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Epistemology of Prison Interpretation: Analysis of Hamka and Sayyid Qutb's Political Thoughts

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Abstract

This article reviews the epistemology of the works of interpretation generated from prison rooms. Hamka and Qutb have similarities in their life struggles. Their presence in prison greatly influences the pattern of their phenomenal works in the field of interpretation, *Al-Azhar* and *Fi Zilal al-Qur'an*. The objective of writing this article is to make a typification through a hermeneutic-philosophy-based approach. From the analysis carried out, we find a conclusion that each character, even though both are in prison, both have differences and similarities in the character of the work produced. This can be seen from his interpretation of the verses concerning politics. A comparative analysis shows that three domains characterize the prison interpretation of the two: first, the interpretation is generated from a strong psychosocial aspect of the author's affection; second, the interpretation contains more explanations that are building a system of action; Third, the difference in interests in writing commentaries is caused by the external and internal background of the writer's life.

Keywords: Epistemology, Prison Interpretation, Hamka and Qutb, Politics.

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INTRODUCTION

In the constellation of Islamic history, each region has fundamental figures who play a role in building the foundation that colors the Islamic pattern in its place. In Egypt, Sayyid Qutb and their thoughts became a reference icon for a community organization called *Al-Ikhwān al-Muslimun*. Because of his massive role in the organization, he was thrown into prison when the Gamal Abdul Nasser regime came to power on charges of murder. In prison, Qutb produced many monumental contemplative works, such as the interpretation of *Fi Zilal al-Qur'an*. His followers (Qutbian) made it the main guide in fighting for their mission, that was to organize a form of state principle based on Islamic values.

Meanwhile, the same situation also occurred in Indonesia. The 1950s/60s were a period of building the foundations of the state constitution. Among the ulama figures, Hamka (Haji Abdul Malik Karim Amrullah) also contributed to his thoughts, especially in the religious field. During his lifetime, he was thrown into prison during the Soekarno regime on charges of committing subversive acts. *Al-Azhar* interpretation was his work generated from behind bars.

These two characters have similarities in their life journey. Both are Muslim activists who struggle to incorporate Islamic values into the state system. As a result of their contact with politics, both of them run the risk of being imprisoned. Yet, it is interesting to note that prison did not limit them to keep fighting, on the contrary, his great works were generated there.

If the interpretations of al-Azhar and fi Zilal al-Qur'an, are observed there are quite significant differences, where through their interpretations Hamka seems to want to build a system that is not only rational but also intuitive which is full of Sufistic content. Meanwhile, if Qutb's explanation is read in interpreting the Qur'an, it looks like he was building a thick praxis system with the content of theological ideas. The two different outputs with the same background and conditions become an interesting gap to study. The reason is that there are very few writings discussing a person's life related to the psychological aspects felt while in prison, especially in the field of Quranic interpretation. In fact, many reformers spawned their creativity when they were in exile or under pressure such as Adolf Hitler, Nelson Mandela, Soekarno, Ibn Taimiyah, and Said Hawwa. (Alnizar, 2019; Prasasti, 2019).

So far, the articles that have been written about the two figures have been limited to examining the qualifications of each character, such as Masrur (Masrur, 2016) dan Najib (Najib, 2018) who reviewed the pattern of Hamka's Sufism; Badarussyami (Badarussyamsi, 2014) and Riyaz (Sheikh, 2018) who read Qutb from his political point of view. In this reference, Hamka's and Qutb's thoughts are rarely met, even though they both have almost the same life experiences where both have been political prisoners, but their commentary writings generated in prison have very different nuances, and many have fans and sympathizers with the results. their thoughts (Setiawan, 2017).

Through the approach of Hermeneutics and Philosophy, this article is written to seek an epistemological formulation related to works written by writers who had been imprisoned. Therefore, the two figures above are chosen as material objects. Furthermore, it makes typification by formulating and comparing the thoughts of Sayyid Qutb and Hamka, especially in the political field by using verses containing the words *az-zulum* and *lil amri*. These two words are quite representative because it is clear how the two figures reflect their opinions regarding the politics of the government in their time.

