THE INTERPRETATION OF SAYYID QUTHB REGARDING TO THE WORD AL-HAQ WHICH MEANS GOD’S NAME IN AL-QUR'AN

Nasaiy Aziz
Syari’ah and Law Faculty, UIN Ar-Raniry Darussalam Banda Aceh, Indonesia

ABSTRACT
There is no doubt about the truth of Al-Qur'an in Muslims. However, if the interpretation of the truth of Al-Qur'an is wrong, then the implementation of the Qur'anic text can deviate or distort from the meaning of Al-Qur'an. So many groups claim that their group's interpretation is the most correct, so that they blame the other group. Allah is rabb (creator) and haq Waly because of the harmony and relevance of Allah's creation and the sunnah (natural law) that apply to His creation. Meanwhile, other meanings of Al-Haq in Al-Qur'an are formatted in the framework of the qur'ani connotation.

Keywords: Al Quran; Sayyid Qutb; Al-Haq; God’s name

INTRODUCTION
In interpreting the verses of Al-Qur'an, sometimes Muslims make many mistakes, so that there is a conflict between groups in Islam. This matter does not only belong to Muslims today, in fact, the Prophet’s companions often do not know or disagree or misunderstand the meaning of the verses of Allah, so that since early among them there have arisen restrictions in the interpretation of Al-Qur'an. Actually, there is no doubt about the truth of Al-Qur'an in Muslims. However, if the interpretation of the truth of Al-Qur'an is wrong, then the implementation of the Qur'anic text can deviate or distort from the meaning of Al-Qur'an. So many groups claim that their group's interpretation is the most correct, so that they blame the other group. The many contradictions in the interpretation of Al-Qur'an, the writer will bring the meaning or the concept to the meaning of Al-Haq in the Qur'an. There are many errors in terms of giving the meaning to Al-Haq, which sometimes makes awkwardness to the understanding of the text and at the same time it can form opinions that are not in accordance with Al-Qur'an itself.

Al-Haq is mentioned 227 times in Al-Qur'an. In this case the words require correct interpretation, and will have implications for the understanding of Muslims who will be influenced to the implementation and action based on the perspective derived from the interpretation. Departing from the problem that occurs with the understanding of the word, Al-Haq in Al-Qur'an uses the root word ح ق ق in 11 types of words. Such words, either as a noun or a verb and as well as in various topic issues, starting aqidah, shari'ah, law, science and so forth. Therefore, the understanding of the meaning of Al-Haq in Al-Qur'an is worthy of study in this paper.

As for the writer's reference in searching the meaning of verses of Al-Haq, the writer takes the interpretation of Sayyid Qutb on the meaning of Al-Haq. He is one of the famous Islamic scholars and author of the book Tafseer Fi Zhilalil Qur'an which is a monumental work even called many scholars as the inspirator of the rise of Muslims in this modern era. This commentary itself was written with "ink of blood and tears" from the prison chamber of the prison, a consequence of his jihad struggle against the tyranny of the Egyptian government. Sayyid Qutb even had to sacrifice his most precious possession for the cause of his life through the gallows.

METHODOLOGY
Tafsir Fi Zhilal al-Qur'an is the monumental work of Sayyid Qutb written in the span of time between 1952 and 1965. He wrote the interpretation in his busyness in the activities of preaching the community. Of course, the activities of Sayyid Qutb have a significant influence on the contents of this commentary. His struggle with the Ikhwan al-Muslimin facing the ruling and authoritarian regime in Egypt made the
The contents of the *tafseer* full of calls for struggle and movement. The *tafseer* is also written during his period of imprisonment. It was there that he continued the writing of *Fi Zhihal al-Qur'an*. In addition to continuing the writing, he also revised some of the juz, especially the early juzes of *Fi Zhihal al-Qur'an* which he saw lacking the provision of *tarbiyah* movement needed in life, arising on him to revise and correct juzes. However, his desire to revise until 27 juzes was not implemented because when the revision until 13 juzes, Egyptian authoritarian government has sentenced him to death.

