



Analysis of the Term "*Al-Ghulul*" in QS. Al-Imran verse 161 Interpretation of Sayyid Quthb (A Study of *Tafsir fii Zhilalil Qur'an*)

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Abstract. This article examines Sayyid Quthb's interpretation of the term al-ghulul in QS. *Āli-Imrān* verse 161 and analyzes its relevance to the concept of corruption in a modern context. How is this term considered one of the terms for corruption in the Qur'an? This study uses a qualitative approach with a library research method, referring to the primary source, *Tafsir Fī Zhilalil Qur'ān*, and supported by secondary sources, through a descriptive-analytical approach based on thematic interpretation. The results of the study indicate that the term ghulul in QS. *Āli-Imrān* verse 161, according to Sayyid Quthb's interpretation, refers to one form of modern corruption, namely betrayal of public trust in the form of embezzlement of collective (shared) assets for personal or group interests.

Keywords: Sayyid Quthb, Corruption, Surah Al-Imran verse 161, *Tafsir Fīi Zhilalil Qur'an*

Abstrak. Artikel ini mengkaji penafsiran Sayyid Quthb terhadap term *al-ghulul* dalam QS. *Āli-Imrān* ayat 161 dan menganalisis relevansinya dengan konsep korupsi dalam konteks modern. Bagaimana term tersebut dikatakan sebagai salah satu term korupsi dalam *Al-Qur'an*. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research), mengacu pada sumber primer yaitu *Tafsir Fī Zhilalil Qur'ān*, serta didukung oleh sumber-sumber sekunder, melalui pendekatan deskriptif-analitis berbasis tafsir tematik. Hasil penelitian menunjukkan bahwa term *ghulul* pada QS. *Āli-Imrān* ayat 161 menurut penafsiran Sayyid Quthb, merujuk pada salah satu bentuk korupsi modern yaitu pengkhianatan terhadap amanah publik berbentuk pengelapan harta kolektif (Bersama) demi kepentingan pribadi atau kelompok tertentu.

Kata kunci: Sayyid Qutbb, Korupsi, Surah Ali-Imran ayat 161, *Tafsir Fīi Zhilalil Qur'an*.

INTRODUCTION

The Qur'an as the main source of teachings and guidelines for human life explicitly condemns all forms of betrayal of trust and abuse of power. In the Qur'anic perspective, corruption is not only limited to the abuse of power for personal gain, but also includes actions that violate justice, damage social

structures, and undermine moral values (Fajri & Syukri, 2025). Although not explicitly stated, corruption in the Qur'an is related to many Islamic evils. Robbery (*al-harb*), theft (*al-sariq*) and treason (*al-ghulul*) are terms associated with corruption. As the definition of corruption has expanded, these concepts have changed in meaning, especially in the context of modern corruption (Ilmi, 2011). They are technical terms that describe various forms of human misconduct, which then serve as conceptual tools for Muslims to stay focused on the philosophical mandate of justice. This is because Islam is a religion that upholds justice and strongly opposes all forms of injustice. In this context, corruption is seen as a misappropriation that directly hampers efforts to uphold justice (Umam, 2013).

Corruption harms politics, the economy and society. Corruption also contradicts the values of Pancasila, especially the fifth principle which is the foundation of the state "Keadilan Sosial Bagi Seluruh Rakyat Indonesia" (Aulya Octaviani, Amelia Hanifah, 2022). This shows that the low quality of human resources is one of the factors. In addition to knowledge and intelligence, these attributes include morality and personality (Rachmawati, 2022). Islam has a moral obligation to fight corruption as the majority religion. Without this role, Islam risks losing its transformative function in society and can be seen as a teaching that does not bring social enlightenment. One solution to the problem of corruption is to integrate religious understanding as a cultural instrument to shape and cultivate anti-corruption attitudes in society (Muhammad Rezi, 2019).

Indonesian society has long struggled against corruption. Since the 1950s, corrupt practices have been growing and must be stopped immediately (Millah, 2016). In fact, corruption has occurred in various aspects of life ranging from the simplest things to more complex problems. Every year or even at an erratic time span, many government officials are arrested for being involved in corrupt practices (Putri, 2021).

