

Longing for Freedom in Sayyid Quthb's Poem *Akhi Anta Hurrun Waraa Al-Sudud*

Basuni Imamuddin

Universitas Indonesia, Indonesia.

Email: basunima@gmail.com

Abstract

A literary work is a representation of a character who lived in his time. A literary work usually represents the feelings and conditions of the writer at that time. Among the productive writers was Sayyid Quthb who had a balanced and adequate educational background, both in terms of religious and general education. Sayyid Quthb's life journey significantly changed his outlook. One of his experiences made him join a group to defend the rights of oppressed citizens. One form of his contribution to this cause was writing the poem "Akhi Anta Hurrun Waraa Al-Sudud" to commemorate the events at that time. This article discusses the biography, education, works, and an analysis of sixteen lines from Sayyid Quthb's poem "Akhi Anta Hurrun Waraa Al-Sudud".

Keywords: Sayyid Quthb, Egypt, Government, Poetry, Akhi Anta Hurrun Waraa Al-Sudud.

A. Introduction

Literature is part of a cultural entity, the practice of which is reflected in its literary works. The relationship between literature and culture is an inseparable relationship. The existence of culture also influences literature and the existence of literature colors culture. This is something that is natural and applies to every culture and civilization in the world including Arabic culture and civilization. Arabic culture has contributed significantly to the development of literature, especially Arabic literature. In the course of its history, the Arab society was able to create and develop its culture to reach a

high level of civilization in the world. This is reflected in Naquib Mahfudz's success in receiving a Nobel Prize in literature. Historically Arabic literature is part of the Arab cultural heritage. It is also a form of cultural entity of the Arab society, because its contents certainly reflect the thoughts and role of the Arab nation with all its advantages and disadvantages. Arabic literature has developed prolifically over the centuries; however, the most outstanding form is poetry as it is the dominant form in the literary works of the Arab society. The history of Arabic literature goes all the way back to the Age of ignorance or Jahilliyah and continues to experience development in this modern era and thus, its intersection with other cultures is something that has occurred naturally.

Arabic literature during the Jahilliyah period or the Age of Ignorance, did not contain any religious values. It was liberal and sometimes even contained pornography, while aesthetically it was very closely related to the rules of *balaghah*. Entering the Islamic era, gradually Arabic literature became strongly influenced by Islam, especially in the messages or values contained in literary works of the time. Thus, literary works that appeared were loaded with religious values. It was during this time that Arabic literature experienced a decline due to the presence of the Qur'an in the midst of the Arab poets. The beauty of the language of the Qur'an and the density of its meaning outshone all existing literary works. In the Qur'an, Allah even challenges poets to create verses that could compete with the beauty of the Qur'an. In the next phase, Arabic literature developed underpinned by Islamic values and the influence of the age of Jahilliyah began to fade. The development of Arabic literature has continued to thrive in this modern age. Many modern literary figures emerged such as Rifa'ah Tohtowi, Ahmad Amin, Thoha Husain and Sayyid Qutb. Their modern literary style reflects the many changes that had occurred compared to the style of classical Arabic literature.

In this paper, the author will discuss contemporary literature developed by Sayyid Qutb. Besides being a poet, Sayyid Qutb was also a lawyer and one of the contemporary Islamic figures in his time. Therefore, it is interesting to analyze his poems in order to discover

his particular style of poetry and how his own personality influenced his work.

B. Discussion

Sayyid Qutb's Biography

Bearing the full name Sayyid Qutb Ibrahim Husain Syadzili, he was born on October 9, 1906 in the village of Mausyah, near the city of Asyut, Egypt. His father's name was al-Hajj Qutb Ibrahim. Sayyid Qutb who became the most famous literary critic, novelist, poet, Islamic thinker and Egyptian Islamic activist in the 20th century, was known to be an intelligent child who was able to memorize the entire Qur'an at the age of ten.¹ The word 'Qutb' which is used at the end of his name and his father's name is a name that originates from the family Nisabh who came from the Arabian Peninsula.

