

Research Article

The Ideology of Reform and Historical Criticism Between Secular Islamic Thought and Fundamentalist Islamic Thought (Ahmad Amin, and Sayyid Qutb) Model

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Abstract

Reform is a call for renewal and modernity, therefore. Much study and refutation were attributed to it, in comparison with others, it always needs to be set and defined, that's not for its difficulty but it's connected to its concept with the ideologies of its advocates and their projection of its connotations and meanings on the contents of their projects and visions. For this reason, reform advocates had a dilemma in defining this concept accurately. This dilemma has dimensions that made it more obvious, by shedding light on the Ideology of reform and historical criticism. The research focused on two great thinkers with different ideologies. Ahmad Amin began his journey through research and exploration of the historical, religious, and intellectual life of the Arabs and produced several historical writings that reflect his ideology in the field of reform and historical criticism. But Sayyid Qutb had a classical fundamentalist tendency that was later translated into Qutbist thought, which was adopted by some Islamic groups, and from whose texts they took ideas for building their structure. The different vision between secular, "rational" Islam and fundamentalist, "extremist" Islam lies in the reformist and critical visions of each of the two trends. It can be said that historical reform and criticism of Ahmad Amin had a character that relied on reason before transmission and sifting through historical and classical texts. As for reform in Sayyid Qutb, it was a longing for the era of early Islam and a view of society as ignorant and far from monotheism, and that it must be reformed by reviving faith in it once again. Qutb showed this clearly in his writings and followed this approach in the process of historical criticism.

Keywords

Ideology, Reform, Change Direction, Intellectual Compatibility, Criticism, Vision

1. Introduction

The research attempts to bring together the divergent views of the three thinkers, Ahmad Amin, and Sayyid Qutb, Ahmad Amin was the founder of a moderate intellectual current that viewed theological and intellectual events from a literary, philosophical, and critical perspective. And he em-

ployed these mechanisms in his historical reform movement. Sayyid Qutb raised the banner of jihad al-Talab (struggle for demand) and was a major creator of Islamic thought and an inspiration for various Islamic groups. He is one of the most famous Islamic ideologues of the 20th century.

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The research aims to establish the ideology of reform and historical criticism depending on reading through the heritage of the three thinkers while looking into the issue of their intellectual compatibility, the flow of the ideas, and the change of the intellectual path among some of them to link the movement of the ideological construction influence on the historical text from one side, and the development of their reform vision and how their ideology has differed among the reform issues and Islam history on the other side, the reform vision of Ahmad Amin adopted some orientalist's ideas, that he included in his reformist ideology and his critical vision of history which he gained through dealing with the intellectual institutions and academic circles, then his ideology changes in demonstrating some religious ideas with neutrality, such as Wahhabism movement, then, Sayyid Qutb's intellectual beginning was different from his end. He went through many stages the mere literature stage in which Abbas Mahmud al-Aqqad influenced him, then came to his Marxist intellectual stage, later in his second interval, he changed his intellectual path and turned to Islamic literature, then to the political field until he became a pioneer of the Islamic Movement thought or what we Tribalism called, later his reformist and critical historical vision was subjected according to his Islamic ideology, and he interpreted history according to his concepts, so we find differences in each of them apart from the other.