The selection of *tafseer* by Sayyid Qutb with the name *Fi Zhihal al-Qur'an* which literally means ‘in the shade of Al-Qur'an’ of course with full consideration. In the first edition of the *muqaddimah*, Sayyid Qutb declared the title to be unadulterated, but this title reflects a reality which he experiences with Al-Qur'an and gives peace to himself. For him to live under the auspices of Al-Qur'an is a pleasure that will lift the age, bless it and clear as well as a pleasure that will not be known except by the person who feels it.

*The Meaning of Al-Haq in Various Perspectives*

**a. Al-Haq in Al-Qur'an**

*Al-Haq* according to the dictionary *al-Munawwir* is the Asma Allah (God’s Name) or the nature of God, and also interpreted as Al-Qur'an, Islam, reality or truth, justice and so forth. Meanwhile, according to Indonesian Dictionary is (that) true; property; owned; authority; power to do something (as determined by law, rules, etc.); right power over something or to demand something; and degrees or dignity.

*Al-Haq* (Truth) is a material substance that is beyond the reach of human beings. The Qur'an has spoken of this meaning in the QS.Yusuf [12]: 100.

> And Yusuf said, "O my father, this is the explanation of my vision of before. My Lord has made it reality."

Al-Qur'an has spoken about *Al-Haq* in two terms, the first term is Allah, in which Al-Qur'an gives Allah something that He is a being that exists outside the human mind and is not the result of the conclusion of the human mind.

*(Allah’s Power) that is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.*

QS. Al Hajj [22]: 62.

Al-Qur'an also has spoken about the monotheism that Allah is a main nature beyond the human’s reaching but this nature is not just like the nature of materials. There is nothing like unto Him. (QS. As Syura [42]: 11)

*[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.*
All things glorify Allah with purity (of purification) from something similar to it, (if any) then Allah will destroy it. And indeed the double rule is accumulated on all things. Al-Qur'an has been given as a form of divinity with the following attributes:

1. That from the beginning and the end there is nothing like Him. (There is nothing similar to Him) (QS As Syura [42] 11).

2. Verily He is the One not doubted in his Kaifiyat, (say He is one Allah.) it is contained in the QS. Al-Ikhlas: 1.

3. He is the one in number (indeed your God is the One God) Al Kahfi [16]: 110.

4. There is no contradiction, which in fact the sole nature of not being covered by the contradictions in His essence besides that He does not receive damage and change (destruction). Everything must perish, except Allah (al-Qashash [6]: 88).

5. The unanimity of the time is not accumulated upon Him, where the actual time and place as understood by the state includes the material properties of the corrupted and changed, He is the First and the Last, the Born and the Inner (al-Hadiid [2]: 3), where the layover of the lajaz al-Awwalu and al-Akhiru, Al-zahiru and al-Bathiinu, when we examine Al-Qur'an, we find no good asthma in the rest of the world except in this verse indicates the absence of a balance of time with God. Therefore, indeed excavation in terms of Al-Qur'an's view is from the human mind and it is a pure example.

The second term for the meaning of Al-Haq is the words of Allah and the sentence is the condition of the existence of the beings. And His word is true in QS. Al-An'am [6]: 73

And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.

And God will strengthen and strengthen the truth with his statutes, even though the sinners do not like it. (Yunus [10]: 83,

But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors.

And to illustrate the fact that there is material in nature beyond the reach of human beings, it is about truth and not just a picture, Allah speaks in the QS. Al Hijr [15]: 85,

“And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.”
Then Allah’s words in QS. Al-Nahl [16]: 3.

“He created the heavens and earth in truth. High is He above what they associate with Him. “

Here is explained in the clear form that the heavens and the earth and what is in it are created creatures, for Him to have an outward appearance and not just an illustration, therefore lafadz Haq is used concurrently with the "ba" (bi Al-Haq)" meaning it is actually created by His sentences. Therefore, as a Muslim, it is necessary to believe in the existence of Allah and the essence of His words which is the condition of the universe and both are beyond the reach of man.

