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ALI SYARI'ATI'S PERSPECTIVE OF HUMANISM VALUE IN DIWAN SAYYID QUTHB

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Abstract: Among the many interpretations and claims of humanism by some ideologies, Islam provides its view more comprehensively. Man on earth is seen as a *caliph* (*al-Baqarah* [2]: 30), without losing the aspect of divinity. Based on the understanding of Ali Syari'ati's humanism, researchers seek to uncover the values of humanism contained in *Diwan Sayyid Qutb* (the work of Islam reformer and social activist, Sayyid Qutb (d. 1966)) and explain how the delivery. The goal is realized through a descriptive qualitative approach, with qualitative content analysis of the latest version of Mayring. The results of this study indicate that the poems in *Diwan Sayyid Qutb* were analyzed (*'Asyiq al-Muhal*, *al-Ka'su al-Masmumah*, *al-Zad al-Akhir*, and *Shaut al-Wathaniyah*) loaded with the values of humanism, among them: religious values, optimistic, moral, consciousness, freedom, creative, and social values. The delivery tends to use simple language and not metaphors. Some poems are closely related to personality and social life poet. As an Islam reformer, his poems are identical to religious values.

Keywords: *The Values of Humanism, Ali Syari'ati's humanism, Sayyid Qutb, and The Diwan Sayyid Qutb.*

INTRODUCTION

Humanism is a term that emerged in the mid-14th century. Initially humanism is a massive movement of intellectuals who have begun to feel bored with the hegemony of the Church. Previously, the people of this church have orientation to think too theocentric and tend to diminish the role of the active human being. They regarded human as a creature without power before God. Bambang Sugiarto calls that period as a “state of the art” because of the struggling process of theological and metaphysical mindset increasingly sophisticated though still *abstract* (Sugiarto, 1997: 39). This struggle idea then awaken natural consciousness and spawned rational mindset by removing the dogmatic metaphysical theological framework switch to critical anthropocentric with human becomes the central point of thought.

The presence of critical study and interpretation movement made the term humanism growing more rapidly in the 21st century. This is because the process of interpretation and differences in the methods used, as well as everything that underlie the process of *interpretation*, such as religion or ideology. Although having different interpretations, the study of humanism still cannot be separated from the dimension of humanity.

Islam regards humanism as a basic concept of humanity that does not stand in the free position. That is, humanizing it must always be related theologically. Although the concepts of humanism are adapted from Greek philosophy, humanism in Islam retains the transcendental aspect. Therefore, in this context *Al – Qur’an* behold humans as *khalifatullah fil ard* (representative of God on earth). As caliph, human beings are not distinguished by racial background, ethnicity, and

language, all equal before God. As has been described in His word in the Al – Baqarah, verses: 30, which means as follows:

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

Islamic figures heavily in interpreting humanism, one of them is Ali Syari'ati. He gives building upon the interpretation by not only based on one aspect alone, but combine and search for the best interpretation of existing ones, both from the class marksisme, existentialism, western liberalism, or religion (Ali Syari'ati, 1992: 39 -42). As a base, Ali Syari'ati explained that humanism is the values of God that exist in human which is an indication of religion in human moral culture (Kurnianingsih, 2003: 69). Humanism delivered Ali Syari'ati, rests on the religiosity principles and not forgetting the concepts of human existence.

Ali Syari'ati views humanism in such comprehensive way because grounded on religiosity aspects, elevating human dignity without eliminating aspects of the divinity. People are no longer looking through the background in order to create a harmony among religions or interfaith. The values of humanism can be found in several books that guide people, such as the Torah, the Gospels, the Psalms, and the Quran. Besides, the values of humanism can also be directly viewed through a social phenomenon that occurs. Moreover, the values of humanism perceived someone in a life poured into a literary work.

Literary works can be regarded as the overflow of author's emotions. The overflow can be a sense of unease and their expectations toward humanity which is increasingly left behind. The soul of the poet

called upon to provide alternative. As a writers' flash impulse, because its origin is the voice of the soul then manifested in the form of the work, work of literature should be considered the message which is contained. Poet Sutarji Cholzum Bahri explains that literature can give wisdom (Fakhrudin, 2015). Literary works can make the person reading enlightened. Because the literature is steeped in the values of humanism (humanity). Thus the literary work is not only favored because of the beauty of the language, but also because of the contained meaning.

