



## **A study of Sayyid Qutb's influence on contemporary Islamic movements<sup>1</sup>**

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### **Abstract**

In recent decades, the Muslim world has frequently been in world news headlines. Sayyid Qutb is one of the characters who played a significant role in the events in that part of the world. By appealing to the theoretical framework of Thomas Spragens for crisis, this article struggles to explain why and how Sayyid Qutb had such an influence on the Islamists. His influence is due to several social factors rather than his distinguished personality or high scientific level. This article studies the causes of Sayyid Qutb's impact on contemporary political Islamist movements. The lack of efficient ideology at his time, the inefficiency of Muslim Brothers' literature, the suggestion of new concepts about Islamic society and government, the prescription of the uprising against Sunni ruler by Qutb, the historical conditions of Egyptian society, the execution of Sayyid Qutb, all together created an atmosphere in which the excited addressee in Egypt and soon in other Arab and Muslim countries saw the solution to their problems in achieving the ideal society that Sayyid Qutb drew. In this regard, the well-known book of Qutb, "Ma'alim fi Al-Tariq" (Milestones), written with extraordinary passion and zeal, became the manifesto of Islamist movements in Egypt and later affected Islamic movements elsewhere.

### **Keywords**

Sayyid Qutb, Egypt, Islamic movements, Islamists, Jamal Abdul Nasser, Al-Qaeda.

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1. **Received:** 2020/01/18; **Revised:** 2020/03/22; **Accepted:** 2020/05/10; **Published online:** 2020/07/01

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**Publisher:** Urwat al - Wuthqa International Academic Research Institute

<http://www.jspt.ir>



## Introduction

Sayyid Qutb<sup>1</sup> was a powerful belletrist who significantly contributed to the Egyptian literary heritage with his warm and passionate words and enchanting pen. Many people in various Islamic countries were and still are interested in his personality and works. Undoubtedly, among the many writings he left behind, "Ma'alim fi Al-Tariq" (Milestones) is one of the most influential works in the contemporary history of the Muslim world. What he called "Milestones" in this book were founded to free Islamic countries from artificial laws such as Marxism, Nationalism, and liberalism. However, more than the author's expectations, this book formed the manifesto of Islamist Takfiri movements, with their arrow mainly pointing at Muslims and the Islamic world.

Islamist movements in the 1970s and afterward were inspired by the thoughts and works of Sayyid Qutb and began their protest and armed movements in Egypt. His influence is not limited only to Egyptian society; dissatisfied classes in other Islamic countries have also been influenced by his books, specifically "Milestones." Abu Mus'ab Al-Suri<sup>2</sup> summarizes the political and religious foundations of Jihadi Salafis in four principles: The basic foundations of the Muslim Brotherhood's thought, the doctrine of Sayyid Qutb, the political jurisprudence of Ibn Taymiyyah and the Salafi school, Wahhabi jurisprudential legacy (Al-Suri, n.d., p. 698). Al-Suri, in different places of his book, refers to the critical role of Qutb in shaping the jihad movement.<sup>3</sup> This article examines the factors for the importance and

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1. Sayyid Qutb Ibrahim Al-Shazili was born in 1906 in a village near Asyut. He left the village for Cairo in 1921 to study, where he began his teaching career in 1924 and began his career as a journalist, poet, and newspaper editor. (Younus, 1995, pp. 19-21) Qutb worked for the Ministry of Education from 1933 until his resignation in 1952. He was sentenced to three months in prison in 1954 for the first time. He was arrested and executed again in 1965. (Jawhar, n.d., p. 111)

2. As of early 2007, Abu Mus'ab al-Suri is probably the world's foremost 'jihadi theoretician,' a description bestowed on him, among others, by numerous participants in jihadi web forums who frequently cite and refer to his works. (Lia, 2007, p. 8)

3. Al-Suri enthusiastically narrates the following story: Qutb saw a dream in prison shortly before his execution. He saw birds taking leaflets containing his thoughts to their beaks and taking them in various directions. He interpreted this dream in a way that his thoughts would be disseminated throughout the world. This dream came true, and such thoughts of Sayyid Qutb spread throughout the world. The book "Milestones" has been translated into Pashto and Farsi in Afghanistan, and even one of the Mujahideen fighters told me that he had gone to a village in Nuristan during the jihad against the Russians. Nuristan is a mountainous area in the Hindu Kush

impact of Sayyid Qutb's thoughts on Islamists.