2. The Ideology of Reform and Historical Criticism of "Ahmad Amin"

2.1. First: The Source Structure that Forms the Ideology of Ahmad Amin

Ahmad Amin joined the university that Taha Husayn recommended him to teach in the Faculty of Arts, it was his first step in research according to the modern approach, and the introduction for his project about the mental life in Islam in his series of writings Fajr al-Islam "Dawn of Islam", Duha al-Islam "Sacrifice of Islam", and zhr al-Islam "Appearance of Islam" .., he demonstrated the analytical writing of the Islamic nation mind and he was the ensign to those behind him towards the history of Islamic mentality, and he wrote a chapter about the prophet's hadith and its inscription, the reasons and the state of Al-Hadith. Some scholars of his age didn't agree with him such as Muhammad Abu Zahrah, and Mustafa al-Sabai, criticized him and accused him of questioning the narrators' efforts [1], his views on some issues clear that the accusations weren't true like his saying about al-Shaykh Muhammad ibn Abd al-Wahhab who is said to be the origin of Wahhabism movement, Wahhabism doesn't admit the time and its effect, or the new Islamic traditions or positions, it says there is no God but Allah, and no one is infallible except the messengers" [2] bin Abdulwahab adopted Ibn Taymiyah teachings, Ibn Taymiyyah was in the 7th H

century, in the time of al-Sultan al-nasr, though he is Hanbali, he adopted Ijtihad, even if it contradicted the teachings of Hanbala, he thought freely but in the limits of the Holy Quran and Sunna, so he attacked the jurists and the sides together [3], he was influenced by accompanying āl'stādh Atif Basha Barakat for 18 years during which he learned justice, firmness, and persistence, and his work in judiciary made him know the various experiences of people and political issues, consequently, he didn't make a decision without study and research [4], this was reflected in his ideology, in dealing with Islamic history and some issues of reform.

2.2. Secondly: The Ideology of Reform According to Ahmad Amin

2.2.1. Ahmad Amin's Vision of the Quran and the Hadith

Ahmad Amin criticized the old interpretations of the Quran, (what was narrated about the prophet, his companions, and followers in the interpretation like the hadith in al-Bukhari and Muslim) he believed in the mental interpretation, as al-Mu'tazila relied on the various mental methods in dealing with The holy Quran's verses through the ancient transfer methods [5], he states that the understanding of the Quran and its texts needs special mind because the revelation of the Quran in the language of the Arabs doesn't mean that all the Arabs understand its vocabulary and structures [6].

He dedicated a section of his book "Fajr al-Islam" to the prophet Hadith, about sixteen pages [7], he strives to chronicle the Sunnah and the method of its writing down after he demonstrated the Sunnah meaning and its importance in Sharia, he mentions that Hadith wasn't written down in the prophet Muhammad Age, the companions divided into two groups after the prophet's death. Some of them hated to be a narrator of the prophet, some others narrated much. As a result, there was no hadith written down. And forged hadith became a lot, especially after the entry of the non-Muslim peoples into Islam, consequently, Hadith was written down in what was known as Al-Sihah because of specific historical, and political conditions [8].

We can find that Ahmad Amin's ideology was materialistic in interpreting the historical event of writing down forged. (according to a critical vision, a lot have followed him in his ideology, maybe the most famous of them, is one of the great secular writers of his age, "Ismail Adham" 1940 CE= 1359 AH, who was accused of atheism as a result of what he published about the issues of writing down the Sunnah, he wrote a treatise about the history of Sunnah, he declared in it that this great wealth of The prophet's hadith isn't set on foundations or pillars, but it's doubted and most of it is forged [9].

2.2.2. Ahmad Amin's Position on Juristic Disagreements

We can identify the reasons for the disagreement between

the jurists and Sufis as follows:

There are differences between the tendencies of jurists and Sufis. It means the Sufis have a spiritual point of view, in which they rely on heart taste, and knowledge through inspiration, so they philosophized asceticism and divided it into shrines and sections, they wore coarse wool as the Christian monks do, as a kind of asceticism, and because of that, they were called Sufis [10].

The saying of *Wahdat al-wujud* prevailed among the Sufis long ago, it's a matter of precision, it may be explained by saying that the lover would perish in his beloved until there is no difference between them [11], the Sufis definition of "Al-Qutb, Al-Ghoutha, and Al-Abdal which are the same as what al-Mahdiyah theorists say that al-Mahdī was enlightened by God, and got a portion of God's light [12].

