

CHAPTER III
THE OBEDIENCE OF SOCIETY TO GOVERNMENT IN FI ZHILAL AL-
QUR'ĀN

A. Biography, work and movement patterns

1. Biography of Sayyid Qutb

Sayyid Qutb's full name is Sayyid Qutb Ibrahim Husain Syadzili. He was born on October 9, 1906 in a village called Mosha in the Assiyut district of Egypt.¹ His father, Ibrahim Husain Shadili died when he was still in university.² He was a respectable farmer.³ Sayyid Qutb's dad, has high political consciousness and a loyal member of the National Party, led by Kamil piety. He served as a member of the National Party commissioner in his village, and his house used as headquarters of his party events. His favorite in politics is apparently declining to his son, Sayyid Qutb.⁴ His mother, Fatima was a deeply religious woman and devoted to the Qur'an. She wished that all her children might memorize the Book of God (al-Qur'an).⁵ The death of his mother, who suddenly in 1940 affect Qutb's life, until he felt lonely in his life. The feeling was described in a paper entitled *Ummuhu* contained in the book *Al-Athyaful Arbaah*.⁶

Sayyid Qutb is a brown-skinned, curly hair, not fat and thin, not tall and short, gentle, supple, humble, brave, brilliant, love science, and love helping others.⁷ According to his friends he was a very sensitive person,

¹ Didin Saefuddin, *Pemikiran Modern dan Postmodern Islam: Biografi Intelektual 17 Tokoh*, PT Grasindo, Jakarta, 2003, p. 100

² Syahid Sayyid Qutb, *Tafsir fi Zhilalil-Quran di bawah naungan Al-Quran jilid 1*, Terj. As'ad Yasin, GEMA INSANI, Jakarta, 2005, p. 406

³ John L. Esposito, (ed.), *Dinamika Kebangunan Islam; Watak, Proses, dan tantangan*, terj. Bakri Siregar, Rajawali, Jakarta, 1987, p. 68

⁴ A. Maftuh Abegebriel, dkk., *Negara Tuhan: The Thematic Encyclopaedia*, SR-INS PUBLISHING, Jakarta, 2004, p. 343

⁵ Sayyed Qutb, *Islam and Universal Peace*, American Trust Publications, United States of America, t.th, p. ix

⁶ Mahdi Fahulullah, *Titik Temu Agama dan Politik*, CV. RAMADHANI, Solo, 1991, p. 29

⁷ Mahdi Fahulullah, *loc. Cit.*

without humor, very seriously and prioritize issues.⁸ He has a brother named Muhammad and two younger sisters named Hamida and Amina.⁹

Sayyid Qutb was raised in a family that emphasize the teachings of Islam and love the Koran. Sayyed's early education was in the simple and limited environment of his village. He memorized of the Qur'an when he was still a child, before ten years . In those days the memorization of the Qur'an was quite common among the children of religious families of Egypt, especially among those families who wanted to send their children to al-Azhar. Sayyed Qutb's parents, realizing the gifts of their son, were concerned about his education, and so they moved to Halwan, a suburb of Cairo and Sayyid Qutb entered *Tajhizyah Dar al-'Ulum*, a preparatory school for entrance to *Dar al-'Ulum*, Cairo, (now the University of Cairo) for advanced studies in modern sciences and arts. Qutb entered *Dar al-'Ulum* in 1929 and completed his B.A. in education in 1933.¹⁰ After graduation, his thinking was much influenced by 'Abbas Mahmud al-'Aqqad, a famous Egyptian writer who tends to western thought.¹¹ He was very interested in English literature, and he learned everything he can get in the form of translation.¹²

Since graduating from college until 1951 Sayyid Qutb began his career as an author and his writings show such a high literary value, unlike most writers at the time. In the end, Qutb's writings are more inclined to Islam.¹³ A few years later he was appointed Inspector of Schools in the Egyptian government's Ministry of Education. During his service, the Ministry sent him to the United States for higher studies in the field of education. He stayed two years in America, dividing his time between Wilson's Teachers' College in Washington, Greeley College in Colorado, and Stanford University in California. He also visited many large cities in the United States and spent a few weeks in England, Switzerland and Italy.

⁸ John L. Esposito, (ed.), *op. cit.*, p. 70

⁹ David Sagiv, *Islam Otentisitas Liberalisme*, terj. Yudian W. Asmin, LkiS Yogyakarta, Yogyakarta, 1997, p. 39

¹⁰ Sayyed Qutb, *op. cit.*, p. ix

¹¹ Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer*, Prenada Media Group, Jakarta, 2010, p. 209

¹² John L. Esposito, (ed.), *op. cit.*, p. 69

¹³ Sayyid Qutb, *op. cit.*, p. 406

His stay in Amerika opened his eyes to the ravages wrought by Godbless materialism in the spiritual, social and economic life of the people, and when he returned he was more than ever convinced that only Islam can save mankind from the abyss of annihilation toward which it is hurtling at a tremendous speed, propelled by an insatiable greed for material things.¹⁴

The return to the Egyptian Sayyid Qutb in 1950 coincided with the development of Egyptian political crisis that later led to a military coup in July 1952. During this period Qutb's writings were colored social criticism and political polemics.¹⁵ Soon after his return to Egypt, he joined the Islamic movement of Egypt, the *Ikhwanul Muslimin*. After the end of the war, the *ikhwan* were in the forefront of those who demanded immediate independence for Egypt from British supremacy. This brought down upon them the wrath of British imperialism, but the movement soon gained momentum, and within two years the membership of the *Ikhwan* grew to two and a half million. On 12 february 1949, the leader of the *Ikhwan*, Hassan al-Banna, was assassinated, and the organization was banned.¹⁶

Egypt Revolution 1952 received strong support from the *Ikhwanul Muslimin*. The officers call Qutb and give him the task as an advisor for six months. But the idea of Sayyid Qutb to form an Islamic state and submit the leadership position to Muslims who are members of the *Ikhwanul Muslimin*, is not acceptable.¹⁷

Sayyid Qutb saw the *Ikhwanul Muslimin* as an organization that aims to recreate and protect the political community of Islam, and as a group of people who want to prove their beliefs. Close relationship with a number of figures in the *Ikhwanul Muslimin* at the time and his writing, making people can only guess when he actually entered the organization. However, he estimated officially listed as a member in 1952, and shortly thereafter was appointed in charge of Da'wah and Publishing Section of the *Ikhwanul Muslimin*.¹⁸

¹⁴ Sayyed Qutb, *op. cit.*, p. ix

¹⁵ Ali Rahnama, (ed.), *Para Perintis Zaman Baru Islam*, terj. Ilyas Hasan, Mizan, Bandung, 1995, p. 158

¹⁶ Sayyed Qutb, *op. cit.*, p. x

¹⁷ John L. Esposito, (ed.), *op. cit.*, p. 76

¹⁸ Ali Rahnama, (ed.), *op. cit.*, p. 159

Three persons emerged as leaders of the *Ikhwanul Muslimin*; Hassan al-Hudhaibi, who later became the Head of the organization, Abdul Qadir ‘Awdah, who became its General Secretary, and Sayyed Qutb, the chief exponent and author of its ideas and concepts. When the ban was lifted in 1952, the *Ikhwan* reorganized it self and embarked on a program of mass education and sosial reform. Sayyed Qutb was elected a member of Executive Committee and was put in charge of its departement of call to Islam (Da’wa). During 1953 he attended conferences in Syiria and Jordan and gave a series of lectures on the necessity of moral training as a pre-requisite to social revival. In July 1954 he became the chief Editor of the Ikhwan’s paper, *ikhwan al-muslimin*, but within two months this paper was closed down at the order of Colonel Abdul Nasser, President of Egypt, as it had criticised the Anglo-Egyptian pact of 7 July 1954.¹⁹

From that day, Abdul Nasser became more and more hostile toward the *Ikhwanul Muslimin*. On a charge of plotting against the goverment, the organization was closed down, its leaders arrested and six of them sentenced to death, including Abdul Qadir ‘Awdah. The editor of the daily *Al-Misri*, Ahmad ‘Abdul Fattah, estimated that fifty thousand members were sent to jail without trial, their properties confiscated and their families harassed. Sayyed Qutb was one of them.²⁰