## Research Methodology

This article applies the theoretical framework of Thomas Spragens (1917-2006)<sup>1</sup> for the crisis to explain why and how Sayyid Qutb had such an influence on the Islamists afterward. In his book, "Understanding Political Theory," Spragens has proposed that the political thinkers of every period are influenced by the conditions and problems of that period and their political ideas have been presented in response to the political problems of society. Their effort was made to provide a more comprehensive picture and a more precise perception of the political world. Hence, problems were the starting point of political reasoning and theorizing. Trying to understand political theories by drawing a differentiating line between the stages of political thinking, Spragens provided a theoretical framework allowing consideration of the internal logic of each theorist's theory and the external logic reconstructed by other scholars. In his viewpoint, political theories aim to provide a comprehensive view of the political community with a critical look to make it understandable to perceive its shortcomings and deficiencies and restore health to society by confronting and overcoming the roots of disorders. In other words, from Spragens' point of view, the goal of political theory can be regarded as a psychological treatment of the political community. Spragens introduced his crisis theory in four steps: observation of the disorder, diagnosis, reconstruction of the polis, and prescription. According to this theory, one needs to study the crisis and problems needling the thinker, the ones making him/her come up with a theory to solve that problem or condition. The hypothesis we have

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Mountains near Badakhshan on the northern border of Kashmir and China. A village that is 5000 meters above sea level, with neither electricity nor water and no sign of modern civilization. He entered a school and found the Nuristani translation of the book there. This was how the migrant birds carried the book, and the current Islamists in front of the crusaders and their accomplices today is the impact of Sayyid Qutb's works (Al-Suri, n.d., pp. 693-694).

1. Thomas Arthur Spragens (April 25, 1917-February 11, 2006) was an American administrator who was the 17<sup>th</sup> president of Centre College in Danville, Kentucky. A graduate of the University of Kentucky, Spragens worked for the state and federal government early in his career before joining the staff at Stanford University as a presidential advisor. He was the president of Stephens College in Columbia, Missouri, for a five-year term and left Stephens to go to Centre in 1957. He authorizes several books, including "Understanding Political Theory," referred to in this article.

in this article is very close to this theory. Our established conceptual framework is the same as the theory suggested by a thinker, which is not disconnected from the living environment and society; the impact of a theory is also directly related to the atmosphere in which the theory is introduced. We claim that the vast impact the theory of Qutb had is due to the needs of the Muslim world at that time and the crisis it was struggling with. Hence, today, the problems and crises in the Muslim world have changed, and people do not have the same approach they had to the theory and book of Qutb in recent decades.

### **The factors of the influence of Sayyid Qutb's thoughts on Islamists**

#### **First. Lack of efficient ideology and inefficiency of the Murshid (leader) of the Muslim Brothers**

After World War I in the National Revolution of 1919, the Copts came to an alliance with Muslims against the British occupation, especially after the upheavals in Turkey, which, after centuries, turned toward the West and separated religion from the state and abandoned the caliphate, a new environment was created in Egypt, a European lifestyle was adopted, and the Westernization process intensified. In their view, Western civilization was preeminent comparing Eastern civilization (Ramadan, 1995, p. 24). They saw the way to obtain the achievements of Western civilization by following them in every aspect of life. Following this attitude, the Egyptian women abandoned the Hijab, pursued education, and entered the social fields and even politics, opposing issues such as polygamy. Men also chose a new lifestyle; the tendency to study in Al-Azhar diminished, and the youth turned to modern sciences (Ibid, pp. 24-25).