One of the corruption cases that has shocked Indonesians is the PT Pertamina corruption case, which caused the state to suffer a loss of IDR 193.7 trillion in 2023. However, since this case took place from 2018 to 2023, the amount of losses could potentially continue to grow, and could even approach IDR 1 quadrillion (Erwina Rachmi Puspapertiwi, 2025). This practice not only has an impact on the state's material losses, but also creates a crisis of public trust in the management of national resources that should

be a public trust. This foul act is clearly classified as a betrayal of trust, which is strongly condemned by the Qur'an.

The interpretation of the Qur'an continues to develop in line with scientific advances and changing times (Wirastho & An-Nabilah, 2021). Along with that, Qur'anic interpreters were born whose knowledge and work are still used as references in various problems today, one of which is Sayyid Quthb. Sayyid Quthb is one of the modern thinkers in the Islamic world who comes from the Ikhwanul Muslimun (Purwanto, 2019). Sayyid Quthb created a monumental work that is widely recognized in the world of Islamic scholarship. The reflective character of this *tafsir* makes it highly relevant and inspiring in the context of everyday life. These characteristics have created a new approach to Qur'anic interpretation (Siregar, 2017a).

In interpreting Qur'anic verses, Quthb tends to be revolutionary. Sayyid Quthb views corruption as part of the corruption that arises from the modern *jabiliyyah* system, which according to him includes capitalism, materialism, and governments that are not based on God's law. He considers that these systems create social injustice and allow corruption to flourish in various aspects of life. In his interpretation of the verses on corruption, Quthb often links them to his call to uphold the Islamic system as a whole. For him, only by applying Islamic law in total can corruption be eradicated to its roots, and true justice can be realized in society (Fajri & Syukri, 2025).

In Qur'anic linguistic studies, each term has a depth of meaning that is not only determined by its root word, but also by the context of the verse and its sociological-historical position. Of all the verses of the Qur'an, the word *ghulul* explicitly appears only in Surah Āli-'Imrān verse 161. Sayyid Quthb in *Tafsir Fi'l-Zhilalil Qur'an* explains that this verse refutes the accusations against the Prophet in the context of the management of the *ghanimah*, and confirms that *ghulul* is a form of violation of the people's collective property. Therefore, this research will focus on analyzing the terminology and contextual meaning of *ghulul* in the verse, because this is the only place where it is explicitly interpreted as betrayal of the spoils of war.

This research uses qualitative techniques and thematic interpretation (*maudhu'i*). The research was conducted in the library to analyze QS. Al-'Imrān verse 161 from Sayyid Quthb's perspective, as stated in *Tafsir Fi'l-Zhilalil Qur'an*. A qualitative approach was chosen to gain an in-depth

understanding of the meaning of the term corruption in the verse. This research focuses on the interpretation of the Qur'anic text by making *Fii Zhilalil Qur'an* as the primary source, which is analyzed descriptively-analytically. To strengthen the results of the analysis, secondary sources such as scientific articles, theses, and relevant books are also used. The related verses are then classified based on themes, especially those that discuss corruption, in order to obtain a comprehensive understanding in accordance with the objectives of this study.

This research uses methodical steps. The analysis is done by discussing corruption in the Qur'an, focusing on Sayyid Quthb's understanding of the term *al-ghulul* in QS. Al-'Imrān verse 161. Second, the data is obtained using a library research approach, using Tafsir Fii Zhilalil Qur'an as the main source and secondary sources such as books, journal articles, theses, and other scientific works relevant to this issue.

Based on previous research by Muhammad Fajri, et al in their research (2025) shows that Sayyid Quthb's interpretation of QS. Al-Ahzab: 72 in Tafsir Fi Zhilalil Qur'an does not directly discuss the concept of corruption. However, in a broader view, he associates related terms such as *Risywah* (bribery), *Sariqah* (theft), and *Khiyanah* (betrayal of trust) with moral and ethical issues in Islamic governance and community life (Fajri & Syukri, 2025). Another study by Azwar Sani (2023) identified radicalism and extremism in Tafsir fi Zhilalil Qur'an, which was influenced by the social and political climate of his country. Therefore, Azwar Sani advocated a reasonable interpretation of the Qur'an to solve various problems (Sani, 2023). Previous research on the term "*al-ghulul*" by Mohamad Zaenal Arifin (2019) found that the term "*ghulul*" refers to the embezzlement of property by someone who has been given authority over that property but misuses it for purposes other than those intended by the owner. One of the first steps in addressing all acts of ghulul is to build the morals and character of society (Zaenal, 2019).

