

## CHAPTER 1 INTRODUCTION

### A. Background

Islam is not only a system of belief and worship, but also the social and state, so that it is more accurately described as a way of life for its adherents.<sup>1</sup> The views or ideals of a society or a human being strongly associated with the concept of the state of human identity itself, and this is determined by philosophy or belief (religion) that has been followed. In the context of Islam, human beings are positioned as servants of God who bring consequences to serve and obey His rules, rules that are both personal and interpersonal relationships (life of the community and the state).<sup>2</sup>

The verses of the Qur'an on the social aspect and the state is very limited and only in outline, the only form of a set of values and fundamental laws which is an important component in the regulation of social and national life. This is a consequence of the emergence of Muslim scholars *ijtihad* and philosophers of jurisprudence or philosophy of state to describe an ideal state according to Islam. Although rooted in the teachings of Islam, in fact, the result of *ijtihad* can be different from one another of scholars or philosophers, especially between the ideas of the classical period to the contemporary one.<sup>3</sup>

Many Islamic thinkers who express opinions about the ideal structure of the country, like Muhammad Syahrur, Imam Ghazali, Ibnu Taimiyah and others. According to Syahrur, tyrannical system of the country and all its forms should be immediately terminated and create civil social systems, such as those created by the Prophet. According to him, the structure of civil society is the only answer to all the social problems. Syahrur has opinion that civil society is an ideal destination of modern society, which is to save the people and culture of the noble exemplary in the form of a natural without coercion; submission of a task carried out on the

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<sup>1</sup> Zainun Kamal, et al., *Islam, Negara dan Civil Society Gerakan dan Penikiran Islam Kontemporer*, Paramadina, Jakarta, 2005, p. 72

<sup>2</sup> *Ibid*, p. 70

<sup>3</sup> Zainun Kamal, et al., *loc. Cit.*

basis of competence and trustworthiness (*al-Qawi al-amin*), and custody of the freedom and welfare of any conflicting groups.<sup>4</sup>

Besides Syahrur, there is also Imam Ghazali who also commented on the issue of the state. According to Ghazali, one of the ideal state structure that is Islamic democratic system of government. Ghazali asserted that a president should come from the people by way of choice, not because of derivatives, and should work for the people, by virtue of the laws of God which has been established in Islam. Therefore, according to Ghazali's theory on democracy is "from the people, to the people, by God". In contrast to modern democratic theory of the empty sound of God's revelation which reads "from the people, to the people, by the people". This is where the different principle affirmed by Ghazali, among Western democracies which adore human freedom and communist ideology laid on top of human freedom and Islamic democracy are based on God's law and outside of that freedom.<sup>5</sup>

The concept of the authoritarian state tends to curb and limit the area of political society. This restraint will have a negative impact and causing anarchism also warfare. Because this form of government is only to emphasize the power on state or certain private, regardless of the degrees of individual freedom. Therefore, the presence of pro-government and opposition would cause. Authoritarian government that there will be an effect on sects and thoughts that exist in a country. The government will impose what is his will, because they feel have the authority and power.

Sayyid Qutb is one of the leaders of the *Ikhwanul Muslimin* who have displeasure experience about this. He is one of the personage who are victims of crimes his regime. Because his ideas are considered radical and do not want to be subject to leaders of his time, namely Gamal Abdul Nasser, Sayyid Qutb then arrested because accused wanted to overthrow the government.

Banning the *Ikhwanul Muslimin* at the beginning of 1954, resulting in a temporary restraining Sayyid Qutb and other *Ikhwanul muslimin* members. They were released in February / March 1954. But in 1955, Sayyid Qutb was accused of subversive activities, in the form of anti-government agitation activities, the

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<sup>4</sup> Muhyar Fanani, *Fiqih Madani; Konstruksi Hukum Islam di Dunia Modern*, LkiS Yogyakarta, Yogyakarta, 2009, p. 309

<sup>5</sup> Zainal Abidin Ahmad, *Konsepsi Negara Bermoral Menurut Imam Ghazali*, Bulan Bintang, Jakarta, 1975, p.297

attempted murder of Abdul Nasser and others, and he was sentenced to fifteen years hard labor.<sup>6</sup>

Sayyid Qutb stayed in various Prisons of Egypt until mid-1964. He spent these years in writing his commentary on the Qur'an, entitled *Fi Zilal al-Qur'an (In the Shades of the Qur'an)*.<sup>7</sup> This interpretation was written as an expression of disappointment at the existing government. Thought of Sayyid Qutb emphasizes social and political criticism, therefore, not be surprised if in his commentary he is more likely to discuss the socio-civic terms.