As for analyzing the data, this article follows the following provisions: First is data reduction. It is selecting and simplifying the data so that they are focused. Then secondly, it is abstracting the collected data so that it raises the possibility of concluding, and third is formulating systematically between academic formulations and possible conclusions from the data that has been processed and then drawing conclusions as a result (Miles & Huberman, 2009).

This discourse has sufficient urgency to be studied, especially during the current pandemic. The interpretation of religion is often contradicted by the government's political policies. Privatization of the correct interpretation put forward to the public makes it counter-productive to the handling of the ongoing pandemic. As happened to some Bantul people who were resistant to the MUI *fatwa* regarding emergencies regarding worship during the pandemic (Riyanta et al., 2020). This phenomenon reflects that in society, there are still some people who cult of interpretation. Whatever is said as long as it has a basis in connection with the Al-Quran and is voiced by a charismatic figure, it is considered appropriate and must be followed. Thus, this article will show that in every reading of commentary thought needs critical consideration because interpretation is born with various interests to answer the problems of its time (Muttaqin, 2016).

DISCUSSION

Interpretation of Zalim Meaning

To see their interpretation of the concept of *zalim*, in this section, the author takes some words in the Qur'an that have coherence with the theme to obtain a conclusion on the characteristics of the two figures in interpreting the verses of the Qur'an. These words

are *az-zulum* and *lil amri*. The two words were chosen because the verses that will be used are verses that have a relationship with leadership. In addition, it aims to see the dialectic of interpretation carried out by both in responding to the current situation and conditions.

Sayyid Qutb and the Meaning of *Zalim*

When interpreting surah al-An'am: 45, Sayyid Qutb explicitly pins the wrongdoers to those who are not Muslim (*mushrik*) (Qutb, 2000, h. 123). The term polytheism refers to several things according to the context of the verse. In this verse, he describes his experience of studying in Uncle Sam's country where he encountered many disobediences such as adultery, usury, and discrimination. He said that America is a prosperous country but its people have been blinded to the question of the meaning of truth and virtue (*istidraj*).

Meanwhile, in surah al-An'am: 129 *lafadz az-zalimin* is defined by the terms human demons, crusaders, pagans, and communists where the context of this verse tells about the relationship made by humans with jinn (Qutb, 2000, h. 276-277). Qutb said that the wrongdoers are those who work hand in hand to seize human rights by moving freely following their lusts without wanting to be bound by God's law. Although not explicitly, this verse is related to the concept of *lil amri* which is following Surah an-Nisa: 59-60 (Qutb, 2000, h. 187-190). According to him, the leader must be a person who follows the Shari'a of Allah and His Messenger and fulfills the requirements of faith within the limits of virtue. This is different from a leader who believes, but in essence, he uses the *taghut* system. Sayyid Qutb explained more deeply how it is appropriate for a leader to base his authority and policies based on texts, if there are problems that are not contained in them, they must be returned to the general principles of religion. Leaders who do not base their policies on God's law, according to him, can be grouped into hypocrites (Qutb, 2000, h. 401-404). In Surah an Nisa: 83, Sayyid Qutb hints at how to respond to hypocrites, namely by taking an outward attitude such as turning away and hating him (Qutb, 2000, h. 240). For him, the meaning of faith is not enough to just believe but must be actualized in the form of a real movement. Sayyid Qutb briefly concludes for each individual to carry out a revolution of faith and belief (ideology) that is based on absolute belief in the ultimate truth. The form of the superiority of faith is not only by taking one action with momentary euphoric consequences but must be expressed by changing the ignorant system (Yusuf, 2009, h. 89).