As for Ahmad Zaruni (2022), his thesis uses Abdullah Saeed's contextual hermeneutic approach to show that ghulul in some Qur'anic verses means abusing authority and position (*treason*), stealing or embezzling state money, and committing corruption by obtaining property unlawfully (Zaruni & Isnaeni, 2022). Abdullah Saeed's approach was also used by

Hanifatul Asna (2019) in relation to QS. Ali-Imran verse 161. The result was that the word "ghulul" in that verse was initially interpreted as a form of betrayal in terms of war booty. In the context of modern times, "ghulul" is interpreted as a broader form of betrayal, such as being untrustworthy and taking something secretly (Asna, 2020a).

The author can still investigate corruption in modern life. Sayyid Quthb believes that Islam is the only perfect and complete religion because Allah SWT knows the past, present and future events and the consequences of the laws of the universe. According to him, the perfection of Islam allows its teachings to solve humanity's worldly and afterlife problems from time to time (Purwanto, 2019). Therefore, this research is focused on the term *al-ghulul* according to Sayyid Quthb's interpretation of surah Al-Imran verse 161 in his work *Tafsir Fii Zhilalil Qur'an* and how its contextual meaning and relevance to the context of corruption today. This research is expected to fill the void of previous studies that have not specifically discussed Quthb's approach to the issue of corruption, as well as expanding the scientific treasures in the field of tafsir, especially in studying contemporary issues such as corruption which is increasingly prevalent in today's political realm.

RESULTS AND DISCUSSION

Sayyid Quthb and Tafsir Fii Zhilalil Qur'an

Sayyid Quthb Ibrahim Husain Syadzili or often known as Sayyid Quthb is a leading physicist, writer, novelist, Islamic thinker, activist, and interpretation specialist (Baharudin, 2021). In 1906, Quthb was born in Musyah Village, Asyut City, Egypt. His family instilled in him Islamic values and respect for the Qu'an. Before the age of 10, he had memorized the Qu'an and became a *hafizh* (Qutb, 2000). His father, Al-Haj Quthb bin Ibrâhim, was a farmer and a National Party Commissioner. Three sisters and two brothers preceded Sayyid Quthb, the latter. The siblings were Nafisah, Sayyid, Aminah, Hamidah, and Muhammad. As adults, all of his siblings became activists in the Islamic movement (Hasani, 2016). While his mother was named Sayyidah Naffash Quthb, who was born into a prominent family known for its religious observance (Wulandari, Usep Dedi Rostandi, 2017).

In 1952, Sayyid Qutb became influential in the Al-Ikhwan Al-Muslimin Movement. Qutb was arrested and sentenced to 15 years of hard labor after

failing to assassinate President Gamal Abdel Nasser that same year. *Tafsir Fi Zhilalil Qur'an*, a monumental endeavor he began in 1952, was completed during his incarceration (Subki dkk., 2021).

Tafsir Fi Zhilalil Qur'an was first published in *al-Muslimūn*, a monthly Islamic philosophy journal, by Sa'id Ramadhan before being written up in a book. The inaugural issue of the magazine appeared in late 1951. Sayyid Quthb was invited by the editors of *al-Muslimūn* on the eve of the third issue. In February 1952, Quthb's first *tafsir* article was published, starting from surah al-Fātiḥah, and continuing until the seventh edition, which reached QS. al-Baqarah (2): 103. After that, Quthb announced a temporary suspension of his writings in the magazine, as he planned to compile a comprehensive *tafsir* of the Qur'an in book form. He then established a publishing partnership with Isa al-Ḥalabī's *Dar Ihya' al-Kutub al-'Arabiyyah*, while *Al-Muslimun* turned to the theme of *Nahwa Mujtama' Islami* (Towards an Islamic Society). As a realization of his plan, Quthb published the first *juz'* of *Fi Zhilal al-Qur'an* in October 1952, with a target of launching the next *juz'* every two months. By January 1954, he had published 16 *juz'*, which became the first part of the monumental *tafsir* work (Al-Fath, 2001). During this time, Quthb not only focused on *tafsir*, but was also active in da'wah activities as a member of the Muslim Brotherhood, serving as Chairman of the Da'wah Dissemination Section, and Editor-in-Chief of *Al-Ikhwan Al-Muslimun* Newspaper (Zaedi, 2021).