Reason for this action was an assassination attempt on Gamal Abdul Nasser in October 1954. these provide an opportunity to Nasser not only to destroy the organization and strength of the *Ikhwanul Muslimin*, but also involves other political enemies, who allegedly conspired against Nasser and Egypt. Sayyid Qutb was arrested in November 1954, as part of the massive arrests *Ikhwanul Muslimin*’s leaders. Sayyid Qutb was not judged by a senior *Ikhwanul Muslimin*’s leader at the same time, he also does not include people who are accused of Secret Apparatus activity (which resulted in the execution of six leaders of the *Ikhwanul Muslimin*).²¹

At the time of his arrest, he was suffering from high fever. He was taken to prison and the prison officials pounced on him, beating him

¹⁹ Sayyed Qutb, *op. cit.*, p. x

²⁰ *Ibid.*,

²¹ Ali Rahnama, (ed.), *op. cit.*, p. 159-160

mercilessly. A dog was then set on him, dragging him around the cell; he was subjected to various kinds of tortures for seven hours. But this embodiment of faith and fortitude only kept saying, like Bilal. “Allah is great and all praise is for Allah alone.” This kind of treatment lasted until 3 May 1955, when he was transferred to a military hospital for the treatment of various illnesses caused by the relentless torture to which he had been subjected.²²

On 13 July 1955, the “People’s Court” sentenced him to fifteen years of hard labor. Hardly a year of this period had passed when a messenger came from Abdul Nasser offering him freedom and high post in the Education Ministry if he would simply ask for pardon. The reply which Sayyed Qutb gave will remain indelibly inscribed in the history of Islam forever. He said, “I am surprised at people who ask the oppressed to beg for pardon and mercy from the oppressor. By god, if a view words of apology can save me from death on the gallows, I shall not do it, and will go before my Lord in a condition that I am well-pleased with Him and He with me.” This offer was repeated several times at intervals, and his invariable reply was, “If I am imprisoned justly, then I accept my punishment as just and right, but if it is unjustly, then I cannot bow down pleading for mercy before injustice and error.”²³

Sayyed Qutb stayed in various prisons of Egypt until mid-1964. The first three years of his imprisonment were full of torture and harassment, but later much of the hardship was removed. His relatives were allowed to visit him and he was provided facilities to pursue his reading and writing activities. He spent these years in writing his commentary on the Qur’an, entitled *Fī Zīlāl al-Qur’ān* (In the Shades of the Qur’an). In 1964 he was released on the request of Abdus Salaam Arif, then President of Iraq, who was on a goodwill visit to Egypt.²⁴ However, within a year of this release he was arrested again, together with his brother Muhammad and his two sisters, Hameeda and Ameena. This time the charge was brought against them that

²² Sayyed Qutb, *op. cit.*, p. x

²³ *Ibid.*, p. xi

²⁴ Sayyid Qutb only serving his sentence for ten years and the remainder as a clemency, at the request of the president of Iraq (al-Salem Arif Abdussalam) personally to the president Gamal Abdul Nasser when he visited Cairo in 1964. According to Abdul Hakim Abidin, the president of Iraq invites Qutb went to Iraq together, but he refused by saying "this battle field and I can not leave". See Mahdi Fahulullah, *Titik Temu Agama dan Politik*, CV. Ramadhani, Solo, 1991, p. 36

they were preaching the overthrow of the government by force. Besides them, some twenty thousand others were also arrested, including seven hundred women. This phase of persecution started when Abdul Nasser returned from a visit to Moscow, where he had declared that the *Ikhwanul Muslimin* had plotted to assassinate him that he would crush them. A year earlier, an Egyptian law (No. 911, 1066) had given absolute power to the president to arrest without trial any person he deemed fit, to confiscate properties and other such measures.²⁵

At first it was announced that the trials would be televised, but when witness after witness described the horrors of jail and the inhuman tortures, the public was barred from the proceedings. The ex-President of the French Bar Association, William Thorp, the famous Swiss lawyer, A.J.M. Vandal, and many lawyers from Morocco and Sudan asked permission to plead on behalf of the accused but they were denied permission. The organization known as Amnesty International sent a British Member of Parliament, Peter Archer, to Egypt, who reported in clear terms that the accused were tortured and that the whole procedure of the Egyptian military courts was against all tenets of justice.²⁶

Mental and physical torture committed by prison officials to members of the *Ikhwanul Muslimin* makes trauma. After being released, he wrote *Ma'ālim fī al-Ṭāriq*, his most controversial book. This is the cause of Sayyid Qutb was arrested in 1965.²⁷ Sayyid Qutb was arrested for the second time with his friends from the *Ikhwanul Muslimin* with accusations that, he coordinates the group to overthrow the government by way of the power system.²⁸

In August 1966 Sayyid Qutb and two of his associates were sentenced to death, and the sentences were carried out on the morning of Monday, August 29, 1966, in spite of great outcries of protest from all

²⁵ Sayyid Qutb, *op. cit.*, p. xi

²⁶ *Ibid.*,

²⁷ John L. Esposito, (ed.), *op. cit.*, p. 83

²⁸ Mahdi Fahulullah, *op. cit.*, p. 36

corners of the muslim world.²⁹ This decisions are implemented, and he secretly buried in a cemetery there is no sign.³⁰

2. Sayyid Qutb's Work

Qutb's writings contain and support the renewal of Islamic ideology. Sayyid Qutb has spread all over the Islamic world, and his thinking has become the accepted definition of Islam and its role have shaped aspects of social, political, economic, intellectual, cultural, and ethical society. During this period, Sayyid Qutb influenced by writings of of Muhammad Asad (Leopold Weiss)³¹ and Abu al-A'la Mawdudi³², which can be obtained in Egypt in 1951.³³ He wrote many books that focus to the issue of Islamic thought and theology purification Islam.

Sayyed Qutb wrote more than twenty books, some in collaboration with others. He started his literary career with a book for children relating stories of the Prophets and tales from Islamic history. Later his interests diversified and he wrote short stories, poems, literary criticism and articles for magazines. But he was never too far removed from the Qur'an and during these early years of his writing career he wrote two books, "The Artistic Imagery of the Qur'an" and "The Day of Resurrection in the Qur'an," bringing into focus the miraculous style and the artistic and literary beauties of the Qur'an. Prior to his trip to the U.S.A., however, he had no been committed to the Islamic movement in Egypt. His stay in America

²⁹ Sayyed Qutb, *op. cit.*, p. xii

³⁰ John L. Esposito, (ed.), *op. cit.*, p. 83

³¹ Muhammad Asad (Leopold Weiss) is a convert from Lamberg (Poland), was born in 1900 and died at the age of 80 years. Muhammad Asad was a productive scientist putting his thoughts in the form of books in various fields throughout his life, such as education, economy, and state. He also wrote a modern interpretation of the Qur'an that effect at the end of the 1920s, entitled *The Message of the Qur'an*. (see Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer*, Prenada Media Group, Jakarta, 2010, p. 159)

³² Abu al-A'la al-Maududi was born in Aurangabad (now including the regions of India), on 25 September 1903 AD He was a leader of the Indian Muslim movement demanding independence from Britain. Abu al-A'la al-Mawdudi was productive scientist. Besides in journalism, politics, and academic, Maududi also engaged in da'wah. Each activity in career oriented leadership for the sake of da'wah in realizing the ideals of Islam as a way of life. Moreover, he is also well known as the author of Tafseer, Hadith, law, and history. Among his work which is famous are *al-Ijtihād fī al-Islām* (1930), *Risālah al-Dīniyah* (1932), dan *The Islamic Law and Constitution* (1955). (See Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer*, Prenada Media Group, Jakarta, 2010, p. 173)

³³ John L. Esposito, (ed.), *op. cit.*, p. 71

made a deep impression upon him, he returned convinced that the materialistic civilization of the West Communism being just a logical extreme of it, is devoid of basic human values and is leading mankind toward spiritual, social and even physical destruction.³⁴

At the same time he became to appreciate the deeper meaning of the Islamic teachings. He plunged into the study of the Qur'an, now not just for literary appreciation but for understanding its message, spending eight to ten hours daily in the study of books about Islam. In 1948 he published his first master piece, *Al-'adālah al-Ijtimā'īyah fī al-Islām* (Social Justice in Islam). Soon after that he began his commentary on the Qur'an, "In the Shades of Qur'an." Which was completed during his imprisonment. This is not commentary in a technical sense, much less in a traditional sense, but is a free expression of the thoughts and feelings which were invoked in the author's mind by reading a verse or a group of verses. Through this technique he succeeded remarkably well in conveying the living message of the Qur'an. An example of his comentary is the last chapter of the "Milestones", which elaborates on the deep implications of the Surah "Al-Buruj" (The Constellations).³⁵