The use of Al-Haq word on the ummul of the book, as the word of Allah in the QS. Al-An'am [6]: 151

“And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.”

And the word of God in the QS. Al-Hajj []: 40,

[They are] those who have been evicted from their homes without right.

In this verse the word Haq is used to relate it to the principal understandings with the nature of Al-Qur'an has discussed these two understandings in Al-An'am [6]: 115,

And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

b. Al-Haq According to Fiqih Ulemas

Imam Shafi'i placed Prophet Muhammad SAW as Imam Al-Haq which of course the term is viewed in the context of fiqh knowledge. It is seen in mugaddimah of al-Umm. While according to al-Mausu'ah al-Fiqhiyyah al-Kwetiyiyah explained that the fuqaha used Al-Haq term in various meanings, namely:

1. Al-Hukmu al-Muthabiq li al-Waqi (the rule of law in accordance with reality). This applies to words or opinions, problems of faith, religion affairs and understanding problems by looking at their scope of the problems. Al-Haq is the opposite of al-Bathil.

2. Al-Wajib al-Tsabit (which must have been at once never changed or fixed)

In al-Mausu'ah al-Fiqhiyyah al-Kwetiyiyah there are some meanings of Al-Haq:

a. Al-Haq which is used for matters that cover property and non-property issues
b. Al-Haq which deals with the obligations that occur due to the 'akad and in relation to its laws
b. Al-Haq which is intended to mention the funds given to the judges and ulemas taken from the bait al-mal of the Muslims
d. Al-Haq which is used to mention funds or fixed costs of fixed public interest, such as highways, public hospitals

e. Al-Haq which means individual rights which is mubah in law such rights to own, and to choose

f. Source of Al-Haq is Allah to regulate the universe

g. There are two pillars of Al-Haq in fiqih, Shahib Al-Haq which relates to the rights of slaves to those whom has been set for the rights, such as the right of the husband to his wife. Then someone struck on him the rights of others.

h. The rights of Allah which are pertaining to humanity without any exception. Like making Ka'bah as prayer qiblat

DISCUSSION

Al-Haq Which Means Allah's Name (Asthma)

There are 19 verses in Al-Qur'an that contain the word Al-Haq with the connotations mentioned above, along with some verses containing the words of Al-Haq. Al-Haq is meant here is Al-Haq which is contained in the verses of Al-Qur'an is Allah Himself, either directly by placing the position of Al-Haq as Allah, as contained in verse QS. Luqman [31]: 30:

“...That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.”

Contextually, QS. Luqman [31]: 30 is the same as the sentence in QS. Al-Hajj [22]: 62,

Sayyid Quthb says that Allah’s power is an adequate guarantee for the help of truth and justice, and it is also a guarantee the firm of universe sunnah and the absence of deviations and cancellations on it. And among the sunnahs are including the victory for the truth and the defeat for the false. Aliah is higher than thagut and bigger than any dictator.

The two verses above also have the similarities in the context of the talks which are about the power of Allah SWT regarding Allah’s judgment on nature, especially the day and night control and the provision of sun and moon for the benefit of mankind.

Al-Haq is attributed to Allah SWT in this position. That is the position where Allah SWT is the Creator and Regulator of the universe which is the place of life, including human life. And in that position Al-Haq is the property of Allah alone because no one can match the power and the abode of Allah SWT in such position.

Also included in this category is the vocabulary of Al-Haq which is a description of the nature of Allah's name, such as the nature of Rabb in the QS. Yunus [10]: 32 as follows:

“For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?”

In his interpretation, Sayyid Quthb says that the truth in this world is only one, and not multiple. Therefore, whoever is excessive, he has fallen into the falsehood and lost his way. As mentioned in the
preceding verse that humans are deserving the fear of Allah who has given human sustenance from heaven and earth, Allah the Almighty also creates visions and hearing, which proclaims something that is alive from the dead and the dead from the living, who governs everything in the world. Allah is the Righteous, not the other.

