

## The Correlation Discourse of the Quran Verses in the Tafsir Fi Żilāli Al-Qurān By Sayyid Qutb

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### ABSTRAK

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This research discusses the correlation discourse of al-Quran verses in tafsir Fi Żilāli al-Qurān by Sayyid Qutb. Tafsir Fi Żilāli al-Qurān is a modern interpretation which is very comprehensive for discusses the correlation of the verses of the Qurān. By using a qualitative descriptive-analytic method with a historical-sociological approach, this article concludes that tafsir Fi Żilāli al-Qurān seeks to explore the beauty of the verses of the Qurān by analyzing the correlation contained therein. Generally, this interpretation explains that there are two forms of correlation of the verses of the Qurān. First: the correlation contained in one verse. Second: the correlation contained in the collection / group of verses. Tafsir Fi Żilāli al-Qurān describes that the words and sentences in the verse have consistency and harmony as well as a strong correlation between one another. Therefore, to explore the interpretation of verses, firstly tafsir Fi Żilāli al-Qurān explains the correlation of the verses in a surah. The correlation between the verses of the Qurān described in each group of verses is: the correlation between the verses in one paragraph, the correlation between paragraphs in one chapter and the correlation between the opening and closing of the verse. There are other forms of correlation of the various verses of the Qurān used in the Tafsir Fi Żilāli al-Qurān, such as thematic correlation, expressive correlation and psychological correlation, in the end tafsir Fi Żilāli al-Qurān describes that the Qurān as a whole is a unity that does not inseparable.

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### 1. Introduction

Discussion related to the discourse on the correlation of the verses of the Qurān is a way to discover the secrets and miracles of the Qurān, helping to understand the meaning contained in the texts of the Qurān, make it easier to memorize it and make it easier to implement the commands of Allah swt. Imam al-Biqā'i argues that "by knowing the correlation of the verses of the Qurān will increase the strength of faith and strengthen our belief in Allah" (al-Biqā'i, 1415, p. 7). Imam al-Zakāsy said: knowledge of the correlation of the verses of the Qur'an is a very noble and honorable science, it will elevate a person's degree and with that knowledge it will be known the extent of one's knowledge regarding the verses of the Qur'an. From the argument of Imam al-Zakāsy it is understood that one cannot understand the Qur'an properly and correctly without knowing the correlation between the verses. He added that among the benefits of the science of correlation of verses of the Qurān are: providing an understanding that every part of the vocabulary in the verse has a very strong correlation with other

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vocabulary. Thus the sentences in the verse reinforce each other, unite very firmly as a building that stands firmly according to its very beautiful and neat arrangement (az-Zarkasyi, 1957, p. 37).

Another thing that requires studying the science of correlation of the verses of the Qurān is that there are various kinds of accusations related to the Qurān. Like the Qurān is not a revelation, the Qurān is written by Muhammad, the Qurān is a cultural product and so on. Therefore, it is imperative for the reviewer of the Qur'an to explain and refute these accusations and one of the ways is to explore the science of correlation of the verses of the Qur'an.

One of the contemporary interpretations that pays attention to the importance of this knowledge and the correlation of the verses of the Qur'an is tafsir *Fī Zilāli al-Qurān* by Sayyid Quṭb. He spent a very long time focusing himself on this science, he even started his scientific life on adab and linguistics and discussed the beauty of expressions, ta'bīr and uslub of the Qurān. He concluded that the Qurān is an inseparable unity, and it can be seen by the various forms of correlation of the verses of the Qurān which he discussed in his tafsir (*Fī Zilāli al-Qurān*).

In Tafsir *Fī Zilāli al-Qurān* it can be seen very clearly how Sayyid Quṭb uses approaches that show his attention to the correlation of the verses of the Qur'an, both through the study of the Qur'an in particular and through the approach to language etiquette in general and even through the thought approach of the da'wah movement that he was involved in. Regarding his attention to the correlation of the verses of the Qurān, Adnan Zarzūr once praised him by saying: the first commentator in the history of the Quranic studies who was very concerned with the unity of the verses of the Qurān both in short and long sentences of verses.