Jurists rely on the apparent al-Quran and -al-sunnah and mental deduction, the disagreement was at its highest point among Sufis and Hanbalis because Hanbalis strongly adhered to the apparent meaning of texts, and they accused Sufis of heresy [13] and exaggerated the religious issues, meanings, and fancies [14], on the other side, al-Sufiya accused jurists that they are shallowly minded and follow only the shapes and forms, so the dispute between the jurists and Sufis was a great calamity [15].

Ahmad Amin dealt with that dispute between Mahdia and jurists and indicated that Mahdia raised the dispute. They scolded the opinion holders because they derived rules relying on opinions and measuring and they lowered the narration of hadith. The appearance of this dispute was at its highest among Hijazis and Iraqis in the era of Malik and Abi Hanifa, People of Hijaz are often the people of hadith, and Iraqis are often the people of opinion, and this continues in the later ages, the narrators don't even narrate for Hanifa's people [16].

2.2.3. Third: The Ideology of Historical Criticism of Ahmad Amin

Ahmad Amin relied on a new technique in demonstrating history, he considered that reason and sharia are identical, and he inferred the story of Hayy ibn Yaqzan by the philosopher Ibn Tufayl, which concluded the moral that reason and sharia are one [17]. He interpreted the al-Qarmatian movement as an economical interpretation and considered it a movement that revolted against injustice that prevailed in the al-bāsy Era, it was an economic movement calling for reform and it wasn't *ishtirākīyah* socialism one, such as Karl Marks. The financial factor greatly influenced intellectual, social, and political changes since the beginning of time [18], and the economic factor was a reason for the emergence of the Mahdia opinions in Sudan [19].

Ahmad Amin has dealt with the states and their phases in a realistic, dramatic way, he may have imitated Ibn Khaldun, who said: "A state has an age just like the people, it has a childhood, adolescence, youth, middle age, and finally old age, but some states are born weak and sick, so they die in

their cradle, or shortly after it, some may suddenly die, and others may have long or shortage. The modern Western countries learned from the causes of the Greek and Roman Fall and were careful not to fall in the same diseases, so they had long ages." [20].

Ahmad Amin indicated that the Easterner religion is deep inside their souls and almost penetrates all their deeds and behaviors whereas the Westerner's religion is almost superficial [21], what distinguished the Islamic Kingdom from medieval Europe that it had many non-Muslims, but tolerance which used to be like that, also, it was a must that the Jewish and Christians lives side by side with Muslims and this helped to establish an atmosphere of tolerance which didn't exist in Europe in the middle ages" [22].

3. The Ideology of Reform and Historical Criticism of "Sayyid Qutb"

3.1. First: The Source Structure that Forms the Ideology of "Sayyid Qutb"

We can point out the structure that formed Qutb's ideology in several points:

What Qutb wrote about himself in his book *Spirits, in Alqryt*", and about customs, traditions, and superstitions that prevailed the Egyptian society and formed his thoughts and beliefs about the world of spirits, for example, his poetry was centered on death and the hereafter [23], this was reflected in his ideology, this also may have been among the main reasons that made him not neglect the spiritual side in interpreting the historical incidents and he rejected being colored by Western materialism.

Qutb's contact with Abbas Mahmoud al-Aqqad [24] and his love for him influenced his ideology and, consequently his writings, after that, when Qutb's intellectual path changed, he was one of the fiercest critics of Aqqad [25].

There was a struggle in the Arab world among the intellectual currents, some of them had modern tendencies, and others with religious ones which influenced Sayyid Qutb" and turned him into one of the worst enemies of the West, he even predicted the fall of the West's civilization and the rise of the Islamic Civilization under the leadership of Muslims [26], especially that it follows the spiritual approach which deals with various humanity problems.