At the age of six, he entered the Awwaliyah school (Pre-Elementary) in his village where he received his first four years of formal education. In that madrasa or Islamic school, he memorized the Al-Qur'an Al-Karim. In 1921 AD he moved to Cairo to continue his schooling. Having finished that, he went to the Darul Ulum preparatory school in 1925. In 1929 Sayyid Qutb continued his education at Darul Ulum University and graduated with a *Lisance* (Lc) degree in literature in 1933.

After graduating from Darul Ulum University, Sayyid Qutb worked at the Ministry of Education and was assigned the task of teaching in schools owned by the Ministry of Education for six years. He spent one year at Suwaif, another year at Dimyat, two years in Cairo, and two years at the Halwan Ibtida'iyah Madrasah, in the suburbs of Halwan City, which later became his and his brothers' home. After working as a teacher, he worked as a superintendent for the Ministry of Education for a period of time. Then he moved again to the Institute for Public Education Supervision where he worked for eight years until eventually the Ministry of Education sent him to the United States of America in 1948 to study the American education

¹ Shalah Abdul Fatah al-Khalidi, "*Pengantar Memahami Tafsir Fi Zhilalil Qur'an*", Terj: Salafuddin Abu Sayyid, (Surakarta: Era Intermedia, 2001), hal.24

curriculum and system. During his tenure in America, he divided his study time between Wilson's Teacher's College in Washington, Greeley College in Colorado, and Stanford University in California. The results of his studies and experiences broaden his thinking about social problems caused by materialism which led people away from God. He stayed there for two years and then he returned to Egypt on August 20, 1950. After that he was appointed assistant Research Superintendent at the Ministry of Education and on October 18, 1952, he resigned from the Ministry.

While working in the Ministry of Education, Sayyid Qutb was a diligent employee, bold thinker, and a noble person. However, these qualities eventually led him into various difficulties making him leave his job. Sayyid Qutb submitted a letter of resignation to the Ministry of Education upon his return from America, because at this stage he was focusing his thoughts more on da'wah and movements and for study and writing.² During this time he also had the opportunity to deliver lectures at Dar Al - Ulum. He died on August 29, 1966.³

Works of Sayyid Qutb

A great number of his writings are already well known. However, only part of them have been published. Among these are:

- Literary Books
 - Muhimmah al-Shair fi al-Hayah
 - Al-Taswir al-Fanni fi al-Qur'an (Art in the Qur'an)
 - Mashahid al-Qiyamah fi al-Qur'an (Art in the Qur'an)
 - Al-Naqd al 'arabi - usuluhu wa Manhijuhu
 - Naqd of the Book of Mustaqbal al-Thaqafah fi Misr (A Critical Analysis of the Future of Culture in Egypt)
- Memorial
 - Tifl Min Qaryah
 - Al-Atyaf al-Arba'ah (A Collection of the Writing of Four Brothers)

² Ibid, 28-29

³ Farid Mat Zain, Roziyah Sidek (2001), *Pembentukan Generasi Al-Quran Menurut Sayyid Qutb Dalam Kitab Ma'alim Fi Al-Tari*, Yayasan Restu: Selangor. H, 1-4.

- Ashwak (Thorns)
- Al-Madinah al-mashurah (Medina, City of Grace)
- Education
 - Al-Qisas al-Diniy (Religious Stories)
 - Al-Jadid in al-Lughah al-'arabiyyah
 - Al-Jadid in al-Mahfuzat
 - Rawdah al-Atfal
- Social
 - Al-Adalat al-Ijtima'iyyah fi al-Islam (Social Justice in Islam)
 - Ma'rakah Islam wa al-Ra'smaliyah (the battle between Islam and Capitalism)
 - Al-Salam al-'Alami wa al-Islam (World of Security and Islam)
 - Nahy Mujtama 'al-Islamiy (Characteristics of Islamic Communities)
 - Fi Zilal al-Qur'an (Under the auspices of the Qur'an)
 - Khasais al-Tasawwur al-Islamiy wa Muqawwimatih
 - Al-Islam Wa al Musykilah al-Hadarah
 - Dirasat Islamiyyah (Some essons about Islam)
 - Hadha al-Din (This is Islam)
 - Al-Mustaqbal Li Hadha al-Din (The Future in the Hands of Islam)
 - Ma'alim Fi al-Tariq (Directions along the way)
 - America Allati Ra'aitu (My view of America)
 - Pole Wa Shakhsiyyah (Books and Syakhsiyyah)
- Poetry Anthologies
 - Kafalah al-Raqiq (Poetry Collection)
 - Hilm al-Fajr (Poetry Collection)
 - Al-Syati al-Majhul