This interpretation brings him to explore the various ways that the original message of Islam who delivered the Qur'an, can be the foundation of an perfect ideology.<sup>8</sup> Sayyid Qutb in his commentary usually using the analogy of the Prophet Muhammad and intends generation recreate the Qur'an. He wants to emulate the founders of the Islamic community, by creating an ideal society.<sup>9</sup>

Sayyid Qutb said, no government except for God, there is no legislation except from God, not the sovereignty of an individual (personal) over another, since all sovereignty belongs to God.<sup>10</sup> Sayyid Qutb also said, that a democratic state should be based on the principle of *syura* in the Qur'an (deliberation). However, because the law does not stipulate a certain way, does it depend entirely on the opinions of the Muslims, or the leaders who know it, then handed way of consensus-making purposes to fit the times.<sup>11</sup>

According to Sayyid Qutb, the Muslim role is not to make law, but obediently according to the way God has planned for mankind. The Muslims know that their glory and excellence in the world depends on their adherence to the al-Qur'an.<sup>12</sup>

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<sup>6</sup> Ali Rahnema, (ed.), *Para Perintis Zaman Baru Islam*, trans. Ilyas Hasan, Mizan, London, 1995, p. 159-160

<sup>7</sup> Sayyed Qutb, *Islam and Universal Peace*, American Trust Publications, United States of America, nd, p. xi

<sup>8</sup> Ali Rahnema, (ed.), *op. cit.*, p. 160

<sup>9</sup> *Ibid*, p. 161

<sup>10</sup> *Ibid*, p. 100

<sup>11</sup> *Ibid*, p. 105

<sup>12</sup> John L. Esposito, (ed.), *Dinamika Kebangunan Islam; Watak, Proses, dan tantangan*, trans. Bakri Siregar, Rajawali, Jakarta, 1987, p. 85

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا<sup>13</sup>

“O ye who believe! Obey God, and obey the Apostle, And those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God and the last day: that is best, and most suitable for final determination.”

In Islam, obey the government in the good things and not against the *Syari'at* becomes obligatory for the people. This is because, obey the government it's mean obey the Apostle, and obey the Apostle obeys Allah.<sup>14</sup> Prophet said:

عن أبي هريرة عن رسول الله صلى الله عليه وسلم أنه قال مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَا اللَّهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَا أَمِيرِي فَقَدْ عَصَانِي<sup>15</sup>

"Who obeyed me, then indeed he obeyed God. And those who contradict me, then indeed he has denied God. Those who obey my leader (a leader among my follower), then surely he obey me. And whoever denies my leader (leader among my follower), then indeed contradict me". (Reported by Bukhari and Muslim)

However, we do not necessarily have to follow all the commandments of the state. People need to distinguish between the obey good government orders and the bad. We must not obey the command of a bad leader, but obey commands a good leader is a must as a form of responsibility for the people.<sup>16</sup> Of course there are certain requirements that a country can be observed by the public. The government should not be in contradiction with the Qur'an and hadith. Rasulullah said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ عَبْدِ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعَ وَالطَّاعَةَ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ<sup>17</sup>

"Mandatory for someone to hear and obey in what he likes and hates, unless he ruled sinner. So when he ruled sinner, he must not hear and obey ". (Reported by Bukhari and Muslim)

<sup>13</sup> Q.S. al-Nisa (4): 59

<sup>14</sup> Sayyid Qutb, *Tafsir Fi Zhilalil Qur'an; di Bawah Naungan Al-Qur'an jilid 4*, terj. As'ad Yasin dkk., Gema Insani Press, Jakarta, 2001, p. 309

<sup>15</sup> Muslim, *Shahih Muslim*, al-Ma'arif, Bandung, juz 2, p. 129

<sup>16</sup> Kamarul Azmi Jasmi dan Yahaya Jusoh, *Pendidikan Politik dan Khilafah Islam dalam Pelbagai Perspektif*, Universiti Teknologi Malaysia, Malaysia, 2006, p. 77

<sup>17</sup> *Shahih Muslim* in kitab imarah, bab wujubu taat umara' fi gairi ma'siyat wa tahrimuha fil ma'siyat, al-Ma'arif, Bandung, juz 2, p. 131