3.2. Second: Sayyid Qutb"'s Reformist Ideology in the Islamic History

Qutb could transfer the Islamic concept a quantum leap, as he was a writer and critic, he knew that Islam was a political religion, therefore his critical vision of history was reflected as follows:

3.2.1. Sayyid Qutb's "Ideological Vision in Interpreting Historical Incidents"

Some historians focused in their interpretation of the historical incidents on the role of the material in forming it at the expense of the spiritual side, whereas Qutb (vision of Islamic history was an Islamic vision that gave the spiritual side a role in interpreting the historical incidents, he referred: it's difficult to imagine the possibility of studying the whole Islamic life without realizing the whole spirit of the Islamic creed [27] When Islam introduces the idea, it introduces its practical form in the image of society, this is what happened in Andalusia history and the Crusades, and other images that were introduced by Islam and fascinated The Europeans at that time [28].

Qutb believes that there is a fundamental difference between the Islamic interpretation of history and other interpretations that priests and cheaters made, he pointed out that reasons alone don't create results, that's "God's will", also relying on God and submitting to his will doesn't prevent taking actions, also the natural laws don't have its independent inevitability, but everything is attributed only to God, the scholars of Islam made great efforts in applying, measuring and branching which guaranteed the rules of Islam to fulfill the renewable needs of the society at that time [29].

All prevailing religions assure that doctrine is a means to achieve successful social solidarity in this part of the world [30]. Therefore, the Islamic approach is not a historical system for a period of history, nor is it a system of enlightenment for a group of humans in one generation or one environment. Rather, it is the constant approach that God has chosen for the renewed life of humans [31]. This is contrary to what Sunni ideology adopts, which represents the development of the idea of European material civilization [32]. The task of Islam is always to push life toward renewal, development, and Advancement, and to push human energies toward establishing, launching, and elevation. The Islamic theory does not believe in humans' negativity on this earth or in the meagerness of their role in developing life. The axis that the development movement revolves around in Islamic thought is the development of all humanity [33].

3.2.2. The Vision of Sayyid Qutbin Rewriting Islamic History

Qutb had known efforts with some of his companions who were interested in Islamic history, including "Muhammad al-Sadiq Ibrahim 'Urjūn", "Muhammad Yusuf Mursi", and "Muhammad al-Tayyib al-Najjar", to rewrite Islamic history according to an authentic Islamic methodology [34]. Qutb's research "fī al-tārīkh fikrat wa-minhāj" "There is an idea and a method in history" provided a glimpse into the Islamic methodology that should be adopted; this glimpse is a focused try to rewrite Islamic history throughout its Eras. This essay served as a guide for dealing with Islamic history in terms of composition, presentation, analysis, and

interpretation. He may aim to shed light on the working methods that a group of Muslim historians should adopt in rewriting Islamic history (he was one of them). His famous book: "Ma'ālim fī al-tarīq" "Landmarks on the Way" included 12 chapters apart from the preface, four of which were extracted from his interpretation of the Quran: "fī zilāl ālq'r'ān" "In the shade of the Quran" with some modifications. The other eight chapters were written along different periods [35] between the unique Quranic generation and the believing community [36], between "al-Ḥākimiyyah" (which governs God's law) [37] and "al-jāhilīyah" (Ignorance :pre-Islamic period, or Arabs before the prophetic mission) [38], and emotional isolation [39]. Demonstrated that there was a complete emotional isolation between the past Muslims in his ignorance and his present Islam. This isolation led to complete isolation from his ignorant society and his social ties because he was completely separated from society and was connected completely to his Islamic environment. Every society has its ignorant customs, and we are now facing the ignorance that Islam encountered or may be darker. Everything around us is ignorance, people's beliefs and perceptions, customs and traditions, cultural resources, arts and manners, beliefs, and regulations" [40].

Qutb introduced an objective and chronological division for writing Islamic history according to the new methodology (the methodology that the group rewriting Islamic history applied in the early 1950s, and Qutb was a member of them) [41]. The group divided the research fields and Qutb himself pointed out the following stages: "Introduction to Islamic History," which includes all the conditions and elements that must be adopted in the new methodology, "Islam during the Prophet's era," "The expansion of Islam," "The Decline of Islam," and "The Islamic World Today." [42].