Proponents of modernization believed that new sciences, technology, and urban development would break the spell of religious minds. In contrast to these secular movements that sought to westernize Egypt and tried to get Egypt out of backwardness, Hassan al-Banna<sup>1</sup> proposed another

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1. Hassan al-Banna was born in 1906 in a village near Buhayrah. After completing his undergraduate studies at the Elementary Teachers College, he moved to Cairo at sixteen to study at Dar al-'ulum. He became a teacher in Ismailia in 1937, and on March 01, he formed the Muslim Brotherhood. He was assassinated in 1949.

model of modernization and development based on Islam (Lilla, 2007: Section 6). He expressed concern that Western culture had invaded Egyptian society and overwhelmed their science, economics, politics, and other aspects of their lives, immersing them in neglect and lust (Ramadan, 2002, p.362).

In March 1928, four years after the fall of the Ottoman caliphate by the name Kemal Ataturk, al-Banna established the Muslim Brotherhood as a purely religious community to educate the community in Ismailia with proper Islamic education. After a year, the Brotherhood's branches reached fifty in various cities in Egypt, and in late 1933, their first weekly magazine, *Al-Ikhwān al-Muslimūn*, was published, and the Brotherhood gradually entered the political arena (Ramadan, 1995, p.27). Al-Banna described the Brotherhood as the hero of the struggle against imperialism. The Brotherhood began with the slogan of defending Egyptian values and culture and confronting secular and alienated ideologies (Ayuobi, 1991, p.90). He introduced his views as something new and exciting, which made most of those whom he inspired from the younger generation (Lya, 1998, p.213).

After Al-Banna, the Brotherhood experienced internal strife, and the unity existing at his time was destroyed. Hadaybi<sup>1</sup>, too, aware of the situation, was reluctant to accept the Brotherhood's leadership (Abd Al-Halim, 1976, vol.2, p.469). Al-Banna's charismatic personality and the fact that he was the founder of the Brotherhood helped him manage the various elements within the organization. However, after him, different factions of the Brotherhood competed for power. The two factions sought leadership at the time; the first group regarded al-Banna's succession as his family's right, while the second group, known as *Nidham Al-Khas*, considered themselves the Brotherhood's elites, believing they deserved to lead the Brotherhood. These tensions eventually led the parties to a compromise to end the conflict under the leadership of a neutral individual. Such was the case with choosing Al-Hudaybi (Pargeter, 2013, p. 31). Some believe that the leading figures in the Brotherhood agreed with appointing Al-Hudaybi because of his weak personality, which gave them the chance to abuse him. In addition, he could reduce the tension between the Brotherhood and

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1. Hasan Al-Hudaybi (1891-1973) was the second leader of the Muslim Brothers.

the government (Lya, 1998, p. 87). Fathi Assal, the inspector of the Brotherhood's centers at the time, describes Hudaybi as Murshid of the palace rather than that of the Brotherhood (Al-Sa'id, 2004, vol.1, p.182). This perception within the Brotherhood diminished Hudaybi's influence over the organization. Few people within the Brotherhood had confidence in him, and he was not superior to the faction, which tended to militant activities. This very factor weakened the organization.

Post-Al-Banna, Murshids of Ikhwan did not have his influence. After al-Banna, no one influenced the Brotherhood like Sayyid Qutb. However, it is controversial to consider his thoughts to reflect the Brotherhood's positions (Pargeter, 2013, p. 22). Sayyid Qutb was also disappointed by the inadequacies of the Brotherhood's Murshids. He has been quoted as saying that his experience in prison proved to him the weakness of the Brotherhood leaders' thoughts (Kamil, 2007).

