tafsir

76

لَآ إِكْرَاهَ فِى ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَيِّ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

256. Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things.

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.[59]

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.

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

13. O mankind! We created You from a single (pair) Of a male and a female, And made you into Nations and tribes, that Ye may know each other (Not that ye may despise Each other). Verily The most honoured of you In the sight of God Is (he who is) the most Righteous of you. And God has full knowledge And is well acquainted (With all things).

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.[60]

The concept of *wasāṭiyyah* encompasses not only the dimension of worship but also balances spiritual needs with social realities.[61] 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

---

[59] Quṭb, *Fī Ẓilāl Al-Qurʾān*, 492.

[60] Quṭb, 98–112.

[61] Lathif and Ulum, "Religious Moderation According to Sayyid Qutb in the Book of Tafsir Fi Zilal Al-Quran (Critical Study on the Interpretation of Surah Al-Baqarah Verse 143)"; Nijal and Ningsih, "Implementation of Imam Al-Syathibi Sharia Maqashid Methods in Islamic Banking Practices in Indonesia."

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.[62] 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.[63] 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.[64] 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.

---

[62] Khairil Anwar, *Religious Moderation: A Discourse of Religious Dynamics in the Contemporary Era* (Yogyakarta: K-Media, 2016); Idil Hamzah and Andi Marwati, "Revitalization of Religious Moderation Values in Bugis Philosophy: Sipakatau Sipakalebbi And Sipakainge," *Jurnal Perspektif* 16, no. 2 (2023): 141–52, https://doi.org/10.53746/perspektif.v16i2.143.

[63] 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.

[64] M Rahmadita and F Sonia, "Harmonious Relationship of Wasatiyyah in Religious Moderation," *Uinscof: The Ushuluddin International Student Conference* 1, no. 1 (2023): 308–16; Nurul Faiqah and Toni Pransiska, "Islamic Radicalism Vs Islamic Moderation: Efforts to Build a Peaceful Face of Islam in Indonesia," *Al-Fikra: Islamic Scientific Journal* 17, no. 1 (2018): 33, https://doi.org/10.24014/af.v17i1.5212.

Conclusion

Through the concept of maqāṣid asy-syarī'ah, Asy-Syāṭibī 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 Ẓilāl 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-Shāṭibī. 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.

References
Journals & Books

Al-Ajfan, Abu. *Min Āthāri Al-Fuqahā' Al-Andalus: Fatāwā Imām Al-Shāṭibī*. Tunisia: Matba'ah al-Kawakib, 1985.

Al-Aqil, Abdullah. *Those Who Have Gone: Development Figures of Contemporary Islamic Movements*. Jakarta: al-I'tishom Cahaya Umat, 2003.

Al-Khālidī, Ṣalāḥ 'Abd al-Fattāḥ. *Sayyid Quṭb Min Al-Mīlād Ilā Al-Istishhād*. Damaskus: Dār al-Qalam, 1994.

Al-Tanbakatī, Aḥmad al-Sūdānī. *Nā'ilu Al-Ibtiḥāj Bi Taṭwīr Al-Dībāj*. Bairut: Dār al-Kutub al-'Ilmiyyah, n.d.

Anwar, Khairil. *Religious Moderation: A Discourse of Religious Dynamics in the Contemporary Era*. Yogyakarta: K-Media, 2016.

As-Sibagh, Muhammad Ibn Luṭfī. *Lamḥāt Fī 'Ulūm Al-Qur'An*. Beirut: al-Maktabah al-Islāmī, 1990.

Asy-Syāṭibī, Abu Ishaq. *Al-Muwāfaqāt Fī Ushuli Al-Syariat*. 2nd ed. Bairut: Dar al-Ma'rifat, 1997.

Asy-Syāṭibī, Imam. *Al-Muwāfaqāt Fī Uṣūl Asy-syarī'ah*. Kairo: Dar al-Ma'arif, 1999.

Bakri, Asafri Jaya. *Konsep Maqashid Syari'ah Menurut Al-Syatibi*. Jakarta: PT. Raja Grafindo Persada, 1996.

Basyarahil, Abu Bakar. *Alliance Shifts in the Balance of Power System*. Amar Press, 1990.

