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## **Logical Intuitive Aspect of the Story in the Quran: Sayyid Quthb's Perspective**

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### **Abstract**

The content explains the intuitive and logical aspects of the stories in the Koran. Intuition is a source of knowledge based on belief and experience. This dimension is found in the story of the Qur'an in various forms, initially in nature *and unseen*. It cannot be measured, but ultimately, it becomes logical because it is based on the laws that apply in society and can be validated through modern scientific approaches. It is what is called logical Intuition. This intuitive, logical aspect is found in Qur'an stories, which are attached to the principal or supporting characters and the story's plot. It is not revealed in the storyline, characterization, and message. Different from what was crystallized by Sayyid Quthb. He is an interpreter and writer who is clever at using persuasive narratives to arouse mental awareness and is straightforward so that it can be accepted by reason because it is by the realities of life and the laws that apply and develop in society. Perspective This is used as an approach to show the intuitive and logical aspects of the stories in the Qur'an.

**Keywords:** logical, intuitive, story of the Qur'an, Sayyid Quthb,

### **Introduction**

According to Abdul Mustaqim, the Qur'an story has characteristic values (*value*). *First* is the value of monotheistic education; second is the value of moral education; third is the value of intellectual education (*intellectual education*) brought by the story of the Qur'an that tries to influence people to use and develop (*improve*) common sense (Mustaqim 2010).

Another value is what Muhammad Arif expressed, namely the value of spiritual intelligence (*spiritual intelligence*) in the story of the Qur'an, such as in the story of Musa and Khidr in surah al-Kahfi verses 60-82. Both have different knowledge sources that have implications for different conclusions—Musa has intellectual intelligence, and Khidr has spiritual intelligence. Several times, Khidr showed Musa that he was looking from the wrong angle. Musa's mistake is because something that Khidr meant cannot be explained scientifically, so the fault lies in the fact that Musa is more dominant in using the logic of intellectuality that tends to be secular, analytical, and scientific by rejecting information that comes from the heart (*qalb*) and soul (*ruh*). While Khidr sees something using potential *spiritual intelligence* in other languages as Intuition (*ilham* or *laduny*) so that it cannot be accepted by Mosaic logic. However, in the end, Musa gained an understanding after learning empirical facts (Arif, 2022). According to Abudin Nata, quoting Mulyadi Kartanegara, the source of knowledge used by Khidr like this is called intuitive knowledge.

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Intuition is a vibration of the soul or inner feeling that can feel something and then cause an influence (*influence*) into speech, attitude, and action. The highest form of Intuition is revelation, as obtained and experienced by Prophets and Messengers. In others (besides Prophets and Messengers), Intuition can take the shape of *ilham* (inspiration) and *flashes* (trajectory of thought)(Nata, 20 C.E.). Abid al-Jabiry's perspective Intuition is one of the sources for obtaining knowledge, termed *gnostic* besides *solution* (sensory observation) and *Proof* (logical reasoning), known as Abid al-Jabiry's trilogy of reasoning (Al-Jabiry, 2003).

The power of Intuition possessed by Khidr that Musa could not understand at first did not make sense (*illogical*) to Moses because Moses used logic. However, after going through a narrative explanation process with major and minor premises as reasons (*reason*) with a specific purpose and through the approach of social law that applies in society, the Intuition became acceptable to Moses' mind.

Sayyid Qutb is an authoritative figure with expertise who is trying to crystallize the logical, intuitive dimension of the story of the Koran. He is a figure who is often the object of research on figures and thoughts regarding movements, ideas, extremism, and radicalism. However, almost no research has been found that reveals his expertise regarding the crystallization of logical Intuition in the realm of the Koran. Even though he was a great mufassir and writer, the world of literature was fascinating to Sayyid Qutb, so he was very clever in using persuasive narrative diction, which was able to touch the heart and be accepted by reason and then have *an impact* to a person's beliefs because they are related to the reality of social life.