During his life, Sayyid Qutb wrote many books in various fields such as literature, education, politics, economics, social science, philosophy, and religion. He channeled his prolific thoughts through these written works. The thoughts and life of Sayyid Quthb went through several changes. He started off by writing history books and writing stories for children. He tried to instill noble character traits in

children in such as the works of the holy people so that this new generation would always cling to these models of perfection and morals as demonstrated by the prophets and their disciples. His writing like *Asywak* (Thorns) tells the story of absolute love which ends in tragedy. From this writing we can see his extraordinary personality and noble character.⁴

Consequently, his work awakened the spirit of Islam in the souls of many people. Each of his writings has two main objectives, namely to explain Islam and how it was revealed to the people and second, to assert that the Muslims of his time have deviated from the true form of Islam. To explain this situation, he tried to compare the truth of Islam with the digression during the Jahilliyah age. In his book *Masyahid al-Qiyamah fi al-Qur'an*, Sayyid Qutb describes the situation on the day of resurrection which is mentioned 150 times in 84 surahs in the Qur'an.⁵

Sayyid Quthb once wrote:

"I describe something mentioned in the al-Quran as a "scenario ". A "scenario" includes images, movement and impressions, so that is the " scenario " of doomsday that has been described by God in such an amazing way. Readers will not only be able to enjoy the beauty of heaven and enjoy the language but they also will be able to feel the terrors of hell when reading the verses relating to hell. "

This book is not only unique in terms of message, literature and language. Sayyid Qutb is indeed a skilled writer who is very rich in style. He was also gifted with great creative power which made his works very successful. The book entitled *al-Adalat al-Ijtima'iyah fi al-Islam* is his most important writing published in 1948 ⁶ which succeeded in elaborating on Islam's views on economics, politics and social justice. In this book, Sayyid Qutb attempts to combine the fabric of Islamic history at the time of the prophet with the atmosphere in Egypt at that time. According to him the world is going through several cultural revolutions and experiencing unbalanced living systems. Only true aqeedah and a just social

⁴ Ibid, 17

⁵ Ibid, 20

⁶ Ibid, 26

system under the auspices of Islam can save the world from the snares of materialism.

This interpretation of *Fi Zilal al-Qur'an* has been printed in 8 volumes and translated into various languages in this world. Ten of the sections have been published in Persian with the title *Dar Saya-e-Qur'an*. Sayyid Qutb began writing this after 1954 and finished it when he was in prison. Physically, this interpretation is not an interpretation in the usual sense of the word, but rather it conveys his captivating thoughts and feelings which he gained from reading some of the verses of the Qur'an.

Sayyid Qutb has combined the elements of advice and refinement, warnings and true stories, *nur* and endorsement contained in every verse in the Qur'an. This interpretation is based on a firm belief accompanied by patience and fortitude in following his own thoughts without referring to any previous interpretation. His interpretation has been recognized by contemporary Islamic scholars.

Among the unique features of this interpretation is his beautiful writing style, which shows Sayyid Qutb to be more brilliant than the previous *mufassirin* and the writers of the books of Hadith. His ability to quote texts from various earlier commentaries and include them in his own interpretations has been done with such expertise so that the writings do not appear to be a collection of opinions about previous interpretations but rather an encyclopedia of declarations.⁷

The book *Ma'alim Fi al-Tariq* is also the last book which contains some of his earlier writings to which some improvements and additions have been made in addition to several new writings. In this book, Sayyid Qutb describes the concepts and special features of an Islamic society. The main idea contained in this book is how the Islamic community founded by the Messenger of Allah has reached the peak of greatness by achieving the stages of development and progress.