When Reader read the verses of the Qur'an, questions will arise in our minds, how the verses that we read were revealed with different causes and various events and then these verses are arranged in one surah. However, the verses are arranged not based on the order of descent, or based on the same sequence of events, not starting with the longest verse and then the short one, not classified according to the theme and so on (Mir, 2013). But what is amazing is that when we read the verses of the Qurān, we find that it is like a unit that reinforces one another, has a very strong correlation, is beautiful and neat, as stated by Imam al-Biqāi and Imam Zarkasyi at the beginning of this introduction.

What's the secret behind it all? How is the discussion in tafsir *Fī Zilāli al-Qurān* related to this? Based on the background above, this research was conducted to comprehensively reveal the correlational discourse of the verses of the Qur'an in tafsir *Fī Zilāli al-Qurān*.

## 2. Literature Review

As far as the author's search has conducted a literature review, there has been no research that specifically discusses the correlation of the verses of the Qur'an in Sayyid Qutb's tafsir *Fi Zilal Qur'an*. There are several studies that are relevant to this research including: *First; Ilmu al-Munasabah fi as-Suwar wa al-Ayat*, by Muhammad bin Umar bin Salim Bazmul. The book discusses the science of munasabah in general, starting from its understanding, the history of its emergence, its development, its virtues, the law of studying it and finally the work contains several essays on munasabat of the Qur'an (Umar bin Bazmul, 2002). While this study discusses the science of Munasabat specifically regarding the correlation of Qur'anic verses in the interpretation of *Fi Zilal Qur'an* by Sayyid Qutb, so the differences are very clear, even though the research above is a reference and comparison for this research.

*Second: Nazmu al-Dhurar fi Tanasub as-Suwar wa al-Ayat* by Burhanuddin al-Biqā'i, This book is a comprehensive interpretation of the Qurān starting from Surah al-Fatihah to an-Nas, the interpretation also discusses the correlation of verses and chapters of the Qurān as a whole. (al-Biqā'iy, 1415). The research is not interpretation, but only discusses one part of the many studies on the Quranic studies, how to discuss the correlation of Qur'anic verses contained in the interpretation of *Fi Zilal Qur'an* by a contemporary cleric from Egypt, Sayyad Qutb. *Third: Tanasuq as-Suwar fi Tanasub as-Suwar* by Jalaluddin as-Suyuthi, The book discusses scientifically there is a close correlation between one surah and another contained

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in the Qur'an (as-Suyuthi, 1986). This study does not discuss the correlation between surahs at all, but more specifically discusses the correlation between verses contained in a surah.

*Fourth:* Research conducted by Muhammad Faishal Fath with the title: “*Nazariyyatu al-Wihdah al-Quraniyyah ‘Inda al-Ulama’ al-Muslimin wa Dauruha fi al-Fikr al-Islamiy*”, The research was a dissertation at the Faculty of Usluddin International Islamic University Islamabad Pakistan in 2001, The results of this study review that the verses of the Qur'an are a unity that cannot be separated because it will damage the order and miracles of the Qur'an, This study also strengthens his argument by presenting the views of the figures related to the correlation between verses and suras in the Qur'an and how they affect Contemporary Islamic thought. (Faishal Fath, 2001). The research above is different from the author's research where the focus of this research is only on the correlation of the verses of the Qur'an from the perspective of Sayyid Qutb in his interpretation of Fi Zilal Qur'an.

*Fifth:* Other literature whose discussion is closely related to this research is: *Diskursus Munasabah Al-Quran Dalam Tafsir Mishbah*, by Hasani Ahmad Said, In this book, it is explained about the correlation and harmony contained in the Qur'an both in terms of words, sentences, verses and suras in tafsir al-Misbah by Quraish Shihab (Ahmad Said, 2015). The discussion in this book is very broad, covering all types of correlations discussed by scholars of Quranic studies. While this study only examines one object of study of the Quranic study regarding the correlation of the verses of the Quran contained in tafsir of Fi Zilal Alquran.