The description of the nature for Allah’s name is also symbolized as the description of the nature of al-Malik, as found in the QS. Al-Mukminun [23]: 116,

So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

The above verse reveals that Allah is the real King. Therefore a great loss falls upon the unbelievers who associate Allah as the opposite of the luck for those who believe in Allah. The following verse is also one of those presented as verse data which connotes Allah by viewing the word Al-Haq, more precisely as majrur with min and min with the meaning ibtida‘i (beginning). So it is translated with (is it not the time for the believers to bow their hearts to Allah and submission to what has come down from Al-Haq (Allah), It is called Al-Haq so that man does not hesitate to bow.

There are three verses that raise Allah SWT as al-Malik Al-Haq, namely: QS. Thaha [20]: 114.

“So high [above all] is Allah, the Sovereign, the Truth....”

In his Interpretation, Sayyid Quthb writes, The true Most High Allah, the King, who is completely submissive to His whole face, losers before Him the tyrants, and who feel secure under the protection of His righteous believers.

Next in QS. Al-Hajj [22]: 6

That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent

Sayyid Qutb says that the above verse describes that the creation of man from the soil and the growth through the periods of its formation, the growth of the infant in the period of his life, and the resurrection of life after dryness. All these things are closely related to the truth of Allah's being. In fact all these things are the permanent sunnah of Allah and show that His creation is true and the right that His sunnahs are not distorted and never postponed.

Several life guidance in the periods show that Allah’s will who manages and arranges the periods. So, there is a tight relationship between Allah the Righteous and the permanent and fixed system as well as the guidance that never missed. “...because Allah is the Truth and because He gives life to the dead...”

Next, QS. Ar-Rum [30]: 47,
And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.

The above verse refers to Al-Haq which means Allah. That Allah obligates Him to help the believers and make them the right of them, which is the form of grace and honor of Allah for them. Allah confirms it for them in a definitive and unconditional editorial. Because the one who speaks Allah is the power over all His servants, Allah reveals it as an expression of His unspeakable will and His unchanging Sunnah.

Meanwhile such help can sometimes come too late in humans’ judgment, because they consider things not in the measure of Allah, and judge things not as Allah’s judges. But Allah proves His promise at the time He wills and He knows, according to the will of His and His Sunnah.

In another verse, QS. Al-An'am [6]: 62,

Then they His servants are returned to Allah, their true Lord. Unquestionably, His is the judgment, and He is the swiftest of accountants.

Sayyid Quthb said in his interpretation that their true God according to the above verse is not the false gods they claim. The true God is the one who created them. God who brings them to life within the time frame He pleases, in His oversight which is never neglected or excessive. Then He returns them to Him at the appointed time and according to His will.

In view of the other aspects, in some verses which contain the words of Al-Haq in Al-Qur'an there are 9 forms of the message associated with Al-Haq in the connotation of Allah, Rabb and His nature, as follows:

1. **Al-Haq and the Hereafter**

In this verse Al-Haq is positioned as or the sole holder of power in the hereafter when the unbelievers are in unhelpful troubles. This is what is described in QS. Al-Furqan [25]: 26.

True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.

Sayyid Quthb said that because of that day was filled with horrors of doom. Why do the unbelievers propose that the angels to be sent down to them? Even the angel is only revealed to such a difficult day as the Hereafter.

Then Al-Qur'an exposes a scene from various scenes that day, depicting the regret of the perverted wrongdoers. Al-Qur'an describes it in the form of long exposure so that the person who hears it feels as if it had ceased. That is, the scene of the tyrants who bite his hand for regrets, feelings of loss, and sadness.

Al-Haq’s position is supported and reinforced with the following verse with additional messages about Al-Haq who gives reward and torture. Available in QS. Al-Kahfi [18]: 44.