Thus the content of a literary work. In general, the literature has almost the same pattern, both in Arabic and Indonesian literature. Literary works that have a very close relationship and fundamental that can not be circumvented, namely relations in religious, social, and individuals themselves. While its role is to make itself as a place where the values of humanism get their proper place naturally.

In this research, the researcher presents a work of Arabic literature from a very famous Islamic reformer. He is commonly called as Sayyid Qutb. In his short age, he has produced dozens of works during his life in the form of prose and poetry. However, some groups thought he was the controversial figure, so he ended up in the hanging at the end of his life.

Based on this phenomenon, researchers want to know the values contained in the humanist literary works of Sayyid Qutb, and how its delivery. What has been actually delivered by Sayyid Qutb, so that his end was very tragic? To know this, the researchers determine the Diwan (collection of poems) Sayyid Qutb in which there is a poem titled التمرد (uprising), الغزل (romantic), الرثاء (lament), الوطنية (nationalists) as the sample. Diwan is collected and published twenty years after the death of Sayyid Qutb, by Abdul Baqi Muhammad Husain. The goal is to find out

the humanist values promoted by Sayyid Qutb. In this case, the researchers will use the Ali Syari'ati's humanism theory, because it is so comprehensively with all aspects of publishing. This was done not as an action to find out the mistakes or related truth experienced by Sayyid Qutb, but researchers want to know how the ideas presented through poetry codified in Diwan Sayyid Qutb.

RESEARCH METHODS

This study is basically a research text (*dirosah nusus*) or text analysis. To gain insight into the Sayyid Qutb's poem, the researchers used a qualitative approach. Because through to this approach, can conduct research to get answers from the formulation of the problems that have been submitted. The scope of this qualitative approach is not too extensive, but it will obtain in-depth understanding of the object studied (Mahsun, 2014: 34). This type of research is a descriptive study. The research aims to describe what is contained in the text which was critically examined. The primary data source in this study is the *Diwan of Sayyid Qutb* and secondary data sources are from previous studies of *Diwan Sayyid Qutb*, a few books that examine humanism, and previous research has explained the values of humanism. Data collected by library research methods. To achieve the results of the study, the researchers used a content analysis. Furthermore, in order to achieve the objective results in a content analysis, there is nine stages as presented by Marying (in Titscher, et al, 2000: 108), namely: the determination of the material, the exact origin of the text situation analysis, The characterization of formal matter, the determination of the direction of the analysis, differentiation of the questions that must be answered in accordance with the existing

theory, the selection of analysis techniques (summary, explication, and structuring, defining the unit of analysis, explication, interpretation.)

RESULT AND DISCUSSION

Based on the data exposure and analysis, there are some values *Diwan Sayyid Quthb* that includes humanism as has been proposed by Ali Syari'ati. The value of humanism that is built on the duality of man and human existence is based on seven principles of human existence. For more details, here are the values of humanism contained in *Diwan Sayyid Quthb*.

- a. Religious value. Religious values found in a poem that is analyzed from from syari entitled '*asyiqul muhal, ka'sul masmumah, al-zad al-akhir, and shaut al-wathaniyah*.
- b. Optimistic value (the spirit). Optimistic values found in two poems *Diwan Sayyid Quthb* which were analyzed, namely in poem *asyiqul muhal* and *al-zad al-akhir*.
- c. Moral values. Moral values found in two titles of *Diwan Sayyid Quthb's* poem that became the object of analysis, namely the poem *al-ka'su al-masmumah* and *shaut al-wathaniyah*.
- d. Consciousness value. Value of consciousness found in all poetry *Diwan Sayyid Quthb* which were became the object of analysis, namely in *asyiqul muhal, ka'sul masmumah, al-zad al-akhir, and shaut al-wathaniyah*.
- e. The value of freedom. The value of freedom is found in the title poem in the analysis of the *Diwan Sayyid Quthb*, the poem entitled *al-ka'sul al-masmumah*.

- f. Creative Value. Creative values found in three title poems *Diwan Sayyid Quthb* were analyzed, namely in *asqul muhal*, *al-zad al-akhir*, and *shaut al-wathaniyah*.
- g. Societal value. Societal value found in the title poem in the analysis of the *Diwan Sayyid Quthb*, the *shaut al-wathaniyah*.