Chirzin, Muhammad. *Jihad According to Sayyid Qutb in Tafsir Zilali*. Solo: Entra Media, 2001.

Encyclopedia Editorial Board. *Encyclopedia of Islam, Volume 4*. Jakarta: Ichtiar Baru Van Hoeve,

1993.

Esposito, John L. *Voices of Resurgent Islam*. New York: Oxford University Press, 1983.

Fadlullah, Mahdi. *The intersection of religion and politics*. Solo: Ramadhani, 1991.

Faiqah, Nurul, and Toni Pransiska. "Islamic Radicalism Vs Islamic Moderation: Efforts to Build a Peaceful Face of Islam in Indonesia." *Al-Fikra: A Scientific Journal of Islamic Studies* 17, no. 1 (2018): 33. https://doi.org/10.24014/af.v17i1.5212.

Fauzan, Husni. "Maqashid Sharia Thought of Al-Tahir Ibn Assyria." *Al-Mawarid Journal of Sharia and Law (JSYH)* 5, no. 1 (2023): 101–14. https://doi.org/10.20885/mawarid.vol5.iss1.art7.

Hamzah, Amir. *Literature Research Methods (Library Risearch)*. Depok: PT. Raja Grafindo Persada, 2022.

Hamzah, Idil, and Andi Marwati. "Revitalization of Religious Moderation Values in Bugis Philosophy: Sipakatau Sipakalebbi And Sipakainge." *Jurnal Perspektif* 16, no. 2 (2023): 41–52. https://doi.org/10.53746/perspektif.v16i2.143.

Hamzah, Moh. "The Achievement of Maqashid Sharia in the Economic Progress of Madurese Society Through Local Wisdom (Rokat Tase')." *Al-Iqtishadiyah: Sharia Economics and Sharia Economic Law* 8, no. 1 (2022): 1. https://doi.org/10.31602/iqt.v8i1.6808.

Hasibuan, Irwan Habibi. "The Concept of Human Development Based on Maqashid Syariah." *Al Fatih: Journal of Sharia Economics* 1, no. 1 (2019): 17–34. https://doi.org/https://doi.org/10.59729/alfatih.v1i1.2.

Hidayat, Nuim, and Hari Wibowo. *Sayyid Qutb: His Biography and Clarity of Thought*. Jakarta: Gema Insani Press, 2005.

Husna, Nurul. "The Meaning and Nature of Wasathiyah." *Romeo : Review of Multidisciplinary Education, Culture and Pedagogy* 1, no. 1 (2021): 87–102. https://doi.org/10.55047/romeo.v1i1.59.

Kasdi, Abdurrahman. "Maqasyid Shari'ah Perspective of Imam Syatibi's Thought in Kitāb Al-Muwāfaqāt." *Yudisia Journal* 5, no. 1 (2016): 34.

Ministry of Religious Affairs of the Republic of Indonesia. *Religious Moderation, First Edition*. Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019.

Khairul, Amri. "Religious Moderation from the Perspective of Religions in Indonesia." *Living Islam: Journal of Islamic Discourses* 4, no. 2 (2021): 179–96. https://doi.org/https://doi.org/10.14421/lijid.v4i2.2909.

Kurniawan, Agung, and Hamsah Hudafi. "Imam Ash-Syatibi's Concept of Maqashid Sharia in Al-Muwafaqat." *Al-Mabsut: Journal of Islamic and Social Studies* 15, no. 1 (2021): 29–38. https://doi.org/https://doi.org/10.56997/almabsut.v15i1.502.

Lathif, Arif Abdul, and Muhammad Babul Ulum. "Religious Moderation According to Sayyid Qutb in the Book of Tafsir Fi Zilal Al-Quran (Critical Study on the Interpretation of Surah Al-

Baqarah Verse 143)." *Al Furqan: Journal of Quranic Sciences and Tafsir* 5, no. 1 (2022): 21–54. https://doi.org/https://doi.org/10.58518/alfurqon.v5i1.981.

Latif, and Ulum. *Religious Moderation in the Perspective of Tafsir*. Bandung: Pustaka Islam, 2018.

