

THE ESSENCE OF LEADERSHIP IN THE TAFSIR OF SAYYID QUTB

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ABSTRAK

Kehidupan bermasyarakat, hal ini disebabkan oleh berbagai fenomena yang terjadi di masyarakat dalam kehidupan sehari-hari yang selalu bertentangan dengan aturan, norma, atau hukum yang berlaku. Oleh karena itu, sikap toleransi diperlukan dalam menghadapi masalah yang terjadi di masyarakat. Tujuan penelitian ini adalah untuk menggambarkan esensi kepemimpinan dalam interpretasi Sayyid Qutb, metode penelitian menggunakan penelitian perpustakaan (studi literatur) melalui analisis konten. Hasil penelitian menunjukkan bahwa Khalifah memiliki posisi sebagai pemimpin dan penegak hukum Allah di bumi. Seorang khalifah adalah seseorang yang mengelola kekuasaan dan pemerintahan di suatu wilayah tertentu dalam masyarakat. Seorang khalifah, selain sebagai pemimpin politik, juga dapat merujuk pada manusia secara umum yang ditunjuk sebagai wakil Allah di bumi dalam melaksanakan mandatnya dengan baik, digunakan sebagai pemimpin seperti imam yang patut diteladani, dan ulil amri yang harus ditaati dalam hal kebaikan, melaksanakan amal saleh, dan menegakkan keadilan di tengah masyarakat.

ABSTRACT

Keywords: Essence, Leadership; Interpretation

The essence of leadership is important to understand and actualize in community life, this is due to seeing various phenomena that occur in society in everyday life which always clash with applicable rules or norms and laws. So an attitude of tolerance is needed in dealing with problems that occur in society. The aim of the research is to describe the essence of leadership in Sayyid Qutb interpretation, the research method uses library research (literature study) through content analysis. The research results show that the Caliph has the position of leader and enforcer of Allah's laws on earth. A caliph is a person who exercises power and management of a particular area in a community. A caliph, apart from being a political leader, can also refer to humans in general who are indicated as God's representatives on earth in carrying out their mandate well, being used as leaders as priests to be emulated, and ulil amri to be obeyed in terms of goodness, carrying out good deeds and enforcing justice. amidst society.

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1. Introduction

Leaders bear a huge responsibility towards those they lead and are a mandate from Allah. Whether a leadership is good or not is caused by the leader's own factors. For this reason, there are two parties who play a role, namely those who are led and those who lead (Ernita Dewi, 2006:2). However, in its development, the current application of Islamic

leadership appears to be increasingly far from society's expectations. The characters seem to easily lose control over the ongoing cycle of conflict. The public's hope is for the emergence of a leader who is capable and can be accepted by all levels in creating an honorable, strong and prosperous country.

Leaders are the hope for a prosperous, just and prosperous society as one of the goals of establishing a State. Therefore, shifts in expectations or deviations from the true meaning of leadership and exemplary attitudes become a source of satisfying ambition. A person's success in leading is not only determined by how high his level of leadership is, but what is most important is how much good influence he can have on other people.

According to Ajat Sudrajat (2008:117), the general principles of leadership in the Qur'an are the same as the rules for fulfilling various obligations that must be possessed by someone who is worthy of being selected based on various qualifications or characteristics needed to be able to fulfill their obligations. Both biological, psychological, educational, financial, experience, and so on. This principle applies at various levels of the social order including the family, wider society and leadership.

The issue of leadership is a logical consequence of the desire of Muslims to always dialogue between the Qur'an as a limited text and the development of humanitarian problems faced by humans as an infinite context, and is one of the implications of the theological view of Muslims that the Qur'an is always suitable for all times and place. As Muhammad Sahrur (1992:33), said the Qur'an must always be interpreted in accordance with the demands of the contemporary era faced by humanity by looking at developments in the social situation, culture, science and human civilization.