This section is the answer from the analysis in the text and beyond the text or can be referred by the analysis of more complex explication. In this regard will be presented how Sayyid Quthb conveys the values of humanism in some poems which have been analyzed by researchers. Based on data analysis has been conducted by researchers, obtained the following results.

- a. Sayyid Quthb of his poems convey a style that is straightforward and does not use metaphors, so that the values of human existence and human duality more easily captured by the readers of his poems.
- b. Most poems submitted by Sayyid Quthb background closely related to his personality and life experiences, as in the poem *al-ka'sul al-masmumah*. The shake of his soul when left by his lover for a second time clearly seen in this poem. However, it does not erase the delivery of the values of humanism.
- c. Sayyid Quthb known as reformers of Islam, in every poem is very evident with the charge of religious values.

DISCUSSION

A. The Biography of Sayyid Quthb

The complete name of Sayyid Quthb is Sayyid Quthb Ibrahim Husain Shadhili. He was born on October 9th, 1906 (1324 H) in Mausyiah village, near the city of Asyut, Egypt (Abu Zaid, 2009: 15). His father is

Al-Hajj Ibrahim Qutb and his mother is Fatima Hussain 'Uthman. Sayyid Quthb was the eldest son of five siblings. Her sister named Muhammad Qutb and three younger daughters later named Hamida Quthb, Amina Quthb, and the other one is not named in a reference (Hassan, 1967: 1-2). Quthb name used by Sayyid Qutb family means a family clan that showed that they originated from the Arabian Peninsula.

Sayyid Quthb was a literary critic, novelist, poet, thinker of Islam and the Egyptian Islamic activist who was famous in the 20th century. He was well-known as a bright child who was able to memorize the entire Qur'an at the age of ten (Al-Khalidi, 2001: 24). Sayyid Quthb's family tie was a religious family. Ibrahim, Sayyid Quthb's father is the figure of abiding in worship despite a village farmer and his mother is a lover of the Qur'an. One of his mother's aspirations is she wanted one of her son or daughter being able to memorize Qur'an. Sayyid Quthb described Ibrahim's compliance in religion in his book *Masyahid al-Qiyamah fi al-Qur'an*. Likewise, the mother was described in his book *Al-Tashwir al-Fanni fi Al-Qur'an* (Hassan: 1967, 2-3).

Sayyid Quthb studied at the University of *Darul Ulum* (now the University of Cairo). After graduated, Sayyid Qutb contributed actively in the field of education under the auspices of Egypt's Ministry of Education. He devoted himself as educators for six years in various areas, a year in Suwaif year, a year in Dimyat, two years in Cairo, and two years in Halwan. Halwan later became Sayyid Quthb and his family's residence (Quthb, 2000: 318). In addition, he was also believed by the Ministry of Education in Egypt to conduct comparative studies in some universities in the United States.

When he was working the Ministry of Education, Sayyid Quthb was a diligent employee, a bold thinker, and a noble figure. These properties are then many causes of Sayyid Quthb received various difficulties, until finally Sayyid Quthb was giving up her job. Sayyid Quthb submitted a letter of resignation from his job on his return from America, because, at this stage, he focuses his mind for propaganda, movement, study, and writing. Sayyid Quthb died on August 29, 1966 (Lutfi, 2011: 11).

B. Diwan Sayyid Quthb

Diwan Sayyid Quthb is an appreciation of some of the figures that support a movement that has been done by Sayyid Quthb. Diwan is raised officially, 23 years after he died. *Diwan* was prepared by Abdul Baqi Muhammad Husain in 1989 M / 1409 H. Before the existence of *Diwan Sayyid Quthb*, Sayyid Quthb 's essay also found, namely the *Diwan Syathi'i al-Majhul* that once published in 1935. It consists of 210 pages, with 1103 couplet poem classified into four themes (Hussain, 1989: 15-20). Because some of the work he had not collected all of Sayyid Quthb, then Abdul Baqi take the initiative as above. This work is quoted from some magazines or newspapers that had published and documented the work of Sayyid Quthb. Number of poems contained in *Diwan Sayyid Quthb* is a 1470 poem by 71 *qasidah* (Arabic song) and categorized in several themes, as follows: التمرد (uprising), الشكوى (protest), الحنين (nostalgic / memories), التأمل (expectation), الغزل (romantic), الوصف (description), الرثاء (lament), الوطنية (nationalist).