Hamka and the Meaning of *Zalim*

While interpreting surah al-An'am regarding the wrongdoers/*zalim* people who were annihilated to the roots (Hamka, 1986, h. 257-263), Hamka relies on this verse to the Soekarno regime. It explicitly states that at that time many leaders were immersed in the euphoria of independence to the point that they were negligent and acted arbitrarily.

“By using the name of democracy, the tyrant (zalim) runs an autocratic government. Man appoints himself to be God. Those who gave him honest warnings were accused of being enemies of the state, persecuted, tortured, exiled, and imprisoned. Lust has blinded sound reasoning. This is what is called istidraj, being pulled away from the path of truth without realizing it. Written in April 1965, when Soekarno's tyranny was at its peak in partnership with the communists.”

But interestingly, in the previous verse, Hamka started by explaining beforehand that Islam does not allow revenge against fellow Muslims. As for the punishment that befell them, it is only a test.

The above statement indicates how Hamka responded when he interpreted the meaning of tyranny, that he explained by giving a strong critique of the regime at that time. Hamka called Soekarno's action an act of injustice because his authoritarian attitude silenced every voice that was considered a threat to his political practice using a dictator.

Meanwhile, when Hamka interpreted the word *ulil amri* in Surah an Nisa: 59, he interpreted it to mean someone who is an expert in his field. *Lafadz minkum* is categorized into two parts: between you and from you. The first meaning refers to the electoral system of leadership that is taken at random (democratic), even though according to him the democracy that was in effect at that time did not meet the right qualifications. While the second meaning is a leader who is elected and recognized for his power (Hamka, 1986, h. 140-144). Furthermore, Hamka has the same opinion as Qutb regarding the formulation in terms of the policy. A leader must rely on the law of Allah through *shura*, not the law of the *thagut* who abuses power with mere political ambition as in his explanation in the preamble of Surah An-Nisa' (Hamka, 1986, h. 5).

Qutb and Hamka's Thought Constructions

The two figures shared the same view while discussing leaders in their time. It is the key term *istidraj*. In the language of *istidraj* is to go up. It is an increase from one level to the

next, while conceptually this term is often interpreted as an expression of punishment in the form of pleasure. Qutb used this term to refer to the polytheists or the leadership of hypocritical people. According to him, the government-run by Gamal Abdul Nasser is an ignorant government because it tends foreign systems that are not appropriate to be used as guidelines to be followed. Qutb positioned them like hypocrites. In his commentary, we found many jargons that describe Qutb's response to the government. If we refer to his other works such as *Ma'alim fi at-Thariq* (Milestones), we can read the construction of Qutb's reasoning. One example of his idea is the actualization of faith in the form of a movement (*al-harakah*):

This movement uses the methods of preaching and persuasion for reforming ideas and beliefs, and it uses physical power and Jihad for abolishing the organizations and authorities of the Jabili system which prevents people from reforming their ideas and beliefs, but forces them to obey their erroneous ways and make them serve human lords instead of the Almighty Lord (Qutb, 2012, h. 65).

Meanwhile, Hamka was not too aggressive even though he strongly criticized the dictatorial actions of Sukarno. In contrast to Qutb, Hamka views those who sit in Soekarno's government as divided into two: infidels who refer to communists and tyrants who are wrong and do wrong but they are still considered Muslims so there is no need to be hostile. It appears here that the pillars of Sufism are the main foundation in reasoning and acting like the verse above which according to him, even though Soekarno was wrong, as a Muslim it is not allowed to hold grudges. His appreciation of the values of Sufism can also be seen when he interprets Surah az-Zumar: 36-37, Hamka writes about the treatment he received in prison, as follows (Hamka, 1986, h. 60-66):

In March 1964, a police inspector broke into my cubicle then forced me to admit I was wrong, even though I never did. He came out for a while and came in again carrying a black package which I thought contained a tape recorder to intercept my confession. He came in with a fierce face like all this time, I just put my trust in him. After meeting his eyes, his ferocity slowly faded by asking me if I had eaten. After that, he came out. After that came the young policeman, who was usually assigned to guard my cell. With a mumble of gratitude, he asked how I was because he knew beforehand that his captain had a stun gun which if contacted on your father's body could cause you to faint. Even if the maximum can die.