It is confirmed by what was expressed by Suja'i, who was of the view that Sayyid Qutb, in his work, *Fii Zhilaal al-Qur'aan* uses personal reactionary methods and spontaneity towards the verses of the Koran, which aims to invite the audience to participate in diving into the ocean *kalam* God, in Sudja'i's terms, calls it subjective-intuitive, so according to him, this work of interpretation is seen from the perspective of the source of interpretation *bi al-ra'yi*, which is accompanied by the power of Intuition.(Achmad Sudjai, 2000). It is supported by Fahd al-Rumi, who, according to him, the interpretive work using method *al-'ilm al-dzauqi* (F. bin A. al-R. Al-Rumi, 1998) the reason that Sayyid Qutb believes there is something special that can be felt by everyone who interacts with the Koran for the first time, even before diving deeper into *and I(miracle)* that is in it, behind the meanings contained in it are some that can be reached through reason and others that can only be reached through *tadabbur* (F. bin 'Abd al-R. bin S. Al-Rumi, 1401).

### **Literature review**

Sayyid Qutb is an object of research that never ends and continues to be explored and deepened. Regarding the nuanced method of interpretation of Haraky Siasi (Bari, 2005) political movements(Badrusyamsi, 2015; Hamdan, 2018; Purwanto, 2019), radicalism and its literature are dominant as research objects(Syukron, 2017). (Likewise, the Aqidah of Sayyid Qutb has also been widely debated among ulama, to the point that some have justified that Sayyid Qutb is a radical figure (Rahman, 2011).

The dimensions of Sayyid Qutb's interpretation have also become the object of research by scholars, which cannot be separated from the nuances of radicalism attached to him, such as *ignorance* and *al-zhalaalah* (Istiqomah, 2015). A student named Mhd. Syahnan, (1997) compares the interpretation of Sayyid Qutb *Fii Zhilaal al-Qur'aan's* past and final editions to test the consistency of his thinking. The world of literature is also one of the research objects (Umbar, n.d.), which discusses the dimensions of literature produced by Sayyid Qutb in the form of poems, poems, literary books, and *Fii Zhilaal al-Qur'aan*.

A book entitled *Tafsir Manthiq* with a subtitle *Integrative Contextual Logic of Al-Qur'an Interpretation* Muhammad Shodiq's work offers theoretical integration *science* into the realm of interpreting the Qur'an as a methodological construction of logical thinking, which is based on principles, rules, approaches and styles of interpretation which are also inseparable from the stages of consistent thinking by paying attention to literal, chronological, legal and contemporary objects and contexts (Shodiq, 2019) Is a work that is close to this research, but different. This research reveals logical Intuition in the story of the Koran after going through a validity test.

### **Research method**

Qualitative is a type of research that uses data sources that are based on *library research* (library research). Book of interpretation of *Fii Zhilaal al-Qur'aan* Sayyid Qutb's work as a primary source is supported by his other works, such as the book *al-Tashwiir al-Fanny fi al-Qur'aan* and books of interpretation and books about the knowledge of the Qur'an and history books as a *secondary source*.

The data collection technique is carried out in stages to obtain valid and accurate information. The collection process is followed by classification and data verification, which are deepened by data analysis to ensure the accuracy and validity of the data obtained, which will be used in the research process.

This research uses an approach *called adaby ijtima'iy* (social), which refers to the concept of Muhammad Husein al-Dzahaby in his work, *Tafsir wa al-Mufasssirun* is an interpretive approach that is socio-cultural, or an interpretive approach that has a social-social orientation (Supiana, 2002). He also uses Abid al-Jabiry's trilogy theory of reason (*explanation, burhany, 'irfany*) to define and analyze intuitive and logical dimensions. So, the two theories are used to crystallize the intuitive dimensions associated with modern science and the laws that apply in society so that they become empirical and logical (Al-Jabiry, 2003).

### **Result and Discussion**

#### **1. Sayyid Quthb's Perspective on Logical Intuitive Aspect of the Story in the Qur'an**

Sayyid Qutb is a politician, activist, intellectual, and great writer. The world of literature is exciting to Sayyid Qutb, so he is very clever in using persuasive narrative diction, which can touch the heart, be accepted by the mind, and then *impact* a person's beliefs because they are related to the reality of social life. It is confirmed by what was expressed by Suja'i, who believed that Sayyid Qutb used a subjective-intuitive approach. According to him, this work of interpretation is seen from the perspective of the source of the interpretation. *bi al-ra'yi*, which is accompanied by the power of Intuition (Achmad Sudjai, 2000). Fahd al-Rumi also has the same opinion; according to him, *Fii Zhilaal al-Qur'aan* using methodal-*'ilm al-dzauqi* (F. bin 'Abd al-R. bin S. Al-Rumi, 1401).