Tafsir Fi Zhilalil Qur'an was written in an atmosphere of deep suffering and psychological pressure due to the oppression and injustice of the ruling government system at that time. Sayyid Quthb experienced repressive and inhumane treatment, which encouraged him to get closer to Allah through contemplation of the Qur'an. He lived fully in the shade of Qur'anic values, both spiritually and emotionally. This condition is the main foundation for the birth of this monumental work of interpretation, which is full of existential contemplation and revelation-based social criticism (Firdaus & Zulaiha, 2022). This book can be seen as part of the Islamic movement that emerged in response to the political and economic failures of Muslim countries. This work is also an attempt to restore Islamic leadership that is considered to have been marginalized in the social and state order (Sani, 2023).

Sayyid Quthb explains that the choice of the title *Fī Zhilālil Qur'ān* was based on his belief that each *Qur'ānic* verse has a shady "shelter" behind its meaning. This shelter holds inspiration, guidance, and advice that needs to be heeded. He believed that only by contemplating the implied meanings of these verses could one understand the *Qur'ān* as a whole (Qutb, 2000). In a way, "Under the Shade of the *Qur'ān*" is a reflection of his thoughts and expressions on the meanings of the *Qur'ān* as seen and understood by him

This book has its own characteristics. Sayyid Quthb sought to purify the understanding of the *Qur'ān* from discussions that do not derive directly from the text, such as grammatical debates, kalam science, detailed fiqh, and *isrā'iiliyyāt* stories common in classical tafsir. Quthb also rejects approaches that impose a speculative alignment of the *Qur'ān* with modern science. According to him, this approach obscures the main message of the *Qur'ān* as a guide to life. He considered that these side discussions only became a barrier between him and the depth of the *Qur'ān*'s meaning (Siregar, 2017a).

Judging from the way Quthb interprets a verse, *Tafsir Fī Zhilāl al-Qur'ān* relies on the "*tafsir al-Qur'ān bi al-Qur'ān* method" as its main source. This is evident, for example, when he interprets the *lafaz* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ in surah al-Fātiḥah, where he relates it directly to QS. Al-Hijr verse 87 (Indayanti, 2022).

وَلَقَدْ أَتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

"Indeed, We have indeed bestowed upon you seven (verses) recited over and over again and a great *Qur'an*."

According to Quthb's interpretation, starting everything by mentioning the name of Allah is a form of manners taught by Allah to the Prophet Muhammad SAW at the beginning of the revelation. This is in accordance with the consensus of scholars who refer to the word of Allah in QS. Al-'Alaq: 1: "Read in the name of your Lord...". This custom reflects a major principle in the *tashawwur Islāmī* (Islamic worldview), which asserts that Allah is *Al-Anwāl wa al-Ākhir, Az-Zhāhir wa al-Bāt* in - the First and the Last, the Real and the Hidden. Allah is the Essence of Truth, and from Him everything begins and exists. Therefore, every beginning, movement, and

goal in life should begin with the mention of His name, in recognition of the source of all existence and the direction of human life (Qutb, 2000).

In addition to using the method of *tafsir al-Qur'an bi al-Qur'an*, Tafsir Fi Zhilalil Qur'an also utilizes tafsir sourced from the Prophet. This can be seen from the many interpretations of Sayyid Quthb which are accompanied by the use of the hadiths of the Prophet as reinforcing the meaning and explaining the context of the verse. The thing that distinguishes Sayyid Quthb's interpretation from other interpreters of his time is that in some interpretations Quthb does not mention the sanad of the hadiths he uses (Indayanti, 2022). And this characteristic is seen in Quthb's interpretation of QS. Al-Imran verse 161 which will be studied in this article.

