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Michel Foucault's Power Relations Theory on al-Maududi's Thought

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Abstract

Al Maududi stated that the responsibility for istikhlaf fi al-ardi in the sense of niyabah for God's formal function on earth, must be delegated to a devout believer, it is inappropriate for the responsibility of the caliphate to be given to a munafiq, fasiq and dhalim Muslim. Thus, this research has two objectives, namely first; analyzing al Maududi's thoughts which are reflected specifically in his work Tafhīm Al-Qur'an in Surah an-Nur verses 48-56, which describes the identification of hypocritical people and the criteria for mukhlisin Muslims. Second, to analyze Michel Foucault's social theory of power relations towards the analysis of the genealogical context between al- Maududi and the social context in which the interpretation was produced, so that the idea of al-Maududi's interpretation forms a discourse of knowledge and becomes the truth ideology of the fundamentalist group. This research is classified as qualitative research using the library research approach method. The methodology used is a study of tafsir tahlili based on analysis of primary data sources, namely the interpretation of Tafhīm Al-Qur'an in Surah an Nur verses 48-56. The results of this research conclude that the interpretive analysis used by al Maududi in the letter is classified as sharp and broad argumentative analysis. Tafsir Tafhīm Al-Qur'an has genealogical roots from the Turjuman Al-Qur'an magazine and the Jamaat-i Islami party. This interpretation is written in two phases; namely the phases before and after the formation of Pakistan. From these two phases, no strikingly different interpretation patterns were found, because in these two phases, al-Maududi remained in a defeated position. Al Maududi's inner conflict struggles can be seen from how he interprets the term munafiq, which in fact Pakistan is a Muslim- majority country but uses a secular government system.

Keywords: Al-Maududi, Istiklaf fil Ardi, Munafiq, Tafsir Tafhīm al Qur'an

INTRODUCTION

Ideas related to religion and the position of God over time undergo a transformation of understanding formed by certain groups of people with interests and desires. The demands of

the times and human interests require religion to be understood in various layers. This multi-layered understanding has an impact on the concept of understanding the form of government and the authoritative value of power. In this case, there are various concepts related to the form of the state and the ideal economic system based on *ijtihadiah* at this time. This thinking also affects Muslims' understanding of the concept of modern Islam. However, the renewal of the concept does not always get a good response from the community, sometimes there is chaos over the concept that is carried out. Thus, there are movements of fundamentalist groups that voice their ideas and thoughts to restore the rules of life concepts to religious authority.

Islamic fundamentalists argue that Islam has a different starting point from the history used by the West in understanding the concept of religion. If western history understands religion based on disappointment, Islam understands religion in the satisfaction of a glorious history. The abuses that have occurred in Islamic history are not necessarily due to religious factors, but rather due to religious players. (Waluya Alfiadi & Slamet, 2022)

Thus, to prevent the perversion of religion, it is necessary to have religious players who are obedient and sincere. Thus, what must be renewed from Islam, not by changing the system of the caliph concept, but straightening the word *khilafah* which is distorted in meaning. The concept used by the West should not necessarily be accommodated and accepted by Islam. An effort to reform Islam is needed, to lead to *kaffah* Islam by returning to the Qur'an and Sunnah. That way, the reformist group has a fundamentalist view in the political realm, namely by believing that Allah will promise *istikhlaf fi al ardi* (caliph on earth) to Muslims who are obedient and not hypocritical towards Allah's legal decisions (Hairul, 2022)

As for moderate Muslims, they state that the concept of *khilafah* and the authoritativeness of a state today, is not determined by the Qur'an and Sunnah anymore, but a realm of *ijtihad* (earnest endeavour by religious scholars to reach a verdict). Thus, the concept of the *khilafah* is now recognised as a concept of the state that is past and not in accordance with the realities of the nation today. In this point of understanding, fundamentalists and moderates have different points of agreement. Moderates state that the caliphate is not a matter that is included in the pillars of faith and Islam. Thus, by not accommodating the concept, every Muslim remains a *kaffah* Muslim, just as the Qur'an and Sunnah do not rigidly design the form of government (Nadirsyah Hosen, 2018). This is different from what is understood by the fundamentalists, who believe that the Qur'an and Sunnah have fully explained all aspects of human life.

There are two understandings of the *khilafah*, whether it is an *ijtihadiah* matter or an authoritative matter. Some moderate figures such as Nadirsyah Hosen, state that the *khilafah*

is part of the *ijtihadiah* product of the past. Since 1924 the sails of the *khilafah* have been closed and it has been dissolved. Thus, according to moderates, studying the Islamic caliphate makes us realise that this system is no longer relevant to our lives today (Nadirsyah Hosen, 2018). Nevertheless, until now, the Islamic fundamentalist movement also still has a strong vision and ideology, namely to restore the glory of Islam by returning to the Qur'an and Sunnah, and there is no way of government except the caliphate (*khilafa*).

This article will discuss two main topics related to how the analysis of the arguments of fundamentalist groups represented by Abu A'la al Maududi through the analytical approach of his tafsir *Tafhim Al-Quran*, and how the power relations that form the genealogical history between al-Maududi and the tafsir *Tafhim Al-Qur'an* are produced. The genealogical analysis will be analysed through Michel Foucault's theory of power relations with the analysis of power relations-discourse of knowledge that forms the social ideology of fundamentalist groups. This research is new, because specifically there has been no research that analyses the concept of *munafiq* and *istiklaf fi al ardi* in the clump of verses 48-56 of Surah an-Nur in the book of *Tafhim Al-Qur'an* using Michel Foucault's power relations theory analysis, which will be mentioned in the sub-discussion of research methods.