Sayyid Qutb's expertise in crystallizing the intuitive dimension, which, in presenting his interpretation, is correlated with the reality of social life developing among society and modern science, makes the intuitive dimension intended to be accepted by the human mind or called logical. Then, it can arouse awareness of religious beliefs by linking them to the reality of human life.

Sayyid Qutb's efforts in presenting interpretations of story verses are an implemented example of efforts to crystallize the logical, intuitive dimension. For example, the story of Ya'qub and Yusuf is contained in Yusuf's letter about their emotional bond, which will be explained in the next paragraph.

## **2. Logical Intuitive Aspect in the Story of Ya'qub and Yusuf**

The story of Ya'qub and Yusuf written in Yusuf's letter is divided into several stories, among which are the following:

### **a. Logical Intuitive Aspect on Yusuf's Dream**

Ya'qub is the father of Yusuf, a prophet, and a wise messenger of God. He is the son of Prophet Ishaq, son of Prophet Ibrahim. It is depicted in this story as a figure with intuitive potential (*al-quwwah al-wiijdaniyyah*), which is demonstrated by his ability to interpret his son Yusuf's dreams and give him advice on his attitude towards those dreams. Then Ya'qub's feelings became sharp when assessing what his other sons and daughters would do who conspired to get rid of his brother. He also has sharp Intuition when recognizing smells (*riih*) attached to someone's shirt, confirming his belief that his son is still alive.

Ya'qub heard a story from his son, Yusuf, who had a strange dream unusual for children his age. In his dream, Yusuf said he saw 11 (along) stars, the sun, and the moon bowing down to him, as stated in the letter of Yusuf, verse 4 (four).

The strangeness in the abovementioned dream made Yusuf not understand the meaning of his dream, so he told his father. In the story of this dream, Ya'qub saw with his eyes and felt that something big would happen to his son but did not explain it explicitly. Then he advised to keep his dreams a secret from his brothers (Quthb, 2003) as stated in the letter Yusuf verse 5.

Ya'qub's advice to Yusuf was based on previous events indicating that his brothers had shown malice and envy towards him. This attitude would be a big problem for Yusuf, who was still minor and unable to handle it alone. Therefore, Ya'qub, based on his prophetic Intuition and a father's hunch, advised him to keep the secret from them.

Ya'qub bin Ishaq, son of Ibrahim, could feel from the dream his son experienced that he would have essential matters (*urgent*) in the future. Ya'qub felt through prophetic Intuition and fatherly instincts that the matters his son was dealing with were related to religion (*from*), knowledge (*ma'rifat*), and benefits (*maslahat*). It relates to the prophetic atmosphere he lived in and the knowledge he gained from his grandfather, Ibrahim, who was given privileges by Allah and his family, who were believers. So, Ya'qub had the hope that in the future, Yusuf would be the one who would get this privilege among his other sons, who would link the prophetic chain of the Ibrahim family tree (Quthb, 2006).

Ya'qub's knowledge about the interpretation of Yusuf's dreams referred to in the paragraph above comes from the ability of the gift that God gave him, not a calculation of mathematical logic or thinking logic. However, that knowledge comes from the strength of Ya'qub's Intuition. Because he is none other than the Prophet of God with grace *prophecy*, Ya'qub's heart whispers as a prophetic inheritance (*prophetic legacy*) will fall to Yusuf. It is caused by the flow of *history* or the prophetic law he experienced in his family (M. Quraish Shihab, 2012).

Sayyid Quthb's intended whisper of the heart is a source of knowledge from Ya'qub's Intuition about the dream's meaning. He said as follows:

لهذا أدرك أبوه يعقوب بحسه وبصيرته أن وراء هذه الرؤيا شيئاً عظيماً لهذا الغلام

(Quthb, 1412)

"Therefore, his father saw with his feelings and eyes that behind this dream there was a big problem for this child."