In Tafsir Fii Zhilalil Qur'an, Sayyid Quthb organizes verses by message and interprets long surahs. He reads Surah Al-Baqarah by dividing verses 1-29 as the first phase of the discussion of punishment, then 30-39, 40-74, 75-103, and so on. In this way, he can provide a more organized and easy-to-understand interpretation (Zaedi, 2021).

This tafsir is one of the tafsir born in the contemporary era. This interpretation uses the *tabliliy* method (verse-by-verse analysis) and is characterized by *al-adabi al-ijtima'i* (Nor dkk., 2015). The *al-Adabi wa al-Ijtima'i* way of understanding the Qur'an focuses on the literary and cultural aspects of society. This approach emphasizes the authenticity of the Qur'anic subject matter, arranges it in an attractive and communicative description, and emphasizes the underlying purpose of the verses. It also relates the passages to the natural and social laws that govern society and the growth of the world (Tanjung, t.t.). In addition, Tafsir Fi Zhilalil Qur'an is also characterized by *ad-da'wah wa al-harakah*, which is an interpretation that emphasizes the aspect of a continuous and organized *da'wah* movement. This method involves strategically guiding people towards Islam through knowledge and advice, encouraging them to abandon *thaghut* and believe in Allah (Tasmi, 2016).

One example of Sayyid Quthb's interpretation that contains both styles is found in QS. Al-Anfal verses 36-37. Overall, this surah is categorized as a Madaniyah surah, and was revealed during the events of the Battle of Badr Kubro (Quthb, 2003). This is because it seems that the majority of the entire contents of this surah explain about *jihad fii sabillah*;

"Verily, those who disbelieve spend their wealth to binder (people) from the way of Allah. They will (continue to) spend, then it will be a cause of great regret for them. Finally, they will be defeated. It is to (Hell) Jahanam that the disbelievers will be gathered, so that Allah may separate the bad from the good and set some of them above others, then He will heap them all together. Then, He will cause them to enter Jahanam (hell). They are the losers."

In this verse, Sayyid Quthb has a strong orientation towards the delivery of da'wah messages and responses to socio-community problems. Therefore, the selection of certain surahs in his tafsir study becomes relevant to illustrate the implementation of this orientation, especially in presenting the *al-adabī al-ijtimā'i* style and the *da'wah wa al-harakah* approach (Nur, 2021).

Corruption in the Qur'an

Term Al-Ghulul (Betrayal)

وَمَا كَانَ لَنِي أَنْ يَعْلَمْ وَمَنْ يَعْلَمْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١﴾

"It is not befitting for a prophet to misappropriate (the spoils of war). Whoever misappropriated it, on the Day of Resurrection he will come with what he misappropriated. Then, everyone will be rewarded in full according to what they did and they will not be wronged."

In the book of Tafsir Al-Qurthubi, Imam Al-Qurthubi states that verse 161 of Surah Ali Imran contains eleven issues, one of which is when "the archers left their positions in the Uhud incident because they were worried that the Muslims would take possession of the *ghanimah* and not give them a share. Allah SWT then confirmed that the Prophet would not be unjust in dividing the treasure (Al-Qurthubi, t.t.).

According to Al-Qurṭubī, referring to the narration of Adh-Dhahhāk, QS. Āli-'Imrān verse 161 was revealed in response to the false assumption that arose when the Prophet distributed the spoils of war to the troops present, without including a share for the reconnaissance troops who were still on the mission. This verse confirms that it is impossible for a prophet to

betray in the matter of war booty. This opinion is also supported by the narration from Ibn 'Abbās RA (Al-Qurthubi, t.t.).

According to Imam Ath-Thabari, in the book Tafsir Ath-Thabari, the most accurate reading is **وَمَا كَانَ لِنَبِيٍّ أَنْ يَغْلُلَ**, with the letter ya' having a fathah and ghain having a dhammah. This is because Allah SWT gave a warning to those who betrayed after the verse was revealed. **وَمَنْ يَغْلُلْ يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَمَةِ**.

“...Whoever betrays the spoils of war will come on the Day of Judgment carrying what he has betrayed.” (Thabari, t.t.).