RESEARCH METHODS

This research method uses a qualitative research approach, which is a research approach that uses descriptive data analysis that is not structured in numerical analysis. This research uses a library research method, which is the analysis of the object of literature study, based on book and other document sources as a reference source. Thus, the research theory used is descriptive analysis theory, namely data analysis of data identification, data review, and data generalisation. The data source used in this research is the book of *Tafhim al Quran* by al Maududi. The theoretical analysis used in this research is the analysis of Michel Foucault's power relations theory, which is known for its idea of power-knowledge relations. According to Foucault, knowledge is always related to power (Nur Syam, 2022). Power is always articulated through knowledge. As for knowledge, it always has power effects, as does the discourse that is formed (Nur Syam, 2022). Power in Foucault's theory cannot be understood as a form of political power alone, but power in this theory is an effort of normalisation and regulation that aims to control, regulate and discipline individuals through a discourse. Thus, a truth is a form of power-knowledge relation that can produce an ideology of truth. (Nur Syam, 2022)

This study will analyse how Abu A'la al-Maududi's genealogy in interpreting Tafhim Al-Qur'an and how his argumentative discourse analysis in interpreting verses 48-56? Verses 48-50 in this interpretation, addressed to the hypocrites who do not carry out the rules of Allah's decree. Analysis of the characteristics of the hypocrites as the footing of al Maududi's *ijtihadiah* argumentation to continue the analysis of the interpretation of verses 51-52 about the characteristics of al *mukhminin al mukhlisin*. In the following verse 53, the Qur'an again states the characteristics of ahlu nifaq, with the focus of al Maududi's analysis on the term *tha'atun al ma'rufah*. The analysis of this term will be the starting point for strengthening the analysis of interpretation in verses 55-56 which explains about Muslims who are promised khilafah by Allah (*istikhlaf fi al ardi*). In analysing this verse, al Maududi uses a long and wide adabi al *ijtima'i* interpretation approach. This research will analyze how al-Maududi's interpretation and Foucault's power relations analysis can move as an argumentative discourse relation based on interpretation and can become an ideology of truth held firmly by fundamentalist groups. To make it easier to understand, the researcher will examine the genealogy of thought that shaped al-Maududi's episteme.

ANALYSIS AND DISCUSSION

Biography of Abu A'la Al-Maududi

Abu A'la Al-Maududi is one of the most prominent thinkers and reformers in the Islamic world. He was born in Aurangbad, one of the famous cities in the sultanate of Hyderabad (Deccan), currently known as Andra Prades in India. Al-Maududi was born on 25 September 1903 into a respectable family. His family tree if drawn from the father's line, is a descendant of the Prophet Muhammad SAW from the sayyidina Husain line. That is the reason for the nickname Sayyid in front of al-Maududi's name. His family had a hereditary tradition as a religious leader, because from his predecessors were always born shaikhs of Sufi tariqahs who were quite famous. Among his predecessors was a famous shaikh of the Jishti order in India named Qudbuddin Maududi Chishti (d. 527 AH) (Said, n.d.) Al-Maududi's father, Sayyid Ahmad Hasan (1273-1339 AH), was among the first group to enter the College of Aligarh Muslim University. His father was also a participant in the project of Islamic moderation initiated by Sayyid Ahmad Khan. But he did not stay long in Aligarh, he did not continue his studies there, he replaced it with another school in Allahabad with a concentration in law and successfully completed it. Subsequently he moved to the Deccan,

precisely in Hyderabad and then moved to Aurangabad. He temporarily suspended his career (1900 AD) and began to focus on Sufism (Said, n.d.)

The formation of an environment full of religious values and simplicity cannot be separated from the pure spirit and totality of the teachings of Sufism. This influence is also evident in the efforts of Ahmad Hasan, the father, who went to great lengths to educate his children in the honourable Muslim culture (sharif) and educate them through classical methods. His children were taught Arabic and Urdu for several years. Thus, al-Maududi at the age of fourteen was able to translate works of thought from Arabic into Urdu, including a translation of Qasim Amin's *Al-Mar'ah Al-Jadidah* (Asari, 2019).

Genealogy of Al-Maududi's Thought and Movement

Al Maududi began his intellectual journey in his own home through the guidance of his father, after which he also underwent secondary school education at the fawqaniyah madrasa. After completing his studies, al-Maududi continued his education at Darul Ulum University in Hyderabad. However, during his studies he encountered obstacles due to his father's illness and later death. But this did not stop him from learning many things. Al-Maududi had a high spirit and was free to study anything that came to his attention. Much of what he learnt came from his own experiments (self-taught), even though in a short time he received systematic provision and education from his teachers.

The obstacles in his studies did not make al Maududi silent. In 1336 AH/1918 AD, he began to work as editorial staff on the newspaper led by his brother, after a few months, the newspaper was banned by the British. Since then, al-Maududi's contact with the British began to intensify. Al-Maududi after that, began to work as a journalist to fight for the victory of Islam. (Said, n.d.) This period was the embryo of al-Maududi's fundamentalist movement that visibly intersected with the public. In the vulnerable time of being active in journalism, al-Maududi certainly learnt a lot about diplomatic, argumentative, and well-written patterns. It was this, which made al-Maududi's writings the best compared to other fundamentalist figures of his time.

One year later, in 1337 AH/1920 AD, al-Maududi gave his attention to a new movement, the Khilafah Islamiyah, which had the aim of defending the Khilafah, especially in Turkey. (Said, n.d.) His involvement in this organisation certainly influenced his writings, one of which was how al-Maududi interpreted the meaning of the Khilafah, and how al-Maududi stated that over time the Khilafah distorted its meaning into a Khilafah meaning monarchical

rule. In the distortion of the meaning, al-Maududi disagree, so he offers the concept of theocracy, namely the concept of sovereignty.

