

## CHAPTER V

### CONCLUSION

#### A. Conclusion

After studying the work of Sayyid Qutb (Fī Zīlāl Al-Qur'ān) the writer takes conclusion as below:

1. Obedience to the leader is obligatory. And it is absolute obedience, not accompanied by certain limitations. For example, obedient to certain the leader or in certain affairs. But people need to distinguish between obeying a good leader and a bad one. We should not obey the command of a bad leader, but obey commands a good leader is a must as a form of responsibility of the people.

Obedience to the leader is needed to implementing system of government. According to Sayyid Qutb, obedience to leader not because of their position, but because they implementing Islamic law in the life of the state. This is because obedience to the leader is part of obedience to Allah and His Messenger. Therefore, a leader should be someone who obey God. As long as he was told not contrary to God's law, then we are obligated to keep it. But if he deviated from the things that have been divinely appointed by God and His Messengers, then there is no obligation to obey it. Thus the obedience of the people is limited and tied to the implementation of Islamic law. There is no right for a the leader to be supported and obeyed, except in carrying out God's command.

According to the authors, leaders must still be obeyed although not Muslim, as long as what he did in accordance with existing rules and for the mutual benefit without harming any party. Although we dislike to leader existing, it does not mean we are not obey them. Because obey the leader is obligatory for all citizens. Obedience to authority is required in order to implement the government, so that all goes well the system state and all state systems running smoothly.

2. Ideal form of government is a state based on the rule of God's law. The system of government in the world should be based on human self servitude to God. Then, below the government system of religious individuals may choose to be followed. That way, every religion has belonged to God, in the sense that religion, obedience, submission, and worship all of it just for God.

However, according to author a good form of government, is the government that the general principles of a country are fulfilled; such as peace and deliberation, then the government could be called good government. State or good government need not be democracy or monokrasi, as long as he is able to serve the needs of the community and meet the general principles of a country then it is a good government.

While the ideal leader according to Sayyid Qutb is a person who considers that his power, as the mandate of God, so that implementation of his power was considered as the best way to serve God. a leader should be someone who can be trusted, so it can be given the responsibility to them safely and without a doubt. Because man is only implementing the sovereignty and laws of God, and they are not allowed execute of law, political, and so on contrary to the teachings and laws of God.

The leader must be obeyed is the leader of the Islamic people themselves, who are qualified and restrictions in Islam as described in the Qur'an, which is the leader who obey Allah and the Messenger. Also a leader who Oneness of God, as the only one owner and source of the law authority for humans, and restore to Him all matters disputed by the mind and understanding of those who are not included in the texts (the Qur'an). Only Muslims are regarded as the Caliph of Allah. Therefore, the right to vote and be elected as the head of state and members of the majlis shura held only by Muslims only.

Good leaders are not only those who are obedient and observant command of God, but a good leader is that they can carry out the mandate given to them and the people who prefer the public interest than private interests.

## **B. Suggestion**

In term of developing scientific consciousness and after conducting research on the work of Sayyid Qutb, the writer wants to define some suggestions that might be useful for further research, those are:

- a. There need deep discussion about response of modernist society, to the thought of Sayyid Qutb related to obedience with the government.
- b. Implementing the concept of Sayyid Qutb's thought in the era of globalization and internationally, is it still relevant or not.

- c. Because this thesis uses only one approach, namely content analysis, it is necessary to research with other approaches such as hermeneutics approach, particularly in relation to the social.
- d. Tried to compare Sayyid Qutb's thought about the obedience to the government with other figures, such as Hasan al-Banna.
- e. Compare Sayyid Qutb's thought to supporting democracy, such as Arkoun and so on.
- f. How is implementation of Sayyid Qutb's thought in the Muslim community, especially Indonesia?

**C. Closing**

This is only a little thing that can be performed by the researcher about the work of Sayyid Qutb (*Fī Zīlāl al-Qur'ān*). Thanks to Allah the Almighty, who has given a chance to finish this final task. Praises and salutations may be upon Muhammad, the light upon all light. Because of his light, everything is happened. That gets the researcher be inspired to do this work.

Despite hard is to through it all, but finally it can be done. The researcher says thanks to all those who have helped resolve this paper. The researcher hopes that this paper provides a useful contribution for the triumph of science. Researcher really thanks to all the helping hands, so it can be done this time. And finally, this paper is still very far from perfect. As common human being, the writer is impossible free from mistakes, thus, she really excuses for those errors. Hopefully, this writing gives such benefits to scientific discourse. Unforgettable thanks to Sayyid Qutb, may God bless him.