The verse explains that on the Day of Judgment, traitors will come carrying the objects they betrayed on their backs as a tangible burden. This serves as both a form of punishment and public humiliation in the presence of all creatures. Their voices and presence will openly reveal their disgrace. This punishment is comparable to worldly traditions, where a cheat is publicly humiliated with symbols of their crimes paraded behind their body. In this context, Allah SWT has established a form of punishment that aligns with the symbols of humiliation known to humanity (Al-Qurthubi, t.t.).

Term Al-Hirabah (Robbery)

إِنَّمَا جَزَءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقْتَلُوا أَوْ يُصْلَبُوا أَوْ تُقْطَعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْنٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

“The recompense for those who fight against Allah and His messenger and cause corruption on earth is only death, crucifixion, cutting off their hands and feet crosswise, or exile from their homes. Such is their disgrace in this world, and in the Hereafter they shall have a very severe punishment.”

The next term indicated as one of the concepts of corruption in the Qur'an is *hirabah*, which is another form of the word *yuhāribūna*. If traced to its root word in *tsulātsī mujarrad* form, its meaning refers to the act of someone who seizes property and leaves his victim without provision or protection. Fiqh scholars generally understand *hirabah* as an act committed by *qāti'u al-ṭarīq* (robbers) or perpetrators of *al-sāriq al-kubrā* (grand theft). In

in this context, *hirabah* is interpreted as robbery or violent seizure of other people's property, which is then understood as an extreme form of violation of property rights. This interpretation is widely referenced in explaining the meaning of the word *yuhāribūna* in QS. Al-Mā'idah verse 33 (Siregar, 2017b).

This opinion is in line with Wahbah Al-Zuhaili's opinion in his tafsir, namely *qāti'u al-tarīq* is the criminal perpetrators of robbery or robbery on the road, and this verse is not addressed to polytheists or apostates. As for polytheists and apostates, if they repent-both before and after being caught-then their repentance is still accepted by Allah SWT, while for the perpetrators of *qāti'u al-tarīq*, the *hadd* punishment will be waived only if they repent before being caught. However, if repentance is made after they are caught, then the *hadd* punishment remains in effect and cannot be waived (Zuhaili bin Mustāfa, 2016).

Term Al-Sariqoh (Theft)

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطُعُوا أَيْدِيهِمَا كَسْبًا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٩﴾

"If a man or woman steals, cut off the hands of both of them as a recompense for what they have done and as a punishment from Allah. Allah is the Mighty, the Wise."

Terminologically, the word *al-sariq* (stealing) is classified into two main categories: grand theft and petty theft. Grand theft is categorized under the term *hirabah*, which means someone who robs someone else's property and leaves nothing behind. Meanwhile, the definition of petty theft varies according to the views of the scholars. In general, it refers to the act of taking someone else's property clandestinely by fulfilling one of several conditions: first, the property is in proper custody according to community custom; second, the action is carried out unjustly or in a way that is abusive; and third, the property taken is not an item that has previously been entrusted to him (Siregar, 2017b).

According to Abu Ja'far in Tafsir Ath-Thabari, this verse regarding the punishment for thieves in the Qur'an applies specifically based on the value of the stolen goods, namely if someone steals money or goods equivalent to a quarter of a dinar or more. As the hadith of the Prophet :

الفَطْحُ رُبْعُ دِيْنَارٍ فَصَاعِدًا

"(The ruling of) cutting off the hand of a thief (applies in the case of theft of) a quarter of a dinar and more.". (This hadith was transcribed by al-Suyuthi in *Ad-Duur Mantsur*, attributing it to Ibn Jarir and Ibn Abi Hatim.) (Thabari, t.t.).

Analysis of Sayyid Quthb's Interpretation in Tafsir Fii Zhilalil Qur'an on QS. Al-Imran verse 161

In Tafsir Fī Zhilālil Qur'ān, Sayyid Quthb groups Ālī 'Imrān verses 159-164 as a thematic unit centered on the personality of the Prophet Muhammad, the nature of his prophethood, and the fundamental values he brought to Muslims. Around this central theme, Quthb also elaborates on other important aspects, such as the Islamic *manhaj* in the organization of people's lives, the principles of society building, and the concept of *tashawwur Islāmi* and its values in the context of human life in general (Quthb, 2001). In particular, Sayyid Quthb begins his discussion with the subheading "*Corruption and its Risks in the Hereafter*".