The idea and thought of khilafah islamiyah promoted by al-Maududi, channelled through his power as a journalist in the weekly newspaper *Taj* founded by Sheikh Tajuddin. Al-Maududi had a knack for managing newspapers. Within a short period of time, the newspaper held by al-Maududi was able to become a daily newspaper. Al-Maududi's resistance was carried out by voicing the ideas of the Islamic caliphate massively and with a new style of language. Al-Maududi's resistance did not stop there, in 1338 AH/1920 AD, al-Maududi began to build a movement of journalists' union, to influence the public opinion of the community. Al-Maududi's tactics and resistance to the *Taj* newspaper came to an end after it was closed by the British in 1921. After the closure of the *Taj* daily newspaper, al-Maududi joined the *al-Muslimun* newspaper as a newspaper formed by a union of scholars based in Delhi, two years after al-Maududi's involvement in the newspaper, *al-Muslimun* was also eventually closed by the British. Not stopping there, al-Maududi later rejoined as editor of the *Three Dailies* newspaper owned by the Union of Indian Scholars. Al-Maududi struggled in the newspaper until 1928 only, after which al-Maududi left the newspaper, due to differences in ideological direction with the Union of Indian Scholars, which at that time the Union of Indian Scholars had begun to support the nationalist movement (Said, n.d.)

In 1929, al-Maududi released his monumental work entitled *Jihad fil Islam* (Holy War in Islam) to counter those who misrepresented Islam as a religion of war. There was no similar work before in Islamic literature, not even in Arabic. Thereafter, Al-Maududi moved from Delhi to Hyderabad (Deccan) and in 1932, he started compiling *Turjuman Al-Qur'an*, a self-formed monthly journal dedicated to the renaissance of Islam (Rosenthal, 1962). An Indian historian asserts that the role played by the magazine cannot be ignored by future historians of Indian Muslims. The establishment of the journal *Turjuman Al-Qur'an* was a form of edition that eventually contributed greatly to the establishment of the tafsir book *Tafhim Al-Qur'an*, which was written in 1942. Not long after the writing of the tafsir, Pakistan was officially established in 1949 by the proclamation of the Muslim League with the help of the Congress Party. This became the momentum point that influenced al-Maududi's mentality in two phases, before and after the establishment of Pakistan.

Prior to the writing of the tafsir, al-Maududi initially established the institution of *Dar Islam* which served as the first step in the formation of an Islamic organisation. It also helped in the publication of *Turjuman Al-Qur'an*. It also coordinated al-Maududi's meetings with young Muslim scholars and intellectuals in establishing a party called *Jama'at-i Islami* in 1941.

(Said, n.d.) Tafseer tafhim al-Qur'an was written one year after the formation of the Islamic organisation Jamaat-i Islami. Three books were written after the formation of the organisation, namely Nidzamu Ta'lim al din, al Islam wa al Iqtishadiyah, and finally Tafhim al Qur'an (Muhammad 'imarah, 1986).

In the years that followed the creation of Pakistan, al- Maududi was involved in political allusions, losing the 1951 elections. (Said, n.d.) Al-Maududi was arrested and imprisoned several times for his ideas that were controversial with the government. What al-Maududi went through was understandable, as he was in opposition to the government which was won by the opposing group. As such, the accusations levelled at him were varied. This made the inner conflict experienced by Maududi even stronger. He continued to channelled his ideas into his works, one of which was Tafhim Al-Qur'an. In 1953, al-Maududi was imprisoned for several times accused of participating in the accusations that occurred in Lahore. During this period of imprisonment, al-Maududi completed his tafsir Tafhim Al-Qur'an. Thereafter, after al-Maududi was released in 1955, he was still as passionate as ever, continuing to voice his opposition. Eventually, in 1970, Al-Maududi chose to resign after some 30 years as leader of the party. Despite his considerable influence in party and national politics he chose to spend his time writing. He died in September 1979 in Bufallo, New York. His funeral was held a few days later in Lahore with a million people attending. His home in Ichrah, Lahore became his final resting place (S.M. Sitompul, 1982).

Understanding of Tafsir Tafhim Al-Qur'an

Tafsir Tafhim al Qur'an is written using the tartib surah method which interprets the Qur'an from surah al-fatihah to surah an-nas. This tafsir uses the approach of tafsir bi al ma'tsur and tafsir ar ra'yi. as a contemporary mufassir figure, al Maududi interprets the verses of the Qur'an by trying to contextualise the verses of the Qur'an with the realities of society that occurred at that time. That way, tafsir al-maududi has a very diverse style of interpretation, including scientific interpretation style, adabi al ijtimai' interpretation style and lughawi interpretation style. In the interpretation of the verses of the Qur'an, al Maududi uses two approaches, namely the tahlili method and the ijmal method. In some sessions of verses al-Maududi sometimes interpreted at length, while in other verses sometimes al Maududi explained with a brief and global interpretation. These two approaches are used in analysing the interpretation of the verse in this study. All the verses in this study, namely verses 48-56 use tahlili analysis except verses 51-52 which only explain the ijmal meaning of the two verses.

Al-Maududi uses several steps in interpreting the Qur'an including: first; explaining the naming of the letter, second; explaining the *asbabun nuzul* (cause of the verse's revelation) and explaining the category of the letter *makkiyah* or *madaniyah* of the verse, third; explaining the main points of discussion of the letter. The discussion related to the main point is explained by al Maududi before entering the interpretation of the verse in detail. This makes it easy for readers to understand the main idea of the discussion that will be discussed in more detail later. In the last step, namely the fourth, al Maududi begins to enter the interpretation of the verse in detail. The interpretation of al Maududi uses *bil ma'tsur* and *bi ra'yi* approaches simultaneously. His attention to the approach of tafsir *bil al ma'tsur* is illustrated as al Maududi cites the hadiths of the prophet and *sirah nabawiyah*. *Bi ra'yi* approach appears from how al-Maududi dialogues his interpretation with the reality of the political context that surrounds him and affects the argument of interpretive analysis that al Maududi builds in the tafsir.