Humans are given abilities including reason and knowledge so that they will be able to carry out their duties as caliphs or rulers on earth. With the senses and abilities given by Allah SWT. Humans have the ability to lead, maintain and build life in the world. The Qur'an is a holy book that contains guidance not only for Muslims, but for all mankind on earth. Through the guidance of the Koran, human life will run well.

The concept of leadership in Islam has a very strong and solid foundation, built not only by transcendental values, but has been practiced for centuries by the Prophet Muhammad, his companions and the Rasyidin khulafa'. The strong foundation that comes from the Koran and Sunnah as well as empirical evidence has placed the concept of Islamic leadership as a leadership model that is recognized and admired internationally.

The issue of leadership that lives in the dynamics of community life at large has a big responsibility and has a social impact in protecting society. Therefore, the verses about leadership contained in the holy Qur'an are still general in nature, so they need deeper understanding and analysis, so that they can be fully understood and provide a clear picture of the meaning of these verses so that they are in accordance with the context of today's modern society, including through interpretation of the Qur'an, thus providing significant implications for the interpretation of the verses of the Qur'an, especially relating to the essence of leadership which departs from the reality of society.

2. Method

This paper uses a qualitative approach with a content analysis type of research. The focus studied is leadership in the Qur'an. Thus, the data sources in this research are the Qur'an, books, tafsir books and Sayyid Qutb's Tafsir which discusses leadership.

3. Results and Discussion

3.1 The Term Leader Is Viewed From Language

In Indonesian the word caliph is defined as a leader. According to Abu Husayn Ahmad bin Faris bin Zakariya (1997:210), Khalifah linguistically means replacing or taking his place and can also be used to refer to the person who replaced the Prophet Muhammad in Islamic leadership. Meanwhile, according to terminology, the word khalifah consists of the words kha (خ), lam (ل), and fa (ف), which have the meaning of replacing, rear and change. From the root of this word, two forms of the verb are found in the Qur'an with different meanings. According to Muhammad Fuad Abd al-Baqi (1997:303-306), The first verb form is khalafa-yakhlifu (خلف-يخلف) which is used to mean "replace" and the second verb form is istakhlafa-yastakhlifu (استخلف-يستخلف) is used to mean "to make" (Abd Muin Salim, 1994:112).

The term leader in Arabic refers to the word khalifah. Linguistically, According to M. Quraish Shihab, 207 :451). The word caliph (خليفة) comes from the word khalf (خلف) which means behind. He is called khalifah (خليفة) because the one who replaces him is always behind or comes behind, after the one he replaces. From the word khalf (خلف) the words khalifah (خليفة) "substitute", and khalafa (خلف) "replace" are formed. The meaning of change refers to a change in generation or a change in leadership position. But there is one thing that needs to be paid attention to, that the concept in the verb khalafa (خلف) besides meaning change of generation and change of leadership position, also has a functional connotation meaning that someone who is appointed as a leader and ruler on earth carries out certain functions and task (Abd Muin Salim, 1994:112-114. The verb khalafa-yakhlufu in the Qur'an is used in the sense of replacing either in the context of generational change or in the sense of replacing a leadership position. The first meaning can be found in QS Maryam [19]: 59.

This verse tells of the generation after the prophets who wasted their prayers and followed their desires because they would be destroyed. From the usage in this verse it is understood that the word khalf has a bad connotation "A bad substitute". This usage is different from the use of the word khalaf "a good substitute"

3.2 The Meaning of Leadership in the Qur'an

According to Abd Muin Salim (1994:113), the work form of khalifah that is used in the Qur'an is istakhlaf-yastakhlifu (استخلف-يستخلف) which means ja'ala "to make" with this meaning then the verb means "to make khalifah". For example, this verb is used in QS al-A'raf [7]: 129.

The plural form of the word Khalifah (خليفة) namely khalaif (خلائف) and khulafa (خلفاء). The term khalaif (خلائف) is used for discussions in relation to humans in general and believers in particular. Meanwhile, khulafa (خلفاء) is used in the Qur'an in connection with speech directed at unbelievers. So the khalifah (خليفة) in question is a replacement for the Prophet's position as leader, then the khalifah (خليفة) is a person who is able to make

changes to further progress and prosper the people he leads. Or in other words, the word khalifah means substitute, because the successor always comes behind.