### **3. Methodology**

This study uses a descriptive qualitative method through a literature study approach where the required data are obtained from various library sources (Zed, 2008, p. 1). Literature study is also one type of research whose written material is used as the object of research. In accordance with what Subagyo stated regarding library research, namely research whose data is inventoried, extracted and processed from various written sources, in the form of magazines, journals, books, and others. (Subagyo, 1991, p. 109). Primary data was obtained through searching and reading books by Sayyid Qutb, especially those related to the study of the Qur'an, while secondary data was obtained through reading articles and research results on issues of munasabah Qur'an, interpretation of the Qur'an, tafsir Fi Zilal Qur'an and others.

The data was collected by conducting a search on the tafsir Fi Zilal Qur'an and also the book *At-Taswir al-Fanniy* by Sayyid Qutb's monumental book. In addition, the search was also carried out by researchers from various sources from primary and secondary materials that were in the same direction/relevance/according to this research. The data that has been collected is analyzed by filling it in, grouping it and then explaining it. After the data is collected and processed then it becomes a frame of mind. And the last, the researcher analyzes the data using content analysis, so that it is complete as a whole, and ends by drawing conclusions in the form of meaning, scope of material, and examples regarding the correlation of the verses of the Qur'an contained in tafsir Fi Zilal Qur'an.

### **4. Results and Discussion**

As mentioned in the introduction of this study, tafsir Fi Zilālī al-Qurān is one of the contemporary interpretations that is very concerned with the correlation of the verses of the Qurān, even in accordance with the author's search for this interpretation, almost every beginning of the surah in this commentary is briefly explained the correlation of the verses before the interpretation of the surah is explained (Selengkapnya rujuk: Yusuf, n.d., pp. 44–67). To make it easier for the reader, the author will divide the forms of correlation of the verses of the Qur'an contained in tafsir Fi Zilālī al-Qurān in three forms:

#### **4.1 Thematic Correlation between the Verses in each Surah**

The thematic correlation referred to in this theme is a correlation that occurs in the context of the surah in general, whether the correlation occurs because of a proportional transition from one theme to another or a move from one destination to another. (Quṭb, 1963, 1st ed. p, 262). This type of correlation is often found in tafsir Fi Zilālī al-Qurān when providing an introduction to each surah to be interpreted, the introduction to the surah to be interpreted in tafsir Fi Zilālī al-Qurān always goes through the following stages: introduce the surah to be interpreted, explain the personification of the surah, explain its features and characteristics, determine the main theme and its derivative themes, and finally explain the thematic

correlations in the surah. All of this is done so that the readers of the interpretation understand well the core and the main theme of the surah to be interpreted.

As an example of the form of correlation referred to above, it can be seen in the explanation contained in tafsir *Fī Zilāli al-Qurān* when explaining the thematic correlation between the nature of believers contained in surah al-Baqarah. There are correlations and interrelationships and close harmony between these qualities, namely taqwa is a feeling contained in the soul and is a state of conscience, where the radiance will give birth and direct one's deeds, taqwa will unite inner feelings with real behavior, taqwa will connect the servant with his Lord both when it is hidden and in light, with taqwa the soul will be healthy, a healthy soul is able to open the veil so that it will be seen universally what that is in the shahadah and the unseen world. Such a situation will radiate the values of faith and the values of piety in a real form in life, such as sincerity in worship, sincerity in receiving predetermined sustenance, having a sense of brotherhood, spaciousness in receiving news brought by the Prophets and Apostles, sincerity in carrying out orders, revelation from the sky and finally believe without doubt in the day of reckoning in the hereafter. (Quṭb, 2004, jilid. 1, p. 41)

The description in the interpretation above illustrates how the thematic correlation occurs in Surah al-Baqarah regarding the characteristics of believers, where faith and piety have symmetry and harmony and form a proportional and integrated unit with deeds in everyday life.

#### **4.2 Expressive Correlation**

The expression of the Quran according to the explanation in tafsir *Fī Zilāli al-Qurān* is a very accurate and coherent expression, both in terms of appearance and artistic way, and contains the character of divine color (kalam Allah).