Both characters have similar experiences of life in prison. If you borrow Gadamer's theory which says that thought cannot stand alone. It can be concluded that this thought may have historical influences that surround it, therefore, it requires accuracy and caution

in referring to the opinion of the interpretation especially when you want to make it the basis for action because it is not uncommon for some of them to be local-temporal where the commentators usually interpret a verse based on their life experiences.

From the several examples of interpretation above, Hamka is very dominant in using terms in the Sufi world such as lust, getting closer (*taqarrub*), *tawakal* and patience even though he is interpreting political verses. In contrast to Qutb, which tends to be more ideological. In his interpretation, there are many words *al-bakimiyyah*, *ad-da'wah*, *at-thagut*, and *al-kafir*. When viewed from the way of explaining the content, there will be strong reactions described by the author as a form of writing the purpose of his commentary, for example: In the opening of the interpretation of al-Baqarah, Qutb explains that this sura contains useful information to build the faith of the Muslims. Meanwhile, when Hamka opened Surah al-Mu'minun, he revealed that the purpose of interpreting was to increase his faith and belief in religion.

Overview of the Character's External and Internal Aspects

Both Sayyid Qutb and Hamka lived in a new state situation. The colonial footprint still affects countries that are building their governance systems.

Qutb's ideological thought is a form of response to the Western hegemony which at that time had dominated the mindset of the Egyptians (Butko, 2004, h. 41-62). It is not only defensive treatment but also in his works that contain calls for being offensive, such as distancing Muslims from Western views by explaining the badness of the Western system by using the binary opposition method. Qutb's way of looking at Western modernization was clear when he interpreted surah al An'am with the concept of *istidraj* which he explicitly attaches to Westerners.

Western philosophy is one of the dimensions he criticized. For him, the West has positioned above the conception of God. In addition, philosophy also does not make a major contribution to efforts to solve the problems that are being faced by society. According to him, it is because of the dialectical preoccupation of Western thinkers in the sphere of principles whose relative truth makes them forget the purpose of science itself (Qutb's accentuation is more in the realm of axiology). Sayyid Qutb's view in this regard is seen when he interprets surah at-Taubah: 122. Qutb considers the logic of Western

philosophy based on Hegel: the ratio is essential and the essential ratio has no implications and even distances humans from nature and God. Therefore, as previously explained, he revolutionized the concept of Faith and Islam. According to him, the Muslim community should make the Qur'an the main footing because it is following the human element consisting of spiritual and material elements. The operational forms offered in reading the conception of God in His verses include:

1. Knowing the meanings contained by observing the structure and form of sentences (linguistic analysis).
2. Engaging ourselves both emotionally and situationally into the meaning that the Qur'an speaks of. Because it can be seen how he interprets, namely by positioning himself like a friend. The companions of the Prophet Muhammad are the best of generations. Another example, in the interpretation of the story of the Prophet Yusuf and Zulaikha, Qutb first explains the psychological condition of the characters in the story as stated in the interpretation of juz 22 (Qutb, 2000, 2916).

It distinguishes Hassan Hanafi's al-Waqi'i theory, even though Hanafi formulated the theory based on Sayyid Qutb's ideology.

Besides philosophy, the political situation at that time in which the regime of Gamal Abdul Nasser was too pro-Western became a stimulant for him to formulate the concept of Aqidah (positivistic-activism theology). It is the essence of Faith and Islam. According to him, in Islam, it is necessary to combine the concepts of *rububiyyat* and *ulubiyyat*. Thus, it is not only *iqrar*, but also the actualization of faith in totality. This is based on the history of the development of Islamic thought which is not only born from literature (*nash*), but is also built based on the struggles of society with the situations and conditions they face. So, it can be concluded that the tendency of interpretation is *harakiah* (movement).