Since the 1940s and even into the early twentieth century, the Islam advocated by intellectuals or religious scholars was an Islam seeking to prove itself by adjusting to the standards of modern civilization, whether socialism, Marxism, or liberalism (March, 2010). In response to the Marxist and Communist critiques, the Islamists portrayed Islam as progressive as those ideologies.<sup>1</sup> In the opening pages of the book, "Milestones" Qutb implicitly criticizes this approach, saying, "What kind of truthfulness of Islam is this that can only be obtained by proving the authenticity of this new civilization, this inefficient civilization?" (Al-Shazili, 1979, pp.1-2)

For Qutb, a community with these beliefs is an ignorant society. In his book, he describes Egyptian society: "We are living today in a kind of ignorance similar to the ignorance that existed at the time of the emergence of Islam, but even darker. Everything around us, people's imaginations, habits and practices, resources of their culture, arts and literature, rules and laws are all ignorant. Even much of what we consider Islamic culture, Islamic sources, Islamic philosophy, and Islamic thought is ignorant." (Ibid, pp.17-19)

In this atmosphere, he wrote the book "Milestones" One can only

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1. For instance, a book was written by Mustafa Al-Saba'i under the title "Ishtrakiyyat Al-Islam" (Islam as socialism). The author struggled to prove that Islam was the same as socialism.

understand the introduction of the book well enough by knowing the conditions of Islamists and their ups and downs in Egypt from the outset of the twentieth century until the 1960s. As a result, the breakthrough of Qutb and his book is mainly due to the lack of an appropriate and effective ideology in Egypt's Islamic society at the time (Masjid Jamei, 1988, p.166).

### **Second. A society in historical circumstances**

Beyond what was already mentioned, there was another problem in the new urban society. If the Egyptian society did not have the conditions of that time, it would not have been much of a problem for the Brotherhood to lack a strong leadership and ideology. However, in a big city like Cairo in the 1960s, people were in their historical condition. Young people from villages coming to cities would enter universities and come across different types of schools. Progressive, liberal, or revolutionary schools like those of Mao Zedong and Che Guevara or Marxist propaganda were being promoted. In such an atmosphere, it was simply not enough to propagate religion traditionally for those young people to adhere to Islam. Observance of Islamic standards in the society could have been more satisfactory. One of the causes of the impact of Qutb's thoughts on this group of young people was their being proportionate with the radical inclinations and demands of this excited community. At the same time, the position of the Muslim Brotherhood leaders did not meet these demands. When the Wafd Party<sup>1</sup> decided in 1951 to annul the 1936 treaty<sup>2</sup>, Hudaibi opposed it and declared that it would not be possible to force England to leave the country by pressure. On October 15, he said: "Do you think that putting pressure on England can push them out of the country? The government must do what the Muslim Brotherhood does, that is, to educate and train the community, and only then can Britain be driven out." To the extent that one of the Islamic scholars, Khalid Mohammed Khalid, wrote an article<sup>3</sup> in *Rose Al-Yusuf Magazine* condemning this passive stance ('Allam, 1996, p.77). Naturally, this position and literature needed to be

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1. The Wafd Party (Delegation Party) was a nationalist liberal political party in Egypt founded in 1919. It was of great influence in this country's politics.

2. A 20-year treaty was signed in 1936 between England and Egypt, in which the first agreed to withdraw its troops from Egypt, leaving only guards at the Suez Canal.

3. The article was "Abshir bi-tul salamah ya George" (give tidings to George to be safe long).

more responsive to the thrilled Egyptian community of the time. The Islamist circles had been disputed over the book "Milestones" and the young activists were advocating appealing to violence to overthrow Nasser. In such circumstances, most Brotherhood members were engineers, chemists, and students discouraged by the Brotherhood's leaders and preferred political struggle and action over theoretical discussions. Thus, they gathered around him with the intensification of Sayyid Qutb's radical tendency. At that time, the dominant ideological influence belonged to Qutb (Sayyid Ahmad, 1991, p.182).