وَمَا كَانَ لِنَبِيٍّ أَنْ يَعْلَمَ قُلْ وَمَنْ يَعْلَمُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١﴾

"It is not befitting for a prophet to misappropriate (the spoils of war). Whoever misappropriated it, on the Day of Resurrection he will come with what he misappropriated. Then, everyone will be rewarded in full according to what they did and they will not be wronged."

QS. Al-Imran verse 161 was revealed in Medina as a response to the accusations directed at the Prophet Muhammad at that time (Asna, 2020a). According to Sayyid Quthb, the revelation of QS. Ālī 'Imrān verse 161 was motivated by the issue spread by some hypocrites regarding the alleged embezzlement of the spoils of the Battle of Badr, which even dragged the name of the Prophet Muhammad. This verse then establishes the general principle that it is impossible for prophets to commit treason or corruption, whether by hiding the booty, dividing it unfairly, or other forms of abuse. The disclaimer in this verse does not deny the legal permissibility of such acts in general, but rather emphasizes the non-involvement and impossibility of

prophets committing such acts (Quthb, 2001). This verse enters into the discussion of the concept of *nubuwwah* and the special character of the Prophet as the central point in instilling trustworthiness, prohibiting corrupt behavior, and warning of the existence of hisab and perfect recompense for every action, without the slightest injustice (Quthb, 2001). The Prophet has a good character, trustworthy, fair, and far from dirty things such as betraying or having a corrupt attitude in himself, and in fact the Apostle was sent to carry out the mandate as a perfecter of morals (Ratih Kumalasari dkk., 2024).

The word *ghulul* in that verse, in the form of the verb **غَلَّ، يَغْلُلُ، يَغْلُلُ**, is translated as "betrayal." In Arabic grammar, the word *ghulul* comes from the word **خَانَ**, or **غَلَّ - يَغْلُلُ**, which means **خَانَ**, or betrayal (Munawwir, 1997). In one of Hasan Al-Bashri's readings, the phrase is read as "*yughollu*" (يُغَلِّلُ) in the form of *fi'l mabni lil-majhûl* (passive verb), which means "must not be betrayed" and that the companions must not hide anything from the Prophet Muhammad, so this verse is intended as a prohibition against betraying the Prophet. This reading highlights one aspect of the miraculous nature of the Qur'an in emphasizing the principles of honesty, justice, and trustworthiness in the lives of Muslims. After Allah SWT affirms that a prophet cannot possibly betray (*ghulul*) (Quthb, 2001b).

This poem can be a moral defense of a leader today. This poem shows that an ideal leader is one who is honest and ethical in his leadership (Asna, 2020b). The practice of *ghulul* or embezzlement is often rooted in greed and avarice for material things. Anthropologically and psychologically, this tendency is part of human nature, given the natural urge to fulfill worldly needs. Therefore, this kind of behavior was even still found among certain individuals at the time of the Prophet, despite being in an Islamic society (Zaenal, 2019). In this verse, Allah swt gives a stern threat to anyone who commits corruption or hides public treasures, including war booty. They will face severe consequences in the afterlife, where each individual will receive a reward for their actions, with no one escaping Allah's justice (Quthb, 2001b).

...وَمَنْ يَغْلِلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُؤْتَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦١﴾

"...Whoever betrays the spoils of war, then on the Day of Resurrection he will come with what he betrayed, and each one will be recompensed for what he has done, and they will not be wronged."

Sayyid Qutb quotes Imam Ahmad's hadith with Abu Hurairah: "One day the Messenger of Allah stood in the middle, then he mentioned about corruption which he thought was a big problem, then he said: "Verily I will see someone among you coming on the Day of Resurrection carrying a camel on his shoulder that makes a sound, then he says: 'O Messenger of Allah, please help me.' I said, 'I cannot spare you from the punishment of Allah. You have accepted my command. On the Day of Resurrection, a person will come with a neighboring horse on his shoulders and say, 'O Messenger of Allah, help me.' 'I cannot spare you from the punishment of Allah,' I replied. You have accepted my command. On the Day of Resurrection, one of you will come with a silent object on his shoulder and say, "O Messenger of Allah, help me." I said, 'I cannot spare you from Allah's punishment. You have accepted my guidance." (HR Bukhari and Muslim who narrated this hadith from Abu Hayyan) (Quthb, 2001b).