The works of Sayyid Qutb has been translated in many different languages, including Indonesian. Among the works of Sayyid Qutb is:³⁶

- a. Literature books include:
 1. At-Taṣwīr al-Fanni fī al-Qur'ān (Kairo: Dār al-Ma'ārif, 1945)
 2. Musyāhidat al-Qiyāmah fī al-Qur'ān (Kairo: Dār al-Ma'rifat, 1947)
 3. Muhimmah al-Syā'ir fī al-Ḥāyah (Kairo: Lajnah al-Nasyr li al-Jamī'iyīn, 1932)
 4. An-Naqdu al-Adabī: Uṣūluhu wa Manāhijuhu (Kairo: Dār al-Fikr al-'Arabiy)
 5. Naqd Kitab Mustaqbal al-ṣaqāfah fī Miṣra
- b. Story books include:
 1. Al Asywak (Kairo: Dār Sa'ād Miṣr, 1947)
 2. Ṭiflun Min Al Qaryah (1945)

³⁴ Sayyed Qutb, *op. cit.*, p. xii

³⁵ *Ibid.*,

³⁶ John L. Esposito, (ed.), *op. cit.*, p. 69

3. Al Athyāfu Al Arba'ah (cooperation with other)
 4. Al Madīnah Al Masyhūrah
- c. The books related to education and teaching:
1. Al Qaṣaṣu Al Dīni (cooperation with Abdul Hamid Jaudah)
 2. Al Jadīd Fī Al Lughah Al 'Arabiyyah (cooperation with other)
 3. Al Jadīd Fi Al Maḥfuẓat (cooperation with other)
 4. Rauḍatu Al Ṭifli (cooperation with other)
- d. Collection of religious books:
1. Al-'Adālah al-Ijtimāiyyah fī al-Islām (Kairo: Dār al-Kitāb, 1948)
 2. Fī Zīlāl al-Qur'ān (Bairut: Dār al-Syuruq, 1992)
 3. As-Salām al-'Alami wal islām (Kairo: Dār al-Kitāb al-'Arabi, 1951)
 4. Al-Mustaqbal li Haẓa al-Dīn (kairo: Maktabah Wāḥidah, tanpa tahun)
 5. Al-Islām wa Musykilah al-Haḍarah (kairo: Dār Ihya' al-Kutub, 1962)
 6. Ma'ālim fī al-Ṭāriq (kairo: Maktabah Wahbah, 1964)
 7. Dirāsah al-Islāmiyyah (Kairo: Maktabah Lajnah al-Muslim, 1953)
 8. Naḥwa Mujtama' Islāmi wa al-Muslimūn (1953-1954)
 9. Ma'rakatul-Islām wa al-Ra'sumāliyah (Kairo: Dār Kitāb al-'Arabi, 1951)
 10. Hāẓa ad-Dīn (1995)
 11. Khaṣais at-Taṣawwur al-Islāmi wa Muqawwamatuhu (1960)
 12. Ma'rakatunā Ma'a al-Yahūd (Bairut: Dār al-Syuruq, 1978)
 13. Fīt-Tārikh: Fikrah wa Manāhij (Bairut: Dār al-Syuruq, 1974)
 14. Al-Qur'ān wa aẓ-ẓurroh,
 15. Al-Islāmiyah lā syuyu'iyah wala ro'sumāliyah
 16. Fiḥus sunnah
 17. Al-mu'iz liḍinillah al-faṭimi, and so on

Here is the theme of his poems published in daily newspapers and magazines such as Al-Risālah, Al-Liwa 'al-Jadīd, Al-Da'wah, Al-Harhah, Misra Al-Falal, Al-Muslim and Isytirakiyah:

1. Al-Syaṭi'u Al-Majhūl
2. Ḥilmu Al-Fajri
3. Qafilatul Al-Raqīq

4. Nihayatu Al-Muṭaf
5. H̄ilmun Qadīm
6. Intahaina
7. Fi Al-Ṣakhra
8. Min Bawakiri Al-Kifāh

About story:

1. Min Al-A'maq
2. Ila Al-Iskandāriyah
3. Suqu Al-Raqiq
4. Tilmizah
5. Ažara'
6. Khaṭī'ah
7. Um
8. Ab

Work paper:

1. Naḥnu Al-Syā'b
2. Al-Kutlah Al-Islāmiyyah
3. Ila Al-Aḥzāb Al-Miṣriyyah
4. Madāris Li al-Suḥti
5. Difa'an Al-Faḍīlah

Various discussion of the criticism of the work of great authors of literature, poetry and stories such as:

1. Khan Al-Khalili work of Najib Mahfudz
2. Al-Mālik Udib work of Taufiq Al-Hakim
3. Hamazatu Al-Syāyaṭīn work of Abdul Hamid Jaudah Al-Sahar
4. Waḥyu Al-Arba'in Wa Syarah work of Abbas Mahmud Al-Aqqada
5. Sya'ir Mahmud Abu Al-Wafa'
6. Adabu Al-Rafi'i
7. Da'watu Al-Kasyani Ila Mu'tamar Islāmi
8. Maža Khasirah Al-'Alam bi Inhiṭaṭi Al-Muslimīn
9. Baina Al-Falsafah Wa Al-Adab work of Al-Adham
10. Difa'an 'an Al-Balagāt work of Muhammad Hasan Al-Zayyad
11. Min Mufāraqati Al-Tafkir work of Ismail Madzhar

12. Al-tanasuq Al-Fanni Fī Al-Qur'ān
13. Hāzihi Hiya Al-Aglal work of Abdullah Al-Qashimi³⁷

3. Patterns of Ikhwanul Muslimin Movement

Ikhwanul Muslimin Movement was founded in Isma'ilism (Egypt) in 1928 by Hasan al-Banna³⁸ (1906-1949) to spread Islam by "love, brotherhood and friendship".³⁹ Muslim Brotherhood originally a purely religious congregation and philanthropist, aimed at spreading Islamic morals and good deeds. The emergence of Ikhwanul Muslimin is a response to various developments in the Islamic world (especially the Middle East), related with the growing extent of Western imperialist domination. Ikhwanul Muslimin is considered as a forerunner to the various movements "fundamentalist" Islam, particularly in the Middle East such as Egypt, Syria, Lebanon, Jordan, Kuwait, Saudi Arabia and others. Which provided the inspiration for a number Islamic movements in various other areas.⁴⁰

Ikhwanul Muslimin is growing in the middle of the workers Ismailia. Crime and misery which they felt led to six workers facing Shaykh Hasan al-Banna, requested that he formed a congregation that is trying to free them from these conditions. The social conditions directly influence the goals, ideas, and worshipers of Ikhwanul Muslimin movement. Because of this, they make one of its objectives is to realize social justice and social security for all citizens, eradicate stupidity, disease, poverty, and so forth.⁴¹

Ikhwanul Muslimin recruiting a number of educated people and workers to join in it. He called for Islam that total and active, as well as the Islamic state

³⁷ Mahdi Fahulullah, *Titik Temu Agama dan Politik: Analisa Pemikiran Sayyid Qutub*, CV.RAMADHANI, Solo, 1991, p. 39-41

³⁸ Abdurrahman bin Ahmad bin Hasan al-Banna (Hasan al-Banna), born in Mahmudiyah Egypt in 1906 AD He lived in an Islamic environment. His father was Sheikh Ahmad Abdul Rahman al-Banna, he is a well-known scholars of his time. Al-Banna started learning from the basic level in the town of his birth. Here he memorized the Qur'an. Then he moved to the madrassa Mu'alimin in Damanhur. In 1927 after graduating from the Darul 'ulum in cairo, he worked as a lecturer. He filled his whole life to fight in the affairs of da'wah and Islamic charity until his death, on 12 February 1949. (See Husein bin Muhsin bin Ali Jabir, *Membentuk Jama'atul Muslimin*, terj. Abu Fahmi, dkk., GEMA INSANI PRESS, Jakarta, 1991, p. 275)

³⁹ David Sagiv, *Islam Otentisitas Liberalisme*, terj. Yudian W. Asmin, LkiS Yogyakarta, Yogyakarta, 1997, p. 28

⁴⁰ Afadlal, dkk., *Islam dan Radikalisme di Indonesia*, LIPI Press, Jakarta, 2005, p. 55-56