The position of humans as caliphs is mentioned in QS Fatir [35]: 39. According to Abdul Muin Salim, this verse explains that Allah made humans caliphs on earth. This affirmation implies a relationship between humans and God. Furthermore, the verse also reminds us that whoever disobeys, especially denies God who has made him caliph, then he himself will bear the consequences of his disobedience in the form of God's wrath and losses for himself (Abd Muin Salim, 1994: 110).

Sayyid Qutb (1992: 2947), in interpreting QS Fatir [35]: 39 regarding the position of humans as caliphs as follows:

Leaders are given the ability to make the best use of this world for the well-being of their people's lives and give awareness to their people that all the favors they get are the gift of God Almighty. so that a sense of repentance arises, thus, God willing, it will encourage us to be grateful for all of His infinite favors, forbid Him from all actions and beliefs that smell of shirk, and obey all of His commands. The more the sense of disbelief in their hearts increases, the more the anger and wrath of God increases. However, it does not mean that this will reduce the greatness and majesty of God, because God's majesty and glory do not require human praise and gratitude, as explained in QS Luqman [31]: 12.

3.3 Leadership and Its Derivations

Other terms that refer to the term leadership are the words imam, ulu al-Amr and wali. The plural form of the word imam (إمام) is a'immah (أئمة). Abu Husayn Ahmad bin Faris bin Zakariya In Maqayis al-Lughah (1972:82), it is explained that the term imam means prayer leader. Imam also means someone whose footsteps are followed and whose affairs are put first. The word imam in the Qur'an is used seven times. Meanwhile, the word a'immah (أئمة) five times with meanings and purposes that vary according to its use. The word imam means in front, indicating that the leader is always at the front giving qudwah, a good example to follow (Taufik Abdullah et.al, 2000:205).

According to Ibnu Manzur (t.th:13), in Lisanul 'Arab as quoted by M. Quraish Shihab, the word imam has several meanings. Among other things, imam means every person who is followed by a people, either to go to the straight path or to go astray. QS al-Isra' [17]: 71, Imam means (example, role model), imam also means the thread stretched across on the building to be built and in order to equalize the building. Imam means pieces of wood that builders use to level their buildings. Based on this description, it shows that imam means something that is followed to serve as guidance or guidance for those who follow it. While the word imam, whose plural form is a'immah, is used in several senses. Among them, the imam in the absolute sense is not limited to the imam who points to the right path, but at the same time the imam who invites to the wrong path (M.Quraish Shihab, 207: 329- 350). Imam means anyone who is followed as a role model or leader and is always put at the forefront in all matters.

An imam or a leader who is a role model. QS al-Furqan [25]: 74. A leader should be a Qudwah or a role model for his community in matters of goodness, also be an imam or a leader who is not arrogant, so that he becomes a leader who belongs to 'ibadurrahman in

accordance with what God said in the Qur'an. And Allah swt. will reward those leaders with the highest place in heaven because of their patience in exercising obedience to Him and staying away from immoral acts. The leader received the high place as a tribute and greeting from his Lord, from the angels, and from some of them to others.

Leaders must have a good role model in all their attitudes and actions. So that later a leader will become a role model for the people. Because his behavior and actions will always be followed or become a role model. Therefore, this characteristic must be possessed by a leader who must rely on Allah SWT for everything. In essence, human duty is to serve and worship Allah SWT. Exemplary qualities are qualities that a leader must have. If a leader is able to show his example then anyone who becomes his follower will obey and there will be no doubt in always obeying him. The manifestation of this exemplary character is, among other things, shown by good morals. Good morals from a leader as exemplified by the Prophet Muhammad saw. Apart from good morals, a leader has the principle of simplicity.