There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome.
It is God who overshadows all actions, while human power is only hiding under it. Allah is omnipotent to man, and Allah the Almighty gives all the help needed by man.

2. **About Mawla Al-Haq which is associated with the issue of leadership in the life of the society in a structured manner.**

Longer, al-Sa’diy, commented on the meaning of *mawla Al-Haq*, he said that Allah is the one who controls them with His laws and powers by realizing all the events that His Messenger had conveyed, through His holy book. From there Allah applies the law in force by way of reward for the good that man has ever done and provides legal sanctions for those who break it.

Here *Al-Haq* becomes a description of the nature of Allah, but the nature of Allah is revealed by Allah's position as Mawla. It means that it is emphasized here about Allah is His *Mawla* position ie *Mawla the Haqq*. So Allah as *Mawla Al-Haq* is the place to return every human after they die to account for all his deeds. Here's what is inside QS. Yunus [10]: 30,

> There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent.

Sayyid Quthb in his *tafseer* said that in the above verse it is shown that there is also an open view of the Supreme Lord and Righteous, the place of return of all beings, and who besides Him is the falsehood.

3. **Allah as Rabb Al-Haq**

That is what has created human beings and given Him the sensory potential, mind and heart and sustenance. Explicitly this is the explanation of Allah in the aspect of *Tauhid Rububiyyah*. In this case *Al-Haq* appears as the nature of Allah and in His capacity as *Rabb*, this has been shown above in the QS. Yunus [10]: 32.

4. **The position of Al-Haq here is the only figure that must be followed to Al-Haq itself**

It means that the contents of the verse are directly related to the human and the way of life to be chosen. Choosing to follow *Al-Haq* or *al-Bathil*. *Al-Haq* is the only thing worthy of human beings to follow in his life: QS. Yunus [10]: 35.

> Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"

According to Sayyid Quthb, that Allah calls upon the infidels a question, "Say, 'Aliah' is pointing to the truth then there comes a new decision, whose answer is contained in it, and the answer to that question has been ascertained. So, showing humanity to the truth is more right to follow, than people who cannot guide themselves unless given instructions by others. Allah is the only *Al-Haq* to be worshiped, besides that because man needs guidance from Allah.

5. **Al-Haq is Allah, the only place to complain or pray while praying and asking for the other is Bathil**
In the language of *tauhid* knowledge, this verse is speaking of *tauhid Ulahiyyah* which is embodied in the QS. Luqman: 30 and al-Ra'd [13]: 14,

*To Him [alone] is the supplication of truth, and those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e. futility]*

They dispute about *Aliah* and point out allies to Him. They pray to idols beside Allah. But only to Allah is the truth, while praying to others is falsehood and destroyed. The Allah's fellowshipping doers merely have problems and weariness.

Sayyid Quthb says that only one prayer is true, and only prayer (worship) is accepted. That is, praying to Allah, to Him, relying upon Him, seeking His help, His mercy, and His guidance, other than Him is falsehood and futile like the flying dust.

6. Many people do not know *Al-Haq*. This verse explains human facts and their attitude or response to *Al-Haq*.

It is contained in QS. Al-Anbiya'[21]: 24,

*Or have they taken gods besides Him? Say, [O Muhammad], "Produce your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away.*

The existences of some people who want *Al-Haq* follow their lusts. Not those who follow *Al-Haq*. The verse explains that *Al-Haq* is impossible going to follow the will of human desires, because the risk is the destruction of the heavens and the earth as well as the creatures that are in it as also revealed in QS. Al-Mukminun [23]: 71, which is stated that they always obey their lusts. Whereas the human life system can only be subject to the truth alone, and subject to the arrangement of substance that has the rules of this universe.