⁴¹ Utsman Abdul Mu'iz Ruslan, *Tarbiyah Siyasah; Pendidikan Politik Ikhwanul Muslimin: Studi Analisis Evaluatif Terhadap Proses Pendidikan Politik "IKHWAN" untuk Para Anggota Khususnya dan Seluruh Masyarakat Mesir Umumnya, dari Tahun 1928 hingga 1954*. Terj. Salafuddin Abu Sayyid, dkk., ERA INTERMEDIA, Solo, 2000, p. 152-153

considers as essential elements of desired Islamic order.⁴² Ikhwanul Muslimin establishes that the first goal of their organization is the right education (tarbiyah shahihah), to form the soul of the nation. It is their means in the form of new generation, which is faithful to the teachings of Islam, tried coloring it with Islamic in a variety of life.⁴³

In the Ikhwanul Muslimin stressed the following matters:⁴⁴

- 1) Return to the true Islam, as contained in the Qur'an
- 2) Sticking to the morality of Islam
- 3) Creating Muslim solidarity
- 4) Assimilate modern science
- 5) The application of religious laws that prohibit alcohol, gambling, and prostitution
- 6) against the spread of western culture
- 7) Advise the hijab for women
- 8) Monitoring behavior in places of public recreation summer
- 9) Restrictions association with the opposite sex

Hasan al Banna give information about the purpose of Ikwatul Muslimin as follows:⁴⁵

1. Improving self
2. Establishing a Muslim household
3. Assist communities
4. Liberate homeland from a foreign power (rule of non-Muslims)
5. Improve government
6. Achieve unity of Muslim nations
7. Rule the world by way of spreading the Islamic da'wah until all remote spot.

B. About *Tafsīr Fī Zīlāl Al-Qur'ān*

1. Historical Writing of *Tafsīr Fī Zīlāl Al-Qur'ān*

One of the greatest works of Sayyid Qutb is the commentary of al-Qur'an, named *Fī Zīlālil Qur'ān*.⁴⁶ This interpretation was written between 1952 to 1965.

⁴² Afadlal, dkk., *op. cit.*, p. 56

⁴³ Utsman Abdul Mu'iz Ruslan, *op. cit.*, p. 484

⁴⁴ Afadlal, dkk., *op. cit.*, p. 61

⁴⁵ Afadlal, dkk., *op. cit.*, p. 61

⁴⁶ *Fī Zīlālil Qur'ān*, which was published Dar al-Syuruq; Cairo, Egypt, in 1992, consists of six volumes. Each volume work as follows: volume 1 contains chapters 1-4, Volume 2 contains

According to Charles Tripp, as quoted by Muhammad Chirzin in his book, *Jihad Menurut Sayyid Qutub dalam Tafsir Zhilal*, this interpretation is an interpretation of the Qur'an that does not use traditional methods of interpretation; method that always refers to the previous reviews that have been accepted, and refer to other authorities established. In exchange, Sayyid Qutb argued personal response and spontaneity of the verses of the Qur'an. This interpretation attaches much on the need for humans to approach intuitively faith, in a manner that does not need to be rationalized or explained with reference to the criteria of philosophy.⁴⁷

Actually Sayyid Qutb began writing his commentary at the request of his colleague named Said Ramadan who is editor of the magazine al-Muslimin, at the end of 1951 AD He called Sayyid Qutb to fill the special rubric on the interpretation of the Qur'an is published once a month. Sayyid Qutb, the approved his colleague request and fill it rubric which later was named *Fī Zilāl al-Qur'ān*. After seven editions, Qutb stop the activity and initiative to compile a book of commentary in the form of several volumes, named *Fī Zilāl al-Qur'ān*, the same name as the previous rubric. The first chapters of the commentary was published in October 1952 AD and followed next chapter.⁴⁸

2. Method and Style of Interpretation

Method of interpretation is a means or media to be applied to achieve the goal. While the style of interpretation, is an interpretation of the instructional objectives. That means that whatever form and interpretation methods used, all culminate in the style of interpretation.⁴⁹

Dr. Abdul Hayy al-Farmawi a professor of Interpretation and Sciences of al-Qur'an al-Azhar University, split pattern interpretation of al-Qur'an into four forms; is *tahfīly*, *maudhū'i*, *ijmali* and *muqārīn*. The fourth method that has the characteristics and specifications of each, therefore the application of the method possible-method highly depends on the targets to be achieved by the interpreter. If you want to know the meaning only to the vocabulary, it will not need extensive

chapters 5-7 consists of 1170 pages, volume 3 contains chapters 8-11 consists of 1826 pages, volume 4 chapters consist of 2536 pages 12-18, volume 5 contains chapters consist of 3234 pages 19-25, volume 6 contains chapters 26-30 consists of 4012 pages.

⁴⁷ Muhammad Chirzin, *Jihad Menurut Sayyid Qutub dalam Tafsir Zhilal*, ERA INTERMEDIA, Solo, 2001, p. 133-134

⁴⁸ K. Salim Bahnasawi, *Butir-Butir Pemikiran Sayyid Quthb; Menuju Pembaharuan Gerakan Islam*, terj. Abdul Hayyie al Kattani, dkk., Gema Insani Press, Jakarta, 2003, p. 17

⁴⁹ Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir*, Pustaka Pelajar, Yogyakarta, 2011, cet. 2, p. 386

descriptions, the commentators just simply use a global method such as that carried out by al-Suyūthi and al-Mahallī in tafsir al-Jalālain, and so forth. Conversely, if the target is to be achieved it is a broad interpretation but do not complete the understanding contained in the verse is interpreted in a comprehensive manner, the method is suitable analytical method (tahlīlī / tafshīlī).

But when the discussion is no longer limited to the desired broad understanding, but have completed the themes raised in the verse completely and comprehensively, the method used is the method of thematic (maudhū'i). But when it is desirable not only the breadth of discussion but furthermore, that someone wants a comparative analytical; comparison between verse with verse, or the verse with hadith, as well as between the various opinions of scholars, then mufasir using comparative methods (muqarin).⁵⁰

Judging from the interpretation of patterns that are found in Fī Zīlāl Al-Qur'ān can be classified into types of interpretation tahlili.⁵¹ Namely a method of interpretation which means explaining the content of the verses of the Qur'an from every aspect. In the commentary, interpreters follows the sequence of verses as was arranged in the Mushaf. Interpreters begin by explaining the meaning of vocabulary explanation is followed by an explanation of the global meaning of the

⁵⁰ *Ibid.*, p. 380-381

⁵¹ In terms of the tendency of commentators, methods Tahlili can be divided into: (1) Tafsir bi al-ma'tsur, namely the interpretation of verse by verse; interpretation of verse by hadith of the Prophet that explaining the meaning of some verses that were deemed difficult to understand. (2) Tafsir bi al-Ra'yi, is the interpretation of the Qur'an with *ijtihad*, especially after an interpreter that really know about the Arabic language, asbabun nuzul, Nasikh-mansukh, and other things necessary by typically an interpreter. (3) Tafsir al-Shufi, the method is divided into two general categories: Theoretical Sufism (try researching and reviewing the Qur'an based theories of sect and according to their teachings) and Practical Sufism (Sufism is practiced style miserable life, ascetic, and immerse themselves in obedience to God). (4) Tafsir al-Fiqhi, coincided with the birth of al-tafsir bi ma'tsur, also born al-Fiqhi interpretation, and both quoted from the Prophet without any distinction between the two. Disciples of the Prophet each find it difficult to understand the laws contained in the Qur'an directly asked the Prophet, and he immediately replied. Prophet's answer, on the one hand, is a bi al - ma'tsur interpretation and on the other, as well as the interpretation of al - Fiqhi. (5) al - Tafsir al - Falsafi, which attempt to compromise or find common ground between philosophy and religion as well as trying to get rid of any opposition. (6) al - Tafsir al - 'Ilmi, namely the study of the scientific aspects contained in the Koran, as a way to find clues and understand method. (7) al - Tafsir al - Adab al - ijtimai, which seeks to understand the texts of the Qur'an in a way, explains the expressions of the Qur'an carefully. Further explaining the meanings intended by the Qur'an with a style of language that is beautiful and attractive. then the interpreter tries to connect the texts of the Qur'an being reviewed by the fact that the social and cultural systems. (See Abd al-Hayy al-Farmawi, *Metode Tafsir Mawdu'iy: Suatu Pengantar*, terj. Suryan A. Jamrah PT RajaGrafindo Persada, Jakarta, 1996, cet. 2, p. 12-28)

verse. He also noted correlation verses and discuss asbabun nuzul (background verse).⁵²

