

CHAPTER ONE

INTRODUCTION

A. Background of Study

The word *Jāhiliyyah* and its derivations are recorded in the *Mu'jam al-Mufahras* as appearing in the Qur'an a total of 24 times across 17 different surahs. However, the specific term *Jāhiliyyah* itself is explicitly mentioned in only four of these verses. These occurrences can be found in Surah Aal Imran (3:154), Surah Al-Ma'idah (5:50), Surah Al-Ahzab (33:33), and Surah Al-Fath (48:26).¹

Term *Jāhiliyyah* in arabic comes from the basic word ج – ه – ل. In its most basic meaning, *jahl* is the opposite of '*ilm* (knowledge), which means it refers to a state of ignorance or lack of understanding. This concept highlights the absence of true knowledge or awareness, especially in contrast to wisdom and enlightenment.²

In addition, the word can also refer to acting without knowledge, displaying ignorance, or even pretending not to know something. This idea is further explained by Raghīb al-Asfahani in his interpretation,

¹ Muhammad Fuad bin Abdul Al-Baqi, *Al-Mu'jam Al-Mufahras Li Alfaz Al-Qur'an Al-Karim*, 1st Ed (Cairo: Dar al-Kutub al-Misriyah, 2008). 184

² Jamal ad-Din Ibnu Manzur, *Lisan Al-Arab*, 3rd ed. (Beirut: Dar as-Shadir, 1994).129

where he states that *zhann al-Jāhiliyyah* refers to a misunderstanding of Allah's wisdom due to a lack of true knowledge about Him. He explains that such people only recognize goodness and blessings in terms of wealth, status, and worldly dominance. When they fail to attain these, their perception of Allah becomes negative.³ From a linguistic perspective, *jahl* is often understood as a lack of knowledge or awareness. However, in the Qur'an, *Jāhiliyyah* does not only refer to intellectual ignorance but also to moral and ethical ignorance. This highlights the importance of comprehensive knowledge in all aspects of life, not just in terms of information but also in character and behavior.

In a wider sense, the word *Jāhiliyyah* is often used to describe a society that lacks both moral and spiritual knowledge. This is seen in the term "Age of *Jāhiliyyah*," which refers to the period before Islam when religious values were still undeveloped.⁴ *Al-Hilal* explains in his interpretation of *al-Jāhiliyyah al-ula* (the first *Jāhiliyyah*) as the time before Islam, or before the Qur'an was revealed. He mentions that according

³ Abu al-Qasim al-Husayn bin Muhammad known as al-Raghib Al-Asfahani, *Tafsir Al-Raghib Al-Asfahani*, ed. Adil bin Ali al-Shadi, 1st Ed (Riyād: Dar al-Watan, 2003). 931-932

⁴ Ibnu Manzur, *Lisan Al-Arab*. 130

to *Ibn Abbas* and *Jarir*, *al-Jāhiliyyah al-ula* refers to the period between *Isa* and *Muhammad* PBUH.⁵

Al-Tabari and *Ibn Abi Hatim* both refer to a narration from *Qatada* when interpreting *Jāhiliyyah*. In his commentary, *Al-Tabari* explains the phrase *zhann al-Jāhiliyyah*, focusing on the idea that it refers to the misguided beliefs held by the people of polytheism.⁶ *Ibn Abi Hatim* and *Al-Maraghi* also explained the concept of *Jāhiliyyah* in the phrase *zhann al-Jāhiliyyah*, stating that it refers to the false assumptions held by the people of polytheism. This interpretation aligns with the explanation given by *Al-Tabari*.

Jāhiliyyah is used to describe the period before Islam when the Arabs had not yet received a prophet, had no divine revelation, and lacked a clear religious understanding, a structured system of governance, or established ethical institutions. During that time, they practiced their religious and political lives in ways that were very different from today. However, *Jāhiliyyah* does not only refer to the

⁵ Muhammad Al-Hilal, *Tafsir Al-Qur'an Al-Thari Al-Jami' Fi Al-I'jaz Al-Bayani Wa Al-Lughawi Wa Al-Ilmi*, 1st Ed (Dimashq: Dar al-Ma'arij, 2022). 43

⁶ Ja'far Abu Muhammad bin Jarir Al-Tabari, *Tafsir Al-Tabari Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'an*, 1st Ed (Al-Jizah: Dar Hijr li al-Tiba'ah wa al-Nashr wa al-Tawzi' wa al-I'lan, 2001). 166

absence of knowledge in the pre-Islamic era; it also includes reckless behavior and actions that are not based on sound reasoning or rational thought.