This methodology distinguishes itself from both materialistic and idealistic methodologies, which intentionally neglect aspects of spirit, thought, or sense in human beings and human life by dealing with historical facts incompletely. Their movement becomes crippled in corners of time and place. The Islamic vision emphasizes the reality of interdependence, integration, and harmony between elements of human existence and all life components, far from controversy [43]. Therefore, Islamic history must be rewritten on new foundations and with another methodology [44]. Scientific research methodologies that emerged under Islam in Andalusian and Eastern universities were adopted by Europe for the first time in its history. And learned something about the experimental doctrine that was later known as Baconism which declared that he borrowed from the Islamic world [45].

3.2.3. Sayyid Qutb's Vision for the Philosophical Interpretation of Islamic History

Qutb indicates that Islamic philosophy appeared as a complete disharmony in the tone of the coherent creed. The clarity of the Islamic perception became shallow and limited in

scope. Pointed out that this speech would be met with surprise by many who are engaged in "Islamic philosophy" for several reasons: Firstly, the remnants of Greek philosophies and Christian theology had a reason to direct the debate between different sects. Secondly, the process of reconciling al-Greek philosophy explanations with Islamic perception resulted in great naivety due to their failure to adhere to a single intellectual system. Thirdly, the factual problems in the Islamic world that sparked that debate since the killing of Uthman bin Affan deviated by interpreting Quranic texts and began supporting different perspectives [46].

Philosophers tried to take human perception out of its nature, so when some of the philosophers who were influenced by echoes of Greek philosophy - especially - tried to insert into Islamic thinking what is not its nature, and into Islamic perception what is not true, this is the inevitable fate for every attempt by human reason beyond its field and above its nature and formation [47]. There is no doubt that expressive value (presentation and expression methods) has its value in determining the value of the story, but it doesn't exist alone or independently with evaluation, and it must look at these emotional horizons and how much expressive values match them because some storytellers portray events and characters with extreme accuracy and skill from a narrative perspective but do not exceed us beyond the period in which events take place [48].

3.3. Thirdly: Sayyid Qutb "Ideology of Historical Criticism in Islamic History

3.3.1. Sayyid Qutb "Position Towards the Christian History

Sayyid Qutb "compared the conditions and development of Christianity and Islam, stating that Christianity emerged in the Roman Empire and developed into a structured system, not standing with the working class. There was obvious hostility between al-Shauniya and religion. But we, as Muslims, our historical conditions and the nature of our Islam have nothing to do with all that! Islam emerged in a tribal Bedouin society to establish its desired society; it didn't emerge in a specific empire [49].

He also discussed the conflict between Secular power and the church regarding corrupt practices and indulgences, a major crime committed by the church against itself and Christianity, and finally broke off between the belief perception and the social system. The church also monopolized understanding and interpretation of the Bible, then prohibited any non-clerical mind from attempting to understand or interpret it. This led to what is known as religious reform by Martin Luther and Calvin, this was the religion that Europe rebelled against [50].

3.3.2. Sayed Qutb's Vision of the Islamic Conquests

Qutb discussed this era in his lost book "fī zilāl al-sīrah"

"In the Shadow of the Prophet's Biography", which can be found in parts in "fī zilāl al-Qur'ān" "In the Shade of the Quran" as he interpreted verses related to this era. He also discussed this era in his other book "Ma'ālim fī al-ṭarīq" "Landmarks on the Road", which has extensive passages found in al-zilāl "The Shade" as indicated in its footnotes and was extended in the two books together to the pre-Islamic era due to the connection between the two eras, positively and negatively. Whereas, in his early book: "al-'adālah al-ijtimā'iyah fī al-Islām" "Social Justice in Islam", he reached the Rashidun era and covered a relatively long period starting from the pre-Islamic era and extending to the Umayyad era passing through the eras of the message and the Rightly Guided Caliphs [51].