Sayyid Qutb start interpret a surah, gives an overview of the content of the surah that will be examined in detail. After that, he details the interpretation of verse by verse. In interpreting the long surah, Qutb classify a number of verse as a unity, according to the message contained in these verses. For example, in surah al-Baqarah was interpreted it sets the first verse until verse 29, as part of the first discussion. Furthermore, he interpreted the verse 30 to 39 and so on. In interpreting the verse, Sayyid Qutb uses the verses of the Koran as explanatory.⁵³

Moreover Sayyid Qutb uses hadiths as explanatory. Partly with mentioning, the first and last narrators, without including the full range of sanad. He also completed his commentary with the opinions disciples of Muhammad and previous scholarly opinion, stating the source of uptake or not.⁵⁴

According to Issa Boullata, as quoted by Anthony H. Johns, the approach used by Sayyid Qutb in interpreting the Qur'an is the approach *tashwir* (descriptive) is a style of interpretation that seeks to show the message of al-Qur'an as illustration messaging present, that living and concrete so it can cause an understanding of "actual" to its readers and give a strong encouragement to act. Thus, all the messages contained in the Qur'an will always be relevant to be brought in today.⁵⁵

Could be said *Fī Zilā l Al-Qur'ān* written by Sayyid Qutb including one book of commentaries that have new breakthrough in interpreting Qur'an. Could be said *Fi Dzilal Al-Qur'an* written by Sayyid Qutb including one book of commentaries that have new breakthrough in interpreting the Qur'an. This is because his commentary contains thoughts oriented group for the glory of Islam, also have their own methodology in interpreting the Qur'an. These include reform in the field of interpretation and on one side he rules out the discussion which is considered less important. One that stands out of his style of interpretation is ascertains facet literature to approach in interpreting the Qur'an.

⁵² Abd. Al-Hayy Al-Farmawi, *Metode Tafsir Mawdu'i: Sebuah Pengantar*, terj. Surya A. Jamrah, PT RajaGrafindo Persada, Jakarta, 1996, cet. 2, p. 12

⁵³ Muhammad Chirzin, *op., cit.* p. 143-144

⁵⁴ *Ibid.*, p. 147

⁵⁵ PECINTA BIOGRAFI HABAIB DAN ULAMA'.htm. Retrieved on 12 september 2013 from <http://Sayyid Qutb>, at 9.28.

His literary side is apparent when we look at his commentary, we can even see in the first row. However, all understanding *ushlūb al-Qurān*, the characteristic expression and *dzauq* that brought it all comes down to show the guidance of al-Qur`an and the main points of his teachings, that is intended to give an approach on the lives of its readers. Through such an approach is expected to provide benefit and guidance of God. Because basically, the guidance is the nature of al-Qur`an itself. Guidance is also a nature and essence of al-Qur`an. According to him, al-Qur`an is a book of *da'wah*, complete laws and teachings of life. And Allah has made it as a key for every thing that is still closed and the cure for all diseases.

Tafsir Fī Zilā l Al-Qur`ān, can be classified into interpretation of al-Adabi al-Ijtima'i (literary culture and society). This is because his back-ground is a man of letters, until he could feel the beauty of the language and the values that brought al-Qur`an that has high language style.⁵⁶

C. The Related Verses and its Asbabun Nuzul

1) Verse al-Nisa' [4]: 59

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا⁵⁷

“O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day: that is best, and most suitable for final determination.”

Al-Bukhari and others narrated that Ibn 'Abbas said, "This verse down to Abdullah bin Qais bin Hudzafah when he was sent by the Prophet with the troops."⁵⁸ While ad-Dawudi said, "It is error-that is a lie that attributed to the Ibn Abbas . For verily Abdullah bin Hudzafah led a group of army. He was angry and start a war by saying, "Attack!" Partly of the troops do not want to do his bidding and some want to do it. "

Ad-Dawudi said again, "If this verse was revealed before this event, how could he specializes obedience to Abdullah bin Hudzafah and not to others? And if

⁵⁶ *Ibid.*,

⁵⁷ Q.S. al-Nisa [4]: 59

⁵⁸ Al-Bukhari in *kitab at-Tafsir* (4584) in Jalaluddin as-Suyuthi, *Lubabun Nuquul fii Asbaabin Nuzuul*, terj. Tim Abdul Hayyie, Gema Insani, Jakarta, 2008, p. 182

this verse was revealed after the event should only be said to them, "the obedience is only in the good", and not, "Why did you not obey him?"

Al-Hafiz Ibn Hajar answer this question, that the purpose of the story verse, "Then, if you disagree about something" is their dispute in the execution of orders to obey and not implementing the order as to avoid war. Thus, this verse appropriate if sent down to tell them what they should do when disputing, that is to return what wherein they differ to Allah and His Messenger.

Ibnu Jarir narrated that this verse was revealed to events that happened to Ammar bin Yasir and Khalid bin Walid. When it was Khalid ibn Walid was a governor. One day Ammar pay someone without Khalid's command, then they quarrel. Then sent down surah an-Nisa: 59.⁵⁹

According Quraish Shihab, this verse and the verses afterwards, still closely connected with previous verses. Starting from verse commanded to worship Allah, not associating him and devoted to parents, recommend to share with others. The commands that encourages people to create a fair and prosperous society, members help each other, obey Allah and the Messenger, and obedient to the leader, resolve disputes based on the values taught by the Qur'an and Sunnah, and others clearly visible this verse and the next verses, until to command to struggle in the path of Allah. Thus these verses relations in general.⁶⁰

2) Verse al-Nisa' [4]: 83

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ
وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا⁶¹

“When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.”

⁵⁹ Jalaluddin as-Suyuthi, *Lubabun Nuquul fii Asbaabin Nuzuul*, terj. Tim Abdul Hayyie, Gema Insani, Jakarta, 2008, p. 173-174 see also Jalaluddin Al-Mahali dan Jalaluddin As-Suyuthi, *Tafsir Jalalain; berikut asbaabun nuzuul ayat*, terj. Bahrun Abu Bakar, Sinar Baru Algensindo, Bandung, 2008, p. 424-425

⁶⁰ M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan dan Keserasian al-Qur'an*, Lentera Hati, Jakarta, 2012, cet. 5, p. 583

⁶¹ Q. S. Al-Nisā [4]: 83

Muslim narrated that Umar bin Khattab said, "When the Prophet was isolating the wife, I went inside the mosque. There I found people throwing gravel to the soil and they said, "The Messenger has divorce his wives." So I stood at the door of the mosque, and I shouted aloud, "He did not divorce his wives!." Then sent down surah al-Nisa': 83. then I was among those that investigated his case was.⁶²

3) Verse al-Nisa' [4]: 144

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ
تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا⁶³

“O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?”

This verse actually still related to the theme of this the discussion, however, turned out to Sayyid Qutb did not interpret this verse in his commentary.

4) Verse Ali imran [3]: 28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ
فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ⁶⁴

“Let not the believers take for friends or helpers Unbeliever rather than Believers: if any do taht, in nothing will there be help from Allah: except by way of precaution, that you may guard yourselves from them. But Allah cautions you (to member) Himself; from the final goal is to Allah.”

Ibnu Jarir narrated from Sa'id or Ikrimah from Ibnu Abbas, he said, "al-Hajjaj ibnu Amr before was ally of Ka'ab Ibnul Asyraf, Ibnu Abil Haqiq and Qais bin Zaid living mingle with some of the Ansar, to interfere with their Muslim and become apostate again.

So Rifa'ah Ibn Mundhir, Abdullah ibnuz-Zubair, Sa'id bin Hatsmah and said to the people: "Stay away from the Jewish people and do not live with them so that they do not make you go out of your religion." So God sent down his word that surah Ali Imran: 28.⁶⁵

5) Verse al-Maidah [5]: 51

⁶² Jalaluddin al-Mahalli dan Jalaluddin as-Suyuthi, *op., cit.* p. 429 see also Jalaluddin as-Suyuthi, *Lubabun Nuquul fii Asbaabin Nuzuul*, terj. Tim Abdul Hayyie, Gema Insani, Jakarta, 2008, p. 181-182

⁶³ Q. S. al-Nisa' [4]: 144

⁶⁴ Q.S. Ali Imran [3]: 28

⁶⁵ Jalaluddin as-Suyuthi, *Lubabun Nuquul fii Asbaabin Nuzuul*, terj. Tim Abdul Hayyie, Gema Insani, Jakarta, 2008, p. 118-119

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ⁶⁶

“O you who believe! Take not the jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guides not a people unjust.”