Adi bin Umairah Al-Kindi said to Imam Ahmad, "The Messenger of Allah (peace be upon him) said, 'O people, whoever fulfills his duty to us and then hides something as small as a needle or more, he will bring about deception (corruption) on the Day of Judgment.'" Then a black man from the Ansar stood up (immediately), and I saw him as if he were standing before me. He said, "O Messenger of Allah, please take back the trust (amanah) of the task you have entrusted to me." The Messenger of Allah asked, "What made you say that?" He replied, "I heard you say what you just mentioned." The Messenger of Allah said:

وَأَنَا أَقُولُهُ الْآنَ، مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَلٍ، فَلَيَجِدْ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوْتِيَ مِنْهُ أَخْذٌ، وَمَا نُهِيَ عَنْهُ اتَّهَى

"Yes, I still say this now: Whoever we assign from among you for a job, he should come (return) all of his earnings, whether little or much. So whatever is given to him is lawful for him, and whatever is forbidden to him, he should stay away from it." (Narrated by Muslim and Abu Dawud) (Al-Hajjaj, t.t.).

The verses of the Qur'an and the hadiths of the Prophet SAW have played a role in shaping morals and instilling moral values in the lives of Muslims. According to Sayyid Quthb, this success is evident in the formation of a society characterized by trustworthiness, piety, avoiding anything whose

permissibility is uncertain, and viewing corruption in any form as repulsive, so that no society would willingly engage in it (Quthb, 2001b). This verse can be used to prohibit Muslims from illegally seizing property. It emphasizes that this is the primary means of unlawfully seizing property, including within the judicial system (Ira Nazhifatul Qalbah, Wildan Taufiq, 2024).

The term "*ghulul*" in this verse is one of the terms in the Qur'an that is closest in substance to corruption in the modern context, because both are misuse of power and public assets by those who are entrusted. If at the time of the Prophet SAW the object was *ghanimah*, then in the current context it includes all forms of irregularities against state finances and public office (Muhamad Rezi, 2019b). Thus, referring to Sayyid Quthb's interpretation, the term *ghulul* in this verse refers to acts of abuse of trust that lead to corrupt practices, especially in the form of embezzlement or unauthorized taking of collective (public) property for the benefit of certain individuals or groups.

In line with this, Prof. Dr. Hamka in Tafsir Al-Azhar explains that the meaning of *ghulul* is consistently understood as a form of betrayal or fraud, which has expanded from the context of war booty to a form of public betrayal in general, especially in material aspects. According to Hamka, corruption is not only committed by high-ranking officials but also permeates lower-level employees due to economic pressure and structural inequality, including in the form of corruption of time and work responsibilities. This verse, he argues, serves as a stern warning against the abuse of power and state assets and as a lesson for every trustee to avoid corrupt behavior (AMRULLAH, t.t.).

CONCLUSION

The term "*ghulul*" in QS. Al-Imran verse 161 during the time of the Prophet Muhammad, originally referred to one form of betrayal, namely the embezzlement of war booty (*ghanimah*), while in the contemporary context, according to Sayyid Quthb's interpretation, its meaning has developed into a symbol of betrayal of public trust in the material aspect. Quthb asserts that the verse can be used as a normative basis to respond to modern corrupt practices, as reinforced by the use of supporting traditions that he includes in his interpretation. In general, the affirmation of the verse can be relied upon as a prohibition for Muslims not to be involved in any form of action that

aims to seize other people's property illegally. The author hopes that this research can be counted as a form of contribution in the field of Qur'anic interpretation. The author realizes that there are still limitations that need to be completed through further research, especially those that comprehensively examine Sayyid Quthb's interpretation of other corruption verses and the solutions he offers in the context of preventing and eradicating corruption.

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