The commentators agreed that leader should be obeyed are those who always invite to goodness and rule of law that has been determined by God. Al-Ghazali argues, obedience to the commander is not obliged to people, unless the commander invites them to something that is in accordance with the guidance of shari'ah.<sup>18</sup> It is also conveyed by Fakhru Razi, he argues that "people has been agreed that the leaders and sultan must be obeyed by the people if it is known that he was in truth "Later he added," obedient to leaders and sultans are not mandatory at all, moreover banned to obey them if they ruled in tyranny ".<sup>19</sup>

Meanwhile, according to Sayyid Qutb the government that must be obeyed to are those who obey Allah and the Messenger. Also the leader of the Oneness of God as the rule of law and rights owners make shari'ah for all humans, and restore to Him all matters disputed by the mind and understanding them (which is not contained in nash) to apply the general principles contained in the texts.<sup>20</sup>

Governments are told to do badness, not only should not be obeyed but also must be fought. However, according to the Prophet that the government should be opposed to those who openly told to leave worship (prayers) and show their *kufur* to the religion of Islam.<sup>21</sup> It is as spoken Prophet:

شِرَارُ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَ يُبْغِضُونَكُمْ وَ تَلْعَنُونَهُمْ وَ يَلْعَنُونَكُمْ. قِيلَ : يَا رَسُولَ اللَّهِ أَفَلَا تُنَابِذُهُمْ بِالسَّيْفِ ؟ فَقَالَ : لَا، مَا أَقَامُوا فِيكُمْ الصَّلَاةَ<sup>22</sup>

"That bad leaders is that you guys hate and they hate you, you berate them and they berate you". Then the Prophet asked, "O Prophet, may we fight against them with the sword (rebel)?" He said, "No, as long as they establish prayer among you." (Reported by Muslim)

Based on the above, this paper tried to examine how is obey pattern of society to government according to Sayyid Qutb. And also, how is good government and good governance in Sayyid Qutb's view.

## B. Statement of Problem

Regarding the study, the main problem of this study is why the concept of

<sup>18</sup> Muhammad Dhiauddin Rais, *Teori Politik Islam*, terj. Abdul Hayyie al-Kattani, dkk., GEMA INSANI PRESS, Jakarta, 2001, p. 295

<sup>19</sup> Fakhru Razi, *Mafatihul Ghaib*, juz 1, p. 359

<sup>20</sup> Sayyid Qutb, *Tafsir Fi Zhilalil Qur'an; di Bawah Naungan Al-Qur'an jilid 4*, op. cit., p. 310

<sup>21</sup> Kamarul Azmi Jasmi dan Yahaya Jusoh, *Pendidikan Politik dan Khilafah Islam dalam Pelbagai Perspektif*, Universiti Teknologi Malaysia, Malaysia, 2006, p. 80

<sup>22</sup> (Muslim, 2001 :kitab al-Imarah; Ahmad, 1980: Baqi Masanad al-Mukaththrin)

obedience to government of Sayyid Qutb is unique? And problems that may come around are:

- a. How is the pattern of obedience to the government according to Sayyid Qutb in *Fī Zilāl Al-Qur'ān*?
- b. What is the concept of good government and good governance according to Sayyid Qutb in *Fī Zilāl Al-Qur'ān*?

#### C. Aim and Significance of Research

The significance of this research are:

- a. To explain the pattern of obedience to the government according to Sayyid Qutb in *Fī Zilāl Al-Qur'ān*
- b. To explain the concept of good government and good governance by Sayyid Qutb in *Fī Zilāl Al-Qur'ān*.

#### D. Prior Research

Based on observations and compiler searches done, there are few scientific papers, in the form of a book or essay that discusses Sayyid Qutb. The scientific work in the form of a thesis I have ever encountered are:

1. Muallifah, *Tafsir Surah al-Kafirun Menurut at-Thobari dan Sayyid Qutb (Studi Komparatif)*.<sup>23</sup> Research in the form of this thesis contains a comparison between at-Thobari thoughts and Sayyid Qutb. The comparison includes; similarities and differences of interpretation, method, style and interpretation of surah Al-Kafirun in the second interpretation.
2. Sri Muniroh, *Dialog Antara Tuhan Dengan Malaikat Tentang Penciptaan Khalifah Di Bumi Menurut Penafsiran Sayyid Qutub Dalam Kitab Tafsir Fi Dzilal Al-Qur'an (Telaah Terhadap Surat al-Baqarah Ayat 30-34)*.<sup>24</sup> This thesis describes Sayyid Qutb's interpretation of the surah al-Baqarah verses 30-34 in *Tafsir Fi Dzilal Al-Qur'an*, include; whatever wisdom God tells the angels about His plan creates *khalifah* of the earth, so that the dialogue between God and angel. Moreover, it also describes human excess that was chosen to be *khalifah* of the earth.