As al-Maududi is one of the intellectually productive Muslim figures, he also provides a broad approach to the analysis of tafsir as well as the analysis of the geographical approach and the analysis of the approach of the book of ahlu bait of the Samawiyah religion. In this case, although in terms of style of thought, al Maududi is often grouped in Islamic political fundamentalist figures. However, methodologically tafsir al Maududi uses contemporary tafsir analysis in accordance with the context that al-maududi feels, as well as based on education and thinking behind it.

The book of tafsir *Tafhim Al-Qur'an* by al Maududi was written in two phases of movement, namely the first phase, the movement of al-Maududi before the formation of the state of Pakistan, namely in 1942 (one year after the formation of *Jama'at-i Islamiyah*) -1947 (the formation of Pakistan). The second phase, the movement after the formation of the state of Pakistan in 1947-1955 (the year of al-Maududi's release from prison, where al-Maududi completed his tafsir). Based on the two phases experienced by al-Maududi in the formation of this tafsir, there is no significant difference in the style of interpretation, because in these two phases al-Maududi remained in the position of the defeated group in both India and Pakistan. However, since the book was written after the formation of Pakistan, which in fact is a Muslim majority population but does not apply the rules of the concept of government in the Qur'an, al-Maududi is very harsh in describing the term *munafiq*, as in the analysis of the interpretation in this study, which contains al-Maududi's strong comments to those Muslims who are not sincere and obedient. Thus, according to al-Maududi, the so-called *munafiq* is a Muslim who does not perform his obedience based on the perfect laws of Allah, but performs the decrees based on his own desires, believing only in some of the laws of Allah (Al-Maududi).

Interpretation of Surah an-Nur Verses 48-56 on Perspective of al Maududi Verse 48: Characteristics of Munafiq in the Court of Allah's Laws

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

Means: "And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal]".

In the discussion of this verse, al Maududi begins his interpretation through the statement that the law of the Rosul is the law of Allah, hence the call to the Rosul is a call to Allah. After stating this, al Maududi begins his attention to the juridical law that occurs in the Islamic daulah. Maududi states that what is meant by the verse is not only specific to what happened during the time of the Prophet, but applies to everyone who was within the juridical decisions of the Islamic daulah until after the death of the Prophet (Al-Maududi)

Al-Maududi also emphasised that legal decisions between people must rely on the Qur'an and Sunnah as the most real and authentic basis of the pure law of Allah and the Prophet. Moreover, al Maududi also warned that:

'The invitation to attend the trial of a judge in the Islamic government is the same as attending the judgement of Allah and His Messenger. Whoever refuses to attend is, in effect, refusing to attend the judgement of Allah and His Messenger.'

Maududi's statement in his commentary is corroborated by the hadith of the Prophet quoted from a hadith narrated by at-Thabrani whose hadith has the status of mursal, which reads:

Hasan Basri reported that Samroh said: 'The Messenger of Allah (saw) said: Whoever is summoned to a judge in a Muslim court and fails to answer is one of the wrongdoers.'

The Hadīth refers to this: Al-Maududi adds to his analysis of the hadith by stating that the accused is not only entitled to punishment, but more than that, the person who does not attend the court is allowed to be found guilty even without being judged, according to the lawsuit.

Verse 49: The Characteristics of Munafiq in Allah's Courts of Law

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

Means: "But if the right is theirs, they come to him in prompt obedience."

In interpreting this verse, al Maududi begins by analysing the meaning of lafadz mud 'inin. The group of people who are said to be mud 'inin in this lafadz are people who submit, obey, and listen to the decree law if the truth is in their favour. This verse has a relationship with the previous verse which states that they (the hypocrites) are reluctant to attend when the strictness of the law is not in their favour. In this issue, al Maududi adds to his interpretive analysis with the statement that one's obedience to Islamic law determines the level of one's faith. Furthermore, al Maududi states his analysis more strongly and sharply aimed at Muslims who only partially follow the Shari'ah to Muslims who only partially follow Islamic law with the following statement:

'Whoever shows satisfaction and obedience to the Shari'ah law when it suits him, and rejects it when it contradicts his desires and prefers other laws that are popular in the world, then he is not a believer, but he is a hypocrite, a liar if he claims to believe because in fact he does not believe in God and the Messenger, but believes in his lusts, and if he believes in part of the Shari'ah with such strange behaviour, then his faith is of no value at all before God Almighty.'

The above statement by al-Maududi is specifically addressed to those Muslims who do not implement the Shari'ah law in a kaffah manner and are classified as munafiqs who lie about their faith. In this analysis al-Maududi built a strong argument based on the analysis of the interpretation of the tartib verse, with the analysis of the arguments arranged systematically. In the next verse al-Maududi will analyse the related indications of things musabbab of the hypocrites.

Verse 50: Analysis of the Indication of the Hypocrites Causes

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ أَرْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

Means: "is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers".