Then, he discussed Islamic conquests [52], indicating that after the Prophet's death, Abu Bakr and Umar ibn al-khatib assured the stay of Quraysh leaders in Medina and did not allow them to roam freely in open land so as not to be tempted by wealth and power. Until the supporter gathered around them because of their relation to the prophet, their courage, and their priority in Jihad. This was not a restriction on personal freedom in Islam, but rather limited freedom was limited for the benefit of the community and advising for it [53].

In his interpretation of Surah Al-Anfal, considering it as dealing with the Battle of Badr, "the first decisive battle between faith and disbelief," Qutb spends a long time presenting and analyzing Islamic jihad theory, dedicating (13 pages) to it [54] It later became an independent topic in his book: "Ma'alim" "Landmarks" quoted a large section of Abu Abul A'la Maududi's book: "al-Jihād fī sabīl all" "Jihad in the Path of God" [55] in which he says: "This was the first major battle where Muslims faced their enemies from among polytheists. They defeated them in that great defeat, which is what Allah intended for the believing group." He also says: "God Almighty intended this event to be a criterion between truth and falsehood, and discrimination in the history of Islam and therefore a turning point in the history of humanity." The few confident believers in God ultimately triumph because they represent God's supreme will to eradicate corruption from the earth [56].

He clarifies that the policy of governance in Islam is based on the principle of one divine authority and one sovereignty, based on justice from rulers, obedience from the governed, and consultation between rulers and the governed. These are fundamental principles [57]. Islam is a universal belief and a general religion that did not confine itself to the boundaries of the Arabian Peninsula but aimed to spread throughout humanity in all its regions. However, it faced the power of the state in the neighboring empires of KISRÁ and QYSR, which bordered it and were against it. Therefore, Islam needed to eradicate them. God says: "Fight them until there is no more sedition and religion is entirely for Allah" (Al-Anfal: 39). Here, religion means divinity, and what is meant by it is that only God's sovereignty should be believed in, by people, and they should come out from under human sovereignty [58]. The war that Islam allows

is to prove divinity for God alone and refute other claimed divinities. Islam came to all humanity for this purpose [59]. The world is divided in Islam and Muslims' view, into two categories: "Dar al-Islam" which includes any country where Islamic laws are applied, whether its inhabitants are all Muslims or Muslims and non-Muslims; and "Dār al-harb" "House of War" which includes any country where Islamic laws and Sharia are not applied, regardless of the religion of its inhabitants. This is considered a state of war for Muslims and the Muslim community [60].

3.3.3. Sayed Qutb's Position Towards Jewish

Qutb has traced Jewish since the start of time. He mentioned the story of David and Goliath, Dawud was just a kid from Israelis whereas, Goliath was a strong king and frightening leader, but God desired to show the people that issues aren't as they appear but there is an inside truth which God only knows, so a believer should only do his duty and fulfill his tenet with God. God wanted to make the weak defeat the strong to show people that the titans that you're afraid of can be defeated by small kids, the moral here is Dawud who took over the kingdom after Tālūt and was inherited by his son Sulayman, his era was the golden era of Bani Israel [61]. When Bani Israel returned to corruption on earth, God sent Muslims to conquer them and took them out of the whole Arabian island, after they returned to corruption, God sent them other servants of him, and later on, in the recent age, he sent them Hitler [62].

4. Conclusion

Ahmad Amin was influenced by the modern Western vision in interpreting Islamic history. For example, he applied economic theories to explain the movement of Qarmatians. This is a mental vision for studying Islamic history. Amin's reformist ideology stems from his development of scientific methodological mechanisms that a researcher should have; starting with imposing hypotheses and trying to deduce what supports them, then questioning what is new. His reformist vision often collided with the way Quranic interpretation and Hadith writing was done. On the other hand, he had a different view of Muhammad ibn Abd-al-Wahab's reformism, saying that Wahhabism does not recognize time and its impact or recognize new Islamic traditions and situations. It only worships Allah and does not consider anyone infallible except prophets. He limited the classification of Wahhabism to this extent without criticizing its ideas.