Mansyur, Zaenudin. "Implementation of Ash-Syatibi's Maqashid Shari`ah Theory in Contemporary Muamalah." *Jurisdictie: Journal of Law and Sharia* 11, no. 1 (2020): 67–92. https://doi.org/10.18860/j.v11i1.7675.

Miles, Matthew B., and Michael Huberman. *Qualitative Data Analysis: An Expanded Sourcebook*. Thousand Oaks: Sage Publication, 1994.

Moh. Fauzan Fathollah, Sanuri & Imroatul Azizah. "The Concept of Ishlah in the Qur ' an 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.

Mohammad, Herry. *Influential Islamic figures of the 20th century*. Jakarta: Gema Insani, 2006.

Muhaini. *Introduction to Islamic Studies*. Banda Aceh: Pena, 2013.

Muhammad, Afif. *From Theology to Ideology: An Examination of the Method and Theological Thought of Sayyid Qutb*. Bandung: Pena Merah, 2004.

Mukrimun, Amin. "The Disconstruction of Christological Dogma (An Examination of Sayyid Qutbh's Tafsir Fii Zilalil Qur'an)." *Journal of Islamic and Social Studies* 15, no. 2 (2022): 19–38.

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

Mustaqim, Abdul. *Contemporary Quranic Studies*. Yogyakarta: Tiara Wacana, 2007.

Naim, Ngainun, and Qomarul Huda. "An Interdisciplinary Approach in the Study of Islamic Law from the Perspective of M. Atho Mudzhar." A*l-Istinbath: Journal of Islamic Law* 6, no. 1 (2021): 41–56. https://doi.org/10.29240/jhi.v6i1.2253.

Nasir, Ridlwan. *Understanding the Quran in a New Perspective: Muqarin Tafsir Methodology*. Surabaya: Indra Media, 2003.

Nasution, Muhammad Syukri Albani, and Rahmat Hidayat Nasution. *Philosophy of Islamic Law and Maqashid Sharia*. Jakarta: Kencana, 2019.

Nazaruddin, Nirwan, and Farhan Kamilullah. "Maqashid As-Syariah on Islamic Law According to Imam As-Syatibi in Al-Muwafaqat." *Jurnal Asy-Syukriyyah* 21, no. 1 (2020): 106–23. https://doi.org/10.36769/asy.v21i1.101.

Nijal, Lasri, 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.

Nurdin, Fauziah. "Religious Moderation According to the Qur'an and Hadith." *Al-Mu'ashirah Scientific Journal* 18, no. 1 (2021):59. https://doi.org/10.22373/jim.v18i1.10525.

Pertiwi, Tanza Dona, and Sri Herianingrum. "Exploring the Concept of Maqāṣid Al-Sharī'ah: Perspectives of Islamic Thought Leaders." Scientific Journal of Islamic Economics 10, no. 1 (2024): 807. https://doi.org/10.29040/jiei.v10i1.12386.

Quṭb, Sayyid. *Fī Ẓilāl Al-Qurʾān*. Edited by 1. Kairo: Dār al-Syurūq, 2004.

———. *Maʿālim Fī Aṭ-Ṭarīq*. Kairo: Dār asy-Syurūq, 1993.

———. *Taṣwīr Al-Fannī Fī Al-Qurʾān*. Kairo: Dār as-Syurūq, 2002.

Rahmadi, Rahmadi, Akhmad Syahbudin, and Mahyuddin Barni. "Interpretation of Wasathiyyah Verses in the Qur'an and Its Implications in the Context of Religious Moderation in Indonesia." *Scientific Journal of Ushuluddin Sciences* 22, no. 1 (2023): 1–16. https://doi.org/10.18592/jiiu.v22i1.8572.

Rahmadita, M, and F Sonia. "Harmonious Relationship of Wasatiyyah in Religious Moderation." *UInScof: The Ushuluddin International Student Conference* 1, no. 1 (2023): 308–16.

Rahmena, Ali. *The Pioneers of the New Age of Islam*. Bandung: Mizan, 1995.

Rizki, Ikhsan Nur. "Maqashid Shari'ah Perspective of Imam Haramain Al-Juwayni." El-Faqih: Journal of Islamic Thought and Law 7, no. 2 (2021): 111–23. https://doi.org/https://doi.org/10.29062/faqih.v7i2.264.