Ya'qub's potential Intuition in interpreting Yusuf's dream is a gift God gave him as a prophet of His messenger. Also, the potential to know things *unseen* in the future is an *inspiration* from Allah, which is given to people with sharp inner insight (Quthb, 2003). This potential provides insight into his son's dream that he will one day receive the gift of

prophecy. So Ya'qub's Intuition by exploring knowledge through feelings (*al-hiss*) and heart eyes (*bashirah*) has a significant role in the interpretation (takwil) of a dream.

This dream interpretation also corresponded to personal spiritual experience (*self-spirituality experience*) Ya'qub As, a Prophet who experienced the same thing from inheritance (*legacy*) of the prophethood of his father, Ishaq, who also experienced the same thing from his father, Ibrahim. This personal experience also becomes an analytical tool, giving birth to the takwil, as mentioned above. Sayyid Quthb shows that Ya'qub's knowledge was based on his spiritual experience in the following quote:

ويعقوب بن إسحاق بن إبراهيم، وقد أحسن من رؤيا ابنه يوسف أن سيكون له شأن، يتجه  
خاطره إلى أن هذا الشأن في وادي الدين والصلاح والمعرفة بحكم جو النبوة الذي يعيش فيه،  
وما يعلمه من أن جده إبراهيم مبارك من الله هو وأهل بيته المؤمنون

“Ya'qub bin Ishaq bin Ibrahim felt from his son Yusuf's dream that he would have important matters. He felt in his heart that this matter was in the valley of religion, benefit and makrifah (knowledge). This is based on laws relating to the prophetic atmosphere that he lived in his life and from what he knew that his grandfather Prophet Ibrahim had been given blessings by Allah, as had his family who were believers”(Quthb, 2006).

Next was Ya'qub's worry about Yusuf from his brothers, who were jealous of him. A father's instinct was to try to protect his son from the danger that could threaten him by advising him to keep his dreams a secret from his brothers. Concerns based on an analysis of the characters of his other sons were proven in Joseph's subsequent life journey as a victim of his brothers' conspiracy.

The conspiracy to get rid of Yusuf was because of the envy in their hearts because they saw the pleasures Yusuf felt. They envied that his father loved his 2 (two) little sons (Yusuf and Bunyamin) more than them. Satan infiltrated envy and envy to control his soul (Quthb, 2006). They conspired to eliminate Yusuf by throwing him into the well, as narrated in the letter Yusuf verse 10.

The exile incident was the reality of a father, Ya'qub, who worried about Yusuf's safety from his brothers. A father's instincts were evident on this occasion. Therefore, a feeling or vibration of the soul and heart that originates from Intuition, whether in the form of instinct, instinct, hunch, *flash*, *direct experience*, *ilham*, and more *revelation*, is a source of knowledge that can be acknowledged (Nata, 20 C.E.).

*Ilham* (inspiration) from Allah and *direct experience* (direct experience) being a person who grew up in a prophetic family is a form of Intuition possessed by Ya'qub, a gift from God to represent Yusuf's dream. Then, the instinct of a father who feels the vibration of his heart about the safety and danger that lurks for his son is also shown in this story, which is proven by the events. All that *ilham*, *direct experience*, and a father's instinct is a form of Ya'qub's intuitive power.

The incident of Yusuf's disappearance caused Ya'qub to experience prolonged sadness and separation for 40 (forty) years (Katsir, n.d.) without news that impacted blindness, as mentioned in the letter of Yusuf verse 84.

However, Ya'qub strongly believes that his son, Yusuf, is still alive. Even though his brothers deny that Yusuf is dead, this does not change the feeling and belief that gives rise to hope for the news of his son's life. This belief became more robust and was demonstrated by Ya'qub by ordering his other sons and daughters to look for Yusuf immediately.

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Due to the famine in the area where Ya'qub and his family lived, Kan'an led them to go to Egypt to find and meet its ruler, who was none other than his brother, Yusuf. A meeting of mixed feelings between sadness, fear, panic, and happiness because of past causes. However, then Yusuf calmed them down and asked them to return to Kan'an to meet his father by giving him his clothes to wipe on his father Ya'qub's face to cure his blindness, which is stated in verse 93 of Yusuf's letter.