Al-Quran verses that talk about exemplary examples include QS al-Nahl [16]: 120, QS al-Ahzab [33]: 21 and al-Mumtahanah [60]: 6. Context QS al-Nahl [16]: 120 talks about exemplary The Prophet Ibrahim was obedient and obedient to Allah, meanwhile, QS al-Ahzab [33]: 21 talks about the example of the Prophet Muhammad who deserves to be emulated or emulated as well as a role model for his people. Meanwhile, al-Mumtahanah [60]: 6 talks about a good example in the person of the Prophet Ibrahim for people who hope for Allah's reward and salvation in the last day.

The word *ulu al-Amr* (أولو الامر) consists of two syllables, namely *ulu* (أولو) and *al-Amr* (الامر). The word *ulu* (أولو) means owner while the word *al-Amr* (الامر) means command, guidance for doing something, a situation or business. The word *al-Amr* (الامر) is the masdar form of the verb *amara-ya'muru* (أمر-يأمر) which means (to order or demand that something be done). So the meaning of the word *ulu al-Amr* (أولو الامر) is translated as owner of affairs and owner of power or the right to give orders. So from this understanding the word *ulu al-Amr* (أولو الامر) is equivalent to the meaning of leader. Ibn Katsir (t.th:518), argued in his tafsir that *ulu al-Amr* (أولو الامر) according to his *zhahir* was a scholar. Meanwhile, in general, *ulu al-Amr* (أولو الامر) is a *umara* and *ulama*. The word *ulu al-Amr* (أولو الامر) is found in the QS. *al-Nisa'* [4]: 59 and 83. *Ulu al-Amr* can be interpreted as the owner of power, someone who looks after the interests of the people, obedience to him is an obligation as long as it does not conflict with the text.

The word *ulu al-Amr* means the highest leader in Islamic society. As the word of Allah SWT. in QS *al-Nisa'* [4]: 59. Based on QS *al-Nisa'* [4]: 59 it can be understood that there are three obediences that must be obeyed. Namely commanded to obey Allah, the Messenger and *ulil Amri*. Obeying Allah by carrying out all His commands and abandoning all His prohibitions including the laws contained in the , obeying the Messenger by carrying out his *sunnahs* and obeying *ulil amri* which is truly obeying Allah and the Messenger, commanding what is good and preventing evil. So *Ulil Amri* who disobeys Allah and the Messenger does not need to be obeyed. Therefore, if there is a dispute, it should be returned to Allah and His Messenger, namely the Qur'an and Hadis.

The word guardian (ولي) comes from the word waly (ولى) which means close. The plural form of wali (ولي) is auliya' (أولياء). The word guardian (ولي) has many meanings, namely close, friend, companion, helper, guardian, ally, follower, protector, guard, leader, who loves, who is loved. The plural form of the word waly (ولى) is auliya' (أولياء). (M. Quraish Shihab, 2007: 160-161). In the form of mufrad, the word wali (ولي) includes, among others, QS al-Baqarah [2]: 107 and 282, QS al-Nisa' [4]: 45 and 144, QS al-Maidah [5]: 55, QS al-A'raf [7]: 155, QS Saba' [34]: 41, QS al-Isra' [17]: 33 and QS Yusuf [12]: 101. The word wali which means close refers to the closeness of a leader who always protects and protect its people. The word wali in the Qur'an is used to forbid non-Muslims or make them leaders among Muslims, as explained in QS al-Nisa' [4]: 144.

This verse is Allah swt. Use the choice of the word leader with the word guardian. The word guardian has the same root as the word region or area. Therefore, the use of the word guardian in the various verses above indicates that the definition of leader in question is a regional leader. In other words, non-Muslims should not be allowed by Muslims to elect them or become leaders, leaders who control territory belonging to Muslims. So it shows that the issue of choosing a leader is one of the issues that is considered very important in the Islamic view. Because choosing a leader does not only include a worldly dimension, it also has a religious dimension. Therefore, it is not appropriate for a Muslim to still use other bases and references other than those which are clearly and unequivocally stated in the Qur'an, if they truly claim to be believers.