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<sup>23</sup> Muallifah, *Tafsir Surah al-Kafirun Menurut at-Thobari dan Sayyid Qutb (Studi Komparatif)*, Thesis IAIN Semarang Wali Songo, 2004

<sup>24</sup> Sri Muniroh, *Dialog Antara Tuhan Dengan Malaikat Tentang Penciptaan Khalifah Di Bumi Menurut Penafsiran Sayyid Qutub Dalam Kitab Fi Zilal Al-Qur'an (Telaah Terhadap Surat al-Baqarah Ayat 30-34)*, Thesis IAIN Semarang Wali Songo, 2001

3. Nurul Fitri, *Penafsiran Sayyid Qutb Tentang Khamr Dalam Tafsir Fi Dzilal Al-Qur'an*.<sup>25</sup> This thesis describes how Sayyid Qutb's interpretation of the wine of the *Tafsir Fi Dzilal Al-Qur'an*. It also explains the relevance of Sayyid Qutb's interpretation of the wine of the modern society.
4. Arip Rahman Hakim, *Penafsiran Sayyid Qutb Tentang Ayat-Ayat Siyasah Dalam Tafsir Fi Dzilal Al-Qur'an*.<sup>26</sup> This thesis describes Sayyid Qutb's interpretation of the verses siyasah in *Tafsir Fi Dzilal Al-Qur'an*. It also explains the relevance of the interpretation of Sayyid Qutb in the now days, especially in Indonesia.
5. Silvia Manunggal Dewi, *Pembatalan Perjanjian Damai (Studi Kritis Penafsiran Sayyid Qutb Atas Surat at-Taubah Ayat 1-4)*.<sup>27</sup> This thesis describes the thinking of Sayyid Qutb on the Revocation of the Peace Agreement on securities at-Taubah verse 1-4. Explain the things that caused the cancellation of the peace treaty in *Tafsir Fi Dzilal Al-Qur'an* Surah at-Taubah verse 1-4. Moreover, it also explains what innovation contained in *Tafsir Fi Dzilal Al-Qur'an* about the cancellation of the peace treaty verses 1-4.
6. Wawan Nurmawan, *Perang Dalam Al-Qur'an (Kajian Penafsiran Sayyid Qutb Terhadap Ayat-Ayat Tentang Perang Dalam Tafsir Fi Dzilal al-Qur'an)*.<sup>28</sup> This thesis describes Sayyid Qutb's interpretation of the verses of the war, whether these verses are interpreted in proportion or not. Also explains the relevance of the interpretation of Sayyid Qutb in present draft describes the ideal form of war in modern times.
7. Noor Cholishoh, *Kisah Iblis Menurut Sayyid Qutb Dalam Tafsir Fi Dzilal Al-Qur'an*.<sup>29</sup> This thesis describes how the idea of the devil in Sayyid Qutb's

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<sup>25</sup> Nurul Fitri, *Penafsiran Sayyid Qutb Tentang Khamr Dalam Tafsir Fi Zhilal al-Qur'an*, Thesis IAIN Semarang Wali Songo, 2004

<sup>26</sup> Arip Rahman Hakim, *Penafsiran Sayyid Qutb Tentang Ayat-Ayat Siyasah Dalam Tafsir Fi Dzilal*, Thesis IAIN Semarang Wali Songo 2009

<sup>27</sup> Silvia Manunggal Dewi, *Pembatalan Perjanjian Damai (Studi Kritis Penafsiran Sayyid Qutb Atas Surat at-Taubah Ayat 1-4)*, Wali Songo Thesis IAIN Semarang, 2005

<sup>28</sup> Wawan Nurmawan, *Perang Dalam Al-Qur'an (Kajian Penafsiran Sayyid Qutb Terhadap Ayat-Ayat Tentang Perang Dalam Tafsir Fi Dzilal al-Qur'an)*, Thesis IAIN Semarang Wali Songo, 2003

<sup>29</sup> Noor Cholishoh, *Kisah Iblis Menurut Sayyid Qutb Dalam Tafsir Fi Dzilal al-Qur'an*, Thesis IAIN Semarang Wali Songo, 2003

*Tafsir Fi Dzill Al-Qur'an*. It also explains the relevance about Sayyid Qutb's interpretation of the devil in the now days.