Ibnu Ishaq, Ibnu Jarir, Ibnu Abi Hatim, and Imam al-Baihaqi has ascertains a hadith of Ubadah ibnush Shamit, he recalled: "When I fought against Bani Qainuqa' suddenly Abdullah ibn Ubay ibn Salul tend to impartially them and stood on their side." After that Ubadah ibnush Shamit towards the Prophet, to declare purification himself to God and His Messenger from the fact that he had made with the people of Bani Qainuqa'.

He was one of the Bani Awf Ibn Khazraj. He has held the facts with them, same to what was done by Abdullah ibn Ubay ibn Salul against them (Bani Qainuqa'). Finally Abdullah ibn Ubay invites them to an agreement with the fact infidels, and their dispassionate. Furthermore, Ibnu Ishaq said that this verse was sent down regarding the events Ubadah ibnush and Abdullah ibn Ubay Shamit, namely surah al-Maidah: 51-54.⁶⁷

According Quraish Shihab, this verse is closely related to:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ⁶⁸

“O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.”

⁶⁶ Q.S. al-Maidah [5]: 51

⁶⁷ Jalaluddin al-Mahalli dan Jalaluddin as-Suyuthi, *op., cit.* p. 523

⁶⁸ Q.S. al-Mumtahanah [60]: 1

They were in the end by surah al-Mumtahanah is attributed to the despotic people. "And whoever made them leaders, then they are the ones who do wrong" (Surat Al-Mumtahanah (60): 9), same with the properties mentioned in surah al-Maidah [5]: 51 "Verily Allah guided not a people unjust."⁶⁹

Prohibition makes non-Muslims as a leader, which was mentioned in the verse above, submitted with some affirmation. Include: 1) the prohibition expressly stated not to be made the Jews and the Christians as leaders. 2) the assertion that most of them are leaders for others. 3) threat to that raised them as a leader that he belonged to them and are wrongdoers.

Nevertheless, the ban is not absolute so that it covers the entire meaning of the word contained by *aulya'* (leader).⁷⁰

6) Verse al-Maidah [5]: 55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ رَاكِعُونَ⁷¹

"Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) Believers—those who establish regular Prayers and regular Charity, and they bow down humbly (in worship)".

Imam Tabarani has ascertains a hadith in his book *Al-Awsath* through the sanad which are many-narrator who *majhul* (not known) of Ammaar ibnu Yasir, who has been told, that one day a beggar came to Ali bin Abu Talib, while that time Ali was bowing in sunah prayer. Then he let go of the ring and gave it to the beggar. Then sent down surah al-Maidah [5] :55-56. This hadith has many other hadiths that reinforce witnesses. Abdurrazaq has said: "It has been telling us Mujahid ibn Abdul Wahhab from his father, from Ibn Abbas about the word of God (al-Maidah [5]: 55). This verse sent down regarding the events experienced by Ali ibn Abu Talib.

Ibnu Murdawaih has been narrated from other lines, from Ibn Abbas with the same meaning. And has also presented a similar hadith from Ali directly. Ibn Jarir has ascertains from Mujahid, Ibn Abu Hatim and Ibn Salamah Kuhail of similar hadith; all of which are the witnesses are mutually reinforcing.⁷²

7) as-syuara [26]: 151-152

⁶⁹ Quraish Shihab, *op., cit.* p. 152

⁷⁰ *Ibid.*, p. 153

⁷¹ Q.S. al-Maidah [5]: 55

⁷² Jalaluddin al-Mahalli dan Jalaluddin as-Suyuthi, *op. cit.*, p. 523

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ
﴿١٥٢﴾

"And follow not the bidding of those who are extravagant (151) Who make mischief in the land, and mend not (their ways)." (152)

Actually, this verse also related to this discussion, same as the previous verses. But Sayyid Qutb did not interpret this verse in his commentary.

D. Sayyid Qutb's Interpretation on Related Verses

1) Surah al-Nisa' [4]: 59

According to Sayyid Qutb, this verse describes a leader who must be obeyed is the leader of the believers among themselves, who are qualified faith and limitations of Islam described in that verse, that the leader who obey Allah and the Messenger. Also a leader of the Oneness of God as the owner of legal sovereignty and the right to make laws for the whole human being, accept the law of God (as the source of all sources of law), as described in the texts, and returns to Him all matters disputed by the mind and understanding they are not there her the texts to apply the general principles contained in the texts.

Obedience to the leader is the development of obedience to Allah and the Messenger, after it is established that a leader from among your own with a note she had faith and fulfill the requirements of faith. Obey the leader within the limits of good, and in accordance with the laws of God, and the things that are not forbidden in the Koran. Also not in the things that are forbidden by the *Shari'ah* principles when there is a difference of opinion. As-Sunnah has set the boundaries of obedience to the leader with a definite and convincing manner.⁷³

The incorporation of obedience to Allah, His Messenger and those who hold power in this verse means descriptors for the character and the limits of obedience. Obey the leader in Islam is not because of their position, but because of the implementation of the *Shari'ah* of Allah and His Messenger, that they uphold, and the implementation of *Shari'ah* that comes from Allah and His Messenger is entitled to be obeyed. So when he deviated from the lines that have been established by God and His Apostle, then there goes the obligation to obey it; and all orders are not required to be implemented.⁷⁴ The Messenger said: "Every

⁷³ Sayyid Qutb, *Tafsir fi Zhilalil-Qur'an di Bawah Naungan Al-Qur'an jilid 4, op. cit.*, p. 310

⁷⁴ Sayyid Qutb, *Keadilan Sosial Dalam Islam*, terj. Afif Mohammad, PUSTAKA, Bandung, 1994, p. 131

individual Muslims, like it or not, is required to comply and obedience to the conditions set, except when he was ordered to perform immoral acts. So when he was ordered to commit a crime, there is no adherence and obedience to him. "(Narrated by Bukhari, Muslim)

Narrated in Sahih Bukhari and Muslim from al-'Amasy, the prophet said:

إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

"Indeed the obedience just in case of the kindness"

Reported in shahihain also of Yahya al-Qaththan, the prophet said:

السَّمْعُ وَالطَّاعَةُ عَلَى الرَّءِ الْمُسْلِمِ فِيمَا أَحَبَّ أَوْ كَرِهَ، مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ".

"Muslims are required to listen and obey to what he likes or not, as long as it is not commanded disobeying Allah. When commanded to disobeying Allah, then it should not hear and obey them at all. "

Imam Muslim narrated from Ummul Hashiin, the Prophet said:

وَلَوْ اسْتَعْمِلُ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللَّهِ، اسْمَعُوا لَهُ وَأَطِيعُوا

"If a slave is appointed as your leader to lead you in the Koran, then listen and obey him."

Manhaj of Islam is so clear, the limits obedience to was so clear. *Syari'ah* that must be obeyed and *sunnah* to be followed just one, not devide, and not confuse people with a wide variety of expected.⁷⁵

2) An-Nisa [4]: 83

Al-Qur'an instilling trust and loyalty to the leader of the believers. According to Qutb, this verse contains about suggestion for people to submit their information to their leaders. Because leaders who believe that, the right to analyze and dig up the truth, as it is authorized to determine which actions are considered important.⁷⁶

3) Surah Ali Imran [3]: 28

Truly, it will not accumulate in the hearts of a human being a true faith in God when they make enemies of Allah as the guardians, but God's enemies had turned and they did not hear the call to lawless to the Qur'an. Therefore, the threat hard came this time as the resolution is certain, that a Muslim has renounced Islam when it makes people who are not pleased with the Qur'an as a regulator of life as a leader, that is just an pleased and help or ask for help to him.

⁷⁵ Sayyid Qutb, *op. cit.*, p. 311

⁷⁶ *Ibid.*, jilid 5, p. 54

Thus, he did not get the help of God. Not in the slightest calculation of Allah, there is no relationship, both religious and belief, there are no ties and status as guardian. he was far from God and totally severed his relationship in everything. God only gives mercy if they do it's because of their restraint investigate, against the fears in a country or at a time. But, that's just self-preservation in the form of oral speech, not a confession of heart and charity.⁷⁷

R.a Ibn Abbas said:

لَيْسَ التَّقِيَّةُ بِالْعَمَلِ، إِنَّمَا التَّقِيَّةُ بِاللِّسَانِ

"Taqiyyah Trick self-preservation, not with charity, but taqiyyah only with speech."