His views on the government system, according to him, need a clear attitude to follow the system (*nizam*) that has been described in the Qur'an. His understanding in viewing this is divided into two: those who run the judicial system (*hakimiyyah*) of God or those who run the *thagut* system which for him is called jahiliyyah (Calvert, 2004, h. 510).

If we described the references used by Sayyid Qutb in expressing his opinion in his commentary, among others: the field of movement (social-political), his steps were inspired by the writings of al-Mawdudi and Abu Hasan an-Nadwi (Zollner, 2007, h. 415); while in the realm of thought, the ideas of the Egyptian reformers Jamaluddin al-Afgani and Muhammad Abduh, and their followers such as Rashid Rida, and Thoha Husain became the primordial foundation that he later developed (Muhammad, 2004, h. 52). Meanwhile, in explaining the verses used to strengthen the *aqidah*, some of which are quoted are the opinions of al-Zamakhshari and at-Tabari as stated in the interpretation of juz 9 (Qutb, 2000, h. 1733). In the field of literature, Abbas Mahmud al-Aqqad became his main inspiration in deciphering verses that do not have *asbab an-nuzul*, namely by using a persuasive style of language as in the interpretation of Surah Al-A'raf (Qutb, 2000, h. 187) and his work: *Masyahidul Qiyamah*.

In addition, Hamka, through his commentary, reveals out all his thoughts. However, if analyzed in-depth, traditional Islamic values become the main ideology for him in seeing various problems. In his writings, he once composed the Philosophy of Islamic Ideology that contains a series of fundamental points of Islamic teachings on philosophy. Hamka is known as a person who is flexible in seeing and responding to modernity. He admits that both democracies promoted by the West and communist socialism can't be denied having merits that should be taken because for him Islam is guided by substantive truths (Hamka, 1984, p. 73).

In his commentary, Hamka also quotes a lot of opinions from scholars such as al-Ghazali, Ibn Qayyim, Zamakhshari, al-Razi, Rashid Rida, and even he also quotes from the books of the old and new testaments.

The difference between these two figures in the way of interpreting apart from the external side is also influenced by the internal aspect.

Sayyid Qutb's determination in interpreting the Qur'an can't be separated from the internal scope of his life. His father is an al-Azhar alumnus, while his mother is a role model for him who plays a very important role in instilling the values of Al-Quran in him.

His background in studies at Dar al-Ulum honed his skills in the field of literature. On one occasion, Abduh also acknowledged this school as the only campus where Arabic

and Literature thrive. Therefore, Qutb found his method based on the beauty of literature that he applied to interpret the verse (Shepard, 1992, h. 196-197). For example, when reviewing the story of Prophet Yusuf, he gave the subtitle: The story of a righteous person but imprisoned: the phenomenon of the injustice of a regime. This story encourages him to continue to be active in politics. He assumes that he is experiencing the trials that Prophet Yusuf experienced.

When compared with Buya Hamka and the intricacies of his life, especially those related to his political career, his background can't be separated. Tanah Minang was the initial place that was declared successful in organizing educational institutions at that time. It is proven by the number of madrasas such as the Padang Panjang Sumatra Thawalib school, the Islamic College founded by Mahmud Yunus, and the Diniyyah schools such as the one founded by Zainuddin Labai el-Junusiah, a teacher who was even known to be radical against the Dutch because of his fanaticism towards Abduh and Rahid Rida's books.

Padang Panjang has become a famous city icon in the field of teaching and learning. Its strategic location is the center of the intersection that is always passed. Thus, it is not only traders but also intellectuals, scholars, and politicians who always pass by there. It can be seen how the city which is the main route of the stopover certainly fosters bright thoughts and ideas. This was recognized by Charles O. Van Der Plas who dubbed it a troublesome city due to its long tradition that generated to violent resistance and rebellion such as the Padri war and tax insubordination that had occurred in 1908 (Kahin, 1996, h. 20).