Husain (1989) says that in a poem written by Sayyid Quthb is nothing contemptible. Then the poem was directed to propaganda and

goodness, so that it is widely known by the general public. Such things also happen at the Diwan of Sayyid Quthb.

C. Humanism Value in Diwan Sayyid Quthb

1. Value of Humanism in the poem al-tamarrud (uprising)

Implicit in the theme of the poem "uprising", that a human described as being conscious and always think. With full awareness of human is able to understand a reality. And, by way of the functioning of the human intellect, they are able to anticipate the problems being faced. So that humans can adapt and maintain their survival. Uprising here leads to a positive purpose and can be a representation of the idea of humanism Ali in the form of recognition of the duality of man.

This poem is categorized as the idea of humanism that has value optimistic. This is a representation of the title poem "عاشق المحال" which misses impossibility". Therefore, an impossibility is impossible can be achieved, except by those who are able to be optimistic. The limitations do not become an obstacle that will stop the move. However, where such restrictions are a challenge even someone as a stepping stone to success that is wanted.

Value optimistic in this verse is in line with the word of God as follows in the QS. Yusuf: 87, which means:

"O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

The existence of an optimistic value also implicit in the following verse:

*When you are in a daydream anxiety
The Lord makes you without rules*

Longing tired and charred

Disease and injury

At glance, the verse describe that God applies not as good. However, in essence chosen diction poet in the above text may represent that humanism here calling for religious values. In practice, the religious values are realized with positive thinking and optimism.

By adhering to the At-Tin paragraph 4, which means: *“We have indeed created man in the best of moulds,”*

Here also in Surah Al-Baqarah verse 286, which means: *“On no soul doth Allah Place a burden greater than it can bear.”*

Thus, one can say that God did not make man except the power to continue to grapple with the boundaries and barriers are. Thus, in fact there is no reason for humans prevailing pessimism and despair about the problems being faced. In this section, include the role of God in the process of circulation of life to be part of the manifestation of the recognition of the existence of God. That is, presenting God as an excuse to break through boundaries and the bulkhead that shackles could be part of the creed of man over God.

If you're hard with the limits of the gold

If you are hard to security and decision

Go away and do not mind

Undoubtedly you live in fear and anger

In addition, the last verse above also provides two options with each consequence that follow. First, it gives the option for a person to remain optimistic penetrate the boundaries of life which binds so that it will meet at the end of freedom. Secondly, it gives the option to embrace despair until his mind will always be dogged by fear and anxiety, which

ends impact on the fragility of life. From these two options, the first one leading to a suggestion that someone always think optimistically.

2. Humanism Value in *al-Ghazal* (Romantic)

The theme poem "romantic" above represents the human figure as *basyar* (one way to refer to human beings in the Quran). Humans have a need for love and a sense of belonging. Humans are also motivated to meet the needs of sex (satisfaction) that is in the realm of psychology apply as basic human needs (Maslow, 43-53). Both of these needs, in practice, are in symbiosis with each other. That is, love or loved one can be a prop to satisfy their basic needs. Conversely, a satisfaction can be achieved if a person has met their need for love and a sense of belonging.

In the poem الكأس المسمومة "toxic glass" above, a form of existentialist man looks categorized as beings with hope and longing for something ideal. Illustrated here that the human desire to be something ideal sometimes ended in disappointment. This often occurs as a result of limited understanding of the ideal word to the suitability of something desired or desirable, not based on the suitability something that is needed.

A poet here analogies love a woman who has chosen or excessive crave something like sipping a glass of wine mixed with poison. Determining to enjoy it only makes the poet is getting sick. So, that the poet was in doubt between love and hate.

Humanism as a gesture of human love in this poem has a slightly different application levels. If the romantic poems are usually served sweet languages in the description, so this time the poet presents the "sour" language which is opposite to fill the nuances of love. It is not intended to diminish the reality of the value of love itself.

As a counterweight, the attitude of valuable religious humanist can be studied in human love poem based on the above can be aligned with God's word QS. Al-Baqarah: 216, which means:

“Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knows, and ye know not.”

And the sayings of the Prophet Muhammad in Sunan At-Tirmidhi Juz 3 No. 1997, which means:

"Love someone you love modest, perhaps one day he will be the one that you hate, and hate a person you hate sparingly, perhaps one day he will be the person you love."