4) Surah al-Maidah [5]: 51

Truly that does it mean to walayah or region is mutual loyalty with them, and is not bound by the meaning abreaste of their religion. Because unlikely, Muslims follow the Jews and the Christians in religion. That there is mutual loyalty and mutual aid. This is a problem that is ambiguous or blurred to the Muslims that they thought that this problem is allowed to them by reason of mutual interest. Or by reason of the occurrence that is the collaboration between them and the Jews before Islam and at times start implementing Islam in Medina. Then Allah banned them from that case and ordered the withdrawal. Because it was clear the impossibility of mutual loyalty and helping between Muslims and Jews in Medina.

Islamic tolerance for People of the Scripture (*ahlu kitab*) and made them a leader is a different matter. But, the two become blurred for most of the Muslims are immature and incomplete knowledge of the realities of religion and its functions as a unrealistic *manhajiyah* movement. That is, the movement aimed to create a reality on earth according to the Islamic view of the different habits of all visual pattern known by humans. Therefore, they clash with the views and the regulations to the contrary. This is as they clash with human desires, as well as distortions and deviations from the manhaj of Allah. Also, as

⁷⁷ *Ibid.*, jilid 3, p. 79

it enters the battlefield that can not be avoided, to create a new reality that are required, and continues to be actively moving over there.

People who are not clear to them this fact decreased sensitivity to the fact of faith, and were down his intelligence of character this war and the attitude People of the Scripture against him. They forget for commands of the Qur'an is clear and explicit. Then, they mix up between Islamic call to be free in the mingle with People of the Scripture (*ahlu kitab*) and be kind to them in the Muslim community where they live are guaranteed their rights, with *wala* "loyalty" that can not be done except to Allah, His Messenger , and fellow Muslims to forget what has been prescribed by the Qur'an that the People of the Scripture is helping each other in the fight against the Muslims.⁷⁸

Indeed Muslims were claimed to tolerant for People of the Scripture (*ahlu kitab*). But, it was forbidden to give loyalty to them in the sense of helping each other and binding covenant with them. Way of life of a Muslim to strengthen religion and apply a unique system may not be able to meet with the life path People of the Scripture (*ahlu kitab*), although they showed love and tolerance. Therefore, this attitude will not reach the levels that they allow Muslims stick to religion and implement their order. Tolerance was also not up to the level to prevent them from doing the same work between some of them and some others to fight and do the guile for Islamic and Muslims.⁷⁹

Islam forbade Muslims to give their loyalty to besides Allah, the Messenger and people who believe. Surely they are not going to lead the Muslims in the true sense of the word and will never protect them in any country and in any history. Then the nature of the subject accompanied by its consequences. That is, if some Jews and Christians it became a leader for others, then no one will make them as leaders except those who belonged to them. Someone Muslims who make them as leaders, means the person has to break away from Islam and release the properties as a sequence of "Islam" from her. Then he joined the sequence of others.⁸⁰

5) Surah al-Maidah [5]: 55

⁷⁸ *Ibid.*, jilid 6, p. 81

⁷⁹ *Ibid.*, p. 82

⁸⁰ *Ibid.*, p. 84

God limits the loyalty only to those who believe. God has told them about it to anyone that they should give that loyalty. Limitation of loyalty so that there is no room for fiddling and change it. Also there is no chance to fade the Islamic brotherhood.

It must be so, because of this problem, in principle, as we have already said, is a matter of belief and faith issues with this movement. The goal that loyalty was only to God sincerely, trust Him absolutely; that Islam is a religion; and so there is firmness that the problem is the issue of separation between sequence of Muslims and all sequence of that do not make Islam as a religion and the methodology of life. Also that brotherhood in Islam is so serious and regular. Thus, in this case, loyalty should not be given to other than one leader and one flag. Also help each other so that it only occurs among groups who believe, because of this mutual assistance is the question of the methodology of which is based on faith.

However, that Islamic is not merely a label, flag and symbols, the words on the verbal, lineage who moved on inheritance, or the nature of the right to be given to people who domiciled in certain areas only, then this verse is mentioned several features those who believe. Namely prayer, Zakat, and obey Allah.⁸¹

E. National and Community Relations According to Sayyid Qutb

According to Sayyid Qutb, the ideal form of government is a state based on the rule of divine law. The system of government in the world should be based on human obedience to God. Then, under the general system of each individual may choose a creed to be followed. That way, every religion has belonged to God, in the sense that religious feeling, obedience, submission, and worship all that only to God.⁸²

Therefore, Sayyid Qutb rejected sovereignty of the people. For him, the man is just implementing the rule and the law of God, and not allowed them to carry out the law, politics, and so on contrary to the teachings and laws of God.

⁸¹ *Ibid.*, p. 100

⁸² Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer*, Prenada Media Group, Jakarta, 2010, p. 213

From this opinion, Sayyid Qutb held that only Muslims are considered as the caliph of God. Therefore, the right to vote and be elected as the head of state and members of the *majlis syura* owned by Muslims.⁸³

According to Sayyid Qutb, the basis of the relationship between the superintendent and citizens are peace, justice, and order. Based on the three principles of foundation, the superintendent achieved his position, it should be by consent citizens in free elections and they will persevere in his department for meeting the requirements, obedient and implement the command of God. Thus, the authority should be based on voluntary and choice of the citizens, consultation and consent of citizens expressed through its representatives.

Sayyid Qutb confirms that the head of state should have much power as possible, to be able to solve a variety of matters that relate to the welfare of the people.⁸⁴

Sayyid Qutb differentiate human society into two parts, namely: (1) Muslim community (developed), that is a society that recognizes Islamic law, the absolute Oneness of Allah and sincere worship, both words and actions, beliefs or moral, is not acknowledged supreme authority except authority of God, and give to everyone desires freedom and gives the will to break free from all kinds of slavery that is not true. therefore this society is a society that does not quite do the symbols of religion such as prayer, fasting and pilgrimage, but it should happen in God's law.⁸⁵

A society is not called as Islamic society just because it consists of people who call themselves Muslims but the Islamic law itself does not become law for these society, even though the obligations such as prayer and fasting implemented. Islamic society is not a society that creates "Islam" for himself, different from what has been established by God and the Prophet had described.⁸⁶

society ignorance (retarded), that is society who do not make Islam as a religion, does not attention to his teachings, so that the community are not going according to law, morals and values.⁸⁷

⁸³ *Ibid.*, p. 214

⁸⁴ *Ibid.*, p. 216

⁸⁵ Mahdi Fadulullah, *Titik Temu Agama dan Politik: Analisa Pemikiran Sayyid Qutb*, CV Ramadhani, Solo, 1991, p. 81

⁸⁶ Sayyid Qutb, *Petunjuk Jalan*, terj. Abdul Hayyie al Kattani, Gema Insani Press, Jakarta, 2001, p. 116

⁸⁷ Mahdi Fadulullah, *op. cit.*, p. 81

According to Sayyid Qutb, every regime although regulated by Muslim individuals but they do not apply the methodology of *rabbani* and choose the order of the secular West, must be rejected and fought the revolution *jihad* until the regime is only obedient to God's provision, manage and organize his government only for God.⁸⁸ Human should have to be aware of his identity as a servant of God, but it seems they did not realize it even make a rival secular constitution, secular system of government. All the relevant provisions of the constitution and government belongs only to God and come from Him.⁸⁹ As Allah says in al-An'am [6]: 57, 62 and Yusuf [12]: 40, 67⁹⁰

According to Sayyid Qutb Powers which regulates human life must the power that regulates human existence. Humans should not be deviate and hold its own system, its own power, its own wisdom, power and wisdom of God has been set for the entire universe.⁹¹

F. The Pattern of Obedient to the Government According to Sayyid Qutb

⁸⁸ A. Maftuh Abegebriel, dkk., *Negara Tuhan: The Thematic Encyclopaedia*, SR-INS PUBLISHING, Jakarta, 2004, p. 348 quoted from Ma'alim fi al-Tariq karya Sayyid Qutb, Dar al-Syuruq, 1982, p. 8

⁸⁹ A. Maftuh Abegebriel, dkk., *Negara Tuhan: The Thematic Encyclopaedia*, SR-INS PUBLISHING, Jakarta, 2004, p. 347

⁹⁰ a.) Surah al-Maidah [5]: 57 and 62

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٧﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ ۗ لَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾

Say: "For me, I (work) on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges." (al-An'am: 57) Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account. (al-An'am: 62)

b.) Surah Yusuf [12]: 40 and 67

مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُمْ مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۗ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾ وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَاذْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ ۗ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾

"If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...(Yusuf: 40) Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him."(Yusuf : 67)

⁹¹ Sayyid Qutb, *op. cit.*, p. 67-68

As we know, obey the leader is obligatory. And this obedience absolute, not accompanied such limitations to a particular leader, or in certain affairs.⁹² According to Sayyid Qutb, as quoted by Muhammad Iqbal and Hussein Amin Nasution in his book *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer*, political government in Islam is built on the principles of justice leader, obedience of the people and deliberation.