Hasan 'Izz al-Din al-Jamal explains that *Jāhiliyyah* refers to the condition of a nation before it receives divine guidance and prophethood. He emphasizes in his writing that the term *Jāhiliyyah* in the Qur'an is not merely a state of intellectual ignorance but also a condition of moral and social deviation that prevailed in societies before they received divine guidance.⁷ This description makes *Jāhiliyyah* synonymous with straying from divine guidance, which is reflected in the Qur'anic portrayal of past nations before the arrival of prophethood.

It is possible that the term *Jāhiliyyah al-ula* refers to the ignorance of disbelief before Islam, while *Jāhiliyyah* in another sense could refer to corruption and immorality within Islam. The meaning then would be: "Do not behave in the way of *Jāhiliyyah* in Islam, by mimicking the customs of those in the period of disbelief." This interpretation is supported by a narration in which the Prophet Muhammad (peace be upon him) said to *Abu Darda* (may Allah be pleased with him), "You

⁷ Hasan Izz al-Din bin Husayn bin Abd al-Fattah Ahmad Al-Jamal, *Mu'jam Wa Tafsir Lughawi Li Kalimat Al-Qur'an*, 1st Ed (Cairo: Cairo Publishing, 2008). 346

have *Jāhiliyyah* in you." When *Abu Darda* asked, "Is it the *Jāhiliyyah* of disbelief or Islam?", the Prophet replied, "It is the *Jāhiliyyah* of disbelief."⁸

This explanation is further supported by what *Sheikh Muhammad bin Salih al-Uthaymeen* mentioned in his interpretation of Surah Al-Ahzab. He pointed out that *tabarruj* is considered a sign of the *Jāhiliyyah* of the past, in terms of ignorance and foolishness. He said, "And when Allah says: "*Tabarruj al-Jāhiliyyah*", He added it to *Jāhiliyyah* because it is based on ignorance and foolishness. When a woman engages in *tabarruj*, it is considered ignorance and foolishness on her part, which is why it is linked to *Jāhiliyyah*."⁹

Based on the explanations provided by both *Al-Zamakhshari* and *Al-Uthaymeen*, it can be understood that *Jāhiliyyah* does not merely refer to a historical period before Islam, but rather represents a continuous state of deviation from religious and ethical values. Ignorance, both intellectual and moral, remains a central element in describing

⁸ Abd al-Qasim Mahmud ibn Muhammad ibn 'Umara Al-Zamakhshari, *Al-Kasyaf 'An Haqā'iq Ghawāmiḍ Al-Tanzīl Wa 'Uyūn Al-Aqāwīl Fī Wujūh Al-Ta'wīl*, III (Kairo: Dar ar-Riyan li-t-Turots, 1947). 537

⁹ Muhammad bin Salih Al-Uthaymeen, *Tafsir Al-Qur'an Al-Karim (Surah Al-Ahzab)*, 1st Ed (Mecca: Muatassasah al-Sheikh Muhammad bin Salih al-Uthaymeen al-Khayriyah, 2014).

Jāhiliyyah, whether it is the *Jāhiliyyah* of disbelief before Islam or the *Jāhiliyyah* of immorality within Islam.

There is another interpretation, which refers to the book *Al-Asas fi al-Tafsir* authored by *Sa'id Hawwa*, who was born in 1935. This book reflects *Sa'id Hawwa*'s profound abilities in interpreting the Qur'an, particularly using a scientific approach, as well as his strong inclination towards Sufism. The interpretation consists of 11 volumes and was written during the reign of *Hafiz al-Assad*, during his political imprisonment, which lasted about five years, from 1973 to 1978.¹⁰

In his interpretation, *Hawwa* has mentioned, that what he describes aligns with the interpretation of *Al-Zamakhshari* and *Al-Uthaymeen*: "It is not a historical period; rather, it is a condition that arises whenever its requirements are met in a situation or system. In essence, it refers to the return of judgment and legislation to human desires, instead of following the laws of Allah. It is the establishment of systems and conditions created by humans, not based on the method of Allah. In other words, it means that these desires and systems become the reference for how life is understood, and the foundation for the