8. Meti Arianti, *Penafsiran Sayyid Qutb Tentang Ayat-Ayat Mutasyabihat Sifat Dalam Tafsir Fi Dzilal Al-Qur'an*.<sup>30</sup> This thesis describes the interpretation of Sayyid Qutb in *Tafsir Fi Dzilal Al-Qur'an* about verses of *mutasyabihat*. It also explains the wisdom of verses *mutashabihat* against monotheism in the Qur'an.

#### **E. Methodology of Research**

The method used by the author in this study are:

1. Sources of Data

There are two sources of data that form the basis for this study. First, data primary source *Tafsir Fī Zilāl Al-Qur'ān* by Sayyid Qutb. Second, secondary data sources in the form of supporting data derived from books, articles, or research-related journals.

2. Method of Collecting Data

In this research the writer uses library research methods, the research studies carried out by tracing and reviewing literature or written sources in the form of books, magazines, journals and research reports, which have relevance to this discussion.

3. Type of Research

This type of research conducted by the author, including in the category of qualitative research, an approach that the findings obtained from the data collected from various means. Such as interviews and observations, however, all data comes from written materials relating to the problems studied.

4. Analyzing of Data

In analyzing the existing data, the authors use the method of content analysis. By analyzing the meaning contained in the whole idea of Sayyid Qutb in *Tafsir Fī Zilāl Al-Qur'ān*. The steps to be taken as follows, the first inventory of the main points of Sayyid Qutb's ideas, describe and assess

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<sup>30</sup> Meti Arianti, *Penafsiran Sayyid Qutb Tentang Ayat-Ayat Mutasyabihat Sifat Dalam Tafsir Fi Dzilalil Qur'an*, Thesis IAIN Semarang Wali Songo, 2003



relevant data, then identify and integrate the concepts it uses. After that, connect and compared with other ideas, and in the end make interpretations and conclusions as the author of his own reflection.

The approach used by researchers is the sociology of knowledge.<sup>31</sup> Sociology of knowledge have a duty to analyze social forms of knowledge, discuss the process of how individuals acquire the knowledge, and finally discuss the organization of institutional and social distribution of knowledge. Sociology of knowledge is a method that will help understand the relationship between science and society structures and social awareness.<sup>32</sup>

#### **F. System of Writing**

Writing systematic of this research is below:

*Chapter I*, this chapter is a group of foreword of the research, consists of background, Statement of Problem, aim and significance of research, prior research, methodology of research and writing systematic.

*Chapter II*, this chapter describes the relationship between society and government. This chapter explains the concept of good governance and good goverment and various ideal states which include: democracy, parliamentary and caliphate. It also explains the origins of authoritarianism in the country.

*Chapter III*, this chapter describing about obeyed of society to the government in *Tafsir Fī Zilāl Al-Qur'ān*. This chapter explains the biography of Sayyid Qutb and his work, include: the writing of history, interpretation methods and the themes that are discussed in this interpretation. Moreover, describes verses relating to obeyed of society to the government include: *asbabun nuzul*, *munasabah ayat* and Sayyid Qutb's interpretation of the verses. And also discusses the relation between the state and society, obey patterns of society to the government and ethics society to state authorities according to Sayyid Qutb.

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<sup>31</sup> Sociology of knowledge is a new science that became a branch of sociology that studies the reciprocal relationship between thought and society. Sociology of knowledge concerned with the social conditions or existential knowledge. Researchers not only sociological analysis cognition region as seen from the term, but in practice also observed intellectual products, such as philosophy, ideology, political doctrines, and theological thought. Sociology of knowledge seeks to connect ideas with the reality of society and examines the historical setting where the ideas were produced and received.

<sup>32</sup> Peter L. Berger dan Thomas Luckmann, *Sosiologi Agama dan Sosiologi Pengetahuan*, dalam Roland Robertson (ed.), *Agama: Dalam Analisa dan Interpretasi Sosiologis*, 72. dalam Muhyar Fanani, *Metode Studi Islam: Aplikasi Sosiologi Pengetahuan Sebagai Cara Pandang*, Pustaka Pelajar, Yogyakarta, 2010, p. 4

*Chapter IV*, Analysis of Sayyid Qutb's ideas. In this chapter will be described about obey patterns of society to government, and good government and good governance concept according to Sayyid Qutb.

*Chapter V*, this chapter consists of conclusion and suggestion.