In the discussion of this verse al Maududi states that hypocritical Muslims are those indicated by 3 causal factors (Al-Maududi) which include:

- 1) Firstly, that the person does not believe at all, but makes a show of converting to Islam, deceiving members of the Muslim community and taking advantage of being part of it. This is the meaning of his words (afi qulubihim maradhun).
- 2) Secondly: That he doubts his faith in the fact that the Messenger is a messenger of Allah, and that the Qur'ān was revealed from Allah and that there is a Hereafter after death, and even the existence of an afterlife. Hereafter after death, and even the existence of God Almighty and this is what he is saying (amirtabu).
- 3) Thirdly, that he believes in Allah and fears the demands of decision-making, thus fearing that Allah will bring calamity upon him if Allah commands him to do such and such a thing, or such and such a saying of the Messenger of Allah. such an action will not cause anything but harm or humiliation. This is what he means by saying (an yakhifa Allahu 'alaihim wa rasuluhu) Anyone who possesses any of these three attributes is undoubtedly a wrongdoer (faulaika hum ad dhalimun).

Therefore, any Muslim who has any of the above-mentioned traits is without a doubt a deceiver, a liar, a traitor, and a wrongdoer to himself. In addition, al Maududi adds, they are also wrongdoers to the status of the Muslim community, by which status others are kind to the wrongdoer who is bound to the Muslim socially, politically, and morally. (Al-Maududi, 1960)

Verses 51 and 52: Characteristics of those who are al-Mukminin al-Mukhlisin

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ، وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

Means: "The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful. And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him – it is those who are the attainers."

After mentioning the characteristics of the hypocrites and wrongdoers in the previous verse, Allah then mentions the characteristics of the believers who are mukhlisin. Al- Maududi uses the term al-mukminin al-mukhlisin to refer to those who are religious based on the Book

of Allah and the sunnah of the Prophet. (Al-Maududi, 1960) Al- Maududi does not explain these verses 51-52 in detail, like the verses before and after them.

Verse 53: The Hypocrites Who Claim to be Obedient

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنِئْ أَمْرَتَهُمْ لَيَخْرُجُنَّ قُلٌّ لَا تُقْسِمُوا طَاعَةً مَعْرُوفَةً إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

Means : “And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah ‘s cause]. Say, “Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do.”

After explaining the nature of al-mukminin al-mukhlisin, al Maududi states that Surah an-Nur verse 53 again explains the description of the nature of ahlu nifaq. In this case, al Maududi starts his interpretation on the verse tha ‘atun al ma ‘rufah.

Tha'atun al ma'rufah according to al Maududi has 2 specifications of meaning, namely, First; Allah is all-knowing of the nature of his servant's obedience. Second; That the obedience required for a person who claims to believe is an obedience that is visible and known to the public, which with this obedience, a Muslim does not need an oath to justify his faith to others. (Al-Maududi, 1960) al Mududi added this analysis with his statement:

For those who are obedient in essence, their behaviour is not hidden from anyone, but everyone who sees them and reflects on their behaviour and actions, will know that they are obedient. Obedient to Allah and His Messenger.’

Based on al-Maududi's analysis, it seems that al-Maududi wants to reinforce that faith is something that should be displayed, even if it differs from the majority group. This is different from how the Shia allow taqiyyah to show a different attitude from their heart, in social conditions where the majority is against them.

Verse 54: The Responsibility of the Messenger and the Responsibility of His People

﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَلُغُ أَلْبَلُغُ أَلْمُبِينِ﴾

Means : Say, “Obey Allah and obey the Messenger; but if you turn away – then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification.”

In the interpretation of this verse, al Maududi does not interpret at length. Al-Maududi only focuses on analysing the meaning of two pieces of verse, namely the verse fainnama 'alaihi ma hummila, which means that the prophet Muhammad has the responsibility to deliver the message, and the verse wa 'alaikum ma hummiltum, which means that the people have the responsibility to deliver the message. which means that the people have the responsibility to accept the message and carry out the things that are required of them. (Al-Maududi, 1960)

Verses 55 and 56: Muslims Promised the Caliphate by Allah on Earth

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

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Means : “Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient.”

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥٦

Means:” And establish prayer and give zakah and obey the Messenger – that you may receive mercy.”

Al-Maududi brings verses 55-56 together in one long and extensive interpretive analysis. In interpreting these two verses, al-Maududi is at the climax of an argument similar to the one that has been built on verses 48-54 in this surah family. Al-Maududi states that this verse provides a general description of God's promise that God will make those who believe, i.e., Muslims, the khilafah fi al-ardi, i.e., the imams and leaders of the people on earth. This promise of God is not addressed to the hypocrites and liars who follow only some of the laws of Islam. This means that the status of Islam alone is not sufficient to obtain the promise of Allah as in this verse (Al-Maududi, 1960). The Muslims referred to in this verse must fulfil specific specifications, which al Maududi mentions as follows:

“Only for those Muslims who are sincere in their faith, pious in character and deeds, and adhere to the religion of Allah that He has chosen for them, and are devoted to worshiping and worshipping Him alone, and not associating anything with the worship of Allah.”

Thus, according to al Maududi, anyone among Muslims who only claims his Islam based on his confession of faith, but does not have the specifications mentioned above, then is not entitled to the promise of Allah SWT mentioned in this verse.

In discussing the interpretation of this verse, al Maududi also analyses how humans have the label as caliphs on this earth. Al Maududi states that the use of the meaning of khilafah is currently experiencing a shift in meaning. Currently, khilafah is closely related to the meaning of kingship, oppression, domination, and control. Thus, those who tend to understand khilafah with this distorted meaning conclude that every Muslim who achieves power, empire and power that dominates this universe is one of the forms of abundant blessings that Allah promises in this verse.

When in fact this is not the case, they are a group that distorts many understandings related to the meaning of faith, piety, religion, worship, and polytheism according to the meaning they want. In this context, al Maududi states that the Muslim groups who change the meaning of the essence of some of the things mentioned earlier - namely faith, piety, religion, worship, and polytheism, then they are among those who commit very heinous irregularities, even the irregularities exceed the irregularities committed by Jews and Christians against their books. (Al-Maududi, 1960) After this very deep statement, al Maududi states that the distortion of the meaning of khilafah will not have an impact on the perfect benefit on this earth. In fact, according to al Maududi, the essence of the religion of Allah the almighty is for the perfect benefit of science, industry, commerce, and politics.