¹⁰ Sa'id Hawwa, *Hadhihi Tajribati Wa Hadhihi Shahadati*, 1st Ed (Cairo: Maktaba Wahbah, 1987). 5-7

values from which laws and conditions emerge. They become the source of authority that upholds the system, facing people in a way where there is no return to the law and command of Allah."¹¹

If *Jāhiliyyah* was historically associated with the absence of religious and moral values, we can see that some aspects of *Jāhiliyyah* are still present in modern politics. Just as *Jāhiliyyah* was known for elevating people's desires above the law of Allah, modern politics sometimes displays similar tendencies, disregarding ethical and religious values in favor of personal or national interests.

This raises important academic challenges in the study of modern politics, particularly regarding the socio-political conditions of today's world. One of the critical issues is the implementation of justice within contemporary political systems. In many countries, public policies tend to prioritize political or economic interests over social justice, leading to increasing disparities between the ruling elite and the marginalized. As Abu al-'Ala al-Mawdudi explains in *Al-Khilafah wa al-Mulk*¹², social inequality in political systems often arises from the

¹¹ Sa'id Hawwa, *Al-Asas Fi at-Tafsir*, 6th Ed (Cairo: Dar as-Salam, 2003).1412

¹² Abu Al-A'la Al-Maududi, *Al-Khilafah Wa Al-Mulk*, 1st Ed (Cairo: Dar al-Ansar, 1978), 120-22.

separation of moral values from governance, where economic and political considerations dominate over divine principles of justice. Furthermore, globalization and modernization have influenced how law and political ethics are understood, often shifting away from spiritual principles toward pragmatism and material gain.¹³

At the same time, modern political systems in many countries experience ongoing tensions between secularism and the incorporation of religious values in public policy. According to Yusuf al-Qaradawi in *Dawru al-Qiyam wa al-Akhlaq fi al-Iqtishad al-Islami*, secularism in modern politics often leads to an identity crisis within Muslim societies due to the separation of Islamic legal principles from state policies based on human-made laws. Some political systems completely detach religion from governance, while others attempt to integrate religious elements, often in ways that are more political than genuinely rooted in divine values.¹⁴

¹³ Seyyed Hossein Nasr, *Islam and The Modern World*, 1st Ed (London: Kazi Publications, 2010), 87.

¹⁴ Yusuf Al-Qardhawi, *Dawru Al-Qiyam Wa Al-Akhlaq Fi Al-Istiqshad Al-Islami*, 3rd Ed (Cairo: Maktabah Wahbah, 1996), 45–48.

This aligns with Muhammad Asad's argument in *The Principles of State and Government in Islam*, where he asserts that political systems not grounded in divine law tend to create legal and social inequalities, in which justice is frequently compromised for pragmatic and political interests.¹⁵

This ongoing tension further highlights the prevalence of Jāhiliyyah characteristics in modern governance. One of the most apparent manifestations of this is the inclination of modern political systems to separate religion from the state (secularism), and it is the first one. Some governments adopt strict secularism, excluding Shari'ah law and prioritizing human-made legislation based on societal desires. This aligns with Sa'id Hawwa's interpretation of *Jāhiliyyah*, which he describes not merely as a historical era but as a recurring phenomenon that emerges whenever divine laws are abandoned in favor of human authority.¹⁶

¹⁵ Muhammad As'ad, *The Principles of State and Government in Islam*, 4th Ed (Kuala Lumpur: Islamic Book Trust, 1961), 102–105.

¹⁶ Hawwa, *Al-Asas Fi at-Tafsir*, 3/1413.

Then, for the second, we see that materialism and the focus on worldly interests have become prominent in modern politics. This is reflected in the constant pursuit of economic and political power at the expense of ethical and spiritual values, which closely resembles what happened during the period of *Jāhiliyyah* before Islam.

And last, we know the widespread injustice and lack of fairness in some modern political systems signal the continuation of some aspects of *Jāhiliyyah*. *Jāhiliyyah* wasn't just about ignorance in knowledge; it also involved moral and social corruption, which we can observe today in policies that neglect human rights and operate under authoritarian power structures. Ultimately, the role of religious values stands out in confronting this modern *Jāhiliyyah*. Returning to the law of Allah and applying principles of justice and equality is seen as the only way to address these *Jāhiliyyah* tendencies that still emerge in modern politics.