### **Third. New ideas**

From his ideological point of view, Sayyid Qutb is not in Hassan al-Banna's school or a continuation of his thinking, but he is a unique phenomenon (Orbach, 2012, p.962). As Al-Talmasani, the Brotherhood's then Murshid, stated in 1982, Sayyid Qutb's views were his own and did not represent the Brotherhood (Brykczynski, 2005, p.3). Qutb's theory concerning government has nothing to do with the Brotherhood. Terms such as ignorance, the Muslim society<sup>1</sup>, the specific meaning of "La Ilaha Illa Allah" (there is no god except Allah)<sup>2</sup>, Dar al-Harb<sup>3</sup> and Dar al-Kofr<sup>4</sup> and Dar al-Islam<sup>5</sup>, and other things that Sayyid Qutb put forward did not exist in the literature of the Muslim Brotherhood.

Qutb believes that Islam recognizes no more than two types of society: the ignorant and the Islamic. The Islamic society realizes Islam in all aspects of belief and worship, law and order, conduct, and ethics. The ignorant society does not practice Islam, and its beliefs, thoughts, values, norms, systems, laws, and ethics are not Islamic. The first characteristic of "Islamic society" is that all its affairs are accomplished by following the principle of pure worship of God. In principle, any society other than Islamic is ignorant (Al-Shazili, 2011, p.116). There is only one homeland, which is Dar al-Islam (Islamic society /house of Islam); the rules of Sharia

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1. A society in complete submission to Islamic laws and values.

2. Qutb says: "La Ilaha Illa Allah" means only to accept the sovereignty of God and reject the sovereignty of everyone except him and reject the law of any system that is not from Allah (Al-Shazili, 2011, p.39).

3. It is a land that Muslims have to fight against.

4. Non-Islamic land.

5. land of Islam.

govern that, and outside its domain is Dar al-Harb (land of the enemy), and the Muslims' relationship with it is either war or ceasefire under a treaty. Of course, such a treaty does not count that land as the land of Islam, and there is no friendly relationship between its inhabitants and Muslims (Ibid, p.181). Qutb believes that Islamic society is not a society that invents another Islam other than the one ordained by Allah, calling it "Modern Islam." The ignorant society may not deny Allah but only assigns the heavens to him and deprives him of the earth. According to this definition, all existing societies fall under the "ignorant society".

Qutb explores how to destroy ignorant society and set up the Islamic State in its wreckage; he wrote that a genuine revolution was needed to restore Islam led by a "vanguard nation" that follows the example of the only generation trained by the Qur'an, i.e., the companions of the Prophet (Ibid, pp.1-10). From the birth of the vanguard nation to establishing Islamic society, two stages can be identified: attaining spiritual maturity and the battle against the ignorant society (Ibid, pp. 25 & 39).

According to him, a society that is not governed by the divine law of Islam counts as Dar al-Harb (land of war), and Muslims' duty towards it is to fight its inhabitants, and even if fighting against them is not possible, they are not recognized as Muslims. He made it very clear that confessing the word of monotheism and praying and fasting does not make these societies and their people Muslims. Hence, the addressee of Qutb, the incited youth of Egypt, had no choice but to kill the Muslims as well as non-Muslim compatriots to fulfill their divine duty.

Qutb was confused with homonymous terms in the Quran, and due to his lack of expertise in understanding Islamic studies, he interpreted the verses mistakenly and exacerbated extremism in the Islamic world. The fact that God commands the Prophet to rule according to Islam does not mean any society that does not practice all of Islam is ignorant. If an Islamic society falls short of applying the decrees of God, it is not a departure from the Divine guardianship because the realm of faith is broader than practice. Thus, this is the consensus of Muslims to consider anyone who confesses the unity of Allah and the prophethood of Muhammad to be Muslim. At the same time, people may fall short in practicing the rulings of religion. Qutb believes that anyone who thinks that Islam is coming to terms with these so-called Muslim societies has deceived himself; neither what they have counted as Islam nor they are

Muslims (Al-Shazili, 1979, p. 1&158).