The use of diction as outlined in this poem incised consciousness value, aware of the mistakes a person in selecting the objects to be loved, so uttered blasphemies as a form of impingement disappointment. Almost the same with regret, disappointment may not be up to someone who has no conscience in his heart. Someone who knows the truth a little disappointed typically slower after making a mistake. And it will require a regret that if addressed in a positive way will be the foundation for a better step.

I forgot on the nights I spent in anxiety

While you, the look on your face looks so calm

.....

Verse pieces above mentioned also about existentialist man as self-determining. Al-Ghazali (in Nasution, 1988: 3) said that humans have free will and the ability to realize what he had done. Free will on the one hand providing extensive vehicle to a person make choices in

life. However, on the other hand it makes a person fails to control himself in exercising his freedom. Each person's chosen course of action would have consequences for each. And to anticipate negligence as exemplified by the contents of the poem, a person should be more introspective and always in alertness.

I hate you? It should! But I do not really hate you

I hate you? It should! But I do not really hate you

.....

Verse pieces above depict a person vacillation between loves to hate that enveloped him. Moral values are at play here is reflected by the policy measures to be taken someone as a solution of vacillation. Someone who's moral will consider all decisions and actions, so that no mere perfunctory to escape from a problem that threatens.

Poetry above frame the touched of Sayyid Quthb's love story. In a row of the heroic stories, Sayyid Quthb grows in natural human frame. Once basic needs are met, he was motivated to fulfill the need for love and a sense of belonging (Maslow, 1994: 53). Youth who have the intention to marry is plentiful, but the fact that married in Islamic and start the process pass a single track in the form of sincerity as a manifestation of the love of God is very minimal.

Give me a pure poison that has not been mixed with this wine

Because of I'm really not the complainant.

I was drunk because your glass but I do not feel the pleasure drunk

I also did not destroy the blood shed

However, seeing verse above, failure to anchor in love with his girlfriend did not make her life expectancy dashed. In fact, it makes

Sayyid Quthb hanged all of his love for the Essence of the Perfect One, Allah. Because, He is the One who always love him in every moment. For Allah, Sayyid Quthb devoted all the love and the dream that had rejected destiny, while picking others destiny.

Based on the explanation, Sayyid Quthb conveys the values of human divinity. He was not just merely dominate love for others but linking it with the love of God, and in the end left only his love for God alone. It was as disclosed Witteveen (2004: 135), that at the height of desire, man is totally geared towards the spiritual life, so it will be alive with the spirit of the Divine.

It was in accordance with the written Sayyid Quthb in *Fiqih Dakwah* (1995: 55) as follows:

"Indeed, religion is only for Allah alone, will be able to liberate man from religion because besides Him, and will be able to issue a fellow servant of man's worship. Thus, people will be able to achieve the essentials honor and freedom."

Sayyid Quthb, from a different side in the above verse teaches people to set the mood. The hearts of people who always feel anxious and fatigue is actually the result of a mistake in the set, so that became the standard only worldly happiness. By contrast, happiness that put emphasis on the peace of mind it will keep him away from the rage and anxiety, so that there lived gratitude for the gift of God. Whatever happens around, if someone is able to control his heart to always consider the positive side, of course, he will be released from the shackles of despair will be the grace of God.

3. Humanism Value in *al-ratsa'* (lamentation)

The theme of this poem represents the religious value that is owned by someone. The use of God as a second subject in this poem is the poet attempts to describe the form of direct communication between servants to his Lord. Basically, human beings and life is inseparable from the role of God governing all forms scenario. Therefore, it is normal that a servant in playing its role to rely on his power.

As the title poem "الزاد الأخير" "final provisions", hopefully the poet lamented in the lap of God for His mercy. The mention of last provision is not meaningful because the poet was on the threshold of despair, but with the phrase calling someone will be able to bring the existence of God in every step. While it cannot be denied that without the Lord presented were always present accompany His servants.

Give me provision because mine is nearly empty

In the struggle a long life

The lantern was almost extinguished and left only a beam of light

Pour oil on the rest of its axis

Verse pieces above imply humans as beings conscious of itself. According to Al-Ghazali (in Nasution, 1988: 53), awareness of one's self can be achieved when he removes all its activities. He was aware that he was there; even he is aware that he is aware, because the center of this awareness does not through physical and physical function, but a physical substance outside called *al-nafs al-insaniyyat*.