Based on the above, it becomes clear that the characteristic of *Jāhiliyyah* is not limited to a past historical era; it extends to a mindset and behavior that can reappear in any time or place whenever divine values are ignored in favor of human desires. This concept may take on new forms and indirectly influence the developments of modern

politics, especially when standards and values that differ from divine values are adopted. This raises questions about how these concepts intersect with what is happening in the world of modern politics and the role of Qur'anic thought in guiding policies and ethics within this context.

B. Formulation of the Problem

Based on the problem outlined above, the writer frames the issue as follows:

1. What are the characteristics of *Jāhiliyyah* in *al-asas fi al-tafseer* according to *Sa'id Hawwa*?
2. What are its effects on modern politics?

C. Objectives of Research

Based on the problem formulation mentioned above, this study aims to achieve several objectives, including:

1. To uncover the characteristics of *Jāhiliyyah* in *al-Asas fi at-Tafseer* according to *Sa'id Hawwa*
2. And reveal the *Jāhiliyyah* effects on modern politics

D. Significance of Research

1. This research theoretically, aims to contribute to the field of Qur'anic and tafsir studies by exploring the concept of Jāhiliyyah, particularly through the interpretation of Sa'id Hawwa. It provides a theoretical framework for understanding how scholars have discussed Jāhiliyyah within linguistic, social, and historical contexts. It also seeks to enhance academic knowledge in thematic and interpretative tafsir studies by analyzing Jāhiliyyah in connection with social literature and its broader implications in Islamic thought.
2. The study practically, serves as an educational resource for students and researchers at the University of Darussalam Gontor and other institutions, offering essential insights into Qur'anic and tafsir research. By examining the interpretations of Jāhiliyyah, this research provides a relevant perspective for understanding contemporary socio-political issues, helping scholars and policymakers apply Islamic principles to modern governance and social justice.

E. Literature Review

1. A thesis for the year 2023 titled "**Mafhum at-Tijarah fi al-Quran al-Karim wa 'Alaqotuha fi Taqwiim as-Syakhshiyah al-Maslamah (Dirosah Maudhu'iyah)**" written by Maulana Yusuf Bachtiar, a student at Darussalam University Gontor. This study utilized a descriptive-objective approach, aiming to systematically and accurately depict the condition of a group of people or things. A qualitative approach was employed in this study, focusing on semantic analysis and sociological theory to understand the context and meaning of the data collected. The results of the research revealed a connection between the concept of trade and righteous deeds in the context of the Qur'an, and that the practice of trade can be divided into four aspects: transactions, avoiding invalid actions, religious context, and commercial and spiritual context.¹⁷
2. The master's thesis from 2019 written by Acep Ariadri, a graduate student at PTIQ University, titled "**Konsep Jāhiliyyah Dalam Al-Qur'an (Telaah Penafsiran Ibnu Katsir Dan Sayyid Quthb)**" was

¹⁷ Maulana Yusuf Bachtiar, "Mafhum At-Tijarah Fi Al-Quran Al-Karim Wa 'Alaqotuha Fi Taqwiim as-Syakhshiyah Al-Maslamah (Dirosah Maudhu'iyah)" (University of Darussalam Gontor, 2023).

written using the methods of thematic interpretation, comparative interpretation, and historical-contextual approaches, with a qualitative approach as the general method. The results of this study indicate that the concept of *Jāhiliyyah* in the Qur'an can be divided into four types: the rule of *Jāhiliyyah*, the presumption of *Jāhiliyyah*, the display of *Jāhiliyyah*, and the fanaticism of *Jāhiliyyah*. Each type reflects moral, social, and legal aspects that conflict with Islamic law. Classical interpretation tends to view *Jāhiliyyah* as a moral and spiritual state before Islam, while modern interpretations, as explained by Maududi and Muhammad Qutb, see *Jāhiliyyah* as a relevant concept in various modern contexts, including law and culture that reject the law of God.¹⁸

3. An undergraduate thesis from 2019 titled **"Penafsiran Kata *Jāhiliyyah* Dalam Al-Qur'an Menurut Pandangan Hamka Dan Sayyid Quthb Dan Implementasinya Dengan Konteks Saat Ini (Studi Komparatif Antara Tafsir Al-Azhar dan Tafsir Fī Ṣhilālil**

¹⁸ Acep Ariyadri, "Konsep Jahiliyah Dalam Al-Qur'an (Telaah Atas Penafsiran Ibnu Katsir Dan Sayyid Quthb)" (Universitas PTIQ Jakarta, 2019), http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI.