If it is traced genealogically, the history of the rebellion against the invaders carried out by young people in Padang Panjang was inspired by the revolution in Egypt, for example, Mahmud Thaher, a student of Rasyid Rida who returned to Padang and founded newspapers as an action against colonialism through Al Imam magazine. Furthermore, the struggle was developed by his student, Haji Abdul Karim Amrullah who followed in the footsteps of his teacher to establish Al Munir magazine, together with his colleagues Mohammad Djamil Djambek and Abdullah Ahmad.

The background of life experiences surrounding the father of Hamka's life more or less certainly influenced Hamka to be active in political matters. Hamka's thoughts on

politics were born out of his psychosocial impulses at that time. His political career began when he moved to Yogyakarta. He joined the Sarikat Islam and the Muhammadiyah organization. He met many of the central figures of the movement, including Ki Bagus Hadikusumo, to whom Hamka studied Tafsir. Then to H.O.S Cokroaminoto, a teacher who was very inspiring for him because he had opened his eyes to the true meaning of Islam and socialism, as well as his close friends such as Haji Fahrudin and Syamsul Ridjal, Jong Islamieten Bond figures whose mission was to spread the teachings of Islam that were tolerant and sympathetic. In 1947, Hamka was trusted as the chairman of the National Defense Front (FPN) that was formed by Hatta in stemming the military aggression carried out by the Dutch. Next, in 1955, he was re-elected as a constituent of Masjumi in formulating the principles of state amendments (Kahin, 1974, h. 102).

From his experience working in the realm of social organization, it can be concluded that this helped shape his mindset, especially in interpreting the Al-Qur'an, because, for him, the Qur'an is a book of guidelines for social benefit..

Prison Interpretation Epistemology

This section is a review of the conclusions of the two figures discussed and their works of interpretation. The epistemological reading here aims to formulate the character of the works of interpretation which are generally written by scholars who have been in prison.

The building of the fundamental structure of these two figures shows that the basis is in their confession in actualizing Islam. Qutb departs from the problem of man's position with his Lord. He holds to the conclusion of the guidance to follow God's *al-hakimiyah* completely. Meanwhile, Hamka started his confessional base from a substantive view of Islamic values. Thus, he is not too concerned about modernity as long as it is in harmony with the breath of Islam. These two figures are also different in the realm of determining the objectivity of truth. Qutb is more inclined to the realm of axiology in measuring truth. Pragmatism is taken into consideration while assessing the incompatibility of Western philosophy as the basis for Muslim society. Meanwhile, for Hamka, his accentuation is more on the realm of ontology. For Hamka, truth is measured by logical-philosophical consistency where the reality that has been mixed with modernity can run in

harmony with Islamic morals. Departing from the conclusions above, it can be concluded that both positions are in the realm of anthropocentric reasoning, both of which want to answer various problems in society through religious considerations. As for the methods used in fighting, both of them can be classified into two: Qutb who tends to be demonstrative (*al-burbaniyyah*), and Hamka who prefers to use rhetorical methods (*al-khatabiyyah*).

Through the two methods above, each character becomes an outspoken person to voice critical aspirations towards the government. Qutb, for example, while in the *Liman al-Turra* prison hospital, was busy completing projects related to the ideological development of his group, *al-Ikhwan al-Muslimun* through his works such as *Fi Zilal al-Quran*, *Al-Adalah al-Ijtima'iyyah*, and *Ma'alim fi at-Tariq*. Qutb supports this group because it is in line with his spirit of wanting to fight for Islam to the realm of praxis in the government system. He does not like social parties because he thinks they are too hegemonized by Western understanding. On the other hand, Hamka has been active in the socialist movement since he was a teenager. The role of H.O.S. Cokroaminoto shaped his Islamic reasoning to become more intergalactic by combining Islamic philosophy and socialism. This is why Qutb revitalized Hasan al-Banna's concept of *nizam al-Islam* (a holistic Islamic system), while Hamka was more popular with his concept of Taqwa Democracy.