A person who will become a potential leader must first understand his ability to appreciate and analyze every attitude and action that will become his benchmark in carrying out the mandate that will be assigned to him. Therefore, a good and virtuous leader should be able to understand the characteristics of leaders by prioritizing their roles and responsibilities in improving the welfare of society above their personal and group interests.

3.4 The Essence of Leadership in Sayyid Qutb' Tafsir

According to Sayyid Qutb (1992: 56), The foundation of the verse that is used as the basis for leadership in the book Fi Zilal al-Qur'an is QS al-Baqarah/2: 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"It is a noble desire to hand over stewardship of the earth to newly created beings. It is left to humans on earth to carry out what Allah wants on earth in terms of managing it, describing and arranging, rotating and exchanging, exploring what is on earth in the form of strength, potential, contents and raw materials. And subdue everything with Allah's permission for the great task that Allah has given him. Allah has given a lot of potential to new creatures, given him adequate preparations stored in this earth in the form of powers and potentials, treasures and raw materials and given hidden powers that can realize the divine will. Therefore, there is unity and harmony between the laws that regulate the earth and all of nature and the laws that regulate creatures (humans) with all their powers and potential. So that there is no conflict between other laws, and human potential is not destroyed in the face of the big rock of the universe. So this is a high position for humans in

the natural order of existence on this vast earth. And the glory that was willed for him by the Almighty Creator. All of this is part of the direction of the noble and noble phrase, "Indeed, I want to make a caliph on the face of the earth". When we reflect on it with conscious feelings, the eyes of the heart open and see what is happening on earth through the hands of the creature who is the caliph in this vast kingdom. The words of angels give the impression that they have evidence of circumstances or based on past experiences on earth or with the inspiration of their inner views which reveal a little about the nature of these creatures or about the demands of their life on earth and which makes them know or predict that these creatures (humans) in the future it will cause havoc on the earth and shed blood."

The message contained in this verse is information or news about the elevation of humans by Allah as caliphs or God's Representatives on this earth, namely the appointment of humans as prosperous, regulators and managers of the life system in this world. In order to create a harmonious, peaceful, serene and prosperous life and obtain happiness in life in this world and the hereafter. Allah chose humans as caliphs, instead of choosing other creatures such as jinn, angels, let alone animals, because only humans have the appropriateness and suitability to be leaders, manage nature, with the various advantages and potential that humans have, such as reason and intuition.

The caliph or successor certainly has qualities that can be seen from the description of the Qur'an. In QS al-Baqarah/2: 30, the angels state that the caliph usually causes mischief and sheds blood based on the human nature of contention, although at the end of the verse Allah states that his knowledge covers what the angels' knowledge does not cover. Ibn Kastir (t.th:217), stated that the knowledge that angels do not have is that He will create from the human race Prophets, Messengers, Martyrs and pious people.

The instructions contained in QS al-Baqarah/2: 30, explain that after being appointed as caliph on earth, Prophet Adam (as) was given teachings. This suggests that a caliph needs to have knowledge, skills, a mature mentality and education in general. The extra abilities possessed by Prophet Adam, which are described by his ability to receive lessons about the names of objects and his ability to express these names in front of angels, all of which can be interpreted as conceptual abilities, are one of the assets that underlie Prophet Adam as caliph. In other words, because Prophet Adam as. Having conceptual abilities produced through education was the key to his success as khalifah.

In QS Sad/38: 26 Allah mentions another characteristic of the caliph, namely ruling. Justice is a value that is expected from governments because governments that commit wrongdoing have strayed from the path favored by Allah swt. So usually a government that is persecuting will do damage on the face of this earth, and will even shed blood. The task of the caliphate carried out by humans is seen as having a conceptual capacity with the character of requiring continuous experimentation to show the prosperity and well-being of life on earth (Musa Asy'arie, 1992:42). In this case, Syahminan Zaini (1984: 86), stated that as caliphs and servants of Allah, humans are obliged to be grateful for all these blessings according to the will of the Giver of Blessings, namely by making creative efforts, prospering the earth and cultivating nature.