Qur'ān)" written by Ahmad Zaki Yamani, a student at the Islamic University, Walisongo. This thesis used descriptive analysis and comparative analysis methods, with a qualitative approach. Data was collected through research in written texts, journals, books, and other resources. This study is considered library-research (desk-research) that relies on books and documentation studies.¹⁹

4. Undergraduate thesis from 2021 titled "***Jāhiliyyah dalam Al-Quran menurut penafsiran Ibnu Katsir***" written by Roufi Atina Magfira, a student at Muhammadiyah University Surakarta. This thesis used library research methods (desk research) with a qualitative approach. The results of this research focus on the discussion of the concept of *Jāhiliyyah* in the Qur'an through the study of the interpretation of the Qur'an. The verses that mention the word *Jāhiliyyah* in the Qur'an are four verses: Surah Ali 'Imran, verse 154; Surah Al-Ma'idah, verse 50; Surah Al-Ahzab, verse 33; and Surah Al-Fath, verse 26.²⁰

¹⁹ Ahmad Zakky Yamani, "Penafsiran Kata Jahiliyah Dalam Al-Qur'an Menurut Pandangan Hamka Dan Sayyid Quthb Dan Implementasinya Dengan Konteks Saat Ini (Studi Komparatif Antara Tafsir Al-Azhar Dan Tafsir Fi Zhilalil Quran)" (Universitas Islam Negeri Walisongo, 2019).

²⁰ Rofi Atina Maghfiroh, "Jahiliyyah Dalam Al-Quran Menurut Penafsiran Ibnu Kasir" (University of Muhammadiyah Surakarta, 2021),

5. A thesis from 2021 written by Wira Hadikusuma, a student at the State Islamic Institute (IAIN) in Bengkulu, titled "**Penafsiran Kata Jahil Menurut Ibnu Katsir Dalam Tafsir Al-Qur'an Al-'Azîm.**" This research utilized a qualitative research method, particularly excelling in library research (desk research) based on books and documentary studies. The approach used was qualitative, with data collection through document study, where data was gathered from manuscript notes, journals, books, and so on.²¹

The previous research or the literature review on the concept of Jahiliyah in the Qur'an has been conducted using thematic, comparative, and historical-contextual approaches. For instance, Acep Ariadri (2019) classified Jahiliyah into four types: legal, presumptive, behavioral, and fanaticism, comparing the interpretations of Ibn Kathir and Sayyid Qutb. Ahmad Zaki Yamani (2019) analyzed Jahiliyah in Tafsir Al-Azhar and Fi Zhilalil Qur'an, while Roufi Atina Magfira (2021) explored Ibn Kathir's interpretation. However, these studies have not specifically examined Sa'id Hawwa's perspective in his tafsir, Al-Asas

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[http://eprints.ums.ac.id/id/eprint/88866%0Ahttp://eprints.ums.ac.id/88866/1/NASKAH PUBLIKASI.pdf](http://eprints.ums.ac.id/id/eprint/88866%0Ahttp://eprints.ums.ac.id/88866/1/NASKAH_PUBLIKASI.pdf).

²¹ Wira Hadikusuma, "Penafsiran Kata Jahil Menurut Ibnu Katsir Dalam Tafsir Al-Quran Al-Azim" (IAIN Bengkulu, 2021).

fi al-Tafsir, particularly regarding the political implications of Jahiliyah in modern times. Therefore, this research fills the academic gap by analyzing Jahiliyah in Sa'id Hawwa's exegesis and its relevance to contemporary political phenomena, along with the Qur'anic solutions he proposed.