After this discussion, al Maududi is very sorry for Muslims who do not understand the essence of the meaning of faith, piety, religion, worship, and polytheism even though the mention is very clear and numerous in the Qur'anic discussion. Al Maududi emphasises that there will hardly be a perfect interpretation unless the person understands the Qur'an as a whole and gives his understanding sincerely and honestly.

In analysing the interpretation of this verse, al Maududi also explains the meaning of the word khilafah. According to al-Maududi, there are three meanings of khilafah used in the Quran, including:

1. First, human beings in general, namely the descendants of the prophet Adam have a responsibility, as a successor on earth.
2. Second, what is meant by the khalifah of Allah, is that humans have the responsibility to believe in Allah, and keep away from disobedience to Allah. In this case, humans are not only responsible for the formative domain of the earth, but also for being servants of the Most High God. Thus, leaders who are disbelievers, fasiq and do not do righteous deeds in this understanding are rejected as caliphs of Allah on earth. Thus, leaders who are disbelievers, fasiq and do not do righteous deeds in this understanding are rejected as khalifah of Allah on this earth.
3. Thirdly, what is meant by the caliph of God is the emergence of a new nation from a group of people who have become extinct. (Al-Maududi, 1960)

The first and second meanings are taken from the meaning of khilafah which has the meaning of niyabah (representative) of God. While the third meaning is taken from the meaning of khalifah which has the meaning of qiyam, baqa' (permanent) which replaces other group entities that have experienced extinction.

The meaning of istikhlaf referred to in this verse 55, is: the word 'khalifah' used in this context means a government that stands in the name of God Almighty in accordance with His orders in shara. Thus, if what is meant by khilafat is to implement the government of God in a kaffah manner, then according to al-Maududi it is a reason why God does not mention the hypocrites in the term of this verse, especially the disbelievers. Allah's promise in this verse is specific to those who possess the attributes of faith and righteous deeds. This is because one of the concrete results of the khilafah's function on this earth is the establishment of Allah's strong religion, Islam. In this sense, the Muslim who is deferred to this khilafah duty must hold firm to his faith and worship and not associate anything with Allah SWT. The specific purpose of strengthening the faith of Muslims is none other than to expand the influence of the scope of the pledge in a wider scope to an international scale. Therefore, according to al Maududi the influential rulers in the world today such as America, Russia and other than them are tyrants of tyranny, misguidance, outrageous ignorance (Al-Maududi, 1960).

In the next interpretive analysis, al Maududi reaffirms that this verse is a promise of Allah Swt that covers all Muslims in every era, not only in the time of the Prophet. While the khithab of this verse which is addressed directly to Muslims at the time of the Prophet, must be understood as the value of wisdom and ibrah. Where at the time of the revelation of this verse, the prophet's companions felt tremendous fear. At the time of the revelation of this verse, the Prophet's Companions were so scared that they hardly put down their swords before Islam

could feel secure in the city of Hijaz. Based on Allah's promise in this verse, the condition of Islam was reversed from being in a frightening and tense condition to Islam which was not only in a state of security, prosperity, and peace, but within a few years, Islam was able to transcend the boundaries of the Arabian Peninsula, spreading to Africa, Asia, and all corners of the world. At this point of analysis, al Maududi states that this verse contains historical evidence, that Allah keeps his promise in istikhlaf Muslims on this earth, as Allah kept his promise at the time of the caliphate of Abu Bakr, Umar, and Ustman ra - which among the three caliphs there was not the slightest doubt, except that they were caliphs who were shadiqin and mukminin sholihin and held fast to the laws of Allah and the Sunnah of the Messenger (Al-Maududi, 1960).

Al-Maududi's analysis of the khilafah ar rasyidun as a sample of the most ideal khilafah is criticised by some researchers, as is the criticism conveyed by Imam Subci and other figures who will be presented in other subchapters. Al Maududi reaffirmed that the victory and security possessed by Islam at that time was not necessarily due to the large number of soldiers, but because of the help of Allah SWT. According to al-Maududi, the statement of Allah's help does not mean that Allah likes warfare, but in the context of remembering how Allah keeps his promise of victory in a war that is not logically won by a small army. The statement is quoted by al Maududi from the book Nahju al Balaghah which reads:

“As for what you mention about wars against the Muslims, surely Allah SWT hates wars and is more capable of changing what He hates. As for what you mentioned about their numbers, in the past we did not fight with the number of soldiers, but we fought with victory.”

More specifically, after alluding to America and Russia as outrageous tyrannical tyrants, al Maududi reinforces the position that Muslims should strengthen the position of circulation to the Arabs, because the Arabs, although few, have embraced Islam and are strong in unity. In analysing this context, al-Maududi's interpretation does not match the reality of the current context.

The final analysis of the interpretation of verses 55-56 concludes with the interpretation of wa man kafara ba'da dzalika faulaika hum al fasiqun. Al Maududi states that what is meant by kufr in this verse is divided into 2 groups, namely: First, kufr against the favours of Allah, namely inkar against the truth revealed by Allah. This first group applies to those who turn away from the path of truth after receiving the pleasure of the khilafah. Second,

applies to the hypocrites who know the promise of Allah Swt in verse 55, namely regarding Allah's promise to al-mukminin al-muhlishin, but those who disbelieve still insist on their hypocrisy of Allah's promise as described in this verse (Al-Maududi, 1960).