The awareness of oneself is along with awareness of his true identity. By knowing his true identity, a person will be able to determine any needs, because, indirectly, knowledge of the basic nature of the self is to know God (Nasution, 1988: 6). So the cues given by the Lord can be directly translated into the form of anything being needs.

Despite the above-written sentences that seem to rule, but the poet here was to express what is felt to be a need and he hopes to fulfill the Lord, with the following editorial:

*You're the one treasure that is very friendly and full of joy
You're the one world with the so sweet light*

Verse pieces above indicate existentialist creative human beings. Creativity is not merely embodied in material form, but it could be in other forms. The use of diction in the verses above contains praise a servant of the Lord, which says there is hope. This is a form of moral values such as ethics in someone who is speaking, or speaking manners. In *Balaghah* science, the use of language as mentioned above can be categorized in the discussion of *Ma'ani* science related to *ithnab*. The use of this language is chosen as a form of ethics of a servant in begging to his Lord (Al-Hasyimi, 1960: 226).

The content of the poem is in linear with God's word in QS. Al-Kahf: 39, which means:

"(Allah)'s will (be done)! There is no power but with Allah."

and this following QS. Al-Baqarah: 210

"...but to Allah do all questions go back (for decision)."

The intention of both pieces of the verse has been implemented in a poem titled "final provisions" above. That is, the content of the poem above indicates that every human effort is based on the power of God and eventually humans will submit the final results of its efforts to God.

4. Humanism Value in *al-Wathaniyat* (Nationalism)

Written poem above is proof that the poet in particular respond to the phenomenon of chaos that was enveloping his homeland. Voicing nationalist motives may be intended to allow the heat to subside soon.

Sayyid Qutb through صوت الوطنية poem entitled "nationalist voice" describes the state of Egypt which was profanity. Here he chose to use diction as if he looked like storytelling, but he's also like being dialogue. He seemed to feel anxiety, fear and unrest witnessed his homeland.

I see Egypt being lovelorn

And when conscious, he began to weep wail

Egypt ... Oh Egypt the crying is not more useful as anger

.....

At the verse pieces above, a style that is attached personification of Sayyid Qutb in his homeland gave the impression of dialogue. And the use of diction see the word أرى show tha Sayyid Quthb looked at the phenomenon in Egypt based on the logic of his mind. He does not just see the eyes but also perceiving it.

Sayyid Quthb instructed that a citizen must be able to uphold human values, recognizing equality, equal rights and human obligation without distinction, the attitude of loving our fellow human beings, the attitude of tolerance, and feel part of the whole of humanity and etc.

Is this the Great or what I see?

Other nations and the people of reverse

Or do you see the rotation cycle of the day

.....

At the verse above, Sayyid Quthb, position himself as the first person and main actor who knew everything. He became the subject who witnessed turmoil in the country of Egypt, or even he became one of the victims in the incident. He wondered in astonishment, as if not believing what he saw.

Furthermore, Sayyid Quthb further discuss about justice, social and Islamic holy *fiqrah*. It is a condition of Sayyid Quthb in militant oriented thinking phase. Here, Sayyid Quthb began to feel aversion and saturation with Westernism, colonialism, and also against the rulers of Egypt.

CONCLUSION

Based on the results of research that has been presented in Chapter IV, it can be concluded that the *Diwan Sayyid Quthb* is a literary work that is loaded with the values of humanism. Based humanism thought Ali, researchers found many messages delivered by Sayyid Quthb in The poetry. With the concept of human existence and the dualism that was initiated by Ali actually implicit in the poem. *Diwan Sayyid Quthb* they contain religious values, values optimistic (the spirit), moral values, values awareness, values freedom, creativity, and social values. Those values are implicit in some of the poems were conveyed by Sayyid Quthb in the *Diwan of Sayyid Quthb*.

Sayyid Quthb says his verse with a style that is straightforward and is not a metaphor. Poetry that conveys most closely with Sayyid Quthb's personal experienced. And as a reformer of Islam, his verse is very identical with religious values.

This research has not been able to analyze the entire poems in Diwan Sayyid Quthb due to time constraints. Thus, it becomes a recommendation to the next researchers who wanted to broaden the study of the *Diwan Sayyid Quthb*.

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