

Sayyid qutb expression and development on islam assignment

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Quit wrote most of his Influential political works in the ass and ass, while he was frustrated with Third World state of Egypt, and Quit sought to reinvent Egypt within the context of Islam. He considered Islam political Islam especially to be the only alternative to the hills of contemporary Muslim societies. (1) Although Quits writings incorporate many topics, including educational reform, philosophy and more, his most notable writings were those about Chlamydia, and his fear that Egypt was falling Into the grips of a Western spirituality.

Quit felt that Islam was In danger of spiritual Imperialism from the West and he sought first and foremost to preserve it. Quit believed wholeheartedly in the supreme nature of Islam, and he felt that he needed to use radical political tactics to achieve his ends. He used his power and influence with the Muslim Brotherhood to promote his agenda. I argue that Quit was above all a realistic political theorist (rather than a theologian or a philosopher), who would stop at nothing to see his vision realized.

Quit felt, first and foremost, that the Islamic way of life was the only way of life. And that the problems of modern Egypt stemmed from secular practices: realms is a complete social system which is different in its nature ND conception of life and its means of application from any Western or applied system in the world of today. Surely, Islam has not participated in creating the existing problems in today's societies. These problems have arisen as a result of the erroneous nature of the applied systems In the modern world, and as a result of removing Islam from the context of life. (2) Quit espoused Islam as a comprehensive political and social system that Insures social

Justice for the masses. He believed that it would cure all social ills because it <https://assignbuster.com/sayyid-qutb-expression-and-development-on-islam-assignment/>

stands against corruption, oppression, and usury. Undoubtedly, Qutb believed that Islam prescribed the basic principles of social justice. Furthermore, Qutb espoused the idea that religion is not merely an opiate of the masses but is also potentially a force of liberation. In other words, Qutb believed that religion is not simply a philosophy or metaphysics, but it is also a concrete social force.

This is where his political ideology is seen most strongly. Qutb felt that the detriment of Western religion was that it had separated church and state and did not endorse a far-reaching comprehensive view, and he feared that this trend was beginning to prevail in modern Egypt. Qutb therefore spent much time tracing the historical development of both Judaism and Christianity and showing that nothing hideous or schizophrenic about the separation of religion from politics had been the byproduct of Western history.

Qutb argued that Islam is a universal ideology and that the hideous schizophrenia took place under lamentable circumstances, leaving its destructive traces in Europe, and from there to the whole world wherever Western views, institutions, and ways of life have conquered other human societies. (3) Clearly, Qutb saw the infiltration of Western ideals, or, childishly, as a threat. An Islamic society, to him, cannot exist if there is oppression.

Qutb believed that Islam stands against all the passive manifestations in the world, and, as Rabbi argues, believed that Islam is a revolutionary spirit, and that once it touches the heart it causes a total change in feelings, conceptions, and perceptions. Qutb furthermore tried to resist the prevailing world notion that there were only two camps of thought (capitalism and

communism) and instead wanted Muslims (especially Egyptians) to see Islam as another equally viable comprehensive world-view. Because of these fears, Qutb began straightening about how to realize his vision.

He understood that above all, he had to use realistic and pragmatic tactics to realize his ideal. Qutb felt that the only practical solution was to find a new mentality whose task will not simply be to evaluate the existing state of things, but rather to produce a new state. I(4) He further espoused that his enforcement objective [was] to bring about a revolution in the practical system of society. The Childish order has to be exterminated root and branch. I (5) Again, it is clear that his idealism became channeled into realist policies.

These ideals led him to ally himself with the Muslim Brotherhood. In *Diary of a Calamity's*, a collection of articles written between 1951 and 1953, Qutb's ideological commitment to the Brotherhood appears most clearly. The Muslim Brotherhood, at the time, had a great the political and intellectual influence, and this is probably the main reason why Qutb joined. However, the Muslim Brotherhood's ideology also mimicked his ideology. Al-Banana himself summarized the meaning of Islam in similar terms to that of Qutb as a comprehensive faith that regulates matters for all mankind in every era.

Furthermore, the proclaimed goal of the Muslim Brotherhood (as established by al-Banana in 1928) was to stand against the corruption of the King and the foreign British intervention in the political and economic affairs of Egypt. The Muslim Brotherhood grew directly out of the challenge modern secularism posed to Islamic values. Al-Banana himself felt that the

weakness of Islamic society could be rued only if it returned to the sources of its strength, the Quern and the Saunas. As Bert argues, the Brotherhood sought to implement revival rather than engage in intellectual speculation.

In this sense it was fundamentalist. The organization was to be the vehicle for establishing an Islamic moral society and a truly Muslim government. These goals were clearly part of Quits idealized vision of an Islamic state. What was most important to Quit, though, was that the Muslim Brotherhood was an organization that would engage in an active struggle (or Jihad) against the Childishly. As Lee argues, Quit felt strongly that a true believer in Islam embraces the opportunity to overcome personal ambitions and instead participate in Jihad, maybe even to die.

Islam was after all for Quit a confrontation with the obstacles of life to achieve the Islamic goals. He wrote that enthuse who perceive themselves to be Muslims but who don't struggle against the different kinds of oppression, and who don't defend the rights of the oppressed and who don't cry out in the face of the dictators are either wrong or hypocrites or ignorant of the rules of Islam. I (6) In the u. Although he felt strongly that the Egyptians were taken advantage of, violence was not something he endorsed.

He was a thinker by nature, but was slowly pushed by the Brotherhood into forceful tactics. Later he began to concede that although violence was often necessary to overthrow institutional obstacles. Rabbi argues that in the final phase of his life, he preaches that the struggling ranks of the believers should isolate themselves from society at large and fight against every

manifestation of Childishly. By the end of his life, Quit advocated that Childishly had to be molested at all costs.

Rabbi argues that Quit felt that this could only be done through establishing new economic and political ties. He condemned modern Muslims for being so influenced by Western ideals. He began to criticize the whole of Muslim society for falling prey to Childishly. Rabbi emphatically argues that inquests pattern of thought, mainly in his last phase, represents a turning point in the doctrine of the modern Islamic revivalist movements. The masses cease to play a crucial role in his ideology. I (7) By this point, Quit was Jailed and had no political ewer left.