F. Theoretical Framework

The theoretical framework is a procedural guide designed to assist researchers in structuring their research plan without directly addressing the main problems to be discussed. This approach is essentially aimed at making it easier for researchers to find solutions to research problems, which are often referred to as academic issues.²²

The Arabic word "*Jahil*" fundamentally means the opposite of "*Ilm*" (knowledge), indicating a lack of awareness or understanding. Additionally, the term can also imply acting without knowledge, displaying ignorance, or even pretending to be unaware. In a broader sense, "*Jahil*" is often used to describe a society that lacks both moral and spiritual awareness, as seen in the term "*Era of Jāhiliyyah*", referring to

²² Moh Isom Mudin et al., *Buku Pedoman Teknik Penulisan Skripsi Fakultas Ushuluddin* (Ponorogo: Fakultas Ushuluddin Universitas Darussalam Gontor, 2022). 9-10

the pre-Islamic period when religious values were considered undeveloped. In the Qur'anic usage, "*Jahil*" does not only signify intellectual ignorance but also encompasses moral and ethical ignorance, emphasizing the importance of comprehensive knowledge in life.²³

The discussion of thematic unity with this similar analysis has received less attention from some interpreters, especially when it comes to examining the issue in depth and with precision. This remains a challenge for contemporary exegetes and scholars of the Qur'an. According to *Sa'id Hawwa*, a proper interpretation of the Qur'an requires an understanding of the thematic and contextual unity of a verse or surah.²⁴

The interpretation of *Sa'id Hawwa* is classified as a type of Thematic-Analytical Exegesis, analyzed using the concept of *mutashabih* (similarity). From the thematic interpretation method and

²³ Ibnu Manzur, *Lisan Al-Arab*. 129

²⁴ Sujat Zubaidi, *Epistemologi Tafsir Kontemporer: Kontribusi Bediuzzaman Said Nursi*, Cet. 1 (Yogyakarta: Kurnia Kalam Semesta, 2020). 138

the application of the principle of correlation (*munasabah*), the thematic unity approach in interpreting the Qur'an is further developed.²⁵

Moreover, the writer employs a progressive contextual interpretation method, as the Qur'an remains dynamic and continuously relevant over time. This approach allows the text to be interpreted in response to evolving circumstances, taking into account the linguistic context, textual meaning, and situational factors, enabling both literal comprehension and a deeper understanding of the message.²⁶ Furthermore, this interpretation is reinforced by aligning observable realities in nature with the statements in the Qur'an, rather than imposing external assumptions onto the text.²⁷

Based on the information above, the researcher formulates a theoretical framework to guide this study. The first step involves collecting relevant Qur'anic verses by analyzing their linguistic aspects and understanding their *Asbab al-Nuzul* (circumstances of revelation).

This approach ensures a deeper comprehension of the verses by

²⁵ Zubaidi, 50.

²⁶ Abdullah Saeed, *Interpreting the Qur'an; Toward a Contemporary Approach*, 1st Editio (New York: Routledge, 2006), 3.

²⁷ Sujat Zubaidi, *Epistemologi Tafsir Kontemporer: Kontribusi Bediuzzaman Said Nursi*, Cet. 1 (Yogyakarta: Kurnia Kalam Semesta, 2020). 244

considering their original linguistic structure and historical background. Next, the study examines the historical, social, and political context surrounding the revelation of these verses. By exploring the socio-cultural and political environment of that period, the researcher gains insight into the conditions that influenced the meaning and application of the text. This step may involve historical analysis to provide a more comprehensive understanding. Furthermore, the researcher employs a contemporary social approach to analyze the relevance of Qur'anic texts in today's world. This involves examining current social, cultural, and economic conditions to identify whether similar challenges exist in the modern era and how the Qur'an offers solutions to these issues. The study integrates perspectives from sociology, anthropology, and philosophy to understand the broader implications of these teachings in a modern context. Finally, the research seeks to align Qur'anic values with scientific discoveries and real-life situations. By connecting Qur'anic principles with contemporary scientific advancements and empirical realities, this study ensures that religious teachings remain applicable and relevant in addressing present-day challenges.

G. Research Methodology

To achieve the desired scientific results and uncover the meaning of *Jāhiliyyah* in *Al-Asas fi al-Tafsir*, the researcher employs the following methods:

1. Type of Research

This study adopts a descriptive research method using a *library research* approach. This approach involves collecting data from various written sources such as books, documents, journals, and other relevant literature related to the research topic.²⁸

2. Data Collection

The researcher utilizes the documentary research method, which involves gathering documents carefully and thoroughly to obtain relevant data for the research problem. By analyzing these documents, the researcher can draw conclusions related to the research focus.²⁹

3. Research Sources

²⁸ Nashruddin Baidan and Erwati Aziz, *Metodologi Khusus Penelitian Tafsir*, Cet. I (Yogyakarta: Pustaka Pelajar, 2016), 101.