(1) Sayyid Qutb confirms that justice is the main pillar in Islam. Should not be any discrimination among citizens. Justice this not just theories, but has been proven in the history of the Islamic government. (2) Qutb states that obedience to the leader is also required in the implementation of government. For Qutb, obedience to the leader not because of their positions, but because of the implementation of the law on which they run in civic life. Thus, obedience to the leader is part of their obedience to Allah and His Messenger, as in surah An-Nisa: 59 God commanded to obey Allah, obey Messengers, and the leader among Muslim community. (3) Sayyid Qutb stressed leader to do deliberations. However, because of the Qur'an does not regulate specify the technical, Muslim community may do improvisation (ijtihad) to formulate the ideal format this deliberation, according to their interests and needs.⁹³

The Qur'an confirms that a Muslim obedience, to a leader who does not rely on God's law, then this obedient removing them from Islam. Then causes polytheists.⁹⁴ we have to distinguish between the position of authority as the executor of God's law with the extension of religious power. An Islamic leaders did not have the religious authority receives from the sky, as it was once owned by religious authorities while in ancient times. We have to distinguish between the positions of authority as the executor of God's law with the extension of religious power. An Islamic leaders did not have the religious authority receives from the sky, as it was once owned by religious authorities while anciently. He became leader solely as chosen by the Muslims based on their right to absolute freedom

⁹² Taqiyuddin An-Nabhani, *Sistem Pemerintahan Islam; Doktrin Sejarah dan Realitas Empirik*, terj. Moh. Magfur Wachid, Al Izzah, Jawa Timur, 1996, p. 336

⁹³ Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam: Dari Masa Klasik Hingga Indonesia Kontemporer*, Prenada Media Group, Jakarta, 2010, p. 215 in Sayyid Qutb, *al-'Adalah al-Ijtima'iyah fi al-Islām*, terjemahan Afif Mohammad, *Keadilan Sosial dalam Islam*, (Bandung:Pustaka, 1984), p. 130-133

⁹⁴ Sayyid Qutb, *Tafsir fi Zhilalil-Qur'an di Bawah Naungan Al-Qur'an jilid 8*, terj. As'ad Yasin, dkk., Gema Insani Press, Jakarta, 2003, p. 142

perfectly, without any binding agreement with a previous leader or as a legacy of his family.

Then he has to continue the power gained by carrying out God's law. So, if the Muslims are not willing to be governed by him, then the power was no longer in his hands, and so did if when he violated the law of God, even the Muslims are willing to accept it as a leader. So from here then we can understand the wisdom of the Prophet who did not determine a replacement after he died. Islamic government is not a power held by a particular organization, but all forms of power that implement the law of Allah.⁹⁵

Obedience of the people was limited and tied to the implementation of Islamic law, without any other unfair requirements in government and obedience to God.⁹⁶ Thus, there is no right for a leader to be supported except in the case of the implementation of the law of God. This is in all individuals of all Muslims.⁹⁷

Sayyid Qutb argues that a leader must not act arbitrarily, body and soul to anyone, nor to honor and wealth. If he has implemented laws and obligations, it ended it's his job, and God will protect the soul, body, honor and property of His servants by His power.⁹⁸

According to al-Mawdudi, there are several things to consider in choosing a leader to be able to implement the order of countries well:⁹⁹

1. They should be the people who truly believe and accept responsibility principles implementation order of caliphate, according to submitted to them, because the responsibility of implementing the order should not be charged to those who oppose the principles, and the base itself.
2. They must not consist of bad guys, wicked, God negligent and violated his limits, but they must be made up of believers who fear Allah and do right. And when a despotic in power or leadership to seize power or faith, then according to the Islamic view, his leadership is illegitimate.

⁹⁵ Sayyid Qutb, *Keadilan Sosial Dalam Islam*, terj. Afif Mohammad, PUSTAKA, Bandung, 1994, p. 132

⁹⁶ *Ibid.*, p. 133

⁹⁷ *Ibid.*, p. 134

⁹⁸ *Ibid.*, p. 136

⁹⁹ Abul A'la Al-Maududi, *Khilafah dan kerajaan; Evaluasi Kritis Atas Sejarah Pemerintahan Islam*, terj. Muhammad Al-Baqir, Mizan, Bandung, 1996, p. 69-72

3. They must not consist of stupid people and foolish, but be knowledgeable, sensible, intelligent, wisdom, intellectual and physical ability to run the government and take the responsibility.

G. Ethical Societies to the Leader

According to Abul A'la al-Mawdudi, the correct form of government, in the view of the Qur'an, is the recognition of the state for leadership and the power of God and His Messenger in terms of legislation, given all the legislative and supreme rule of law, to both of them and believe that his leadership it represents the real judge, that is God.¹⁰⁰

There are several forms of community ethics to the authorities, among others:

1. Complying with leaders

One of the ethical society to the authorities, is to obey the existing leaders. Running all orders, as long as not contrary to the law of God. As described in the Qur'an:

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيْمًا أَوْ كَفُورًا¹⁰¹

“Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.”

State to implement a system that enforced this government, must be obeyed by the people in his favor, and there is no obligation to obey him or help him in the wickedness (everything that is contrary to the shari'ah and his legislation).¹⁰²

The Qur'an confirms that a Muslim obedience, to a leader who does not rely on God's law, then this obedient removing them from Islam. Then causes polytheists.¹⁰³

Thus, there is no rights for a leader at all, to be supported except in the case of the implementation of the law of God, which is in all individuals of all Muslims.¹⁰⁴

¹⁰⁰ Abul A'la Al-Mududi, *Khilafah dan kerajaan; Evaluasi Kritis Atas Sejarah Pemerintahan Islam*, terj. Muhammad Al-Baqir, Mizan, Bandung, 1996, p. 63

¹⁰¹ Al-Insan [76]: 24

¹⁰² Abul A'la Al-Maududi, *Khilafah dan kerajaan; Evaluasi Kritis Atas Sejarah Pemerintahan Islam*, terj. Muhammad Al-Baqir, Mizan, Bandung, 1996, p. 67

¹⁰³ Sayyid Qutb, *Tafsir fi Zhilalil-Qur'an di Bawah Naungan Al-Qur'an jilid 8*, terj. As'ad Yasin, dkk., Gema Insani Press, Jakarta, 2003, p. 142

2. Deliberation between the leaders and the people

Form of ethical society to the leader in another form, namely maintaining communication between community and the authorities. It is very necessary to avoid misunderstanding between them.

Deliberation is one of the principles of the Islamic principles of government; while technical, is not specifically defined. Thus shape up on the interests and needs. The Messenger was invited to consult on various issues of the Muslims who are not given the answer by revelation; and take their opinions are know more about their worldly affairs, for example, about the tactics and strategy of war. Such a step also taken later by the Caliph of the Muslims to invite deliberation. So consultation is, systems and institutions established by the Islamic supreme, and certainly conditions always require consultation with the times. As described in the Qur'an surah Ali Imran [3]: 159 and Quran sura asy-Syura [42]: 38

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ¹⁰⁵

”It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).”

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ¹⁰⁶

“Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance.”

¹⁰⁴ Sayyid Qutb, Keadilan Sosial Dalam Islam, terj. Afif Mohammad, PUSTAKA, Bandung, 1994, p. 134

¹⁰⁵ Q.S. Ali Imran [3]: 159

¹⁰⁶ Q.S. asy-Syura [42]: 38