Analysis of Michel Foucault's Social Theory: On al Maududi's Interpretation

Michel Foucault's theory is a social theory that has the idea that a knowledge has a power-discourse relationship factor (power-knowledge) that shapes it into an ideology of truth, not least in religion (Nursyam, 2022). Religion becomes an expression of power and knowledge claims that become one of the instincts of community diversity that is difficult to dismantle (Michel Foucault, 2015).

In this case, the argumentative discourse that constitutes al-Maududi's interpretation and the argumentative discourse promoted by the Muslim League (al-Maududi's opposition), is a form of discourse tension that has the purpose of disciplining groups of people. However, unfortunately the argumentative discourse promoted by al-Maududi could not defeat the discourse of the opposing group. In this case, al-Maududi could be said to have lost the battle to shape the discourse of knowledge that would form the ideology of truth in India-Pakistan at that time. Nevertheless, as one of the figures of pan-Islamism, al-Maududi had a root connection with other figures such as Sayyid Qutub in Egypt and Khumaini in Iraq. Although it can be said to have failed, the discourse of knowledge initiated by al-Maududi did not necessarily disappear from civilisation. Al-Maududi's discourse of knowledge remains as a major reference point that is also favoured by fundamentalist groups all over the world.

In this case, the reason for the failure of the power of al-Maududi's discourse to shape the ideology of truth in Pakistan is that the fundamentalist groups in India-Pakistan do not have the power to shape the discourse to regulate, control and discipline the society. To reveal the hidden factors of the lack of power possessed by fundamentalist groups in India-Pakistan, researchers are interested in Foucault's theory, which states that an episteme of truth discourse in a generation can be traced based on two things, namely archaeology and genealogy (Setiawan & Sudrajat, 2018). In deepening the data of this critical discourse analysis, researchers used genealogical analysis that shaped Indian-Pakistani society at that time.

The genealogy that shaped Indian-Pakistani society at that time can be traced from Majid Fakhry's book entitled *History of Islamic Philosophy 'A Chronological Map'* in chapter 10 on Modern and Contemporary Trends. In this sub-discussion, two axes of episteme were found in the 18th-19th centuries, namely the axis of thought in Persia-India and the axis of Southeast Asia. Islamic thought in Southeast Asia tends to be less discursive and philosophical than the thought of Islamic scholars in Persia and India. This is because the people of Southeast

Asia tended to the teachings of fiqh, theology and Sufism. As stated by the contemporary Malay scholar Muhammad Naguib al-Atthas who stated that Islam is not like Christianity, Islam also does not fully rely on the theories of philosophers, physicists, and secular scientists in the need for laws that are clear in the Qur'an (Akhtar, 2007).

This contrasted with what happened in India, which was philosophical in fibre. Islamic reformers in India were initiated by Sayyid Ahmad Khan in Bahador (d. 1898). The background of the reform carried out by Ahmad Khan was motivated by Ahmad Khan's disappointment with the conservative education he experienced. As an adult, Ahmad Khan was amazed by the similarities between the teachings of Islam and Christianity. According to Ahmad Khan, the similarities were based on the natural morality of the two religions. (Kalin, 2003) With that, Jamaluddin al-Afghani attacked the naturalism that spread in India through his work *Refutation of the Materialists*. (Kalin, 2003) However, the rebuttal by al-Afghani did not reduce the power of Ahmad Khan's discourse. Ahmad Khan wrote several letters to his friends in London over his concern for India's backwardness, especially in the realm of scientific disciplines. Ahmad Khan was also recorded visiting London and after his arrival from London, Ahmad Khan wrote a magazine entitled *Tahzib al-Akhlaq* which was followed by writing a book of tafsir in Urdu. After that, Ahmad Khan also built an Islamic college school called the Anglo-Oriental College of Aligarh. In this school, al-Maududi's father Ahmad Hasan became one of the first generation of the school's modernisation project. Although al-Maududi's father did not graduate from the school, it cannot be denied that the influence of the power-knowledge relations established by Sayyid Ahmad Khan in India was stronger than that of the fundamentalists.

The naturalist movement of Sayyid Ahmad Khan (d. 1898) was continued by Amir Ali (d. 1928) who claimed that Islam is in harmony with the tendencies of progress and dynamic civilisation. (Kalin, 2003) Thus, according to Amir Ali, Islam is a religion founded on universal benevolence, love, and equality of human beings before God. (Hirschfeld, 1893) After Amir Ali, the modernisation of Islam in India was continued by Muhammad Iqbal (d. 1938), who interpreted Islam using the terms of modern philosophy. Muhammad Iqbal's efforts, according to Majid Fakhri, had an impact on Islamic thought in Pakistan. (Kalin, 2003) Muhammad Iqbal influenced the discourse of knowledge to the Muslim community in India-Pakistan with the statement that the Qur'an reveals a distinctive rational pattern for the unification of actual and ideal reality. (Kalin, 2003) In this case, modernism in India-Pakistan took root earlier than the fundamentalist movement promoted by Al-Maududi. In the type of renewal thinking, the direction of theology that developed in Muslims in India-Pakistan at that time, was

Asy'ariyah-Mu'tazilah-style theology. This can be detected from how the thoughts of the Islamic reformers mentioned earlier, and the works of tafsir that dominate India-Pakistan with the sunni school. (Wildan Faqih, 2024) Notabene society and the influence of philosophical-rational Islamic thought, which became the drawer of Maududi's knowledge discourse could not form the power of the ideology of truth in India-Pakistan.