Sayyid Quthb gave a statement that invited the audience's curiosity, about how Yusuf knew his clothes (*qamiish*) will be a cure for the illness suffered by his father? with the following quote:

كيف عرف يوسف أن رائحته ستزد على أبيه بصره الكليل؟ ذلك مما علمه الله. والمفاجأة تصنع في كثير من الحالات فعل الخارقة.. وما لها لا تكون خارقة ويوسف نبي رسول ويعقوب نبي رسول). (Quthb 1412).

How could Joseph know that his scent could heal the eyes of his blind man? That was one of the things that God taught him. Surprises in many conditions create extraordinary miracles, so why not? Yusuf was a Prophet and Apostle, and Ya'qub was a Prophet and Apostle (Quthb, 2006).

The answer to Sayyid Quthb's quotation was that Yusuf's abilities were due to Allah's gift to him. He could know about matters *unseen*, namely things that will happen in the future. Because he was a prophet of God, he was given miracles, something beyond human habits. It is the Intuition that Yusuf had.

Regarding his father, Yusuf's Intuition telling his brother to return to Kan'an with his clothes was confirmed as accurate. When his brother's group approached Palestine, Ya'qub smelled (*riih*) Joseph. The aroma from the clothes the group brought gave them hope that Yusuf was still alive. While saying the sentence immortalized in Surah Yusuf verse 94.

Again, Sayyid Quthb provoked curiosity with a persuasive narrative: How Ya'qub could smell and recognize smells (*riih*) Yusuf, his son. In contrast, the group of his sons and daughters had just entered the Palestinian territory.

كيف وجد يعقوب ريح يوسف منذ أن فصلت العير. ومن أين فصلت؟ يقول بعض المفسرين: إنها منذ فصلت من مصر، وأنه شم رائحة القميص من هذا المدى البعيد. ولكن هذا لا دلالة عليه. فربما كان المقصود لما فصلت العير عند مفارق الطرق في أرض كنعان، واتجهت إلى محلة يعقوب على مدى محدود. (Quthb, 1412).

"How could Ya'qub smell Yusuf since the group started to leave, and where did they start to move from? Some commentators say that Ya'qub had smelled Yusuf's scent from that distance when the group started to leave Egypt. However, this opinion has no basis. "It could be that what is meant is when the group moves at the crossroads in Kan'an and heads towards Ya'qub for a certain and limited distance." (Quthb, 2004)

Sayyid Quthb did not deny that Ya'qub could smell Yusuf's smell coming from his clothes, but the distance that could carry the smell of something was considered too excessive and did not come from the Koran and *authentic* hadith (Quthb, 1412). So, when analyzed, there are 3 (three) understandings. *First*, there is no debate about the origin of the smell. It is agreed that Ya'qub could smell Yusuf because it came from Yusuf's clothes, which his brothers brought. *Second*, Ya'qub could smell Yusuf's scent when the group carrying Yusuf's clothes was at a crossroads in the land of Canaan. *Third*, Even though Ya'qub was able to smell Yusuf's scent since the group moved from Egypt to Palestine to the land of Kan'an over such a long distance, this could happen because Ya'qub was a prophet and apostle of Allah

who was given the gift of knowing things that cannot be done and known to humans in general.

Ya'qub's Intuition is shaped by *ghaib* and ultimately manifests in reality and facts. As he had directed, the group arrived at him carrying Yusuf's clothes. After being received by Ya'qub and kissed, he rubbed it on his face to treat eye disease, and it was proven to cure it.

Yusuf's Intuition sent his clothes to Ya'qub for his healing medicine, and then Ya'qub accepted and felt Yusuf's life through the body odor from Yusuf's clothes. This incident can be accepted by human reason through the facts in the story and is strengthened by modern scientific logic, which is the highlight of this discussion. Highlights that show the emotional bond between father and son who have been separated from their son for decades without news in the world of midwifery are called *bonding attachment*.