²⁹ Baidan and Aziz, *Metodologi Khusus Penelitian Tafsir*, 80.

a) Primary Sources

Primary sources refer to the main data collected directly from original references.³⁰ In this study, the primary sources used include:

1. *Al-Asas fi al-Tafsir* by Sa'id Hawwa (Cairo: Dar al-Salam, 2003/1424 H).
2. *Fi Zhilal al-Qur'an* by Sayyid Qutb (Cairo: Dar al-Shuruq, 2003/1423 H).
3. *Tafsir al-Manar* by Muhammad Rashid Rida (Cairo: Al-Hay'ah al-Misriyyah al-'Ammah li al-Kitab, 2010/1431 H).

b) Secondary Sources

Secondary sources provide data indirectly and can be accessed more easily. In this study, secondary sources include literature, articles, journals, and online references related to the research.³¹ The secondary sources used in this study include:

³⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*, Cet. 19 (Bandung: Alfabeta, 2013), 137.

³¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. 137

1. *Al-Ra'id: Mu'jam Alfābā'i fi al-Lughah wa al-A'lām* by Jubran Mas'ud (Beirut: Dar al-'Ilm li al-Malayin, 2005).
2. *Al-Qamus al-Muhit* by Majd al-Din Muhammad ibn Ya'qub al-Firuzabadi (Cairo: Dar al-Hadith, 2008/1429 H).
3. *Al-Bahr al-Muhit fi Tafsir al-Qur'an al-'Azim* by Abu Hayyan al-Andalusi (Beirut: Dar al-Risalah al-'Ilmiyyah, 2015/1436 H).

4. Data Analysis Methods

a) Descriptive Method

This study is also descriptive in nature, aiming to provide a clear and comprehensive understanding of Qur'anic interpretation, both individually and collectively. This approach is used to elaborate on the biography of *Sa'id Hawwa* in detail, from his life journey to his contributions in Qur'anic exegesis, as well as the meaning of *Jāhiliyyah*, both linguistically and terminologically.³²

³² Baidan and Aziz, *Metodologi Khusus Penelitian Tafsir*, 52.

b) Analytical Method

The analytical method plays a crucial role in understanding the meanings and words in the Qur'an. In this study, the researcher applies an analytical approach to examine the term *Jāhiliyyah* in *Al-Asas fi al-Tafsir* by Sa'id Hawwa, which integrates both *riwayah* (narrative-based) and *dirayah* (understanding-based) methodologies.³³

H. Systematic of Writing

To facilitate the achievement of the intended objectives and to ensure that readers can clearly understand the discussions presented in this study—titled “*Jāhiliyyah*” in the Qur'an according to Sa'id Hawwa's *Tafsir: An Analytical Study of Political Impact*—the researcher has structured the study into four main chapters as follows:

Chapter One, this chapter provides a general overview of the research topic, covering key elements such as the background of the problem, research questions, research objectives, significance of the

³³ Nashruddin Baidan, *Metodologi Penafsiran Al-Quran* (Yogyakarta: Pustaka Pelajar, 1998), 31.

study, literature review, theoretical framework, research methodology, and discussion methodology.

Chapter Two, this chapter examines the concept of Jāhiliyyah from a linguistic and terminological perspective, reviews the traditional understanding and its social impact in the past, then introduces the thoughts of Imam Sa'id Hawwa, including his categorization of Jāhiliyyah and a comparison between classical and modern forms of Jāhiliyyah.

Chapter Three Chapter Three elaborates on the impact of Jāhiliyyah values on modern politics, highlighting manifestations such as Zhann al-Jāhiliyyah, Tabarruj al-Jāhiliyyah, Hamiyyah al-Jāhiliyyah, and Hukm al-Jāhiliyyah, as well as discussing the influence of despotism (istibdād), tribalism ('aṣabiyyah), and extremism on contemporary governance.

Chapter Four, this concluding chapter presents the findings of the study, summarizing the answers to the research questions. It also includes critical reflections and recommendations for future research.