⁷ Ibid, 28

An Analysis of the Poem “*Akhi Anta Hurrun Waraa Al-Sudud*”

أخي أنت حر وراء السدود

1- أخي أنت حر وراء السدود أخي أنت حر بتلك القيود

إذا كنت بالله مستعصمًا فماذا يضريك كيد العبيد

My brother, you are free behind that dam ... My brother, you are free from
that bondage

If you ask for protection from God ... Then there will be no trickery that
will be able to harm you



2- أخي ستبديد جيوش الظلام ويشرق في الكون فجر جديد

فأطلق لروحك إشراقها ترى الفجر يرمقنا من بعيد

My brother, the army of darkness will perish And the dawn on the
horizon will shine

Then free its light because of your spirit ... You see the dawn spying on us
from afar



3- أخي قد سرت من يديك الدماء أبت أن تشل بقيد الإماء

سترفع قربانها ... للسماء مخضبة بوسام الخلود

My brother, blood is flowing from your hands ... Take in the slave to save
him

The victims will be lifted up to heaven Coloring them with an eternal
mark.



4 - أخي هل تراك سئمت الكفاح وألقيت عن كاهليك السلاح

فمن للضحايا يواسي الجراح ويرفع رايتها من جديد

My brother, do you look tired of fighting ... Did you remove the weapon
from your shoulder

Then whoever comforts the injured victims ... will then fly their flag
again



5 - أخي إنني اليوم صلب المراس أدك صخور الجبال الرواس

غدًا سأشيح بفأس الخلاص رؤوس الأفاعي إلى أن تبيد

My brother, in truth today I am really strong ... treading heavily on a high
rocky mountain

Tomorrow I will depart bringing the ultimate ax ... to cut off the heads of
snakes until they perish



6 - سأثار لكن لرب ودين وأمضي على سنتي في يقين
فإما إلى النصر فوق الأنام وإما إلى الله في الخالدين

I rebelled for my God and my religion ... I will defend the Sunnah with great
confidence
Towards a victory beyond human estimation ... or towards God together
with the eternal people



7 - أخي إنني ما سئمت الكفاح ولا أنا ألقيت عني السلاح
فإن أنا مت فإنني شهيد وأنت ستمضي بنصر جديد

My brother, actually I am not tired of fighting ... and I did not let go of my
weapons

If I die I will surely die a martyr ... And you will win a new victory



8 - وإني على ثقة من طريقي إلى الله رب السنا والشروق
فإن عافني السوق أو عاقني فإنني أمين لعهدي الوثيق

I believe this is my path To God the Lord of the sun that rises and sets
Whether the trip is smooth or obstructed But I am confident in my
strong commitment



9- أخي فامض لا تلتفت للوراء طريقك قد خضبته الدماء
ولا تلتفت ها هنا أو هناك ولا تتطلع لغير السماء

My brother, let's walk and don't look back ... Your path has been covered in
blood

Do not look here and there ... And also do not look in any direction other
than the sky



10- فلسنا بطير مهيض الجناح ولن نستدل ولن نستباح
وإني لأسمع صوت الدماء قويا ينادي الكفاح الكفاح

We are not birds that have broken wings ... We are not despicable and lowly
people

I am listening to the sound of blood Strong and calling out fight,
fight!



11- أخي إن ذرفت إلي الدموع وبللت قبري بها في خشوع
فأوقد لهم من رفاي الشموع وسيروا بها نحو مجد تليد

My brother, if you cry because of me And you wet my grave with
khusyu

Light for them the candles and walk with them to eternal glory



12- أخي إن نمت نلق أحببنا فروضات ربي أعدت لنا

وأطيّارها رفرفت حولنا فطوبى لنا في ديار الخلود

My brother, if we die, we will meet our friends God's heavenly garden
has been prepared for us

The birds flutter their wings Fortunately, we are in the eternal village



Paraphrase of the Poem

Brother, you are free behind the dams and fetters. If you ask for protection from God, then no deception or trickery will be able to harm you. The army of darkness will perish and the dawn will shine on the horizon. Free its light because of your spirit. You see the dawn spying on us from afar. Blood flows from your hands. Let the female slave stay overnight to save her. The victims will be lifted up to heaven and marked with eternal signs. You seem tired of fighting. Have you removed the weapon from your shoulder? So whoever comforts the wounded, is raising their flag.