Based on QS al-Baqarah/2: 30 which is used as the basis for the caliph (leader), then the next verse Allah made the caliph to act justly, QS Sad/38: 26. In Sayyid Qutb' (1992:3018-3019), it is explained.

"This verse is about the caliphate on earth, deciding the laws between people correctly and not following one's desires. And following the desires related to the Prophet means being influenced by the first emotion after hearing the words of the first person who reported the case to him, without searching and investigating the real truth. So that led him to be dragged into the problem until he went astray. Meanwhile, after the verse which describes the consequences of error, it is about the general and absolute law regarding the results of error from Allah's path. That is, Allah does not ignore him and that person will suffer a painful punishment on the day of reckoning. When explaining the principles of truth in the caliphate of the earth and in deciding laws between humans and before the story of David until finally in this editorial of the Qur'an. So this truth is returned to its great origin. The origin above which stands the heavens and the earth and what is between them. Its great origin is in the building of this entire universe. And more encompassing than the caliphate of the earth and from the task of deciding laws between men, he is greater than this earth. He is also further away from worldly life. Because it includes the essence of the universe as it includes the afterlife. From it and above it stands the last treatise. And the Holy Scriptures come to explain this comprehensive truth.

Based on the interpretation of Sayyid Qutb QS Sad/38: 26, when a leader decides on a case, he must prioritize a sense of justice, not based on lust which can lead to injustice and error which can ultimately harm other people. And don't let power make you blind to the truth. Because the decisions made will be held accountable before Allah, the ruler of the universe, and will be held accountable in the afterlife. Therefore, leaders must be careful in deciding cases involving the rights of other people. Caliph or successor as desired by Allah. QS Yunus/10:14, in Sayyid Qutb' (1992: 1770), interpretation is explained:

"This is a strong touch to the human heart, because he understands that he is only replacing previous people who in the future will be separated from the power they currently hold. This is nothing but a period of time that will run out, during which time in this lifetime you will face trials, be tested with power, everything that you will do after a short stay in this world will be judged. The image that Islam gives to the human heart provides an understanding of the nature of truth so that nothing can be deceived by anything that wants to turn it away from it. In this way, he will always have awareness, sensitivity and piety which are a bulwark of security for him and for the community in which he lives. A person's feeling and awareness that he will always be tested and given trials throughout his life on earth, with everything he has and with the pleasures given to him. So this awareness makes him not deceived, not deceived, and not negligent. It also provides protection so that you don't drown in the pleasures of worldly life and don't be greedy for pleasure and wealth for which you will later be held accountable. Awareness of the existence of supervision that always monitors oneself and which is described by Allah in His words "So that we pay attention to what you do" will make you try hard to look after yourself, be very careful, be very fond of virtue and survive trials. This is a crossroads between the image given by Islam which has a strong touch in the human heart and the image which has emerged from divine supervision and everyday calculation. Because it is impossible for two people to meet, one of whom lives with Islamic views and the other lives with views that are the opposite of Islamic views.

The word *khalifaif* (substitute) is found in various verses. The word *khalifaif* is used in four verses, QS Al-An'am/6: 165, {QS Yunus/10: 14 and 73, QS Fatir/35: 39. Meanwhile the word *khulafa* is used in three verses. QS al-A'raf/7: 69 and 74, QS Sad/38: 26. The word *khalifaif* is used to refer to humanity in general and believers in particular. Meanwhile, the word *khulafa* is used in the context of talking to people who disbelieve in God, including in QS al-A'raf/7: 69 and 74. QS al-Naml/27: 62. This verse contains the sayings of the Prophet Hud, Prophet Saleh and Prophet Muhammad to his people who were infidels. While in the first two verses the word is associated with the replacement of generations, then in the last it is associated with dominion on earth.