Later, the proponents of Qutb struggled to justify these sayings and claim that Qutb did not intend to go this extreme; whatever the case, the best justification for these statements by Qutb is to admit that he did not have a proper understanding of his addressees and the extent of the influence of his words on people. Mohammed Qutb<sup>1</sup> claimed that he had repeatedly heard his brother saying: "Verily, proving disbelief of people and excommunicating them needs definite proofs that remain no doubt about one's bringing out of Islam." (Sayyid Ahmad, 1991, p.124). Assuming the accuracy of this ascription, the statements of Qutb had another appearance, and people like Shukri Mustafa<sup>2</sup>, by appealing to that, went to extremes. Everyone outside his group was an unbeliever.

One of the turning points in this new ideology is the prescription of an uprising against Muslim rulers. In Sunni jurisprudence and theology, enjoining a Muslim ruler to be good and forbidding him from evil is an act of heart, meaning that the duty of others before the sinful behavior of a ruler is to be unhappy with it in their hearts and, at most, if they have access to him to remind him by their words, albeit not everyone emphasizes the latter except those who are very strict. In this view, even if a ruler is cruel and oppressive, one cannot rise against him. On the other hand, the ruler is not removed from the throne even if he commits corruption. There are many Hadiths in the most authentic Sunni books that result in a consensus on the issue. Abu al-Hassan Ash'ari<sup>3</sup> said: "We pray our Salat behind every good or tyrannical Imam, and we pray for the Muslim Imam and confess to their Imamate (leadership). Even if the Imam goes astray from religion, the one who raises against him is in more slip and error. Armed rebellion against the ruler is not permitted in our religion." ('Ash'ari, 1988, pp.32-33). Famous Salafi scholars like Ibn Taymiyyah and Ibn Qayem share the same view (Ibn Qayem, n.d., p.219).

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1. Muhammad Qutb (1919–2014) was Sayyid Qutb's younger brother. He moved to Saudi Arabia, worked as a scholar, and promoted his older brother's ideas.
  2. Shukri Mustafa (1942–1978) studied agriculture. He joined the Muslim Brotherhood in the 1960s. He believed that anyone the voice of his group reaches to but does not join is considered an unbeliever. Qutb influenced him in this tendency to excommunicate others (Sayyid Ahmad, 1991, p.77).
  3. Al-Ash'ari (874–936) founded Ash'arism or Asharite theology, the most critical theological school in Sunni Islam.

However, the need to defend Islam in the modern era brought Qutb to his theory. To understand this view, one has to understand the socio-political conditions in Egypt at the time and the closure of Sunni jurisprudence, which did not allow for any action against the ruler. He found a way out by asserting that these rulers were non-Muslims, their territories counted as Dar al-Harb, and that Muslims had the task of fighting against these rulers (Al-Shazili, 1979, p.137). This way, by excommunicating the rulers, he did not oppose the Sunni consensus on being submissive to Muslim rulers. Takfir (excommunication) is dangerous because it could quickly become uncontrollable.

#### **Fourth. Execution of Qutb**

If Qutb had not been executed, his influence would have been far less (Shepard, 1997, p. 255). His execution hastened the move he initiated (Vessels, 2014). His execution and refusal to request amnesty and keeping poise in the court turned him into a myth praised by the religious generation. The statements of Dr. Fathi Shaqi, a Palestinian physician and political activist, clearly illustrate the image of Qutb in their minds: "Before he was martyred and before he was victorious and before his release and before being chosen by God and being granted dignity in this world and the next ... they had sentenced him to death. He smiled. The Devils tried to rob him of his greatness and cut off the magic of his words ... So they said to him, "Ask for forgiveness!" He took a glance and replied: "If I have been condemned to death rightfully, then I am satisfied with it, and if I have been condemned to death unjustly, then I am greater than asking for forgiveness." (Al-Shaqaqi, 1992, p.34).