With conviction, today I am ready to strike the high mountain rocks. Tomorrow I will leave with the ultimate ax and kill the snakes by cutting off their heads. I rebel for my Lord and my religion. I will defend the sunnah with confidence, heading towards victory, or heading towards God together with the eternal people.

Truly I am not tired of fighting and I will not let go of my weapons. If I die, I will become a martyr and you will win a new victory. I believe this is my path. Dear God, Lord of the universe, whether the trip is smooth or obstructed, I believe in my strong commitment. Let's walk and don't look back. Your path is covered in blood. Do not look around you and do not look any other way than the sky. We are not birds with broken wings and they are also not despicable and lowly people. I heard the sound of strong blood calling out "fight, fight!" If you cry because of me and you will wet my grave with *khusyy*. Light the candles for them. Come walk with him to eternal glory. If we die, we will meet our friends. The Garden of

⁸ <https://www.youtube.com/watch?v=uKUQFqwdEQ8>

Heaven has been prepared for us. The birds flutter their wings. Fortunately, we are in an eternal village.

Analysis of the Poem's Structure

▪ Typography of the Poem

The typography of poetry is the arrangement of lines, stanzas, sentences, phrases, words, and sounds to produce a physical form that is able to support the content, tone, and atmosphere of the poem. Typography is a form of poetry consisting of a page that is not filled with words running from the right to the left margin, in which a line does not always begin with a capital letter or end with a period. In some poetry, the typography can often be more important than the meaning of the words. The typography can, in fact, determine the meaning of the poem.

The poem "*Akhi Anta Hurrun Waraa Al-Sudud*" by Sayyid Quthb cannot be said to have ordinary typography. This poem consists of twenty-four lines, with stanza consisting of the same number of lines, namely, four lines. This pattern makes the stanzas and the lines neatly arranged and easy to read. In the first stanza there are four lines, the second stanza there are four lines, the third stanza there are four lines, and the fourth stanza there are four lines and so on.

▪ Diction

Diction is the appropriate choice of words to convey an idea or story. It includes language style, expressions, choice of words, etc., which are used in such a way that the desired effect is obtained. Diction in poetry is essential to add to the beauty in the delivery of the contents and meaning of the poem to the reader.

In the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" Sayyid Quthb uses a lot of connotation or diction of words that describe or relate to things that he experienced or the reality he observed around him, such as human struggle, tragedy, and sadness.

An example of connotation used in the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" *i.e.*: أنت حر وراء السدود (You are free behind the Dam), among others, refers to the struggle of the people who

have died. ويشرق في الكون فجر جديد (The dawn will shine again) means that victory will come فأطلق لروحك إشرافها (Free its light for your soul). This refers to martyrdom. سترفع قربانها للسماء (The victims were taken up to heaven). The meaning is that you are already in heaven سترفع قربانها للسماء (Coloring them with eternal marks). This means to die with honor. وألقيت عن كاهليك السلاح (You removed the weapon from your shoulder). The intention is to spread the spirit of struggle.

▪ Imagery

Imagery are impressions that are captured in the sentences or lines in poetry that can be felt through our five senses. The purpose of using imagery in poetry is to strengthen the impression of poetry, so that when reading poetry, it is as if the reader can see, hear, feel, smell, and feel what is written in the poem.

In the poem "Akhi Anta Hurrun Waraa Al-Sudud", there are several images conveyed by Sayyid Quthb, among them are visual imagery (visual) and kinesthetic imagery. Here are some of the images that I have managed to find.

Table 1. Several images conveyed by Sayyid Quthb.

Visual Imagery	Kinesthetic Imagery
أخي هل تراك سئمت الكفاح Do they see that you are tired of fighting	إذا كنت بالله مستعصما If you are someone who asks for protection from Allah
ويشرق في الكون فجر جديد And the dawn will shine on the horizon	أخي ستبيد جيوش الظلام My brother, the soldier who is wicked will one day perish
تري الفجر يرمقنا من بعيد He will see the dawn that spies on us from a distance	أبت أن تشل بقيد الإماء Take in a slave girl to save her
ويرفع رايتها من جديد So I saw it from a new thing	فمن للضحايا يواسي الجراح So who comforts the victims?