Said, Imam Ghazali. *The Ideology of the Fundamentalists*. Surabaya: Diantama, 2003.

Sainul, Ahmad. "Maqashid Ash-Shariah A Philosophical Review of Islamic Law." Al-*Maqasid Journal: A Journal of Islamic and Civil Sciences*. 6, no. 1 (2020): 58–70. https://doi.org/http://repo.uinsyahada.ac.id/id/eprint/1372.

Shihab, M. Quraish. *Wasathiyyah Insights on Religious Moderation*. Tangerang: Lentera Hati, 2019.

Siregar, Abu Bakar Adanan. "Critical Analysis of Sayyd Qutb's Tafsir Fi Zilal Al-Qur'an." *Ittihad* I, no. 2 (2017): 255–61. https://doi.org/http://ejournal-ittihad.alittihadiyahsumut.or.id/index.php/ittihad/article/view/30.

Sucipto, Henry. *Encyclopedia of Islamic Figures: From Abu Bakr to Naseer and Qardhawi*. Jakarta: Hikmah, 2003.

Sutisna, Neneng Hasanah, Arlinta Prasetian Dewi, Ikhwan Nugraha, Ekarina Katmas, Ali Mutakin, Nurhadi, Suparnyo, Kamarudin Arsyad, and Andi Triyawan. *Panorama of Maqoshid Shari'ah*. Bandung: CV. Media Sains Indonesia, 2021.

Syam, M. Basyir. "Islam Wasathiyah in Sociological Perspective." *Jurnal Aqidah-Ta* 4,no.2(2018):197–213. https://doi.org/https://doi.org/10.24252/aqidahta.v4i2.7302.

Syintia Amanda Rhetha, Yenita Karisha, Nurris Kiyani, Tri Noviantika Zain, and Muhammad

Taufiq Abadi. "The Maslahah Value of Islamic Mutual Funds in the Perspective of Maqashid Sharia." *Scientific Journal of Research and Development Student* 2, no. 1 (2024):116–25. https://doi.org/10.59024/jis.v2i1.572.

Tanwiri, Ahmad Jauhar. *Why sentenced to death?* Bandung: Mizan, 1986.

Team of the Research, Development, and Training Agency of the Ministry of Religious Affairs of the Republic of Indonesia. *Religious Moderation*. Jakarta: Kementerian Agama Republik Indonesia, 2019.

Ulfah, Novi Maria. "History and Da'wah Strategy of the Muslim Brotherhood." *Smart* 2, no. 2 (2016):213. https://doi.org/10.18784/smart.v2i2.397.

Ummah, Masfi Sya'fiatul. "Maqashid Sharia Theory in Islamic Law." *Teraju: Journal of Sharia and Law* 2, no. 2 (2021): 7–14. https://doi.org/https://doi.org/10.35961/teraju.v3i02.294 Teori.

Wulandari, Wulandari, Usep Dedi Rostandi, and Engkos Kosasih. "Sayyid Quthb's Interpretation of the Verses of Ishlāh (A Study of Tafsir Fī Zhilāl Quran)." *Al-Bayan: Journal of Qur'anic Studies and Tafsir*. 2, no. 1 (2017): 78–83. https://doi.org/10.15575/al-bayan.v2i1.1811.

Yasin, As'ad. *Biografi Syahid Sayyid Qutb Dalam Tafsir Fī Ẓilāl Al-Qur'an*. Jakarta: Gema Insani Press, 2000.

Yasin, Rahmah Muharromah. "The Reception of the North Dullah Community to the Concept of Religious Moderation in the Perspective of the Qur'an." *Ulumul Qur'an: Journal of Qur'anic Studies and Tafsir* 2, no. 2 (2022): 261–78. https://doi.org/10.58404/uq.v2i2.106.

Zada, Zuhairi Misrawi dan Khamami. *Islam Fights Terrorism*. Ciputat: LSIP, 2004.

Zed, Mestika. *Literature Research Methods*. Jakarta: Yayasan Obor Indonesia, 2008.

Zuhdi, Muhammad Harfin, 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/sjhk.v8i3.24918.