It should be noted that the fundamentalist movement promoted by al-Maududi, at the root of its theological genealogy is the expansion of the salafi-wahabi movement. According to research conducted by Basuki and Nur Rahmat Yahya Wijaya, there is a shift in ideology and Islamic movements from Salafi, Fundamentalist and Islamism. In that study, salafi can be known as a movement of purification of Islam (purification) from heresy and khurafat, Salafi does not know intersect with Islamic political movements. The salafi movement was initiated by Ibn Taymiyyah, Muhammad Ibn Abdul Wahab and Ibn Qayyim al-Jauziyah. Likewise, the fundamentalist movement at its origin is a name movement adopted from the west. As the origin of the word fundament which has the meaning of principle, principal and basis. Fundamentalists in Islam have emerged since the generation of Imam Ahmad bin Hanbal who contested the Mu'tazilah rational ideology and the deviation of heresy and khurafat. After this fundamentalist movement spread throughout the region, they began to develop the Islamist movement, such as al-Maududi, Sayyid Qutb and several other figures. (Rasuki, 2023) In addition, the Islamist movement carried out by al-Maududi was not for the first time, previously there had been Muhammad Abduh and Rashid Ridha (d.1935) who re-enforced Al-Afghani's Islamist movement, one of which was through the magazine al-Manar which was later known as tafsir al-Manar. The difference between the death of Rasyid Ridha and the birth of al-Maududi is about 22 years, at the age of 22 years, of course, Rasyid Ridha's thoughts intersect with the time when al-Maududi was active in journalism.

The discourse-knowledge relation of al-Maududi was represented through the magazine Turjuman al-Qur'an which later became the tafsir book Tafhim al-Qur'an. The formation of the tafsir was also after the formation of the Jama'at-i Islami party, where al-Maududi's position had the power to shape the argumentative discourse of knowledge. According to Foucault's social theory, discourse is formed by three main procedures (Michel Foucault, 2015) including:

1. Definition and prohibition, namely defining statements and making rules. In this domain we can see how al-Maududi's interpretive discourses define the term hypocrite and the rules that hypocrites should not do (see the interpretation of Surah an-Nisa' verses 48-50), and the rules that believers who are mukhlisin should do (an-Nisa' verses 11-52).

2. Division and rejection, namely statements for the rejection of other statements. In this realm it can be seen how the discourse of knowledge of al-Maududi's interpretation which states that the caliph on earth should be delegated responsibility to the believers who are ta'at and mukhlisin. In this case al-Maududi denies the position of caliph to Muslims who are not ta'at and fully sincere to the rule of God's law, namely munafiq (Can be seen in the interpretation of an-Nisa' verses 11-54).
3. Opposition between false and true / power of Knowledge is a statement in making opposition about false and true. If a complete discourse includes these three elements, it will form the power of knowledge in an episteme of truth. In this case al-Maududi makes a contradiction between the concept of the American-Russian government and the concept of caliphate government (It can be seen al-Maududi's interpretation at length in the interpretation of Surah an-Nisa' verses 11-56).

In Foucault's social theory of power, the discourse of power knowledge formed by al-Maududi is systematically organised and fulfils the elements of a discourse. But in practice, the discourse could not defeat the power of the opposing discourse to discipline Muslims in Pakistan. In a study conducted by Ghazali Said, it was stated that al-Maududi's work was in the order of the most favoured works by fundamentalist groups. (Said, n.d.) This provides a strong foundation that al-Maududi's work can become the foundation of the ideology of social groups. In this case, al-Maududi's works were able to establish power-knowledge relations to organise fundamentalist groups around the world, even though his discourses could not defeat the discourses of local groups in Pakistan.

CONCLUSION

Based on Micheal Foucault's social theory, there are two analyses of power discourse relations in this study, namely first the power discourse relations that shaped Islamic thought in India-Pakistan and the power discourse relations formed by al-Maududi, especially in the interpretation of Surah an-Nisa' verses 48-56 in Tafhīm Al-Qur'an. Among the two power discourse relations, it was found that the defeat of the argumentative discourse of al-Maududi's interpretation in Pakistan was due to the genealogy of Islamic thought that influenced Islam in India-Pakistan, namely the rationalist-philosophical group. The rationalist-philosophical group first took control of the influence on Islam in India-Pakistan. The success of this control is motivated by two factors, namely the similarity of the goals of rationalist Islamic thinkers with the maysrakat ideology which is Sunni-Mu'tazilah and the similarity of rationalist goals to form a civilisational India. While Maududi's fundamentalist

thought and Islamism is one of the representations of salafi-wahabi ideology. In this realm, al-Maududi's thought is not in accordance with the social vision of the Islamic context in India-Pakistan, which in fact has a Sunni-Mu'tazilah ideology.

Another influence can also be said to be the position of Sufism al-Maududi can not accommodate the realm of philosophy. It is different from the group of Sufism that can accommodate with rational-philosophy, such as the ideas of Muhammad Iqbal as an influential Islamic thinker in India-Pakistan. The defeat of the discourse formed by al-Maududi was different from the success of al-Khumaini in Iraq which was supported by the similarity of the vision of thought and the social context of Iraq, which in fact was a society with Shi'a ideology. The ingenuity of al-Khumaini also utilised terms and concepts that were in keeping with the vision of the Shia society in Iraq. Thus, a particular point of concern is that al-Maududi was not able to defeat the opponent's discourse due to the position of political opponents much earlier providing a strong discourse influential in India-Pakistan and not al-Maududi's discourse contrary to his ideology and social context.

However, in Micheal Foucault's theory, the interpretive discourse formed by al-Maududi fulfils the three basic points of discourse foundation to become power knowledge. Thus it is not surprising that the analysis of al-Maududi's thought became the most favoured source of reference by fundamentalist groups. In this case, according to Foucault, the power attributed to al-Maududi is not exclusively the power to shape and form the government, but the power that also means an attempt to discipline and regulate a social group, namely fundamentalist groups around the world.

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