Finally, in Hermeneutics, Schleiermacher expresses a thesis that the text is not autonomous but depends on the psychological condition of the creator of the text (Hipni, 2017, h: 11). The physical condition of the prison and the treatment experienced by Qutb and Hamka are related to their interpretation style. In Egypt after the events of *al-minshiyah*, many of the members of the *al-Ikhwan al-Muslimin* were taken to prison. They are generally divided into three groups: first, they are held captive without trial or punishment. Second, they have served a trial, but the sentence has been suspended. Third, during the suspension period, forced labor is required on Mount al-Turra. Sayyid Qutb belongs to the second group. He was able to write his commentary because he had been in the hospital for a long time undergoing treatment with the status of a prisoner. He always monitored the government's treatment of his colleagues in the organization as happened in the 1957 incident where 21 members of the *al-Ikhwan* were massacred in prison. Strong inner contact with the group affects Qutb psychologically in interpreting the Qur'an (Qutb,

1993, h. 25-33). While Hamka even though he was in prison he did not obtain too much corporal punishment, only intimidation he faced calmly. These two treatments can't be separated from the character of the legal system that applies to prisons in each country. In Egypt, at that time the penitentiary system (prison) did not indiscriminately punish recidivists. This is different from Indonesia, the officers still highly respect a figure because they are considered to have charismatic status even though he is a recidivist. The following is the condition of the prison described by Hamka in his commentary juz 1 (Hamka, 1986, h. 42; 56-57):

"Treatment in prison, lonely alone is the prison conditions. Both Sukabumi then at Bungalow Herlina and Harjuna at the top, Mess Brimob Mega Mendung, Persababatan Rawamangun Jakarta Utara Hospital. In the morning I compose, in the evening I spend reading, and at night I do tadabbur al-Quran."

After analyzing the lives of the two characters, it can be concluded that the works of interpretation, either in the form of texts or products of thought born from prison rooms, are affective reactions born from perceived experiences. This is almost similar to the concept of *uzlah* as practiced by Imam Ghazali who eventually composed *Ihya Ulumuddin*, and Mulla Sadra with his book *Asfar al-Arba'ah*. They both do self-isolation or *uzlah* because of the intellectual crisis they are experiencing (Zuhri, 2016, h: 11). The prison here is like a place for them to contemplate deeply. The result is a piece of work that contains rules and explanations related to cognitive systems or systems in behavior

CONCLUSION

These two models of interpretation, it can be typified that a work of prison interpretation can't be separated from the background of the author. Qutb focuses more on the axiological side by using pragmatic truth benchmarks according to Islamic law. In contrast, Hamka is open to accepting new formats in politics as long as they are following the essential values of Islam. Therefore, if you read al-Azhar's interpretation in it, you will find an explanation that is full of (ontological) values of life, because he is more inclined to the truth that is coherent where as long as the idea is logical and interconnected, it is not a problem to use it. This thought was born because the individual has a strong psychosocial. It will appear that the substance of the content reviews more explanations that are building a system of action. *Tafsir fi Zilal al-Qur'an* contains Qutb's ideas about the actualization of

faith in the form of movement. Meanwhile, Tafsir al-Azhar voiced more ideas about Sufistic behavior in dealing with life's problems. For closing, this paper is only a brief review of the character of the interpretation of prison. In the next opportunity, it may be possible to provide a comparison of other works of commentary originating from figures who were imprisoned, not because of political factors. It can complete the explanation in formulating the character of the works that were born from the prison booth. These findings will be even more interesting if they can be related and explained through the lens of the concept of *uzlah* in Islam.

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