Generally, *bonding attachment* is the bond between parents and children at the first meeting. This bond can occur due to several factors, including exclusive breastfeeding, body touch between parent and baby, eye contact, and hearing sounds and smells (Yuliastanti, 2013). It is the answer to the curiosity narrative put forward by Sayyid Qutb that all this can happen because of the close emotional bond between parents and children, which occurs due to body odor (*riih*). Ya'qub knew that his son, Yusuf, was still alive through the smell coming from Yusuf's clothes. This theory shows that Yusuf and Ya'qub's intuitions are logical.

Next is the answer to the second question: How logical is Joseph's Intuition that he knows his clothes can cure his father's eye disease? When viewed from the perspective of psychology, there are terms *psychosomatic*, namely mental disorders that result in physical disorders (*physic*). So, the diagnosis of the cause of the blindness experienced by Ya'qub was profound sadness, which had an impact on blindness.

The eye pain is cataract eye pain. Nadiyah Thayyarah in *Mausu'at al-I'jaz al-Qur'any fi al-'Ulum wa al-Thibb wa al-Falak* explains that excessive sadness and explosive happiness can cause cataracts in medical science. Cataract eye disease is caused by white fluid in the eye, which blocks sunlight from entering the eye's cornea. Excessive sadness or joy can increase the secretion of the hormone adrenaline, which has an impact on increasing blood sugar levels, which can result in partial or even total blindness (Thayyarah, 2009).

The diagnosis of the cause of Ya'qub's eye disease was sadness over the loss of Yusuf, who was thrown into a well by his own brothers. Yusuf sent his clothes to his father as a form of information that he was still alive. The clothes adhere to sweat, which carries the aroma of Yusuf's body odor.

Ya'qub felt joy that Yusuf was still alive. Ya'qub's happiness became positive energy to revive the cells in his body. This positive energy changed Ya'qub's condition from sick to healthy. In psychological language, it is called suggestion (*suggestion*) (Rifyal Novalia, 2022).

Apart from the suggestion factor, Yusuf's clothes are a means (*be it*) of healing Ya'qub's sore eyes. A Muslim scientist named Abdul Basith Muhammad Sayyid is a scientist at the Egyptian National Research Center, the inventor of eye drops inspired by Yusuf's letter (Ahmad, 2010).

Basith explains why prolonged sadness can cause cataracts. According to him, sadness (*sadness*) can trigger increased adrenaline, resulting in increased blood sugar levels (Thayyarah, 2014).

Next, Basith considered the substance contained in or attached to Yusuf's clothes. After a series of experiments, he concluded that what was stuck to Yusuf's clothes was nothing but sweat.

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This conclusion is the first step in researching the hypothesis of sweat as a medicine for cataracts. Research results show that sweat contains 52 (fifty-two) components. One of the components in question contains urea compounds, which can carry out the eye lens's renaturation process, gradually decreasing opacity (*opacity*). This means that the research has produced results that sweat can treat cataracts (Ahmad, 2003).

After finding the research conclusions, an experiment was carried out using sweat as a medicine for eye pain. The first experiment was carried out on rabbits with positive results. Then, 250 (two hundred and fifty) volunteers with cataracts were treated for treatment and treatment using sweat. Treatment is carried out by administering the drug 2 (two) times a day for 2 (two) weeks with a success rate of up to 99%. Basith then patented the discovery of this medicine for eye diseases in America through eye drops (*eye drops*) and capsules (Ahmad, 2003).

The modern scientific approach mentioned above places Ya'qub's Intuition towards his son Yusuf and vice versa, which is expressed in the story of the Qur'an, as logical and can be explained straightforwardly through a theoretical approach and scientific analysis. Thus, it further establishes the belief that the story of Yusuf is the best story (*ahsan al-qashash*) and that the Qur'an contains absolute truth.

### **Conclusion**

The logical, intuitive dimension of the story is one of the dimensions that is rarely expressed. Intuition is a source of knowledge based on belief and experience, initially unseen (*ghaib*). It cannot be measured, but ultimately, it becomes logical because it is based on the laws that apply in society and can be validated through modern scientific approaches. Sayyid Quthb expressed this with his skill in crystallizing the story's intuitive aspect, which was then interpreted by correlating it with the development of social law and modern scientific developments so that it could be accepted by reason or logic.

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