Sayyid Qutb had a different reformist vision than his predecessors. He developed a new approach to writing history, covering the era of the message and the rightly guided caliphs, as well as the pre-Islamic era. For him, Islam did not separate religion from a state like "secularism" does. It was not just a belief and faith system, but also a social system that called for human liberation. He believed that Islam could replace socialist, capitalist, and communist systems. His ide-

as are centered on the "elitist authoritarian idea" that addressed marginalized groups, "his strong and powerful style", "his persuasive power from an ideological perspective", and "his ability to bring together different ideas". He believed that society needed to be rebuilt through "Islamization," where reform was not just about theories but also about dynamic methodology followed by theories. This is what he called the "collective idea," which he presented in a way that was easy for people to understand. This is because he believed that Islam had disappeared from people's hearts and that it was necessary to revive it once again and to mobilize the society's ideas for that (transitioning society from the pre-Islamic life to the Islamic life) as if society had no believers. This vision was a prelude to reviving the Islamic Caliphate.

5. Recommendations

This study is an analytical study of the moderate Islamic vision (secular) and the extremist Islamic vision (fundamentalist). Many interdisciplinary studies link the two different trends, and perhaps the most important of these studies is what is related to the ideas of the Arab and Islamic world in Africa and the Middle East. However, when studying fundamentalist thought, especially the thought of Sayyid Qutb, it must be studied carefully to understand the ideology adopted by the Islamic movement groups. It is necessary to study the factors that contributed to the growth of this thought, its spread, and its acceptance in many social circles, and then study these factors according to systematic hypotheses to reach the correct and desired results.

Abbreviations

ND	No date
H	Hijri Date
CE	Gregorian Date
ED	Edition No
PT	Part
D	Date
C	Chapter
I	Issue
P	Page
PP	Pages

Conflicts of Interest

The authors declare no conflicts of interest.

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- [28] Sayyid Qutb: *Naḥwa mujtama‘ Islāmī* (Towards an Islamic society), Dar Al Shorouk, Cairo, ed. 10-1993 CE, p. 44, *Ma‘rakat al-Islām wāl-r’s māliyah* (The battle of Islam and the capital is financial), Dar Al Shorouk, Cairo, ed. 13-1993AD, p71.
- [29] Sayyid Qutb: *al-‘adālah al-ijtimā‘īyah fi al-Islām* (Social Justice in Islam), Dar Al Shorouk, Cairo, 1995CE, p. 18.
- [30] Sayyid Qutb: *Dirāsāt Islāmīyah* (Islamic Studies), Dar Al Shorouk, Cairo, ed. 11-2006CE, p. 58.
- [31] Sayyid Qutb: *al-mustaqbal li-hādhā al-Dīn* (The future belongs to this religion), Dar Al Shorouk, Cairo, ed. 14-1993CE, p10.
- [32] Sayyid Qutb: *Naḥwa mujtama‘* (Towards a community), p27.
- [33] Sayyid Qutb: *fi al-tārīkh fikrat* (In history, there is an idea), p16-19.
- [34] Imad Al-Din Khalil: *al-manzūr al-tārīkhī fi fikr Sayyid Qutb* (Historical perspective in Sayyid Qutb's thought), Dar al-Qalam, Beirut, 1415h=1994CE, p. 6.
- [35] Sayyid Qutb: *Ma‘ālim fi al-ṭarīq* (Landmarks on the way), Dar Al Shorouk, Cairo, ed6-1979CE.
- [36] They are the elite that will be organized from the beginning, and they are the real Muslims, and the rest of society are infidels. Then, after there is a social base for this community, they will start to look for power (Qutb: *Ma‘ālim fi al-ṭarīq*, p10; Sayyid Qutb: *fi zilāl al-Qur’ān* (In the Shade of the Qur'an), Dar alshurwq, Cairo, ed. 3-1432h, pt. 1, p442).
- [37] There is no judgment except for Allah, Islam must have regulations and power, and there has to be Jihad, this is Islam's nature which it can't live and lead without it, Qutb: *zilāl al-Qur’ān* (Shade of the Qur'an), ed1, p295.
- [38] He means the infidel communities that don't have the spirit or the laws of Islam, Qutb: *zilāl al-Qur’ān* (Shade of the Qur'an), pt. 1, p. 307.
- [39] What is between the past and the present of the Muslim's life, Qutb: *zilāl al-Qur’ān* (Shade of the Qur'an), p. 11.
- [40] Qutb: *Ma‘ālim* (Landmarks), p. 10.
- [41] Khalil: *al-manzūr al-tārīkhī* (Historical perspective), p. 26.
- [42] Qutb: *fi al-tārīkh fikrat* (In history, there is an idea), p59-61.
- [43] Khalil: *al-manzūr al-tārīkhī* (Historical perspective), p12.
- [44] Qutb: *fi al-tārīkh fikrat* (In history, there is an idea), p42.
- [45] Sayyid Qutb: *al-Islām wa-mushkilāt al-Ḥadārah* (Islam and the problem of civilization), Dar Al Shorouk, Cairo, 1426h=2005CE, p. 36.
- [46] Sayyid Qutb: *Khaṣā’iṣ al-taṣawwur al-Islāmī wa-muqawwimātuh* (Characteristics and components of the Islamic concept), Dar Al Shorouk, Cairo, 2005CE, p. 12-13.