▪ Figurative Language

Figurative language is a way to condense the meaning to be conveyed. In other words, figurative language is used to convey

something that is broad and wide in a brief way.⁹ In poetry, figurative language is the style of language used to convey messages in an imaginative way, in the form of figures of speech. Figures of speech in general do not refer to the actual meaning of a word but the connotation of the word being referred to. In the poem "*Akhi Anta Hurrun Waraa Al-Sudud*", there are several figures of speech, including repetition, metaphor, personification, Synecdoche totem pro parte, synecdoche pars pro toto, rhetoric.

In the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" there is a repetition in the poem as follows: أخي أنت حر وراء السدود (My brother, you have been freed from behind bars). In the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" the figure of speech in the poem can be seen as follows: ترى الفجر يرمقنا من بعيد (you will see the dawn that honors us from a distance).

In the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" the metaphorical form of the poem can be seen as follows: ويشرق في الكون فجر جديد (and the new dawn will shine on the horizon). In the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" synecdoche pars pro toto in the poem can be seen as follows: أخي ستبديد جيوش الظلام (My brother, the soldier who is wicked will perish).

▪ Rhetoric

Of the twenty-four stylish lines there are three personifications (comparing non-human beings with humans) and there is one depersonification (comparing humans with non-human beings) namely, بطير مهيبض الجناح، سأشيع بفأس الخلاص رؤوس الأفاعي، ترى الفجر يرمقنا، وإني لأسمع صوت الدماء قويا ينادي الكفاح الكفاح and فلسنا

- ترى الفجر يرمقنا (dawn always spies on us). Sayyid Qutb uses the verb 'spy' to compare the dawn with spies, indicating that it is always ready to move cautiously, so that it is safe from ambush. According to the Arabic stylistics this is a type of personification.
- سأشيع بفأس الخلاص رؤوس الأفاعي (Will cut the heads of snakes until they perish). Sayyid Qutb compares the people he hates to snakes that should be decapitated, so that there will be no more

⁹ Waluyo, Herman (1995) *Teori dan Apresiasi Puisi*. Jakarta: Erlangga

evil people around him who are seen from the Arabic style as a type of personification.

- وإنِّي لأسمع صوت الدماء قوياً ينادي الكفاح الكفاح (I hear the sound of strong blood and calling out to fight, to fight!). Here Sayyid Qutb compares the sound of blood to a commander who calls for war which in the Arabic style is a type of personification. فلسنا بطير مهيبض الجناح (We are not birds that have broken wings). In this figure of speech, Sayyid Qutb compares people to birds. People should not be like birds with broken wings. According to the Arabic stylistics it is a type of depersonification. According to Ilm Al-Balaghah (Arabic rhetoric), all this is included in التجسيم (personification and depersonification).

▪ Semiotics and Enjambment

Semiotics is one approach in understanding literature in which words are used as symbols. Semiotics views the text as a whole with a system of symbols that is interrelated. For example the poet uses the word 'death' which is a symbol of the end of all life and human hope.

Enjambment in *Kamus Istilah Sastra* (Dictionary of Literary Terms)¹⁰ is defined as a connection between thought or content and the lines. Enjambment can also be interpreted as a stepping away from syntactic unity related to the contents and carrying the thought over into the successive lines. In this poem, enjambments were not found especially within the lines of each stanza.

Analysis of the Poem's Content

▪ Theme

The theme is the main idea or general description of a poem. When associated with ancient themes in Arabic poetry, the author of this paper can conclude that the theme of the poem "Akhi Anta Hurrun Waraa Al-Sudud" is a lamentation. This ancient theme is still often used, but in modern times many changes have been made. If in

¹⁰ Zaidan, Abdul Rozak, Anita K. Rustapa, Hani'ah (2007) *Kamus Istilah Sastra*, Jakarta, Balai Pustaka Edisi/Cetakan : Ketiga

the past this theme was used to mourn the death of someone, in this modern poem, the theme of lamentation is used to mourn the poet's country that was destroyed by the oppression of another country.

When associated with themes that involve modern issues, this poem contains the theme of suffering caused by colonialism. This theme is one that emerged from the historical background of the poet's country which was undergoing the colonial period. In relation to this, the life history of Sayyid Quthb that has been discussed above shows the general characteristics of the poet who uses this theme.