The word *khulafa'* in QS al-'Araf/7: 69, emphasizes that as *khalifah*, humans must always remember the blessings given by Allah SWT. In order to achieve the desired victory and glory both in this world and in the afterlife. Added to this is the explanation of QS al-'Araf/7: 74 by not doing any damage on this earth. In QS al-Naml/27: 62 it is emphasized that the occurrence of human regeneration where one generation becomes the successor of the previous generation is a sign of the oneness of Allah SWT. In this case we can see that the term *khulafa'* focuses on how as successors of the previous generation we are invited to think about the blessings that Allah has given us and then implement them by not doing any damage on this earth so that we can know for sure that Allah really is one.

The next word *khalifaif* can be found in QS al-An'am/6: 165, which explains that the successors do not have the same position, because Allah raises a group of people above other groups by several degrees, both in worldly matters and in eternal problem. This inequality in rank is intended to be a test of all the gifts that God has given. This meaning is confirmed in QS Yunus/10: 14 that Allah wants to see how humans treat all the blessings that have been given. If all the gifts are used properly, of course what you will get is victory in the form of additional favors. Meanwhile, if these blessings are not used properly, QS Yunus/10: 73 and QS Fatir/35: 29 emphasize that Allah will punish them in addition to Allah's anger and the losses they suffer because they have disbelieved in the blessings.

Apart from being a substitute, the responsibility of the *khalifah* (leader) is to invite people to the path of Allah. in QS Yunus/10: 73, Sayyid Qutb (1992:1812), explains.

"This is the brief explanation regarding the salvation of Noah and the believers who were with him in the ark. He made them rule on earth and drowned those who denied Noah even though they were very strong and very numerous. "So pay attention to what happens to those who are warned." You should pay attention to those who want to pay attention to what happens to those who are warned. And let it be a lesson for those who want to learn a lesson about the end of the believers who are saved. And provide information about the safety of Prophet Noah and the people with him. Because Prophet Noah and the minority group of believers are facing danger because of their challenge to the majority group who are disbelievers. Causing not only the destruction of the majority group, but previously discussed about saving the Muslim minority group from all dangers and giving them power on the face of the earth, in order to prosper again and lead a new life, the cycle of the times began to run. Such is the *sunnatullah* on earth and such is his promise to his beloved on earth. If the path taken by the believers is long, then let it be understood that the path is indeed like this. Let them be convinced that a good outcome and victory is for those

who believe with all the consequences and responsibilities. Don't let them ask for God's promise to come quickly when they are in the middle of the road (struggle). Allah will not deceive His lovers, Glory be to Allah from such deeds, and is not weak to help them with his strength. Allah will not hand them over to their enemies, but Allah will teach, train and equip them with this test as preparation for their journey.

Sayyid Qutb' interpretation in QS Yunus/10: 73, there is a lesson that a leader must have faith in Allah and commitment that can lead to salvation from the domination of the infidels and the establishment of the government of right on earth. The role of leadership in social life is a necessity that must be implemented, because no community life can run well without a leader who regulates, guides and maintains the interests of the community.

The Prophets of Allah who lived in order to call humanity to Allah's path, they not only risked their bodies and souls, but all forms of difficulties and dangers still had their lives at stake. They even close their eyes to the wealth and riches of the world and they do not wait for a reply from society at all. Because of that, they openly said, "Don't think that if you don't believe in us, it will be dangerous for us! Because we also don't promise rewards or rewards, but we only carry out what we have been ordered to do." The continuation of these verses alludes to the end of the actions of those who oppose by saying, "With the coming down of Allah's punishment in the form of a big typhoon and flood that hit all places and regions of the world, only those who were with the Prophet (AS) in his ark survived. They became the heirs This earth is experiencing the consequences of people who do not accept the warnings and calls of the Prophet Noah, perishing due to divine punishment.

4. Conclusion

The essence of leadership in Sayyid Qutb interpretation is that the khalifah has the position of leader and enforcer of the laws of Allah SWT. on earth. Khalifah is a person who exercises power and management of a particular area in a community. Khalifah, apart from being a political leader, can also refer to humans in general who are indicated as God's representatives on earth in carrying out their mandate well, being used as leaders as priests to be emulated, and ulil amri to be obeyed in terms of goodness, carrying out good deeds and enforcing justice. amidst society.

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