- [47] Qutb: *zīlāl al-Qur'ān* (Shade of the Qur'an), ed. 1 p. 106.
- [48] Sayyid Qutb: *al-naqd al-Adabī uṣūlahu wa-manāhijuh* (Literary criticism, its origins and methods), Dar Al Shorouk, Cairo, ed8-1424h=2003CE, p. 90.
- [49] Qutb: *al-'adālah al-ijtimā'iyah* (Social Justice in Islam), p. 8-11.
- [50] Qutb: *al-mustaqbal* (the future), p. 35-42.
- [51] Khalil: *al-manzūr al-tārīkhī* (Historical perspective), p. 81.
- [52] Qutb: *Dirāsāt Islāmīyah* (Islamic Studies), p37.
- [53] Qutb: *al-'adālah al-ijtimā'iyah* (Social Justice in Islam), p 173.
- [54] Qutb: *zīlāl al-Qur'ān* (Shade of the Qur'an), pt. 3, p1429-1442.
- [55] Qutb: *zīlāl al-Qur'ān* (Shade of the Qur'an), pt3, p1444.
- [56] Sayyid Qutb: *zīlāl al-Qur'ān* (Shade of the Qur'an), pt1, p. 271, and *mā'ālim fī al-ṭarīq* (Landmarks on the way) p4, p185, and *m'rktānā ma'a al-Yahūd* (Our battle with the Jews), Dar Al Shorouk, ālqāhrh, ed12, 1413h=1993CE, p. 6.
- [57] Qutb: *al-'adālah al-ijtimā'iyah* (Social Justice in Islam), p80.
- [58] Qutb: *al-'adālah al-ijtimā'iyah* (Social Justice in Islam), p147.
- [59] Sayyid Qutb: *al-Salām al-'Ālamī wa-al-Islām* (World Peace and Islam), Dar Al Shorouk, Cairo, ed16-2006CE, p25.
- [60] Qutb: *zīlāl al-Qur'ān* (Shade of the Qur'an), pt2, p874.
- [61] Qutb: *zīlāl al-Qur'ān* (Shade of the Qur'an), pt2, p270.
- [62] Qutb: *zīlāl al-Qur'ān* (Shade of the Qur'an), pt4, p2214.