▪ Interpretation of Poetry

Interpretation of poetry is an effort to appreciate and understand poetry. Interpretation of poetry gives a theoretical or non-theoretical view of poetry. Understanding or interpreting is based on structural analysis and also the contents of the poem. Poets use unusual terms or connotation in order to heighten the poetic effects and be universally understood. In interpretation, words become very important because the writer tries to express his soul's experiences and views in a condensed and intense way.

In the poem "*Akhi Anta Hurrin Waraa Al-Sudud*", Sayyid Quthb conveys the suffering, sorrow, and destruction of his people due to oppression from the government and cruel soldiers. At that time the construction of the Aswan dam was underway in a cooperation between Egypt and Britain. But in the process of development, many people suffered as many places were destroyed. Among these were houses, land, and buildings; even low classed people who were looking for a source of income around the river suffered.

Observing these conditions, Sayyid Quthb could not stand idly and watch such atrocities happening around him. Together with his friends, Sayyid Quthb carried out a rebellion. The rebellion claimed many lives, especially among the lower classes who rejected the construction of the dam.

Poetry Analysis Theory

▪ Sociology of Literature Theory

Sociological studies reveal that there is a relationship between literature and society in life. The sociology of literature is also closely related to the author's figure as the creator of the work, the work produced, and the people who enjoy the work. The poem entitled "*Akhi Anta Hurrun Waraa Al-Sudud*" can be studied with an approach to genetic structuralism, the view of Lucien Goldmann, a sociologist from France, who incorporated genetic or historical factors (which are within extrinsic elements). In this approach a link is made between the intrinsic and extrinsic factors to obtain a holistic understanding of a literary work.

In relation to his poem, Sayyid Qutb is part of the social position. He is part of a collective subject (a collection of individuals who form a unity and its activities) *i.e.* a subject that lives in the midst of society and reveals the facts of humanity. These facts of humanity arise because human activity is a subject. The poem "*Akhi Anta Hurrun Waraa Al-Sudud*" is a duplication of the facts of humanity that was compiled by Sayyid Quthb as a collective subject. All his ideas can be said to represent certain social groups. This literary sociological analysis can also use contextual literary theory, by which this poem by Sayyid Quthb can be read as information about the social life of the Egyptian people.

▪ Cultural Elements

- Language system

In the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" no local language system is used, only the high literary quality of Sayyid Quthb. However, if you look at the language used by the poet and the official language of his country of origin as well as the country described by the poet, the language used by the Egyptian people is Arabic.

- Knowledge System

Some information about the knowledge system, among others history that relates the story of the construction of the Aswan dam and the resistance of the oppressed Egyptian people at that

time, is found in the poem. There are also elements of political power.

- Equipment for Life and Technology Systems

In this poem no information is found about equipment and the technology used. But when referring to the year in which the construction of the Aswan dam was built, we can be sure that the dam construction process used sophisticated equipment in its time.

- Economic or Livelihood Systems

In this poem, some information is obtained about the economic system or the livelihood of the people at the time. In the poem implicit information is found about the existence of agriculture and irrigation, which can be considered to be the resources and infrastructure for farming.

- Kinship or Social Organization Systems

This poem clearly shows that there is a kinship system or social organization, namely the resistance of Sayyid Quthb together with his group, the Muslim Brotherhood, who were also supported by the oppressed people.

- Religious System

In this poem the religious system is clearly visible. All the struggles taken up by Sayyid Quthb and his group solely relied on the guidance of Allah SWT. In stanza 1 line 3 the word "Allah" is found, in stanza 6 line 1 the word "Rabb" is found, in stanza 6 line 4 the word "Allah" is found, in stanza 8 line 2 the word "Allah" and the word "Rabb" are found, and in stanza 12 line 2 the word "Allah" is found and in some other lines the pride in dying as a martyr appears.

- Art

The element of art appearing in the poem "*Akhi Anta Hurrun Waraa Al-Sudud*" is the high rhetoric that is indicated by the art of *balaghah*.