7. *Al-Haq* as *Din Allah*

This verse shows the relevance of Allah as *al-Malik Al-Haq* with *din Al-Haq*. It means that here is the position of *Al-Haq* as the owner or the ruler of *al-din*, the term *al-Malik* in Al-Qur'an raises the term *din* in two forms of expression. The first *din al-Malik* in human connotation and the second has the *Al-Haq* and the connotations of Allah. The following verse explains the will of Allah against *Al-Haq*, in his own case. Allah’s words in QS. Shaf [61]: 9,

*It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.*
Sayyid Qutb says that fate has come to pass that He certainly won His religion. So it must have happened. Allah's testimony that Islam is indeed "true guidance and religion", that is the essence of testimony. That is the final decision that needs nothing to add. And, Allah's will is perfect so that He won this religion above all other religions. He appears and arises dominantly because of His own nature. There is no other religion that is stable in its nature and habits. Meanwhile, animistic religions have no place in this nature.

Meanwhile, among other samawi religions, Islam is the one that closes it and replaces its role. Islam is the ultimate description of the samawi religions, in its high image and can be applied until the end of time.

This is the form of promise realization of the nature and character of this religion. Meanwhile, from the reality of life, then it is true the promise of Allah once again, so that this religion becomes the power, nature, and system that overthrows all other religion systems.

Then Allah’s words in QS. Al-Fath [48]: 28,

\[\text{It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religions, and it is adequate that Allah as the witness.}\]

Sayyid Qutb says that it is indeed advanced the haq religion, not only covered the Arabian peninsula, but also to the whole world for more than half a century. Islam grabbed victory throughout the Persian Kisra Empire and in most of the Roman Caisars empire. Islam also triumphed in India and China, then in Southeast Asia, Malay, and in the East Indies archipelago (Indonesia), which was a crowded area on the earth in the 16th and 17th centuries.

Din Al-Haq always outperformed all other religions, even after suffering political defeat in most of the territories that initially conquered, especially Europe and Russia. According to Sayyid Qutb Al-Haq is also advanced over all other religions seen in terms of its existence as a religion as a strong religion of substantial, strong characteristic, spreading without sword and defense adherents because, the character is in line with nature and the basic laws of nature. It is also because Islam responds to various needs of intellect and spiritual easily and deeply. Even it responds to the needs of various environments, ranging from neighborhood hut residents to the magnificent palace residents.

Furthermore Allah’s words in QS. At-Taubah [9]: 29,

\[\text{Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.}\]

The above verse also connects Al-Haq as din Allah that is Islam. The only true religion that exists on earth and according to Sayyid Qutb whatever obstructs Islam must be eliminated all obstacles that hinder it. It is also to free human beings from religion by incorrect religion. But by giving each individual the freedom to make choices, and not forcing him to embrace Islam and break away from those obstacles.

8. Be subject to what Allah as revealed
Al-Haq here is related to the problem of faith and submission of the human heart to Allah and also to Al-Qur'an. Humans are required to immediately submit and obey to remembrance of Allah and submit and obey to what descended by Al-Haq. QS. Al-Hadid [57]: 16

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

Muslims are warned for the consequences of delays and laziness in responding and explaining the rust that can cover the heart with the length of time, if it is not cleaned up. It also explains the consequences of the hard heart, whereas previously soft, because the heart forgot to remember Allah and not khusyu to Al-Haq.

Sayyid Qutb says that human beings quickly change and forget. Likewise the heart also recovers quickly, glows, and shines. If the heart is long without dhikr and remember, it would be immune, hard, the light faded. Therefore, the heart must be reminded to be remembered and khusyu. The heart must be given way until it becomes soft. The heart must always be reminded not to be foolish and stubborn.

CONCLUSION
Allah is Al-Haq al-Mutlaq who is the only source of truth. Allah is natured by Al-Haq because of the obligatory and the tsabat of Allah in the existence of His perfect substances and nature. Allah is rabb (creator) and haq Waly because of the harmony and relevance of Allah's creation and the sunnah (natural law) that apply to His creation. Meanwhile, other meanings of Al-Haq in Al-Qur'an are formatted in the framework of the qur'ani connotation.

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