#### **Fifth. Pressure and Prison**

The relationship between the Brotherhood and Gamal Abdel Nasser is complicated and cannot be easily judged. According to some experts, the nascent Egyptian revolution sought to negotiate with the Brotherhood and invited them to participate in the first Cabinet of Ministers. However, they behaved contrary to Nasser's expectations. This is where the revolutionaries found out that the Brotherhood had contacts with the British and American embassies and held meetings with them (Hamada, 2005, pp.11-12). The official position of Nasser's regime was that the Brotherhood had betrayed the revolution, and consequently, the government reserved the right to suppress them. The government claimed

that the Brotherhood had concluded a counter-revolutionary treaty with England. This view was supported by prominent Egyptian historians such as the left-leaning Tarek al-Bishry and the Wafd Party's Abdul Aziz Ramadan (Lya, 1998, p.7). Nasser warned Al-Hudaybi against this, but the warning was not taken seriously. On October 26, 1954, a member of the Muslim Brotherhood tried to assassinate Nasser while speaking in Alexandria. Then, the relations between Nasser and the Brotherhood became strained, and arrests began. Hence, the Brotherhood leaders fled to Saudi Arabia and other countries (Sayyid Ahmad, 1991, p.72). A year after the Free Officers came to power, political parties were banned, and the Brotherhood, known as a Political Party, had to declare itself a religious institution. However, from December 1954 to Sadat in 1970, the Brotherhood came under severe pressure, called the tribulation period (Meijer, n.d., p.303). The government took hostile positions with mass arrests, torture, executions, and deportations. These repressions led some Brotherhood leaders to take a cautious stance, reduce their political leanings, and not challenge the ruling establishment as much as possible (Brown, 2011, pp.2-3). Despite all these pressures, Islamist forces sought a way to play their part in politics (Pargeter, 2013, p. 15). Imprisonments and torture not only destroyed the prisoners' harsh approach but also made them more complex and determined in their way and provided the ground for welcoming Sayyid Qutb's thoughts (Ibid, p.35).

## **Conclusion**

As already mentioned, to a large extent, the attraction of youth to Sayyid Qutb was due to the conditions of Egyptian society in the 1960s and 1970s. The inability of the Muslim Brotherhood to provide a convincing response to the needs of the religious community and their passive positions frustrated those who sought a viable way to defend religion and their political stances. This part of the religious community largely migrated from villages and mostly settled in the poor countryside of cities; while living in cities, they maintained the same rural culture and were somewhat heterogeneous with the new urban structure. These young people came across different progressive, liberal, or revolutionary ideologies in universities and were not simply convinced by the classical propagation of Islam. The Muslim Brotherhood's inability to meet the demands of this class practically created a notable number of addressees for Qutb.

Another point was about the new idea and theory that Qutb presented. The need to rise against the rulers of Islamic societies, considering them non-Muslims, and such issues raised by Qutb were particularly appealing to the ready-made religious class who were in a blockage before. Along with all of these, the execution of Sayyid Qutb also increased his influence and made him a mythical figure. It should be added that Nasser's beloved and popular personality was not without influence. Nasser's popularity diminished the influence of the Brotherhood inside Egypt, but with his death and the coming of Sadat, things changed, and the conditions created at the time of Anwar Sadat provided more room for a tendency toward Sayyid Qutb's thoughts.

Another thing to remember is that before the 1970s, Egypt had a prominent position in the Arab world, and the eyes were on it. Al-Azhar University, as well as Egyptian thinkers and intellectuals, were at the center of attention. This also paved the way for the spread of Qutb's thoughts in the Muslim world. Later, the occupation of Afghanistan by the Soviet Union prepared a chance for Islamists to go there for jihad and advocate the teachings of Sayyid Qutb for Islamists coming from other places. This way, Qutb's thoughts formed one of the main pillars of al-Qaeda's ideology as well as following Salafi, Jihadi Islamists.

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