▪ Taste

The style of letters used in writing a literary work has its own effect in Arabic poetry. The majority of lines in this poem end with the rhyming letter (د). Of the twenty-four lines in the poem, there are fifteen lines that have the rhyme (د). The letter (د) can be interpreted as a "magnet" in the heart which always attracts people to love. Besides referring to eternity, praise, and love,¹¹ Sayyid Quthb also used the letter (د) to show the meaning of those qualities.

This poem begins with the words أخي (my brother). Of the twenty-four lines, ten lines begin with أخي (my brother). The expression أخي (my brother), which is so frequent in the poem, is used to show that the brotherhood between Sayyid Quthb and the people around him is very strong.

In addition, the emotion that stands out in Sayyid Quthb's poem is a feeling of sadness and grief caused by the oppression experienced by the people due to government policies to construct the Aswan dam. In addition, this poem also shows Sayyid Quthb's indignation at the abuse, and he wants to show that he and his group will never be afraid of fighting a wicked government.

▪ Message

The message contained in this poem is that people should not take any arbitrary actions especially if they involve decisions that are detrimental to many people. Careful consideration is required before making any decision, especially when it will have an impact on many people. The government as a policy maker must be wise in making decisions; it should not think of its own or its group's benefit which may be harmful for others outside the group.

If the decision is detrimental to the people, especially if many are displaced and oppressed by the decision, then do not blame them for demanding their rights, especially if they do that on the basis of their belief in God. When this happens, nothing can stop them, not even death.

¹¹ <http://alrai.com/article/596453.html>

C. Conclusion

"*Akhi Anta Hurrun Waraa Al-Sudud*" by Sayyid Quthb is a modern poem that structurally does not follow classical Arabic poetry. In its structure, there are a number of dictions, imagery, and figures of speech that add to the beauty of the contents and meaning of the poem. Meanwhile through this poem Sayyid Quthb asserts that although efforts have been made to fight the rulers who are considered to be evil, however, it must be admitted that Allah SWT ultimately determines the success or failure of a struggle.

When the contents of this poem are considered, it is found that it has the theme of sadness and suffering due to the oppression people were under during the construction of the Aswan dam. This suffering is illustrated through the connotations about the wretched condition of people or the so-called "Akhi" in the poem as a result of government policies that are considered inappropriate. This theme put forth by Sayyid Quthb is also a theme of modern Arabic poetry that has experienced development and change. The theme raised was influenced by social conditions and the background of the poets' life, namely that time when the Egyptian government made many decisions that were contrary to Islamic values, so Sayyid Quthb and his group put up a fight against the government. This poem can also be interpreted using the theory of literary sociology, namely genetic structuralism and contextual literature.

BIBLIOGRAPHY

- Kamil, Sukron. (2009). *Teori Kritik Sastra Arab: Klasik dan Modern*. PT Rajagrafindo Persada: Jakarta
- Al-Khalidi, Shalah Abdul Fatah. (2001). “*Pengantar Memahami Tafsir Fi Zhilalil Qur’an*”, Terj: Salafuddin Abu Sayyid, Surakarta: Era Intermedia), hal.24
- Waluyo, Herman. (1995). *Teori dan Apresiasi Puisi*. Jakarta: Erlangga
- Zaidan, Abdul Rozak, Anita K. Rustapa, Hani'a. (2007). Kamus Istilah Sastra, Jakarta, Balai Pustaka Edisi/Cetakan: Ketiga
- Zain, Farid Mat, Roziyah Sidek 2001. *Pembentukan Generasi Al-Quran Menurut Sayyid Qutb Dalam Kitab Ma'alim Fi Al-Tariq*, Yayasan Restu: Selangor. h, 1-4.

Websites

- Lirahmat, Kurnia. 2018. *Ilmu Balaghah I*.
<https://pesantrenmaqi.net/artikel/ilmu-balaghah-bagian-1>
- Adab.com (<http://www.adab.com/modules.php?>
<https://www.kiblat.net/2018/03/27/syair-akhi-anta-hurrun-teladan-keteguhan-dari-sayyid-qutb/>
- <http://alrai.com/article/596453.html>. accessed on 12 September 2019 at 18:30
- <https://www.youtube.com/watch?v=uKUQFqwdEQ8>, accessed on 12 September 2019 at 18:45