To prove the argument above, tafsir *Fī Zilāli al-Qurān* provides an illustration of how striking the difference is between the expression of the Qur'an which is revelation and the expression of ordinary people. Tafsir *Fī Zilāli al-Qurān* explains that in human expressions there are several characters including: sometimes it goes up and then it goes down, success then fails, strong then weakens, floats and suddenly lands, heavy then becomes light, shines then dims and so on which are manifestations of nature and weak human character. It appears from the above explanation that human nature is very volatile and contradictory from one situation to another. While the discourses observed in the Qur'an are very different, the expressions of the Qur'an have very high consistency and harmony. We can see from the theme we are talking about today, namely the correlation of verbal expressions with real forms of work, there is a unity, there is no difference and contradiction from one situation to another, consistent, harmonious, interrelated and perfect in performance even though it differs from one another side of the theme discussed. All of this shows that the Qur'an is a divine performance that has the nature of perfection that is not influenced by any circumstances (Quṭb, 2004, jilid. 2, 721–722).

All of these things are examples of expressive correlations that exist in the Qur'an as expressed in tafsir *Fī Zilāli al-Qurān*. Sometimes expressed in the form of expressive proportionality and sometimes represented in the repetition of certain phrases but towards one goal, namely revealing a truth.

#### **4.3 Psychological and Emotional Correlation**

Another type of correlation form of the verses of the Qurān contained in tafsir *Fī Zilāli al-Qurān* is the psychological correlation between the stages arranged in the scene presented in the context of the Qurān and the emotional steps of the soul of a reader that accompanies it. So it is not surprising that we have heard that someone reads the Qurān and then cries, this happens because there is a very strong psychological correlation between the context he is reading and the soul and emotional vibrations of a reader.

Correlation of verses of the Qurān like this is very much discussed in tafsir *Fī Zilāli al-Qurān*, "as in surah al-Baqarah verses 40 to 42 ". It is explained in the interpretation that the verse has a psychological correlation between the stories in it, where the

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first part tells about the creation of the universe, followed by the story of the sending of Adam as caliph on earth, then closed with the story of the children of Israel. In the story of the sending of Adam as caliph there are a series of stories and lessons in it such as, the honor of the angels to him, the story of giving a will to humans, the story of Adam's regret and repentance., the story of Adam getting guidance and forgiveness, the story of Adam's first experience on earth and the story of the struggle of humans to maintain faith against the power of the devil that brings destruction, all of that is described in the early part of the verses above and then closes with the story of the Children of Israel who were promised by Allah abundant blessings but they inkar, so that Allah revoked these favors, even leading to the imposition of very harsh sanctions from Allah swt. From the two stories, according to the explanation of the interpretation of Fī Zilāli al-Qurān, there is a very clear correlation between the succession of Adam and the succession of the Children of Israel, in fact both provide a psychological correlation for the emotional life that we experience in this modern era (Quṭb, 2004, jilid. 1, 65.).

Thus, after we read the tafsir Fī Zilāli al-Qurān, it will be illustrated in front of the reader the correlation of the verses of the Qur'an in a coherent and proportional way, starting from the theme, purpose, context and rhythm of the verses that are read from the beginning to the end.

### **5. Conclusion**

After discussing the correlation of the verses of the Qur'an contained in tafsir Fī Zilāli al-Qurān, it is time for the author to conclude the following points:

Sayyid Quṭb's Tafsir Fī Zilāli al-Qurān is a modern interpretation which in addition to interpreting the Qur'an, also contains various forms of correlation of the verses of the Qur'an from various aspects. Broadly speaking, the interpretation explains that there are two forms of correlation of the verses of the Qur'an. First: the correlation contained in one verse. Second: the correlation contained in the collection/group of verses.

Tafsir Fī Zilāli al-Qurān is very concerned about discussing the correlation between words and sentences in one verse. Therefore, in each of his interpretations of the verse, he must first explain that every word in the Qur'an has its place, its role and its enormous significance. The interpretation concludes that the words and sentences in the verse have consistency and harmony as well as a strong correlation between one another.

The arrangement of the verses in a sura according to the explanation of the tafsir Fī Zilāli al-Qurān is tauqfī. Therefore, to explore the interpretation of the verse, the interpretation explains the correlation of the verses in the surah. The forms of correlation of the verses of the Qurān described in each group of verses are: correlation between verses in one paragraph, correlation between paragraphs in one surah and correlation between opening and closing verses. There are other forms of various correlations of the verses of the Qur'an used in tafsir Fī Zilāli al-Qurān such as thematic correlations, expressive correlations and psychological correlations.

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